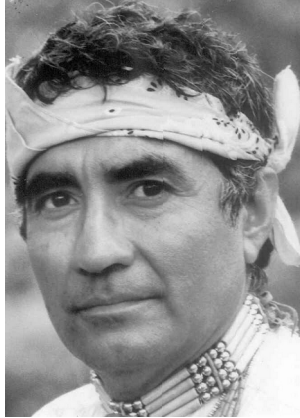


“Methods of the Soul”
by Joseph Rael
Beautiful Painted Arrow
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Edited by Michael White



A long time ago before time was, we came to see what had come from the directions of the north and the south and the east and the west and the up above and down below in a sacred circle. We gathered there and stayed at that place for a while

and we understood that there were things that we needed to bring to this very first circle of light. So we went back and found gifts and brought them back. Eventually we had to do this seven times. We kept going back and forth, returning to the circle of light, all of us together from all of the different directions, but we still lacked one more gift and so we went back for the eighth time. The eighth time we came back with the octave and we knew that we were sound and we knew that we were light and we knew that we were music. So it is that when we gather we bring our gifts. And when the blessing has been received we return again to that place that is to the north and to the south, to the east and to the west, to the up above and down below, all in the sacred circle. Nothing happens by accident, we are here because we chose a long time ago to come together in this way. When we come together as one body our energies have an effect on the cosmos, not just here on this planet but everywhere.

There is a story of a woman who was very close to death. It was in Picaris Pueblo in New Mexico in the wintertime. The people had a celebration for her, it lasted three days and then she passed. When she crossed the medicine people said she had carried her illness for people who were on the other side many, many galaxies away and that was her work in this lifetime. They are interested in all life. They said that as participants here, we are in tune with beings in other places in parallel realities and we have to

serve those beings and this is one of the ways we are serving.

Being the kind of child I was I asked different questions. I said why do we have to do the eagle dance, why do we have to do the bear dance and all these other dances? I could see that in the Hispanic community they did not do these things or get up early and go to the river and bathe when it is cold in the wintertime. I wanted to know why we did these things and they did not. The elders told me it is because you were born here. This is the center of the universe and you were born here and it is your work. It is our work to do these things because that is our journey.

My mother was a member of the Southern Ute tribe. When I was seven years old she passed and my father took us to live with his tribe at Picaris Pueblo, New Mexico. When I arrived in the village they gave me the name Beautiful Painted Arrow. One of the elders took me to the center of the village where every year in August they put a high pole and there is a dance where the men dressed as clowns have to climb the pole. They say that it is symbolic of the center of the universe.

In order to be a true human being you have to know about the place at the center. As I grew I would listen to the traditional Picaris children’s stories that were told in the wintertime when the earth was sleeping. They did not teach in the way we normally think of it, not like saying this is the way you do this and this is the way you do that. From early on we did spiritual ceremonies but the whole idea of learning the cosmology of the Tiwa was based on the language that we spoke. Later I would understand that teaching.

I was 45 years old when I had my very first real vision and then I began to see why I had this power to see visions. It was related to the vibration of the sound of my name, the Tiwa word for Beautiful Painted Arrow, which all the people in the village would use, saying it over and over to me. It literally means *to be able to see*. Then, when I went to boarding school, there were eight boys who could speak Tiwa and when they called me by my name we would have to hide because the teachers would not allow us to talk our language.

Later I was to find out that the same principle of vibration of sound also applied to English. Tiwa language is a vibration oriented

language and when we repeat someone's name over and over sooner or later the deity of that vibration is going to manifest in very profound ways. For example, the name Jerry means you have the power to see into the inner workings of things. As your name is repeated over and over and years go by you begin to manifest that deity in your life and you begin to know the deeper sense of your vibration. Eventually this will manifest, if it does not happen when you are twenty-two, it will happen later, maybe thirty-three or forty-four or fifty-five but eventually the being of deep insight will appear. That archetype begins to manifest in life.

There are powers that, according to Tiwa teachings, you brought in this lifetime, which are your gifts for the planet. They say that we are not born by accident, that we are born because the earth and the cosmos and all the different constellations, all the different solar systems, need that particular vibration and so someone has to walk on this planet as a two-legged. The two-legged walk with first the weight on the left and then on the right so that at some point in the movement of walking you are in a state of balance.

The trees cannot move from where they are planted. Two-legged's can move and that is why we come to bring balance to the universe, because we are built in this manner. Even when we are sitting we seek a balance because that is what we do all the time, we seek a balance. By virtue of this, everything has an opportunity to be balanced. Every time a two-legged walks we are creating a fine balance physically and in doing so we contribute a wave length that goes up and brings balance to everything.

At the pueblo where I was raised there were twenty-one children's stories that I started learning when I was 5 or 6 years old. They would tell the stories every year during the wintertime. When I went to the Indian School the older boys would tell the stories because we were away from home. At that point I was 10 or 11 years old. Now, of course, I tell the stories because I'm an elder. But while I was in the boarding school our story teller was 17 or 18 years old. They were getting ready to graduate so when that person graduated then we would get another boy that was maybe in the 11th grade and he would tell the children's stories.

Later I was to find out that those children's stories were really metaphors for

connection to the spiritual traditions of the Tiwa. Tiwa, according to linguists, comes from the Kiowa language and the Kiowa are Plains Indian peoples whereas the Picaris are the Pueblo type. They lived in adobe houses with mud-brick construction. At Picaris Pueblo everything we did was associated with ceremony, from getting up in the morning, to going to bed at night, to sitting down to eat, to working, family gatherings, and new births. Everything was connected to the understanding that we were part of a larger whole, of a larger family that was occurring at that time.

There were different ceremonial activities that were going on in different parts of the year. There were those that only did their ceremonies in the summertime and then the other half of the village would do the ceremonies in the wintertime. That is how the year was divided, with the summer people and the winter people. The sweat lodge, which is a purification by fire, combines both. It has the heat of the summer people and then the cooling of the winter people.

The soul relates to the different activities at the village level and the different activities in life. The soul has to do with movement. It has to do with the movement of thoughts, the movement of the physical body, and the idea of breath. In this case breath refers to those moments of inspiration when we become the significance of spiritual light. The significance of knowing where ideas come from, of knowing a state of grace.

I am going to be 66 years old, I have been in states of grace about thirty times but I have never stayed there very long, from just a few seconds to maybe an hour, the longest maybe half a day. I cannot tell you how I got there, but I know that in states of grace one has exceptional powers. One of the times that I saw this occur was when I watch my step grandfather go through a wall in an underground chamber about 1940 in the wintertime. He went through the wall into another dimension. I could actually see the landscape on the other side. He went and got some herbs and brought them back. He chopped them up and then gave them to us to drink. He said this stuff is good for us, it would help us be good elders and good people. As soon as he came back through everything I had been seeing disappeared and we were back in this underground chamber.

In the village they were teaching us that a house, that is a square or a rectangular structure, creates conditions where you are going to move more rapidly, you are going to change more often than you would if you are in a circular building. Circular buildings have a different effect. The power of the circle is the power to see.

With every single word, whether it is in English or in Tiwa or any other language, as soon as you pronounce the word you are manifesting something. That is how we are constantly involved in the creative process. The end result of this process may not occur for a thousand years but we are already experiencing it in the words that we speak everyday. Perhaps someday there will be a school where we study every single English word or Tiwa word or Apache word or Navajo word and realize what we have been creating inadvertently. That would be an opportunity to find out what we have done, whether it is good, bad or indifferent.

On this journey of the soul we are participating in how everything is to become: everything is in the process of becoming, and what the future is going to be is determined on account of the sounds and the vibrations that we use in our daily lives. The soul is light. It was explained to me that the soul means to drink.

At Picaris, when you get a glass of water, they used to give us a cup made of clay with tiny bits of mica in it, and when it is fired it has a gold color. In the late 1940's when I moved to Picaris the men and women used to maintain the houses by putting adobe plaster on their exterior walls each year. It had like a lot of mica in it so that when it dried and the afternoon the sun hit the adobe it looked like the houses were gold buildings. They stopped doing it about 1952 because they went to frame construction and the government came in and said the people should use stucco to have less maintenance. Up to that time we also had earthen roof and they made us change that as well.

There were prayers we did before we dug more earth. Then we had prayers to do as we shoveled the earth and took it to the houses. We had snow shovels made out of flat boards to push the snow off the roofs, and once the roof was frozen the board shovel would slide over the ice on top of the roof and not damage the adobe. The roof might leak for the first few days of

winter, but once it froze it was okay. In the spring you might have leaks again for two or three days and of course then it was dry again. But the whole idea was that the houses were doing something to our destinies by the very nature of the fact that we were living in a house that was a square building made of adobe brick. When you were in a house made of adobe or mud-brick, you were inside of the light of the vast self.

Even when we went to wood frame construction we knew that the wood was a vibration of the self and was a metaphor for the power of greatness. It represented the potential to become an even higher vibration and if you are in a building made with wood, the chances are that you are going to want to gravitate to greatness. The village elders were very careful that children were not put in a room where there was nothing but boards until they were ready to fit it into that vibration, because it would be like giving a child 12th grade material if they are in the second grade. Everything comes in its own time when you are ready to go to the next level. They were careful not to expose children to certain influences until they were the right age. Of course, the idea was that our destiny is vibration.

I have been working with physicists in Albuquerque, New Mexico, along with some other Indians, talking about how the English language is very limited. Now the quantum physicists are looking to Native American languages because they seem to incorporate a lot of ideas that have to do with energy and vibration and light. In the Tiwa language we know that every idea has a twin. Science has difficulty with that. How could this light be here and be there at the same time? However, if you have the premise that first of all we do not really exist then it is perfectly natural, because when we do materialize in breath, matter and movement we are passing through time and space. Space is not empty. Space is full. Space is the up above and the down below; it is matter and sky energy. It is also centeredness and clarity and radiance and beauty. These are the components of space, it is all metaphor.

At the meeting between the physicists and the Native Americans the moderator was an Indian named Leroy Little Bear. When it was finished he said that next time he wanted to meet with just Indians because we spent too much

time explaining these concepts to each other. There were bio-engineers, biochemists, computer mathematicians, physicists and other scientists and too much time was taken up explaining. The Indians would explain something to the scientists and then back and forth and he thought maybe if it was just Indians talking we could eliminate the teaching and we could get down to the finer levels of dialogue. There were amazing things going on in the other languages. Several months ago as I sat down in meditation I said I would like to meet some scientists to find out what they are doing and the relationship with the Tiwa language. Then one day I got a call saying some scientist had read my books and wanted to know if I was available to meet with them.

There are two kinds of light. There is light that is coming towards you. Glasses call light toward you like in a microscope so that you are receiving the light. On the other hand you are also sending light from your eyes. These two aspects of light are happening simultaneously. In other words, the Tiwa say the ancient paths are still here. We are now in the future of what was past but we can still participate in that ancient past even though we are here. It is like saying I am trying to get to where I am going knowing that I am already there, because in fact we are in both places. We are there and we are here.

J. B. Harrington in 1925 made a report to the Smithsonian and included all the Picaris children's stories, if you want to find those stories, go to the Anthropological Review in 1926 or 27. He starts by explaining that there are no nouns in the Tiwa language. But then he turns around and uses nouns and pronouns to explain what the children's stories are saying.

When you use a verb you have to use the ending "ing", so to change a noun, like a name, to a verb you add "ing" as the ending to the word. That is the way Tiwa works because we are dealing with vibration. When we look at any noun, like door, from the verb perspective of breath, matter and movement it becomes dooring. In this way every noun can become a verb, and everything is a verb. When a Tiwa speaker is talking to an anthropologist and telling him children's stories you better put some nouns and pronouns in because otherwise it does not flow.

The whole idea relates to the soul and how the Tiwa see it. They knew that the sun was

involved somehow in the unfolding of the soul. Also every time they gave us water to drink in the village they gave it to us in a gold micaceous clay cup. My step mother was a potter. Her name was Lucille Martiniz. She was full Apache but she grew up in Picaris and used to speak Tiwa fluently. My father's name was Where Eagles Perch. In the tradition of the Tiwa there is a circle divided to show the directions to the east, to the west, south and north. There are four eagles that sit in those four directions and they are the guardians of what comes in and out of the center of the circle of life. My father was my guardian. He was a metaphor. My mother's name was Lucila which means light in Spanish, so she was my light and he was my guardian and they gave me what I needed so that I could blossom as a human being. Our parents are there to bring us into the world but we do not really belong to our parents. We belong to the earth, to the sky and to the mother/father principle. Our parents have a responsibility to clothe us, raise us and guide us but actually we belong to the Creator.

Tiwa does not have nouns or pronouns so as I was growing up I was Josephing and I was taught that when I was walking the fields or planting or harvesting or whatever we were doing I was participating in something beyond, something beyond just being a little boy or a student or a son or a friend. About 1959 there was no cash economy in our agrarian community. We had to grow our own vegetables. We used horses and had horse drawn wagons for our transportation. There was no money in those days so the men hunted in the mountains. I belonged to the clan of the thundercallers and each summer they used to come to my father to ask if we could do the mountain run because they needed rain for the crops.

We would do the run twice a year and that was the time for initiation into manhood and they would have us run fifty miles. They would have an elderly shaman who would take us and keep us away from our mothers and when we six or seven years old they would take us and we would eat basically a corn diet and we were not allowed meat, fruits or sweets. After two weeks they would cover us completely with mud and we would walk and ride horses part of the way and they took us back into the mountains. Some of the older boys that were 18 or 19 years old

would go even farther back into the mountains. Then we would run down to the village and when we got there we fed the powers and clouds would build and it would thunder and lightning and rains would come. That was what the rain callers did to bring rain for the crops.

In the summertime I would help irrigate the fields. I just set the water going and then I would snooze. A couple of time when I woke up there were rattlesnakes laying next to me. If you are really close to a rattlesnake's eye you see they are bloodshot. When I would wake up they would move away but they never bothered me. I would pray and sing to the corn. My foster mother taught me to sing this song to the corn. I would get bored easy so I had to find something to keep busy so I used to sing to the corn. Then people started noticing that the corn stalks were really big with nice big ears of corn. After that I was in demand. They would give me half a sack of flour to help irrigate and sing.

I used to go to the river to haul water because that was one of the things we did. We would go to the river and pray. The elders taught us to go to the river and let go of things that are bothering us. The shaman would drop feathers in the water and they would flow down and carry our concerns away with them. When we did that ceremony it was not just for the village. The dances and ceremonies were not just for the villagers but for all the people all over the earth and even in the other galaxies.

I always think about this journey of the soul. The soul is the house we live in; the house we live in is living energy. It is a process of being made over again. Every morning when I get up I say to the cosmos, I want to be made over again. I want to grow. I want to change. I want to say I breath, matter and movement. The soul means to drink light, the universal intelligence is light and everything is in movement, movement after all is what created perceptual reality and perceptual reality allows us to perceive through our feelings, thoughts and senses. Every time you say an English word or a Spanish or French or Tiwa word or speak in any language you are doing it without realizing that you are unfolding the cosmic soul. In doing so we become the bringers of light, we love to drink light and that means learning and growing in intelligence. We are going to get to God in spite of ourselves.

THE WORKING GROUP

This year, we will be running a Working Group in California in June, as well as in Virginia (the same month) and West Virginia (December). An abridged form of this program will also be run in Mexico under the title *Transforming Attention*.

We continue to research into the implications of this methodology and we are writing it up for inclusion as a new chapter of our book *Structures of Meaning*. An extract is given here with some adaptation.

INTEGRATION

The Working Group set of seven distinct methods constitutes a field of possibilities that corresponds to Bohm's concept of *active information*.

Experiencing

Social Dreaming

Movements

Tissue Paper Collage

Median Group

Logovisual technology

ILM

(see last issue for explanations of these terms)

For those willing to commit themselves to participate in the field of the *whole process*, there is an emergence and strengthening of *personal aims* in parallel with *growth of understanding* of the nature of the methods involved.

This reciprocity is a key foundation of the Working Group approach. We might usefully take ILM as a guiding principle here. *The whole experience of taking part in the Working Group program is exactly like an ILM exercise*. In the totality of the active information field, every moment is linked with every other moment and they can mutually inform each other. When ILM takes place at the end of the day, it enables a conscious recapitulation of the whole day.

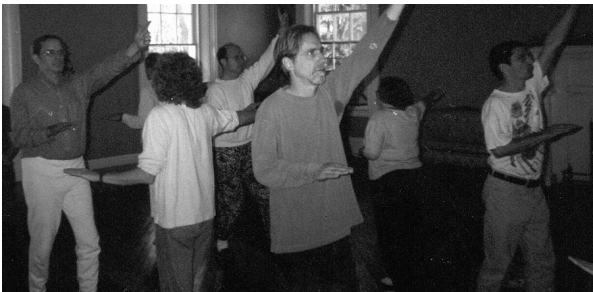
MOMENTS IN A WORKING GROUP



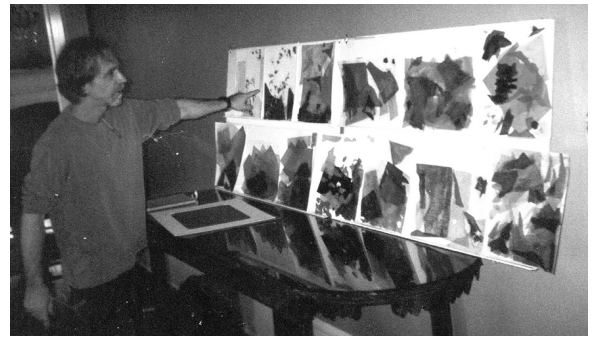
Claymont Court, the historical mansion, where the Working Group met November 26 to December 2. The sun shone for us.



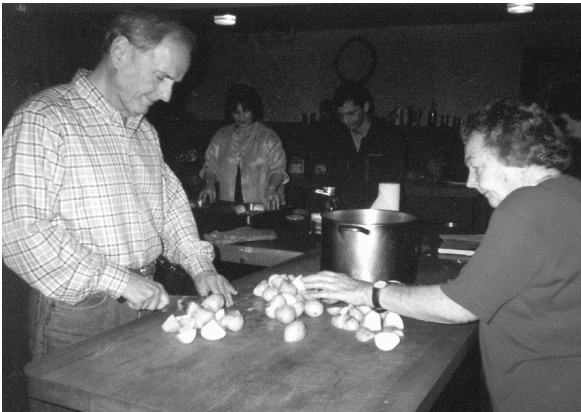
A happy moment in the **Median Group**.



At work on the **Movement** known as Number 5 in the series of 39



Craig shows his **collages** and explains what he sees in them.



James and Jane in the kitchen as we all worked together to make our meals.



Small groups work on **logovisual technology**, trying to articulate patterns of meaning in the group process.

We can extend this idea to suppose that each of the seven methods illuminates the others and that, taken together, they represent some deeper meta-methodology that we are in process of coming to realize. The initial steps in realizing this meta-method consist of looking for complementarities between pairs of methods.

The idea of ‘complementarity’ combines difference and similarity, as in the case of LVT and tissue paper collage. LVT involves thinking and tissue paper collage ‘not thinking’ while they have a similar form. In our complex of seven methods, it is possible to identify complementarities between any two of them, of which there are 21 combinations. We select just some of them to illustrate the point.

Movements – Median Group

Here we have first the differences:

Movements are pre-constructed patterns *but* Dialogue is emergent

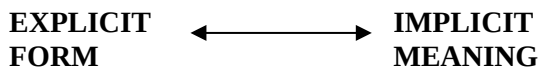
Movements are done in the same way by everyone *but* Dialogue involves a variety of contributions

Then the similarities:

A Movement is a group pattern in which each person has a distinctive role *and* this is the ideal of Dialogue

A Movement is built (in any given session) out of many different ‘bits’ that progressively build into a whole *and* Dialogue builds in any given session from various fragments

The essence of this complementarity may be expressed as a *dyad of form and meaning*. The Movements represent explicit form, while Dialogue stands for implicit meaning. We can place these in dyadic relevance, thus:



In an interesting way, the Movements represent going from the explicate to the implicate, while the dialogue of the Median group is the reverse. Going from explicate to implicate means going from the ‘outside’ to the ‘inside’. From the outside, the Movements appear as a set of gestures and actions that people are told to do that have nothing to do with who they are. But, when worked with in the right

way, the ‘instruction’ involved comes more and more from within, from an intrinsic sense of what the Movement means that contains in it something essential of the individual (as Gurdjieff distinguished between ‘essence’ and ‘personality’). In the Median group ‘insight’ becomes ‘outsight’. People bring to expression the implicit perceptions in their personal experience, in a form that connects them to social and cultural realities.

Social Dreaming – Experiencing

The differences are:

Social dreaming begins by reporting on experiences *but* Experiencing produces experiences

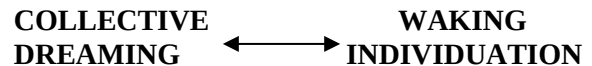
In Social Dreaming there is a collective accumulation *but* Experiencing enables increasingly individual articulations of experience

The similarities are:

Social dreaming progressively articulates story *and* Experiencing progressively articulates experience

In Social Dreaming people rebalance their inner and outer mentation *and* Experiencing does this also.

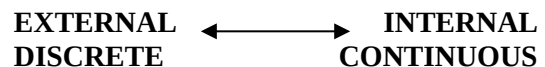
The essence of this pairing may be expressed in the *dyad of dream and waking* as:



In simplistic terms, social dreaming moves from waking into dreaming while experiencing goes from dreaming into waking. There is a kind of moveable interface between waking and dreaming that is critical for both processes. The kind of spontaneity that dreams bring is needed to energize the experiencing process, while the disciplined language and attention of the waking state is needed to find the story or ‘message’ in the social dreaming matrix.

LVT – Collage

This pairing we have already discussed. We think it can be expressed in the *dyad of discrete and continuous* as:



The movement from left to right is the LVT process of transforming discrete bits of information into holistic meanings. The movement from right to left is the collage process of projecting the unconscious into forms.

These three complementaries should suffice to illustrate the principle of mutual relevance between the methods. It is easy to see in principle, though complicated to spell out in practice, that the methods can be taken in threes, fours, etc. right up to the total set of seven taken as one group. This last grouping contains the logic of sequence: in what order the methods are best applied (within a given chunk of time such as a day or week). The order in which we briefly listed the methods is the usual order adopted in a daily cycle.

There are some elementary reasons for this.

Experiencing is situated at the beginning of the day because it is to raise the level of attention and to enable people to become more active. While ILM is at the end of the day, because it is designed for us to be most receptive. People are less likely to be agitated and unable to sleep.

Social Dreaming comes early in the morning because this means that the dreams are fresher than they would be later on.

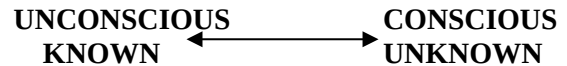
Tissue paper collage is proximate to the median group as a contrast, since people are asked not to speak while doing collage while they are allowed nothing else to do but speak in

consider the methods in pairs, as we discussed earlier.

Two of these pairs are shown by the double arrows 3-5 (Movements-Median Group) and 4-6 (Tissue Paper Collage-LVT) and symmetry suggests that the pairs 2-4 and 1-3 should be significant. Briefly:

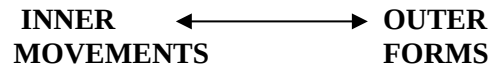
Social Dreaming – Tissue Paper Collage

The dyad of:



Experiencing – Movements

The dyad of:

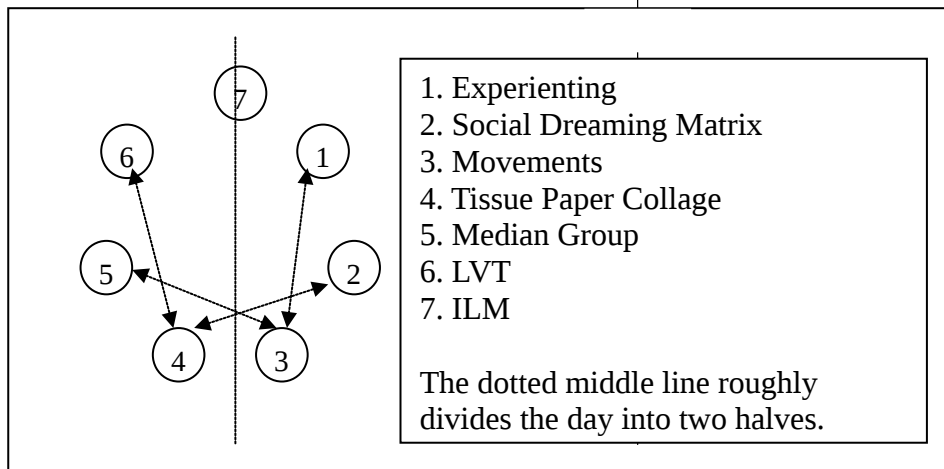


Each of these pairs is constructed by combining alternate items, as shown in the schematic. It might be realized at this point, especially because of the diagram above, that we are dealing here with a *structured text* as was discussed in the last chapter.

We could go on to examine pairs of methods of the different kinds represented by horizontal connections in the schematic: 3-4, 2-5 and 1-6. These have different systemic ‘values’ because they are separated in the circle by 0, 2 and 4 items

respectively instead of the 1 in the pairs previously discussed. The spelling out of all the possible pairs would be somewhat tedious. It is sufficient to point out, through the examples we have described at varying lengths, that the dyadic forms *can* be a reality for the participants, in shaping their

experience and understanding. They also are aspects of the field of active information, or underlying ‘rules’ of the meta-game of meaning in play.



the dialogue process.

Such elementary considerations place constraints on how the seven methods should be sequenced. Other principles come in when we

The ultimate objective of the meta-game is to reveal the seven methods as the *same* and provide an understanding of why this is so and in what way it is true. The game in play has therefore two distinct levels. On the first level, the rules of the separate methods apply each in its own domain. On the second level, there is the discovery of rules by which we can understand that the methods are the same, which amounts to learning how to make them so.

It is by creating a deeper method to underlie the methods shown explicitly that the participants can liberate themselves from the constraints of these methods and discover a pathway unique to themselves. The game within the game is understanding.

SOME COMMENTS ON THE WORKING GROUP PROCESS FROM PARTICIPANTS

Strangely relevant texts appear at the time of a Working Group event to stimulate understanding. One of them was this piece from Philip K Dick's book *Valis* (the title of one of his most remarkable books that stands for 'Vast Alien Living Intelligent System').

"In Summary: thoughts of the brain are experienced by us as arrangements and rearrangements - change - in a physical universe; but in fact it is really information and information processing which we substantialize. We do not merely see its thoughts as objects: how they become linked to one another. But we cannot read the patterns of arrangement; we cannot extract the information from it - i.e., it as information, which is what it is. The linking and relinking of objects by the Brain is actually a language, but not a language like ours (since it is addressing itself and not someone or something outside itself).

"We should be able to hear this information, or rather narrative, as a neutral voice inside us. But something has gone wrong. All creation is a language and nothing but a language, which for some inexplicable reason we can't read outside and can't hear inside. So I say, we have become idiots. Something has happened to our intelligence. My reasoning is this: arrangements of parts of the Brain is a language. We are parts of the Brain; therefore we are language. Why, then do we not know this? We do not even know what we are, let alone what

our outer reality is of which we are parts. The origin of the word "idiot" is the word "private." Each of us has become private, and no longer shares the common thought of the Brain, except at a subliminal level. Thus our real life and purpose are conducted below our threshold of consciousness.

"From loss and grief the Mind has become deranged. Therefore we, as parts of the universe, the Brain, are partly deranged.

"Out of itself the Brain has constructed a physician to heal it. The subform of the Macro-Brain is not deranged; it moves through the Brain, as a phagocyte moves through the cardiovascular system of an animal, healing the derangement of the Brain in section after section. We know of its arrival here; we know it as Asklepios for the Greeks and as the Essenes for the Jews; as the Terapeutae for the Egyptians; as Jesus for the Christians."

The following comments by two participants show assimilation and understanding through the structure of the methods and may help to flesh out the abstract theory of complementarities discussed above.

Mr S, a Palestinian from Jerusalem

Three years ago the exercises and practices seemed fruitless; there was no appreciation on my part. If something was going on, I was definitely unaware of it!

Experiencing*. No doubt my favorite, and will be forever. The voice was casually describing what was happening with occasional commentary. But beyond the voice was my awareness opening up to a new world, or perhaps I should say 'worlds'. In confined states I would be mostly concerned with myself, immersed in confusion and indecision. In open states I was a voyager travelling within my own heart and onto the outer reaches of the Universe. The most baffling realization was that it was a group journey, all of us participated!

*CD recordings of some of these sessions are now available

Social Dreaming. A new practice for me, and it was a struggle to find meaning. I strongly noticed this tendency to find meaning or ... to make meaning.

Movements. Again, a favorite of mine. This time several issues appeared: *a*. It was a struggle against existing conditioning; I had learnt one movement in a certain way and had to

do it differently, *b*. The sensation of being right in the middle of the class was that of security and safety, as opposed to being on the fringes, *c*. A never-ending conscious effort to relax and give in to the memory in the body ... "let it be".

Tissue Paper Collage. This being the third time, there was a fleeting taste of relaxing into this medium, allowing myself to be expressed. The tip of an iceberg explored.

Median Group. There wasn't much worry on my part to say something meaningful within the context of the group dialogue. Just said what came to. I need more of that!

Logovisual Technology. It seemed like an uphill effort. There is a strong feeling of something wanting to come through, like the pains of creating something new.

ILM. I thought it was just listening to music. Was I wrong! New worlds opened, again, but different from experiencing. There was a tendency of the psyche to let go, release, and create, sometimes using the tools or methods of the day. "Can it be repeated? Can I do that at home?", I wondered.

Cooking and the Kitchen. A must ingredient in group work. When done right, I felt it was effortless for the whole group. At other times, it struggled.

Mr W, an American from Alaska

Experiencing. The child looks to the sky in awe, later in fear, sensing great storms, pressures. Retreating inwards, taking the sky with. Gradually, bearing the pains of contradiction the young man emerges again in awe. From a pouch he produces from under his cloak he frees again the sky and stands, to behold its wonder. The old man cloaked and carrying a rod, climbs a staircase and enters the sky.

The guidance of T. acted like a magnet on the random iron filings in my associations, rotating my inner awareness to an inherent organizational intelligence, written as a signature beneath my thoughts, feelings and inner movements. The faintly heard music drifting into the valleys of my experience from rare heights, as melodies speaking of the means to enhance my sensual awareness, draws me together for an incalculable instant which remains subtly throughout the day and the night, reconciling each moment and each session of the Working Group to a greater. Fleeting visions

slow in time sense to an infinite degree just within concrete grasp, to be whisked away in turn like notes on the wind. The struggle to embrace polarities, seeking the efforts of tiny muscles barely tuned, seeking resonance inner and outer.

Social Dreaming The anxieties which I have felt concerning dreams throughout my life is partially connected to the notion of 'shared' dreaming. By sharing a dream (or vision) I felt I may impose on another's or they on mine, or that the weight of fears would leaden my feet and lead me away from elevated camp fires.

My flying dreams have usually been solitary. Through a greater realization of 'dreams are dreams and I dream dreams and the group dreams dreamers' coupled with the 'group lucidity' or mediation of imagery and body, I can be more transparent and my quantum bicyclamatical space ship acquires perpetual energy through the action of the group. The language barrier is reached and passed creating an explosion of vacuous, meaningful silence.

I experienced a deepening of awareness in relation to the symbolical content of every day life and practical action which was brought to focus in the merging of Social Dreaming, the activity of Collage, and Movements.

Movements During the movements classes, I had to struggle with my accustomed postures and tensions which I was constantly gravitating toward. I noticed a great improvement in my ability to connect the mental vision of the whole to individual movements, allowing the body intelligence to emerge. I had brief glimpses of the potential action of the group as a whole acting separately together the entire movement exactly. This inspiration and the actual moments of group cohesiveness along with my inner struggle allowed me to finer tune my intention in a very physical way. The awareness of subtler energies especially prominent in the #5 Movement, in respect to inner affirming/denying, outer male/female...reconciled with the group synergetic intelligence, brought me closer to the deeper understanding of my own essence, both while doing the Movements and later as the uncovered birds of vision and motion, like tributary currents, fed into the greater river.

The Walking Prayer reminded me of the dynamics of walking through crowded hallways and streets, though with a grace or emotion

which seems lacking in ordinary life. The examples, explanations, and guidance from step to step in relation to the inner work as well as the use of interpersonal tensions and resistances of and to individuals, affecting the group, demonstrated to me an efficient use of the raw materials of our experience in much the same way that the hate is transformed during Median Group.

Collage Retreating into the motor reptilian brain and loss of courage, not dissimilar to reactions I have had in relation to dreaming, I struggle with this animal, fearful that it will 'spill blood' on the pristine page of colors. Yet regardless of such sub-emotional logic sticks, upon the page emerges a wholeness refracting itself in a myriad of unity. In contrast to the floating airy terrains of ILM the blank page through grindings and acidics, like a stomach action, develops richness of content and texture and pregnant meaningful blood cells, later appearing clearly as a picture on a photographic plate.

It was only after arriving home, spending a couple of hours, I was able to focus in the 'photo' of each collage. I now have a better understanding of the technique. K's instructions to concentrate on our aims and intentions led me to gather myself in relation to aim and aimer. This carried on through other activities, tuning, tuning. Aims not founded in the whole of myself, peeled away or transformed into a greater force of vivid actionings within.

Median Group These sessions came to represent to me not only what was happening in the group, but also what was occurring in the world at large...a small cosmos within a larger. The uncertainties I face regarding the swirling energies in the 'populated' world at large and closer to home were brought closer into harmony with a better understanding of the acceptance of our inevitable deaths. As a result of allowing myself to hate I found I could retrieve the baby from the bathwater thrown out. The body energies reclaimed.

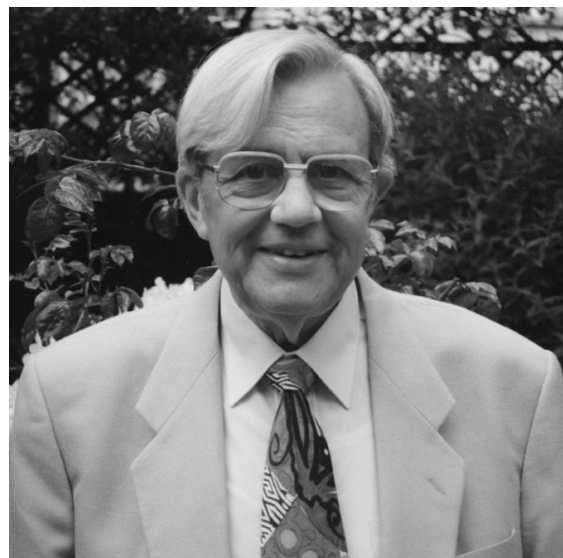
LVT This method of T's I only later connected with Experiencing and which gives me a much needed reminding factor concerning the 'embracing of opposites', of polarized thought processes, for instance, which the motor intellect gravitates toward. This also gave me a greater depth of vision of what our Working Group was about in relation to my own aims, the DuVersity

as a whole, and perhaps a greater sense of the present general direction of the world at large, leading me back again to the Median Group dynamics. The sequence of tasks taken each day, gradually leading toward greater depth of meaning, fed by the results of our other activities, brought me to realizations which I would have missed or taken longer to perceive otherwise.

ILM As the final session of the day, this method helped me to relax and allow the insights of the day to meander their way through the flowing terrains of sound, combining in unexpected ways, reminding me of the way that a Collage image develops on the paper or dream images collect and wash down the stream of the group communications.

Summary 1. Not least, the inbetween activities of kitchen and clear time gave me time to talk and work individually with people, giving me a better understanding of some of the common and uncommon spirit of DuVersity. 2. After much is done on 'HOW'...'WHAT do I do?' remains a myriad of questioning. What is my place in the scheme of all life and within my ever enlarging circles? Am I small, am I large? (An excellent opportunity to try out MMM on my own.) 3. The DuVersity Working Group has accelerated my understanding 100 fold in a very concrete way.

EXPERIENCING DIVINE WISDOM IN ORDINARY LIVING by Edward Matchett



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The asking of questions can be very important; and spontaneous answers to questions can sometimes be especially revealing. I once asked the question "What is the experiencing of meaning?" and received the following answers in Quick succession:

"Experiencing meaning is a doing thing ... it is an active rather than a passive thing ... a getting off one's 'butt' thing ... a contributing of something ... a giving ... a giving and doing with love, as distinct from an habitual and automatic soulless doing - without either giving or love ... it is being creative ... a giving of oneself, maybe a giving of oneself to the uttermost ... a taking of real initiatives ... the determined extending of frontiers ... the experiencing of meaning doesn't occur whilst just amassing information, or just trotting out the same old stuff over and over again ... it is going forward in a lot of uncertainty ... having a go ... defying the elements ... taking lots of risks ... doing something real - and not being prepared to compromise, or to lower one's own standards ... it is a mastery of timing, accepting that one may make oneself appear a fool, and above all the acceptance of the real possibility that one might fail ... it is accepting the challenge, and pressing forward against impossible odds ... if one does fail, it is picking oneself up and starting all over again ... it is suddenly becoming more capable and breaking through to a new level of maturity - which is what happens after one has admitted to oneself that one has failed ... or doesn't know."

As I considered these answers, I was thrown, for a while, by the fact the none of them contained any mention of accessing Divine wisdom ...and because there was seemingly nothing here to support my '3M' formulation of "appropriate form always requiring and demanding the making of media plus matter meaningful in time δt ". All of these spontaneous answers undoubtedly had the ring of truth, so why was Divine wisdom not mentioned? ... Could it be that all of my writings and teachings on Sophiagenics were in error? I really was thrown for a while - for a few days, not merely a few

moments. Then, slowly, everything became clear.

The Significance of 'time δt '

All of the spontaneous answers had themselves been given extremely rapidly. And nearly all of them, by implication at least, spoke of the experiencing of meaning happening when a person has put himself - or herself - in a position where one's own need of help is obviously large and very real. I remembered the comment: "man's extremity is God's opportunity", and now saw my in time δt in quite a new light. Since the formulation of the '3M' Sophiagenic discipline in 1968, I had recognised that meaning could occur and be experienced only in a period of time dictated by the speed of light ... virtually instantaneously. But what I had failed to notice through many years of developing, teaching and practicing Sophiagenics was that in 'ordinary living' there is quite often the occurrence of the optimal time and other conditions that are called for in my '3M' formulation. I saw clearly now - what ought to have been obvious to me all along - that the adage "God helps those that help themselves" must be true, provided that the 'helping themselves' is in the spirit of the answers which we have been considering. (Not so, necessarily, if one is robbing a bank, coshing old ladies to steal their handbags etc.) But wasn't the experience also suggesting to me that the Sophiagenic discipline is - and always has been - the working method of every true professional, not exclusively the working method of a creative genius?

The fact that Divine wisdom can be, and often is, accessed instantaneously in ordinary living - without any formal learning of the Sophiagenic discipline - provides us with a good starting point for beginning to increase the number of these occurrences ... and for a form of Sophiagenic instruction and learning which may have more general appeal than the mode that we have devised up to this time. It may not ever be necessary for those who wish to practice the discipline of Sophiagenics to know that the Holy Spirit has a large part in it. It may not be necessary to know that the misuse of human free will is what is normally the barrier to receiving significant inputs of Divine wisdom, love and empowerment. For some persons -maybe the majority in this post Christian age - it may be more acceptable and appropriate to begin to

teach, and learn, Sophiagenics from the basis of what is revealed by a careful study of those answers to my question: "What is the experiencing of meaning?" And do please note in this context, the special significance of my opening remark: "... and spontaneous answers to questions can sometimes be especially revealing". (Please look again at my 'Q.U.I.C.K.' discipline, which requires understanding to gel in only a moment).

If you have been following me closely, you cannot have failed to notice that spontaneous answers fit the prescription of happening in time δt . So, if we can take the requisite steps to ensure that questions need to be answered immediately, perhaps we shall begin to make a lot of progress. But first we must increase our need to obtain answers to questions in virtually zero time. A very fast-moving professionalism is suggested

The Experience of Meaning

In any moment when there is an experience of meaning, Divine wisdom is actually being accessed, whether one realises this or not, and whether or not there is any formal commitment to access it in the role of a 'believer'. When meaning is consistently present, life is always good. A person is then far more productive ... and these productions are themselves good, of high quality and worth etc. And we, each one of us, do actually place a value on each moment in terms of whether meaning exists, or does not exist in our current experiencing. This reckoning might well be an unconscious one, but it is happening to everyone all of the time. It is fundamental to our human nature, and remains so even when other preoccupations usurp centre stage. So, experientially, we have everything to gain in getting answers to questions at speed. Being more sensitive to the 'feel' of meaning should help to make this possible.

What was it that the answers to my question were saying and implying that is now so important for our task? To recap: they boil down to being true to oneself and to others, recognising real needs and doing one's utmost to try to address them and satisfy them ... being quite sincere and determined about this ... actually getting on with it despite the cost and inconvenience to oneself ... going on, whatever the difficulties and opposition ... trying valiantly to think and act quickly, decisively, responsibly

and justly all of the time ... having to fail, and fail often if need be ... not pretending it is otherwise whenever one does fail; rather actually admitting it, yet still battling for the means of turning failure into success ... asking determined questions about things that seem necessary but impossible ... treating answers that arrive spontaneously as worthy of genuine consideration, and maybe immediate implementation. In other words exchanging a rather sleepy lifestyle for a life of very fast movement, though one in which shouldering personal responsibility and doing one's very best is the accepted credo, and the persistent action, of all one's work and life.

In this spirit, can you seriously contemplate that a loving God would fail to lend a helping hand? Do you think He would stand by and say "unless you make a formal commitment of your life to me and my purposes I shall not lift a finger to help you." Not so. Anyway, such things are in line with His purposes, or even if sometimes they are not, I feel sure that He must often be prepared to stretch a point. Note that there is no formal declaration that one has sinned and is a sinner. None of the Church's doctrines are being voiced or addressed. It is simply a spirit of urgent responsible industry that the answers we have been considering have outlined: need of God, His forgiveness and strengthening 'comes without saying' ... presumably because a person operates at that level and intensity at which these facts and needs, and God's own loving responses, must necessarily declare themselves in the actual moment ... rather than in some easy-going theological academia.

A Critical Threshold

Could a dearth of true application and intensity in your work and living be what generally robs you of the experience of making media plus matter meaningful in time δt ? Think it through carefully. What do you think of a man or woman who gives all that there is to give to do a real job of work; does the very best that one is capable of doing, takes all the initiatives that one is capable of taking; speaks out instead of remaining silent when there is a pressing need for someone to speak out; exercises the prerogative of choosing to be as fully human, intelligent and loving as it seems humanly possible for a person to be, rather than pretending to be someone else, or

somewhere else, because of a fear of what other folk might say or do? Is there a critical threshold, of application and urgency at which meanings cannot help but gel ... if there is, how often do

you reach this threshold?

Invited or not, Divine wisdom comes often to any person when he, or she, decides to become and remain very real; a state which cannot exist in idleness or half-heartedness. Divine wisdom and the meaning which it produces cannot coexist with doing nothing when action is called for, with being silent when there is the need for a voice to speak out ... with acting or speaking contrary to what one knows to be the truth ... with thinking and acting as though tomorrow will be soon enough ... or with firing on only one or two cylinders instead of 'giving it everything that you've got'. They cannot occur with merely toeing the party line (even if you attend church every Sunday), with slavishly following policies that you know in your heart are wrong. They cannot emerge for any of us whilst we are knowingly pursuing falsehoods and trivia ... stealing other people's goods, reputations, livelihoods, loved ones or time. They can never co-exist with the compromising of our deepest being. But Divine wisdom and meaning can and do co-exist in situations and stances which the answers to my question have revealed. So, if this matter is judged important, do consider these answers very deeply and draw your own conclusions, making whatever changes you deem necessary to the conduct of your own life.

DUVERSITY AFFILIATES

The DuVersity is but one of many enterprises concerned with 'Making a New World' (to use John Bennett's phrase). There may be a great number of them and many we have no knowledge at all; but we have made contact with a few of them and hope that this can grow. For the moment, we present here a compendium of people with whom we feel connected – and they with us – in ways that bypass ideologies and belief systems. We have a history with these people and have worked with them in some way over the years. The list is far from complete and we hope it can grow. It will appear on our web site in more detail but presented here is a brief overview.

The list is presented in a pattern later on to help make sense of it. This includes a kind of hierarchy of significance of influence but it is far more open-ended than any hierarchy can explain.

Anthony Blake, Director of Studies and co-founder of the DuVersity, has worked with *all* of the affiliates in some way or other and known them personally. It is for this reason that we have not included such major over-arching influences as **Gurdjieff** whose passionate and wild *all of everything* genius is perhaps the most influential of all. Gurdjieff was, after all, the major influence on John Bennett. Also not included are such geniuses as **G. Spencer Brown**, author of *Laws of Form*, an English mathematician who understood the logic of distinction like no other, and the transvestite **Charlotte Bach** whose ideas on evolution and the alchemical quaternary are without parallel. Anthony was privileged to study with them but there was no actual working together. There is also **Henri Bortoft** influential author of *The Wholeness of Nature* and **Simon Weightman** Head of Religious Studies at SOAS, London University, who were both students of John Bennett and friends of Anthony but have not been engaged in DuVersity projects.

The co-founder of the DuVersity, **Karen Stefano**, administers the organization and organizes educational and creative projects.

ONE

John Bennett (1897-1974) remains the greatest influence. It was his magnum opus *The Dramatic Universe* – DU for short – that gave us the inspiration for the DuVersity. He was a key expositor of Gurdjieff's ideas but a creative visionary in his own right. He developed the disciplines of *systematics* and *structural communication* as well as techniques of inner development that are integrated into our methodologies. He embraced the three main streams of influence – of science, psychology and traditions – that are discussed later in explaining the pattern of influences. Bennett researched a *spiritual psychology* which we take as a point of departure. Anthony Blake worked with him over 15 years.

TWO

Ted Matchett (1929-98) was a friend of Anthony over 25 years. Ted was a design engineer who transcended the confines of industrial design to develop methods of

creativity of astonishing spiritual genius (see the wonderful piece by him in this issue) He is revered by many DuVersity members.

Edith Wallace was a pupil of both Carl Jung and John Bennett. Her 'playshops' under the title *Continuing the Quest* are managed and assisted by *Karen Stefano* and use the method of tissue paper collage (see references to this under 'Working Group' in this issue) that she first developed while at Bennett's International Academy at Sherborne.

Joseph Rael is a shaman embodying both Ute and Pueblo traditions. He is an visionary artist and inventor of dances, but also a master of the Tiwa language of metaphor. He guided a DuVersity tour of sacred sites in the South West in 2001. His kindness and spirit has been of great support over many years.

THREE

John Allen met Bennett and Blake around 1970. He was the visionary creator of the Biosphere 2 project in Arizona in part conceived, built and managed through Bennett's *systematics*. A dramatist and poet he has been of constant stimulation over many years and continues to meet and dialogue with Anthony.

David Bohm (1917-1992) was physics tutor to Anthony Blake and dialogued with Bennett (1962-4). He was a leading proponent of the *dialogue* process. His ideas continue to inspire and guide our work.

Patrick de Mare has had 60 years of experience in working in groups, including working with Foulkes and the Tavistock Institute of Human Relations during the Second World War. When Bohm's psychotherapist, he introduced him to his ideas on dialogue, which were later developed into the ideas of *koinonia* (impersonal fellowship) and the *median group* (between the small and the large), which we have incorporated into our own programs.

Anthony Judge is director of UIA (Union of International Associations) based in Brussels and responsible for the encyclopedic *World Problems and Human Potential* and one of the most brilliant and insightful critics of present day attempts to think globally and in large groups. He was co-founder of the *School of Ignorance* where both Anthony Blake and Karen Stefano had some of their early major experiences of the

dialogue process. He made a video-dialogue with Anthony in 1997

Gordon Lawrence developed the *Social Dreaming Matrix* that we use in the Working Group method. We will have two video-dialogues presenting him and Anthony in conversation about the Matrix.

Phyllis Laursen is a healer and intra-species communicator whose sense of inner energies and patterns have helped us in difficult times. She was brought up in India, where she came under the influence of many yogis. She works extensively with musicians such as *Robert Fripp*, Sting and Wyton Marsalis and has brought us into contact with this world.

Robert Fripp leader of the group King Crimson developed an extraordinary training called 'Guitar Craft' that introduced hundreds of people to 'the work' by practical and artistic means. He brought his 'Soundscapes' to the first Baltimore seminar-dialogue and has remained a wonderful friend for many years.

Warren Kenton is a leading light of Kabbalah in the UK and someone we have known for almost 30 years. First trained in the Gurdjieff work he has been sympathetic and helpful to us.

John Anthony West is a leading Egyptologist and guided a DuVersity tour into the sacred sites of Egypt in 2000.

William Pensinger is author (with his wife Nha Trang) of the outstanding novel *Moon of Hoa Binh* and many papers on the underlying deep structure of reality beyond and encompassing object and subject.

FOUR

We should include all those who have contributed to our *seminar-dialogues*, first held at Jerry Toporovsky's Center for Holistic Health, not otherwise mentioned. These are:

Stanley Crouch jazz writer, novelist and script-writer.

Priestess Miriam head of the Voodoo Church in New Orleans.

Candice Peart biochemist and author of *Molecules of Emotion*.

Eliyahu McLean active in peace work in Israel.

Mae Wan Ho leading geneticist and author of *The Rainbow and the Worm*, which presents a new theory of life.

Jack de Johnette drummer extraordinary who works on using sound in healing with his wife **Lydia**.

Coleman Barks poet renowned for his versions of Rumi

Other affiliates are less well known but are an essential corpus of friends with a variety of talents and contributions. The list is open-ended and we apologize for omitting anyone you think belongs. Not least we should mention our Board members: **James Patton** (Chairman and systematician), **Anne Davis** (Vice President, who often also plays piano for the *Movements* on our Working Group programs), **Karen Stefano** (Secretary-Treasurer and Program Co-ordinator) **Craig Wells**, **Bobbie Harvey**, **Jane Maroney**, **Peter Lipson** and **Amy MacPartland**. We should also mention our debt to **Jerry Toporovsky**, currently on the Advisory Board and past DuVersity Board member, who enabled us to run programs in Baltimore at his Center for Holistic Health and over a long period of time has been a great support.

John Kirby was a leading pupil of Ted Matchett and is a leader in conveying the message of the Virgin Mary.

Steve Mitchell is a highly original writer and theatre producer who supported us in the early days on the media front and helped develop the method of *trialogue*.

Jason Joslyn is a software designer who is working on new ideas of *logovisual technology*.

Peter Solomon is devoting himself to creating a world wide exchange of ideas through the Web – SiriusIntelligence@yahoogroups.com - that encompasses both esoteric and political material of global concern

Wim van Dulleman is the leading performer of Gurdjieff's music and a teacher of his *Movements* or 'sacred dances', which are built into many of our programs. Wim has been making CDs of Gurdjieff's music for the *Movements*.

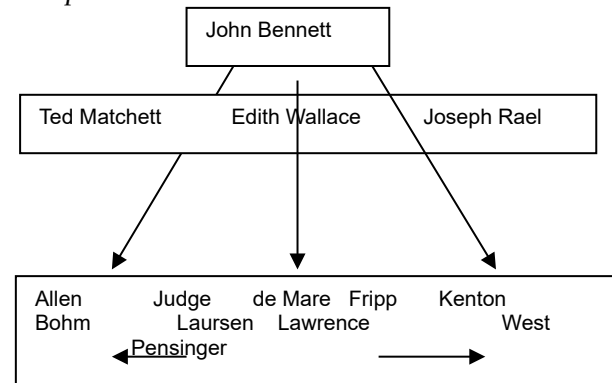
Gert-Jan Blom produces these CDs and is presently concerned with issuing Gurdjieff's own music, played on the harmonium, and also CDs of the orchestral music for *Movements* that dates from 1924.

Saul Kuchinsky took upon himself the fostering and development of Bennett's *systematics* and labored many years to make this work known.

Though retired from active life now we want to remember the debt we owe him.

Ben Hitchner is a Professor of Economics and was instrumental in putting us in touch with *Joseph Rael* and others from the Shamanic traditions of the American continent. A one time member of the DuVersity Board, he has been foremost in working on our project to apply *systematics* to *Globalization*.

Here is a *pattern* of the first three groups that suggests – according to *systematics* (see final article in this issue) - that we are dealing with a 10 or 11 term system. The Decad or 10-term system was described by Bennett as *integrative complementarity* and the Undecad or 11-term system as *synergy*. Both names are suggestive of *co-operation*.



The left hand arrow designates *technology, design, science*.

The right hand arrow designates *tradition, cultures, history*

The middle arrow designates *psychology, healing and art* with which our co-founder of the DuVersity, **Karen Stefano**, is most engaged.

READINGS FROM BEELZEBUB'S TALES



Beelzebub is returning to his home planet after being exiled in the solar system for thousands of our years. With him is Hasein, his beloved grandson, who entreats him to explain the ways of 'these strange three-brained beings of the planet Earth'. The great French scholar Denis Saurat considered this book to be the creation of a whole new mythology. It is extraordinary in fusing together considerations of the nature and genesis of the whole cosmos

with events on Earth and the state of the human psyche in historical times. Gurdjieff writes of what he intended in writing the book :

“To destroy, mercilessly, without nay compromises whatsoever, in the mentation and feelings of the reader, the beliefs and views, by centuries rooted in him, about everything existing in the world.”

We are happy to announce that readings of three more major chapters from this master work of the twentieth are to become available on CD. The readings are by Anthony Blake who, although hearing many times the book read aloud by John Bennett, cannot claim to have mastered the right pronunciation of Gurdjieff’s numerous neologisms, but offers a largely clear diction with all obvious mistakes and flaws taken out. The complete list of chapters we can soon offer will be:

Chapter 1 – *The Arousing of Thought a tour de force* in which Gurdjieff illustrates a unique form of mentation.

Chapter 2 – *Why Beelzebub Was in Our Solar System* sets the scene for this new mythology

Chapter 25 – *The Very Saintly Ashiata Shiemash, Sent from Above to the Earth* describes the advent of this ‘prophet’ that Bennett suggested was yet to come

Chapter 26 – *The Legominism Concerning the Deliberations of the Very Saintly Ashiata Shiemash Under the Title of “The Terror of the Situation”* sets out his idea of using ‘Conscience’ to enable people to become responsible beings

Chapter 27 – *The Organization for Man’s Existence Created by the Very Saintly Ashiata Shiemash* describes how life on Earth became more sane under his guidance

Chapter 28 – *The Chief Culprit in the Destruction of All the Very Saintly Labors of Ashiata Shiemash* depicts how the work of Ashiata Shiemash was undone by one person with deranged reason.

Chapter 30 – *Art* describes how art first arose as a means of transmitting real information to future generations

Chapter 39 – *Purgatory* one of the key chapters that speaks of the fate and destiny of the ‘soul’

Chapter 43 – *Beelzebub’s Survey of the Process of Reciprocal Destruction of Men, or Beelzebub’s Opinion of War* is of immense contemporary significance

Chapter 46 – *Beelzebub Explains to His Grandson the Significance of the Form and Sequence of Which He Chose for Expounding the Information Concerning Man* is an overview of the method used in the series of stories and explanations

Chapter 47 – *The Inevitable Result of Impartial Mentation* describes how Beelzebub is forgiven for his transgressions as a youth and has restored to him the ‘horns’ that signify his attainment in the scale of objective reason

Chapters 1 & 2 – 2 CDs

Chapters 25 & 26 – 1 CD

Chapter 27 – 1 CD

Chapter 28 – 1 CD

Chapter 30 – 2 CDs

Chapter 39 – 3 CDs

Chapter 43 – 2 CDs

Chapters 46 & 47 – 1 CD

These CDs introduce most of the major themes of the book and constitute almost a quarter of its length. The next chapters to be recorded will be Chapter 40, *Beelzebub Tells How People Learned and Again Forgot about the Fundamental Cosmic Law of Heptaparaparshinokh.* and Chapter 48 *From the Author.*

The recordings, editing and production have been made possible with the assistance of Steve Rhodes, Gert-Jan Blom and Wim van Dullemen, Saleh Mahaj and Anthony Stephenson. Other readings include an extract from *The Moon of Hoa Binh* by William Pensinger and Nha Trang.

Poetry readings are also available:

Four Quartets by T S Eliot

Duino Elegies By Rainer Rilke

Marriage of Heaven and Hell and

Milton by William Blake

Also available are recordings of *Experiencing* sessions from the *Working Group.*

All the CDs are available from registrar@duversity.org (USA) and tony@toutley.demon.uk (UK)

ARCHAEOASTRONOMICAL MYSTERIES IN SOUTH AMERICA: 2003

William Sullivan, author of *Secret of the Incas: Myth Astronomy, and the War Against Time*, has agreed to guide a DuVersity tour in

Peru. Bill has researched the astronomical knowledge of early South America and made new discoveries. He has featured in a Channel 4 documentary seen in the UK and Europe. A pupil at the International Academy in Sherborne, he became highly influenced by the book *Hamlet's Mill* written by de Santillana and von Dechend in the 1960s, which claimed that all early cultures across the planet shared in an understanding of cosmic cycles linked to human history. Such knowledge may date back 10,000 years and came to include astronomical knowledge, particularly as regards the precession of the equinoxes, a cycle of almost 26,000 years, whose discovery brought about a revolution in human thinking, since it revealed that even the heavens were not unchanging. Bill was able to show that the same tradition of knowledge was known in South America.



Macchu Picchu – ancient city perched high in the mountains

Amongst the sites to be explored is the so-called *Sacred Valley of the Incas* that seems to have been worked to depict astronomical objects and knowledge on a very large scale. Among these objects is a pyramid of a form of previously unknown. A sixty kilometer stretch of the Urubamba was in effect sculpted to resemble the celestial river in the sky, the Milky Way. As in recent archaeological research in Africa, it is beginning to be realized that there may well be massive remains of ancient knowledge that have simply not been noticed until now.

Beginning with a visit to Lake Titicaca, the spiritual center of Andean civilization, on to Cuzco the capital of the Inca Empire and through the Sacred Valley from Písaq to the fabled site of Macchu Picchu and the stunning June solstice sunrise over the Pyramid of Ollantaytambo, we will travel a trajectory through time and sacred space that is the equivalent of a symbolic sojourn

along the Milky Way. In addition we will also have the opportunity to meet with and learn from local shamans of the Andean Path.

GLOBALIZATION – Systematics and Responsibility in the Greater Present Moment



The 3rd systematics gathering will again be held at Solbakken, Sigurd Anderson's farm in Pennsylvania, April 12-14th 2002. We will continue the processing and assimilation of information from our last meeting, but broadening the scope of the inquiry to include political, social, cultural and historical material. A hypothesis of this meeting is that as we progress into the higher term systems we increasingly come into contact with personal, social and historical meaning.

SYSTEMATICS

A way of understanding

Systematics is predicated on the idea of *emergent reality*. It is similar in spirit to ideas of *evolution* and also *self-organization*. From something relatively chaotic and amorphous structure and organization can emerge, revealing unexpected properties. How this starts we are not too sure and we cannot say that it ever has an end. For egoistic humans, the end is us! For religious believers, it is God! Whatever the reality that is emerging, it includes *everything*, including values, will, consciousness and intelligence, ever going further, perhaps into realms we have not even conceived of.

We imagine that there is a series of steps along the way. So the first thing is what counts as a starting point. This beginning point must have the 'promise' of emergence in it. It already exists but has no shape at all. It is not like a thing or entity with a definite nature. In systematics, this is simple wholeness, with no inner or outer, or any distinction, given in our experience as

confused immediacy. Maybe this is like the experience of the new born child.

By the time we grow up, it is difficult for us to remember this state; because everything we know is bound up in distinctions. We can only get back to it by de-conditioning ourselves, putting everything into question, suspending judgements, digging down for the raw phenomena.

If we call this *one* it is a strange kind of oneness because it is also a kind of *everything* as well. It has no form, simply a presence, a promise, a patternless quality. It is akin to the ‘chaos’ of modern physics or the ‘Earth without form and void’ of *Genesis*. Everything we can *feel* is like this in its *most simple* state.

Such states are called *monads*. I am a monad, so is the whole planet, and ‘education’ too. To see a monad is to be ready to understand without presuming to know how.

If the monad or beginning counts in this strange arithmetic as 1, then what can we make of 2? Two is difference, distinction, and the *dyad*. How many ways might we think of twoness? These may be legion, but always just two. With distinction there is *form* (see Spencer Brown’s *Laws of Form*), an inside and an outside, a male and female. On a grand metaphysical scale there is the Greek Limit-Unlimit (*peiron-apeiron*) or the Hindu *rupa-arupa* (form and formless) or just finite and transfinite in modern western terms.

It is William Blake’s *Two-Fold Vision* in which everything is Infinite as well as finite. In early Christian theology we had the two Natures of the same Person, Jesus Christ. If we start looking for the nature of a whole we polarize into something specific and local, and something unlimited and global.

Now we have the idea of using the numbers to count off steps in emergent reality. The first step is the monad, and we never quite know where monads come from. The second step is the dyad in which the whole divides against itself. It actually doesn’t ‘do’ anything of the kind and this is just the way we think about it

in images, which can lead us astray. The next step is going to show threeness. At least it counts as a the third step, so something new must appear (or it wouldn’t be a step).

The new step might involve *change*. But the whole remains the ‘same’ whole so this is ‘change without changing’! Now we start getting into models and pictures even more, because we can picture a tendency to change, a tendency to remain the same and a third to adjust between the two. We start thinking about the whole in such terms as ‘wanting to’. There is wanting to change, a wanting to remain the same and a wanting to make this situation work without conflict! That’s why we begin to talk about *will* when we come to the *triad*.

Our Christian theologians traveled this path to invent or discover the Holy Trinity of

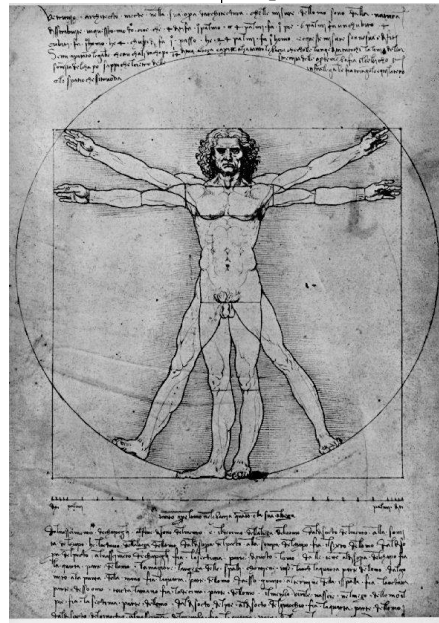
Three Persons of One Nature. These Persons were not thought of as akin to people at all but as ‘roles’.

Can we have something like will in wholes that are not people? Why not? This does not require any consciousness or mind. We can easily have a sense that everything we come into contact with has its own will. It wants to be itself. The emergent reality appears, divides, changes – and then? It *becomes*. It becomes *organized* and acquires *inner and outer togetherness* that is sustainable. The fourth step should be thought of as *organizing* rather

than organization. It is not accidental that the *tetrad* is a favorite system of managers! It is also favored by psychologists such as Jung.

Four is the idea of *work* as involving directed effort and intelligence. Here we have to speak of some kind of *mind*, however rudimentary. There is a field of work. An inside world is created within and alongside an outside world, which it also contains. The two worlds contain each other! One ‘physically’ and the other ‘mentally’. The tetrad suggests *life*, which has an inwardness to it, the raw stuff of mind.

If the triad speaks of will, the tetrad speaks of *being*. But this is not yet *a* being, only a kind of togetherness that includes change.



The fifth step has *individuation* and an entity or individual is revealed. It is akin to the ‘essence’ or *ipseity* of medieval thought – that which makes something to be what it is. This something is realized in an external world that exerts pressure and influences upon it but it is still free to be what it chooses.

Thus we might mark out the steps along the way of emergent reality. At each step we have to cast around for the ‘something extra’ involved in that particular step. It is convenient to think about this in the relatively familiar terms we know from the evolution of life, but that’s just one kind of illustration. The idea of steps is a metaphor. It can lead us on a dance of

speculation. How far apart are the steps, or what kind of distance is between them? Are there ‘progress units’ so that step two ‘equals’ step three or step four? But it is not a bad idea to suppose that we can acquire a taste or subjective measure of what a step is like that can guide us forward. Whatever we have attained or understood is all we have to go on. What a breakthrough it was to go from 2 to 3! Is it the same kind of breakthrough to go from 5 to 6?

On the rare occasions when systematics is really *free inquiry* people just come up with what they feel or sense as the next step and everyone senses and feels the ‘weight’ and intensity, etc. of each suggestion until something gels and they can work with it. Systematics is not some royal road to truth but a way of handling ourselves in a quest for meaning.

For example, someone can start thinking, just by association, “What is of most concern to an individual? Of course, it is death. The individual wants to be immortal. The sixth step is to do with finding some ‘immortality’ that will work.” And then the group finds (in this hypothetical account) that there is something like this anyway if they look deeply into their experience. This is the *present moment*. But someone else in the group is wondering, “Heh!

If he gets immortality in stage 6 what is left? Are we going to have different levels of immortality? We can’t just stop at 6 can we?” Then someone else replies, “Ah! But his ‘immortality’ is just for himself, he still has to have an immortality that

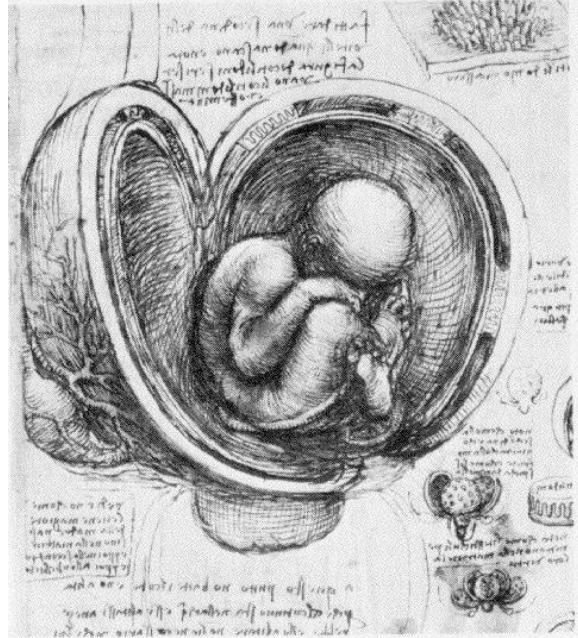
involves others as well. He has to integrate himself into a community of immortality.” At this point someone remembers that John Bennett talked about the 7th step as to do with history. Surely this fits! And so do many other ideas. However, at times, some ideas fit together and agree and others *don’t*.

People find themselves struggling with words and statements and language as such. But when there is a definite emergent reality, and not simply some general

notion of one as we have here, the struggle is to find and disclose these steps in the real thing, in *its own terms*.

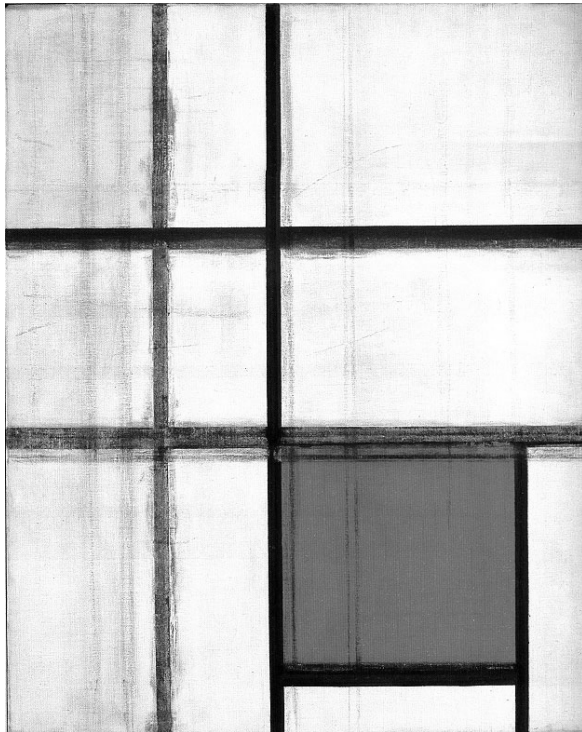
At the end of this sort of process the impression can be similar to that of an excavation site. Maybe the excavators have some treasure to take away and examine further and eventually mount in its proper place in their microculture.

The steps seem to lead – in this kind of anthropomorphic story – through life and individuality and through history into society. An emergent reality becomes a reality for greater realities. In the more ‘ultimate’ or far out steps we catch glimpses of kinds of structure that are more like communities than anything else we can think of. The idea of a ‘communion of saints’ is just such a glimpse. The ancient Jews longed to ‘rest in the bosom of the fathers’, the Christian aspired to the communion of saints and there was something similar in Islam. The prospect of an emergent reality coming into form, acquiring autonomy and independent purpose is the idea of *transformation*. But it also brings with it the idea of attaining a strength of reality that can render it a member of a higher community. So we might imagine that we exist in a reality corresponding to our own stage of emergence, and that it is just



not possible for us to link with those of another reality.

After a certain point – though it cannot actually be a point at all – counting the steps doesn't matter. There is something else at stake. We move along in wide bandwidths as if through *zones*. Imagine it like this: we start off with a simple series of steps as if according to the numbers 1, 2, 3, etc. Sooner or later this becomes more like 10, 100, 1000, 10,000 etc. This is because we reach a point at which we can't distinguish the integral steps very well, so we have to use steps of orders of magnitude.



This is just what we find in dealing with the properties of *groups* of people. Group psychologists distinguish between *small groups* of the order of 8 members, *median groups* of the order of 20 members and *large groups* of 60 and upwards to *very large groups* going into the 100s and *masses* (there is no precise terminology here) in their 1000s. These groupings fit into the large 'bandwidths' we spoke about and have overlapping ranges. Each of them exhibits characteristic properties.

Beyond this, there are other orders to consider, at least theoretically. Perhaps there is a 'cosmic range' of organization, which would be 'cosmic' not by reason of scale but by the qualities of patterns. Such ranges of quality are probably similar to Ted Matchett's *media*. If this

supposition is true, then we would have *three* orders:

Integral order following the series of natural integers. **SYSTEMS**

Group order arraigned in orders of magnitude. **ZONES**

Cosmic order concerning qualities of pattern. **MEDIA**

In proposing these orders, we are still applying the idea of emergent reality in a series of steps. The kind of thinking here is based on something like the concept of *fractals* where a pattern repeats, though with some variation, on all scales. Throughout the whole scheme, an all important principle of *self-similarity* applies. Because of this, it is always possible to take one simple form of organization as universal. There are many philosophers, engineers, designers, etc. who aver that just one form of organization governs all. This leads into a conflict of systems, since different people can adopt different 'universals'. Gurdjieff used *two* basic forms, which he called the 'law of three' and the 'law of seven'. Because he used two, a great deal of variation is possible and he could approximate to the concrete complexity of reality. John Bennett realized that there could be any number of 'basic forms' and developed the method of systematics, in which any of the natural integers signified a 'universal' form.

He also realized that even such a series of systems could barely begin to address real complexity, so he envisaged higher qualities of organization that he called 'structures', 'societies' and 'histories'. He never got round to describing what these might look like.

Going back to our starting point, we can think of the series of forms, or the steps, as each 'containing' the forms or steps that came before. It is this accumulation that makes the systems he describes. In this guise, a tetrad for example would be seen as steps 1, 2, 3 and 4 combined. The different steps would then be the 'terms' - as he calls them - of the given system. So the tetrad would be e.g. wholeness + distinction + change + togetherness. These four would have a 'synchronous' character taken as a system. A system is the simultaneous presence of all the steps that led to it. Because all of the steps are independent, there are then that number of independent terms in the

system. The abstract form shown here echoes Spencer Brown's *Laws of Form*.

Thinking in terms of a series of steps leaves out of account the possibility of 'stepping' from one state to another and skipping intermediary ones. In other words, there is more than one way of getting from the start to where you are. In a system *all* the pathways by which it can be reached are included.

Such complexity is daunting and so it is convenient to take as a guide *paradigms of systems* such as we can find in traditional culture or as exemplified in the *praxis* of contemporary human life.

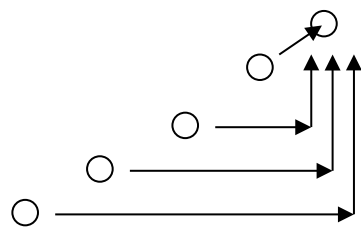
People have to take action, manage and organize and they find out through trial and error what works best in the situations they have to deal with. But we should not expect all the versions of a given system we can come across to agree with one another, because they may have been derived through different steps. Hidden in every paradigmatic system is a 'history' of development that is usually very difficult to unravel.

When a group meets with a similar background in a language of systems, they can communicate with each other very rapidly and effectively. Gurdjieff referred to this as assuming they have an 'objective language'. If they work together *to build* a language for themselves this can be more than an assumption, because it will be tested in terms of the diverse experience of all the people involved.

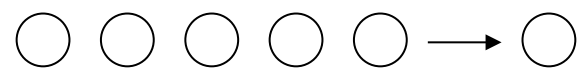
For those who just want to make a start and get on with it, it is enough to separate out a number of steps and see how far you can extend this series *both backwards and forwards*. The furthest back you can reach or think of will count as your monad and the number of steps you can take from it will be your ultimate 'system'. We can never really start from the monad, because

we are too conditioned and conceptual. We have to treat it as a *limit* condition that we can never actually reach. If you try this you might have an understanding that, as T. S. Eliot put it, *In my end is my beginning*. Or, you can think of the steps as colors and lo! you have discovered the *secret of the spectrum*.

Systematics can help us regain a capacity for *pattern language*. If you look back to the quote from Philip K Dick that appears in the section on the Working Group, you will see that he talks of this. There is a wide and deep realm of pattern language that relates to ancient tradition, as evidenced in the talk reproduced in this issue by Joseph Rael, for whom *landscape is language*. Gurdjieff wrote:



MONADIC



SYSTEMIC STEPS

ULTIMATE

"Man has in general two kinds of mentation: one kind, mentation by thought, in which words, always possessing a relative sense, are employed; and the other kind, which is proper to all animals as well as to man, which I would call 'mentation by form.'

The second kind of mentation, that is, 'mentation by form', by which, strictly speaking, the exact sense of all writing must be also perceived, and after conscious confrontation with material already possessed, be assimilated, is formed in people in dependence upon the conditions of geographical locality, climate, time, and, in general, upon the whole environment in which the arising of the given man has proceeded and in which his existence has flowed up to manhood."

