

DuVersity Newsletter 13

December 2004

With this issue we reach either the lucky or the non-lucky number, according to our culture. Typically, however, the number 13 signifies a transition into a new cycle. We have achieved much in terms of methodology and insight and now we need to learn about how to bring what we have into the public sphere so that it can be taken up and supported. Our yearly membership letter will be going out soon and we would like you to think about attracting new members and finding ways of funding our programmes as well as being alert to possible avenues of application in contemporary society, including schools.



Anthony Blake examining structures inside the ancient megalithic site on Gavrinis, which was sealed up 3,500 BC and broken into by Knights Templar in the 14th century AD

from Peter Stewart's article in our last issue. There is a report by Jim Patton on the Albion trip and an article by Richard Heath on the structure of enchantment. Richard's article provides a theoretical basis for understanding the thinking behind our Tour of Enchanted Albion. We also have an important reflection by Emilios Bouratinos on consciousness and civilisation that does a great deal to help us appreciate the different kind of mind of ancient times. Emilios is an author, editor of the cultural magazine *Dialogos*, and cultural advisor to the US Embassy of Greece.

His article has been published in Greece and the UK but we think it so relevant to our concerns that we have secured his permission to reprint here.

The event ran in Seattle, *Dreaming Peace*, confirmed our belief in the importance of making meaning together, both for personal welfare and social benefit. However, the world at large is not used to giving value to meetings of people who concentrate on meaning with minimization of status, objectives and controls, which meetings are not ideological nor based on any cult of personality but in accord with Patrick de Mare's idea of *Koinonia* or *impersonal fellowship*.

This issue contains material on archaic thinking, going on



Portrayal of the Virgin Mary with child Jesus over the doors at Salisbury Cathedral

NATURE, CIVILISATION AND CONSCIOUSNESS

Emilios Bouratinos

Two major theories attempt to explain the current difficulties of our civilisation. The first attributes them to the side effects of modernisation, starting from the industrial revolution. Concentration of large blue and white collar worker populations in the cities, their alienation from a more sanguine way of life, lack of proper political leadership, crime, stress, drug abuse, technological as well as economic globalisation, but most of all, the staggering level of environmental destruction, have placed unprecedented strains on the human psyche.

These are very real problems, but their origins lie in practical questions. They must be dealt with on that level, case by case.

The second theory maintains that the current difficulties our civilisation is having stem from modernisation itself, not from its side-effects. The 'good old values' have been eroded by consumerism, fanned as it is by the clamouring for ever higher standards of living and the explosive population increase. The lack of vision, coupled with the radical secularisation of all aspects of life, have compounded the situation. Creation seems to be luring man away from the Creator. He is being corrupted by his very success in developing. The problem is mainly moral and must be treated as such.

In this text the currently negative turn of civilisation is explained by a third notion. The history of our difficulties doesn't start from the industrial revolution. It is not rooted in shameless exploitation. Both the difficulties and their causes stem from something much deeper: civilisation itself. It is civilisation that makes us think the way we do. And it is the way we think - or rather do not think - that creates the problems. Any action to reverse the trend must start from a thorough understanding of this. The overall problem is neither practical nor moral. It is rooted in how consciousness *operates* -- and why. We

have allowed civilisation to alienate us from the dynamic and intertwined operations of nature. We have lost the ability to *listen*.

Antiquity of man's negative influences on nature

This third notion of what went wrong is based on three fundamental observations. First, environmental destruction is not just one effect of the present predicament. It reflects an attitude which lies at the heart of the predicament itself. Second, we have the fact that man's destructive behaviour toward nature isn't recent, as most think. It is very old. Third we have the fact that such destructive behaviour hasn't occur only in the West. Not only most civilisations have myths describing a cataclysm and/or a fall from some initial 'golden age', but these myths invariably attribute the cataclysm to types of behaviour not unlike those associated with the modern ills.

Numerous widespread man-made environmental disruptions in remote antiquity have been attested to by ample archaeological, meteorological and geological evidence. It has been shown that not just the Greeks, but most major ancient Middle East civilisations like the Assyrians, the Babylonians and Petra had destroyed their ecosystems. Deforestation proved so widespread that Hadrian forbade access to the mountains of Syria, which had been almost completely denuded by his time.

People in other areas of the world also destroyed their habitat. The inhabitants of Mohenjo Daro in India, of Ankor Vat in Cambodia, of the Easter Islands and of *all* city-based civilisations in pre-Columbian America enfeebled their surrounding areas. As a result, the land they occupied couldn't feed the population any more and the latter was obliged to abandon their places of habitation.

With respect to Greece, studies show that the first major man-made ecological destruction occurred in the Peloponnese around 6,000 B.C.,¹ the second around 3,500 B.C.² and the third from 1400-1100 B.C.³. The latter signalled the

end of the Mycenaean civilisation. It was spearheaded by an impressive growth in Mycenaean wealth and population. A fourth catastrophe occurred around 650 B.C. in Greece,⁴ forcing Solon to call for protection against land erosion.

There is another important component. We today have come to realise that civilisation develops along a number of major landmarks, which enhance man's destructive behaviour toward nature. The oldest (and most definitive) of these is the discovery of agriculture - around 10,000 B.C. It triggered two major destructive changes. First we have the cutting of forests, land erosion and topsoil impoverishment. Secondly we have the spreading of various infectious diseases - the result of man's close involvement with domesticated animals, cattle rearing and shepherding.

Discovery of agriculture initiated a number of other developments, characteristic of civilisation. Among them was the building of settlements, the weaving of economic relationships and the formation of organised societies (with their consequent destructive antagonisms.)⁵ Hunters, fruit collectors and roaming shepherds don't establish *civilisations*, in our sense of the term. They establish *ways of life*. They feel that they exist in order to *live* (and *experience*) their daily lives. They don't invest their activities with goals or values that go beyond this. Nature is not treated by them as a tool. It is treated as a larger whole to which they themselves belong -- and which generously offers them the means to live.

Unification of object and concept

The approach of pre-civilisational man to nature during this very long evolutionary stage has been investigated by anthropologists, psychologists, students of primitive religions and historians of civilisation. Particularly useful for the purposes of this paper are three.

The first is cultural historian Richard Tarnas. Commenting on the archaic mode of thinking which Socrates tried to re-introduce, Tarnas observes: "In the mind of archaic man there obtains an unbroken continuum between the archetype and experience."⁶

One cannot help being reminded here of two extracts by Parmenides,⁷ which reflect a similar unitary attitude. The first goes: "Understanding and that which is understood are one and the same."⁸ The second extract goes: "Do not allow custom, born of much experience, to force you to wander [as your senses dictate]."⁹ Parmenides' assumption here is that the unthinking pursuit of custom directs the senses to apprehend things in a certain fashion, which beclouds reality.

The second student of how pre-civilisational man approaches nature is the historian of philosophy F. M. Cornford. Picking on the love of Anaximander for much older forms of thinking than those prevalent in his time, Cornford observes that for Anaximander "nature was not simply the outer world presented through our senses; it was a representation of the world order actually more primitive than the Gods themselves."¹⁰ Mythic man experiences whole in part so naturally that he doesn't even notice the difference.

The third student, whose insights enlighten our subject here, is anthropologist Lucien Levy-Bruhl. Writing on how pre-civilisational man takes in nature, he observes:

"We ought not to say, as is often done, that primitive men associate with all objects that strike their senses of imagination, occult forces, magical properties.... They don't add animistic beliefs to their perceptions...The mystic properties of persons or things are an integral part of the representation which the primitive man has of them - a representation which, at this stage, is an indecomposable whole.

"We ought [then] never ask, 'What explanation must the primitive mind give itself of such and such a natural phenomenon?' The statement of the problem implies a false hypothesis. There are, for the mentality of the lower societies, no natural phenomena in our sense of the word. For them the explanation has no need to be sought; it is implicit in the mystical elements of their collective representations.

"The question that has to be asked," Levy-Bruhl concludes, "is how the phenomenon, little by little, detached itself from the complex in which it was first

imbedded, so as to be separately apprehended and how *what was once an integral element in it, became later an explanation.*"¹¹

Why consciousness needs to be studied

To answer Levy Bruhl's two-pronged question we need to find out what made man fragment his once unified conception of the world; i.e. we need to understand in depth what influences the operation of consciousness.

This need was strongly articulated by the great physicists and mathematicians of the 20th century. Einstein, Dirac, Eddington, Heisenberg, Schroedinger, Bohr, Pauli, Bohm, Goedel, Quine and Tarski all point to two important things -- each in his own way. The first is the crucial role that consciousness plays in formulating both the theories and the findings of science. The second is the need to study this role carefully, so that science becomes more effective and reliable. Some 20 years ago a first unwitting response to this dual realisation came from neuroscience. Since then consciousness has been studied systematically with the help of increasingly sophisticated brain scanning equipment and through different disciplines.

In this talk, however, we will not go into any of this, fascinating though it may be. We will stick to the anthropological aspect. We will glance not at what happens to the brain when aroused, but at its operation in the light of how man looks at the world -- and why. It is here that the link between nature, civilisation and consciousness becomes clear.

The two great phases of man's evolution

One can divide human progression through evolution into two main phases. They are correspondingly determined by two distinctly different modes of consciousness operation.

The first, which I call *wandering phase*, is by far the longest. It starts with the emergence of Homo Habilis around 2,500,000 years ago and ends roughly with the advent of agriculture.¹² Either as hunters or fruit gatherers for the greater period of that stage, or as animal tamers, breeders and herders a little before the discovery of

farming, human beings incessantly roam the earth.

Some survivals into our times of this *wandering phase* are the Bedouins of the Middle East, the Bushmen of south-west Africa, some Indian tribes in the USA, the Australian aborigines and a number of wandering Mongolian tribes. These people flow with nature. They move as dynamically as she, they live by her rhythms, they co-operate with her and they consciously contribute to maintaining her balance.

The second stage of human evolutionary progression, which I call *settling phase*, starts with the discovery of agriculture and extends to our times. During this stage people settle in specific regions amenable to farming in the beginning and to craftsmanship later. They begin to conserve and rationalise all they are able to conceive. Not only do they cultivate *permanent* areas, they construct *permanent* tools, *permanent* dwellings and *permanent* institutions. No longer are they satisfied merely to live. They live to obtain some form of added satisfaction. And they secure this added satisfaction by gradually transforming nature into a tool.

No objectification

The moment has come to see how the two phases of our evolutionary progression influence the operation of consciousness. First a general point concerning how consciousness manifests.

There is a level of operation on which consciousness remains unfocussed. Consciousness here doesn't zero in on particular objects. Rather, it senses what passes in-between them - or beyond them. The person feels the non-objectifiable whole engulfing all and informing each. He doesn't become aware of a *nothingness*. He becomes aware of *no-thingness*. He senses the presence of an absence. It would be there even if no concrete objects emerged to view.

Non-objectifying consciousness - or pre-consciousness, as Jacobo Grinberg calls it - figures prominently in ancient myth. Many cosmogonies, like the Egyptian, the Babylonian and the Greek, start from the notion of a primeval ocean, out of which the cosmos emerged. This pri-

meval ocean symbolises non-objectifying consciousness. In the Old Testament the story has it that "darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters."¹³

Mircea Eliade offers the following insight on the primeval ocean as symbol for non-objectifying consciousness:

"The waters symbolize the universal sum of virtualities; they are [at once the] spring and origin [of things], the reservoir of all the possibilities of existence; they precede every form and *support* every creation. One of the paradigmatic images of creation is the island that suddenly manifests.... in the midst of the waves.

"On the other hand," Eliade continues, "immersion in water signifies regression to the pre-formal, re-incorporation into the undifferentiated mode of pre-existence... This is why the symbolism of the waters implies both death and rebirth. Contact with water always brings a regeneration.... because immersion fertilizes and multiplies the potential of life."¹⁴

No wonder that immersion in water -- like its sister practices of symbolic death and ritual burial -- were used not only for healing the body from sickness, but for cleansing the mind. On the one hand *no-objectification* balances out objectification. On the other it frees the perception of objects from the tight grasp of ego. Objectification can thus be used in the service of wholeness rather than wholeness being used in the service of objectification.

Self-releasing objectification

Let us see what happens when consciousness emerges on a level of activity where it begins to focus.

This level is connected with man's *wandering phase* and produces incisive, acute, spherical and continuous awareness. I call it *self-releasing consciousness*. Things, relationships, situations are mentally objectified only to the extent that (and for as long as) practical need justifies it. After their usefulness passes, conceptualisations are psychologically released. People live in an eternal present. Included are the dead, whom the *wanderer* considers just as present - and subject to the

same needs - as the living.¹⁵ His inability to conceive linear time allows him no other interpretation.

Abiding in the here and now constitutes the *wanderer's* survival kit. If something escapes the hunter's attention he is liable not to track down the prey he needs for sustaining himself. Or he may become prey himself. If something escapes the gatherer's attention, he is liable not to spot a useful fruit. Or he may be killed by some poisonous one. If something escapes the shepherd's attention he is liable not to find the proper pasture for his animals. Or he may expose both them and himself to lurking predators and to dangerous diseases.

Three types of activity force the wanderer to maintain a vigorous *self-releasing consciousness*.

The first is his continual movement. It is not just that hunting, fruit collection and shepherding require the scaling of large areas and great bodily and mental agility. It is also that the wild herds move according to season, feeding conditions and weather changes.

The second type of activity for the wanderer is his continuous scanning of both the immediate and the distant environment. This scanning requires an ability "to conceive unified multiplicity on its own terms", as Heidegger puts it. For that to happen it becomes incumbent on the wanderer to highly develop his senses, to have them interpenetrate and to use this interpenetration as the basis for understanding. The wanderer doesn't only see. He discerns. He doesn't only hear. He listens. Thinking for him is only an elaboration of sensing. The more all rounded his sensing, the more well rounded his thinking.¹⁶

Interpenetration of the senses - what neurologists call *synaesthesia* - allowed our wandering ancestor to communicate with the surrounding area far beyond what the senses are able to conceive today. He was able to notice almost imperceptible changes and to conceive local phenomena in relation to more complex situations. Anthropologists tell us that the Kalahari Bushmen, the Australian aborigines and some tribes in the Amazon jungle are able to sense the presence of animals,

the committing of human acts and the significant weather changes over great distances.

The third activity necessary for maintaining the wanderer's *self-releasing consciousness* is close inter-personal synergy. Whether the prey is small but fast and needs to be driven into an impasse, or large but dangerous and needs to be surrounded, the hunter is obliged to collaborate with his kin. The same goes - though to a lesser degree - for the fruit collector.

More importantly, inter-personal co-operation must be sensitive and self-evident. Shouting or gesticulating is prohibited, since it may either betray the presence of humans, or confound the necessary tactical moves. What is necessary, particularly for hunting and fruit collecting, is the ability to co-ordinate action automatically and silently. Not only every second counts, every move must be executed at the right moment - and with appropriate accuracy.

The result of these three activities is that our wandering ancestors developed not only highly refined and effective senses; they avoided all those conceptual crystallisations which would cut them from the present, delay their movements and distort their conceptions of the environment. They had elevated alertness to a true art. Alertness required of them to develop larger craniums than ours - and anthropologists have indeed discovered such larger craniums.¹⁷

Self-locking objectification

Now to the question of how consciousness changed during the second stage of evolution - what was earlier called the *settling phase*. This stage began with the discovery of agriculture. However, it then gradually advanced through such technical innovations as the use of metals, the discovery of the wheel, alphabetic writing and in our own times, the invention of computer technology.

What the settler does to survive is qualitatively different -- if not entirely opposite to -- what the wanderer does. The last is in constant movement. The first installs himself permanently. The wanderer needs to overview continuously a broad spectrum of factors. The settler

needs to overview those alone that are pertinent to his settled existence. The wanderer feels himself into nature. The settler first estranges himself from her and then begins to rationalise her. The wanderer bases himself on knowledge. The settler bases himself on information.

This is how the road was paved toward a number of radical changes in the way man lives and thinks. One of them is in the area of religion. Mircea Eliade has the following to say about it: "The discovery of agriculture basically transforms not only primitive man's economy, but especially *his economy of the sacred*. Other religious forces come into play - sexuality, fertility, the myth-ology of woman, of the earth and so on. Religious experience becomes more concrete - that is more intimately connected with life. The great mother-goddesses and the spirits of fertility are markedly more dynamic and more accessible to men than was the Creator God [of the previous hunting era]."¹⁸

Another important change is that which gradually led to the appearance of science and technology. Prometheus prides himself on this change. The settler now observes the heavens to know when he must sow and harvest; he invents geometry so that he can redefine the limits of his farm after the yearly floods in the Middle East; he weaves economic relationships to satisfy his increasing needs; and he concocts mathematics to facilitate all the above. Before *self-locking objectification* harmony consisted in flowing with nature. After its appearance it consisted in organising it.

The real change, however, takes place on a much deeper level. The fixing of address, of activity, of horizon, of tools and of institutions make the settler develop some *feeling* for all these. He thus not only gets attached to them, but to the logic permeating their crystallisation. From now on he doesn't communicate just with one part or level of nature. He learns to apprehend this part or level more as a concept and less as it is itself.

He also gets progressively entrapped in the mental reification process, which he shares with all other animals. Thus he sets the stage for the development

of *self-locking consciousness*. The dynamic element in him gives way to the static, the all-rounded to the fragmented, the qualitative to the quantitative. No longer is he able to develop his conceptions intuitively. He develops them with an eye for gain. He learns to fathom relations without weighing them, to abstract objects without understanding the framework in which they are imbedded and to handle tendencies without comprehending their causes. His sense of measure in all transmogrifies into a need for measuring all. Value becomes mere addition.

Using objectification to overcome objectification

Above all, where man previously considered the partial in the light of the whole, he now considers the whole in the light of the partial. He loses the feeling that everything wells up from an underlying oneness in accordance with its particular rationale and function and without disrupting it. The result of this great loss is the total reversal of man's relationship to and understanding of nature. Whereas under the influence of *self-releasing objectification* he understood things to the extent he experienced them, after the onslaught of *self-locking objectification* he experiences things to the extent he understands them.

This is what the mythic mind tries to avert. By weaving repeatable (hence partly fossilised) stories about heroes fighting evil enemies, about the killing of some threatening monster, about initiation in some dark labyrinth or about wars between gods and demons, myth tries to free man homeopathically from the tyranny of *self-locking objectification*.

The same homeopathic effect is sought in the oral epic traditions. Here 100% fossilised texts are used to point to the negative aspects of crystallised objectification. Man uses what oppresses him and alienates him most as a tool for liberating himself from it.

However none of these practices constitute full-proof antidotes to *self-locking objectification*. This can be achieved only by a path of liberation based on a profound and clear understanding of the issue at hand. The mysteries of Egypt

and Greece, Christian theoria (deification), the eastern methods of mind training (yoga-meditation) and the Socratic imperative for returning to the things themselves through self-knowledge, all represent such efforts. They are more consciously informed by the need to link-up once again with the lost 'golden age', to re-enter the Garden of Eden. We have not only forgotten what it means to penetrate behind the scenes. We have forgotten that we have forgotten, as Hoelderlin reminds us. To remember we must stop considering truth as "representation" and experience it once again in the Heideggerian sense of "revelment".

The more *self-releasing consciousness* is active - i.e. the more open it becomes to the beyond and the all - the more information can it accommodate. Consequently, the deeper can it penetrate behind the scenes. Locking into particular things precludes stimulation from others. That is why the human skull has begun to shrink in the last 100.000 years. Reactivating *self-releasing consciousness* doesn't represent an idle pursuit for the few. It represents the key to meaningful survival. If humankind is to handle effectively the big problems *self-locking consciousness* has created, it will need all the intelligence (in both senses of the word) and all the skilfulness (in every sense) that it can muster.

The practical use of an interdisciplinary science of consciousness

Two basic conclusions can be drawn from what has been said about the link between the two great evolutionary phases of man and the two different modes of consciousness operation.

The first is that the two modes influence man's relationship to nature. What we want from life doesn't only determine where we focus our attention. It determines whether what we focus our attention on does (or does not) seal our consciousness -- and in what degree. It determines, so to speak, whether we apprehend things as they occur, or we just encounter our earlier conceptions of them.

The self constitutes our only gateway to nature. Therefore, when we lock into our conceptions we lose our abil-

ity to perceive both the things themselves and their qualities - both the apparent relations among them and the non-apparent influences. Unheeding objectification is directly counter-productive to the emergence of real objectivity,¹⁹ since most objects extend beyond their apparent confines in both time and space.

From this conceptual distortion stems our much discussed inability to address Immanuel Kant's famous *Ding an sich* -- 'the thing in itself.' as Socrates first called it. We have woven a veil of ideas over the face of Isis. Or as Gregory of Nyssa puts it: "We have thrown a charm over the world."²⁰

The second conclusion is that any action to reverse this trend can be organised only on the basis of a broader, more radical and better considered programme of qualitative social reform. This programme must start from a new interdisciplinary science, that of a self-reflecting science of consciousness. The new science will draw attention to how exactly consciousness influences personal and social actions and will then suggest, with sensitivity and prudence, what should be done to enhance the long-term prospects of meaningful survival.

The destruction of nature and civilisation happens on the level of phenomena. But the process of so doing begins in and from the mind. So it is there that any serious attempt to stem the tide must be initiated. As Sydney Harris makes one of his cartoon characters quip: "The real danger is not that computers will begin to think like men. It is that men will begin to think like computers."

NOTES

1) Tjeerd H. van Andel, Eberhard Zangger and Anne Demitrac, 'Land Use and Soil Erosion In Prehistoric and Historical Greece', *Journal of Field Archaeology*, Vol 17/4, winter 1990, p 379-396.

2) Curtis N. Runnels, 'Environmental Degradation in Ancient Greece', *Scientific American*, March 1995, p 72-75.

3) Emiliios Bouratinos, *Perivallon kai Syneidese stin Archaia Ellada [Environmental Consciousness in Ancient Greece]*, Arsenides, Athens, 1997.

4) Anthony J. McMichael, 'Environment, Life Support and Human Health: Classical and Modern Views', conference on Philosophy and Ecology, 23-28 August 1998, Samos, Greece.

5) It is no accident that in Greek the terms for 'war' (polemos) and 'civilisation' (politismos) are etymologically linked to the term for 'city' (polis).

6) Richard Tarnas, *The Passion of the Western Mind: Understanding the Ideas That Have Shaped Our World View*, Ballantine Books, New York, 1993, p 38.

7) The archaic (or pre-civilisational) attitude of presocratic philosophy doesn't manifest only in Parmenides. It manifests in most philosophers of that period. I consider it as a reaction to the spreading of alphabetic writing and the bias toward objective logos which this encouraged. Objective logos (usually translated as 'reason') represents the single most important achievement of *the settling (or civilisational) phase* of human evolution. As a result many presocratics considered objective logos a distortion of their own pre-civilisational version of it. In the light of their thinking, pre-civilisational logos can be defined as *the relationship of a locally and temporally restricted part to a dynamic non-local and non-temporal whole*. Or put more simply, *the relationship of an objectified part to a non-objectifiable whole*, like that existing between the sensing and the reifying operations of consciousness. (You sense with *all* your being for what you need, you reify only that which becomes pertinent to you *now*.)

In other words, presocratic philosophy reflects in many ways the mystical approach of pre-civilisational man, as of course does socratic. The kind of nature on which pre-civilisational man focussed his attention bears no resemblance to the nature we today objectify and rationalise. It is what Heraclitus says "loves to hide", so that its "non-manifest inter-relations are more potent than the manifest" [Fragments 123 and 54].

8) Parmenides, Fragment 8, 1.34.

9) Parmenides, Fragment 7.2-6.

10) F. M. Cornford, *From Religion to Philosophy*, Princeton University Press, 1991, p 43.

11) Lucien Levy Bruhl, *Fonctions mentales dans les societes inferieures*, Paris, 1910, p 39.

12) This statement needs to be qualified. Not only does agriculture appear at different times in different regions. The particular operation of consciousness associated with it appears in many cases *before* agriculture, while some vestiges of the wanderer's consciousness survive well into our times.

13) *Genesis*, 1,2.

14) Mircea Eliade, *The Sacred and the Profane: The Nature of Religion*, A Harvest Book, Harcourt, Brace and World, Inc., New York, 1959, p 129.

15) It is the inability to conceive linear time rather than belief in after-life that underwrites the wanderer's attitude toward the dead and/or the spirits. Spengler pointed out that death is a human invention. We can point out (a) that this invention occurred only after the discovery of farming and (b) that the concept of death is dependant on the concept of time. The *parallel* existence of the dead and the living because of eternal now-ness was at some stage translated into a life *after* death -- i.e. as a linear extension into infinity.

16) In his book *The Symbolic Species: The co-evolution of language and the human brain* [published by Allen Lane, The Penguin Press, London, 1997], evolutionary anthropologist Terrence Deacon writes on page 291: "This is consistent with the fact that the innermost tiers [of language formation] are located adjacent to primary tactile, auditory and motor areas, and the outer tiers are distributed within multimodal and association areas."

17) It is interesting that in August 1972 the discovery of a human skull near Lake Rudolf in Kenya obliged anthropologist Lewis Leaky to tell journalists: "We either discard this skull or discard all our theories about primitive man. The cranial cavity housing the brain is extremely large, shooting down the notion that the fossils of primitive men can be neatly taxonomised along the line of evolutionary change". Other researchers have since ascertained that human craniums shrank by 10% in the last 100,000 years. Even Neanderthals have been found who pos-

sess larger craniums than our own of the same period.

18) Mircea Eliade, *The Sacred and the Profane: The Nature of Religion*, A Harvest Book, Harcourt, Brace and World Inc., New York, 1959, p 126.

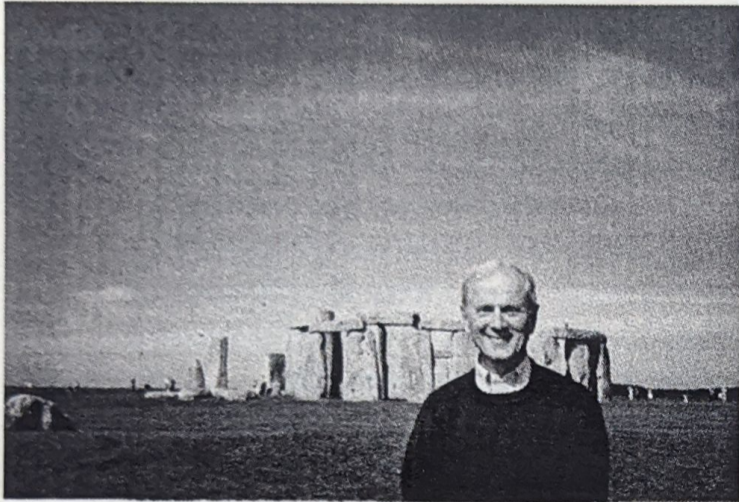
19) The more objective one wants to be, the less must he lock into his objectifications. The latter not only restrict him within the limits of past objectifications and the mental processes leading thereto - they cut one from other pieces of information and other mental processes capable of assessing these pieces from a different and perhaps more relevant angle to the present circumstances and their dynamics.

20) Gregory of Nyssa, *P.G.*, 44, 628 C, 428 C.

A JOURNEY THROUGH ALBION

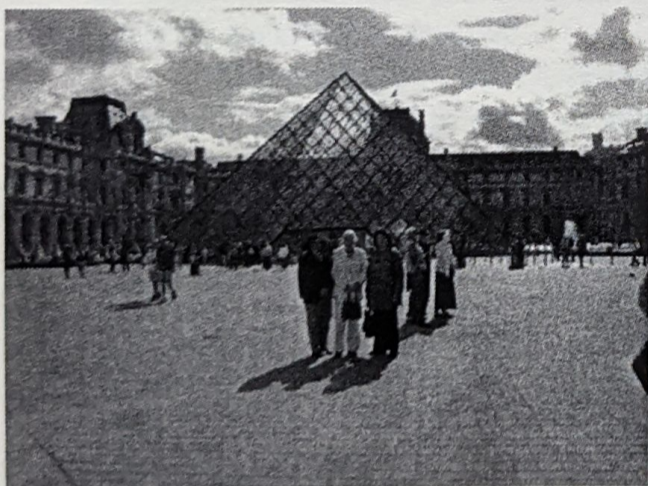
James Patton

Photographs courtesy of Jack Stefano



The author at Stonehenge

The group traveling together on the Enchanted Albion Tour met in Paris for dinner on August 26th and Richard Heath (author of "Matrix of Creation"), our guide for this journey, told us what to expect on the tour.



The pyramidal Louvre in Paris at the start of our trip

The next morning we toured parts of Paris by bus and stopped at Notre Dame Cathedral. After touring the Cathedral, we entered the crypt below the plaza and viewed the excavation of foundations of a previous community that surrounded the Notre Dame. Many details of the nature of life at that time were apparent in the structures. We then re-boarded our bus and traveled across the lovely countryside to

Chartes. Several in our party walked the labyrinth



Main Portal of Chartres

on the Cathedral floor. We were able to get a tour of the crypt under the church, which housed several chapels including one with a Madonna with closed eyes. We were able to see the remains of a well 100 feet deep at the bottom of which was a symbol associate with the Druids. This area had a different feel from the Cathedral above and was somewhat eerie, I felt. One could feel a power there. As we were about to leave, we heard the church choir begin to sing the Magnificat and could not tear ourselves away. It was one of our magical moments. We then proceeded to our country inn tucked away in the trees of a rural area for a marvelous dinner.



Replica of original statue of the Virgin with closed eyes

The next morning, we arose early for a 7:00 a.m. start toward Carnac on the coast of France. We had a long but hurried bus trip with a surprise ending. We met a boat that took us out to Gavrinis Island in the Queberon Bay. Our guide for this adventure was Howard Crowhurst, a highly knowledgeable specialist in the archeology of the area, whom Richard had only recently contacted. On the island stands a large Cairn covering a huge dolmen, with a corridor 45 feet long running into a single chamber that is almost square, each side measuring just over 8

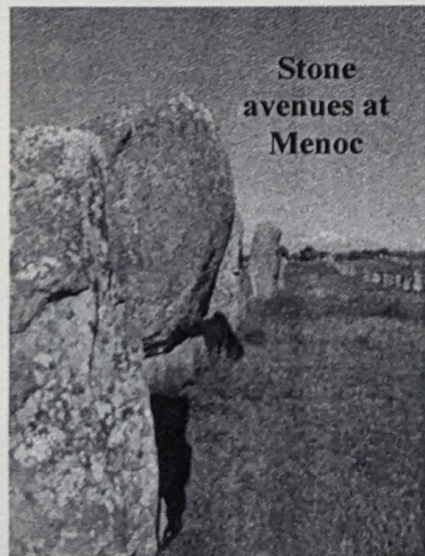
feet. The slab covering the chamber weighs almost 17 tons. The slabs along the walls are covered with markings that resemble fingerprints in design. "The monument is one of the finest and best-preserved still in existence and its magnificent decoration has



Intricate carvings of transformation inside the chamber at Gavrinis

added to its fame." The wall decorations are considered "a veritable Masterpiece of Universal Art." The site appeared to have been filled with sand 3,500 BC. There are markings that suggest The Knights Templar used the site at some point. The Cairn reminded me of Newgrange in Ireland and Howard claimed that one of the stones came from there.

One of the amazing things about this site is that the roof slab, which is carved, is one third of what had been a 45 foot tall menhir, the rest of which is in use as two pieces of roofing at a site over two miles away. That menhir stone is believed to have been used by Stone Age people between 4,500 and 2000 B.C.



Stone avenues at Menoc

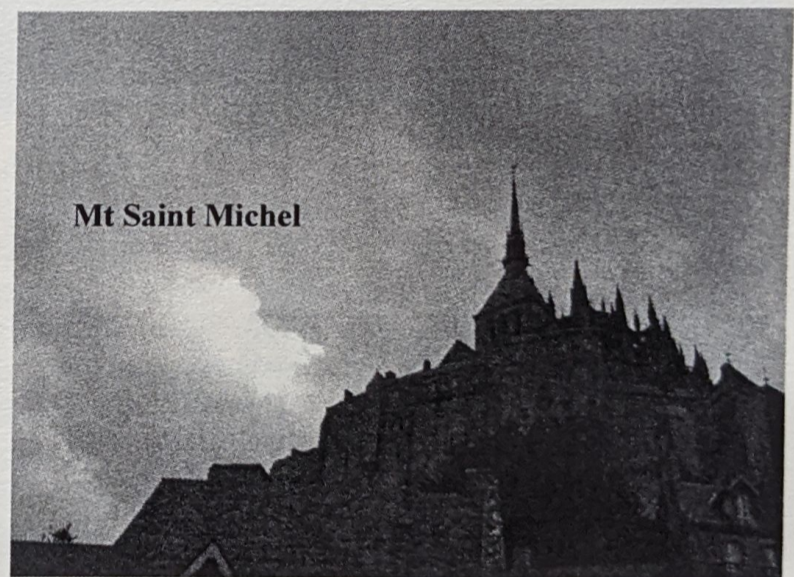
After returning from the Island, we visited Carnac with its rows of stones miles long, a 60 foot high standing stone called La Grand Menhir Brise (felled and broken by an earthquake) located on a peninsula that was used as a foresight and back

sight from locations along the coast of Quiberon Bay and were able to appreciate how the Bay area was used as a giant observatory for sun and moon sightings with exceptional accuracy because of the long distances (over 5 miles) for sighting over the water anchored by Menhir Brise.



Tumulus St Michel

We also visited nearby a large, 50 feet high mound or tumulus built from pieces of granite stone on top of which a small church was situated. From this height, several standing stones could be seen in the distance. Some initial excavation of the mound has shown that a much earlier structure was covered when the mound was built. We then drove to a hotel by the water in the resort town of Quiberon.



Mt Saint Michel

The next morning we drove to Mt Saint Michel arriving at about 2:00 p.m. and immediately climbed to the Abbey for a tour. The Abbey is very large with many interesting architectural features. At the end of our scheduled tour, we prevailed upon a senior guide to take us into a locked chamber that apparently was part of the original Abbey at this site. The chamber was in any case, very old and said to

be very powerful. An alter was found in one of the niches with an encased casting of a head pierced by knives, spikes and variously mutilated. The casting was lighted from the side. We were told that some small group is allowed to use the room for their worship. Some installation art was visible in a neighboring hallway. The experience was quite moving.

Later that day, Jack Stefano, Richard Heath and I scaled the pathways around the sides of the mountain and gained access to a stone ramp leading down to the water. This was undoubtedly used at an earlier time for bringing supplies to the Island. Richard and Jack were searching for the Leh line said to pass through the mountain and we found evidence of it crossing the ramp. Using a dowsing rod, we all experienced movement at the same location on the ramp. My first experience of such an effect, and was truly an amazement to me. As we stood there, the tide began to come in and we could watch it move up the ramp and so we left and returned to our hotel for dinner. Later that evening, we could see the water all around the Island by moonlight while standing on the ramparts. The whole experience of Mt. Saint Michel was magical.

The next morning we drove to Cherbourg and caught a ferry crossing the English Channel to Poole, England. We boarded another bus and drove to Dartmoore National Park. The very expansive Park



**Merrivale –
prehistoric
observatory
on Dartmoor**

is the site of many stone circles, menhirs and stone tombs. We went to the western side of the park and visited Merrivale to see the line of stones seeming to mark the site lines to sun rises at points along the ridge of a distant hillside. The large stones at either end of the line of standing stones seemed to mark the extremes of the range of positions.

The next day we spent driving along the Michael Line, stopping to explore several sites including ancient churches still in operation (North Brentor, Creech St Michael, Burrow Mount). We were able to sit in silence and enjoy the experience of being in these sacred spaces. We ended the day arriving at our hotel in Glastonbury.

When morning came, we visited the ruins of what must have been a magnificent church, Glastonbury Abby. We visited the site of the graves of King Arthur and Lady Guinevere. The Lady Chapel was in partially intact and the Abbot's Kitchen was in good shape. Jane and I joined in with a group inside the kitchen to hear a local monk help us relive the life of a Benedictine Monk in the Abby during its operation. We all spent considerable time walking around and through the extensive ruins of the old Abby and the surrounding 36 acre garden, imagining the splendor of what once was. Legend has it that Joseph of Arimathea, the Virgin Mary's uncle,



**The Chalice
Well**

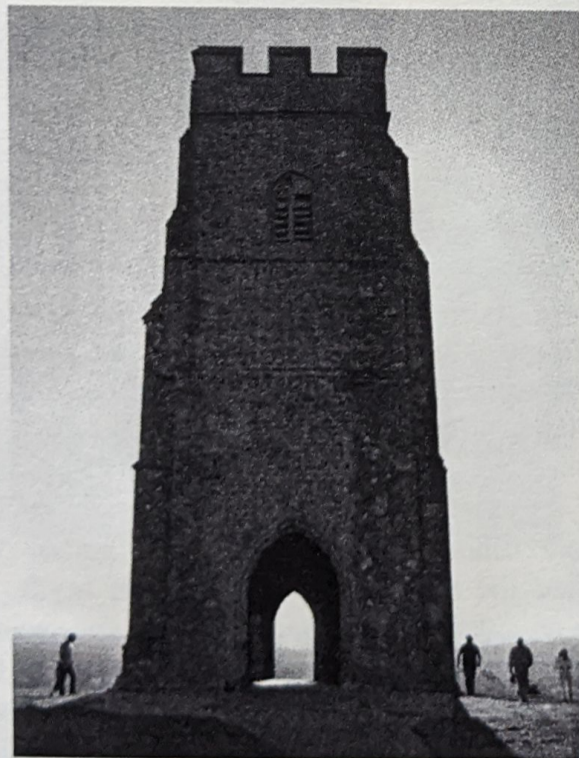
traveled to the site with the young Jesus, and later built a simple church of willow branches and mud.



Stained glass image of Archangel Michael in North Brentor

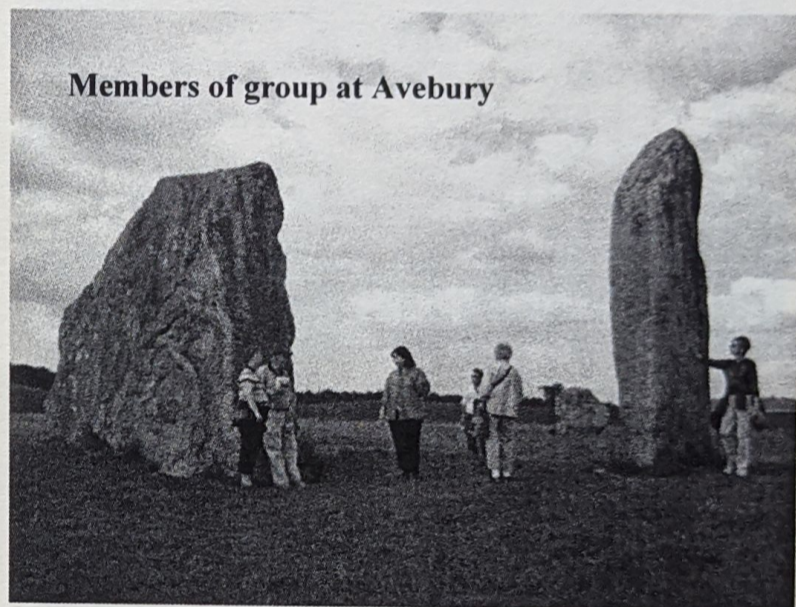


Remains of church of St Michael on Burrow Mound



St Michael's Church - Glastonbury Tor

From the Abby, we walked a little over a mile to the Chalice Well and Garden, a beautiful and secluded spot. Fresh spring water pours forth from a lion's head at the top of the garden, which we drank. Lower in the garden are several pools of water for foot bathing which is said to be healing. The most impressive aspect of the garden to me was the numerous secluded spots scattered around the garden, perfect for quiet meditation. Just being in the garden felt healing and I hated to leave. A prominent symbol at the garden was a double circle with a "blood lance" passing through the overlapping circles. But there was much more yet to see and we boarded the bus to drive to Avebury.



Members of group at Avebury

At Avebury, we had lunch in the village near the center of a large stone circle and then walked among the stones, some of which were 15 feet high and nearly as wide. A few of us were brave enough to sit in the Devil's chair, a large cavity in the side of one of the standing stones. We climbed to the top of the henge surrounding the stone circle and walked along it to another group of stones on the far side of the village. As we left by bus, we followed very long rows of standing stones in a line to a nearby hill where concentric circles of standing stones had been. Some were still there and others were marked with cement markers based upon where holes had been dug into the chalk stone under the thin soil. From there we drove to Salisbury passing Stonehenge on the way.

The next day, we drove to Stonehenge. The stone circle itself was roped off and we could only get to within about twenty feet of the stones. There were,

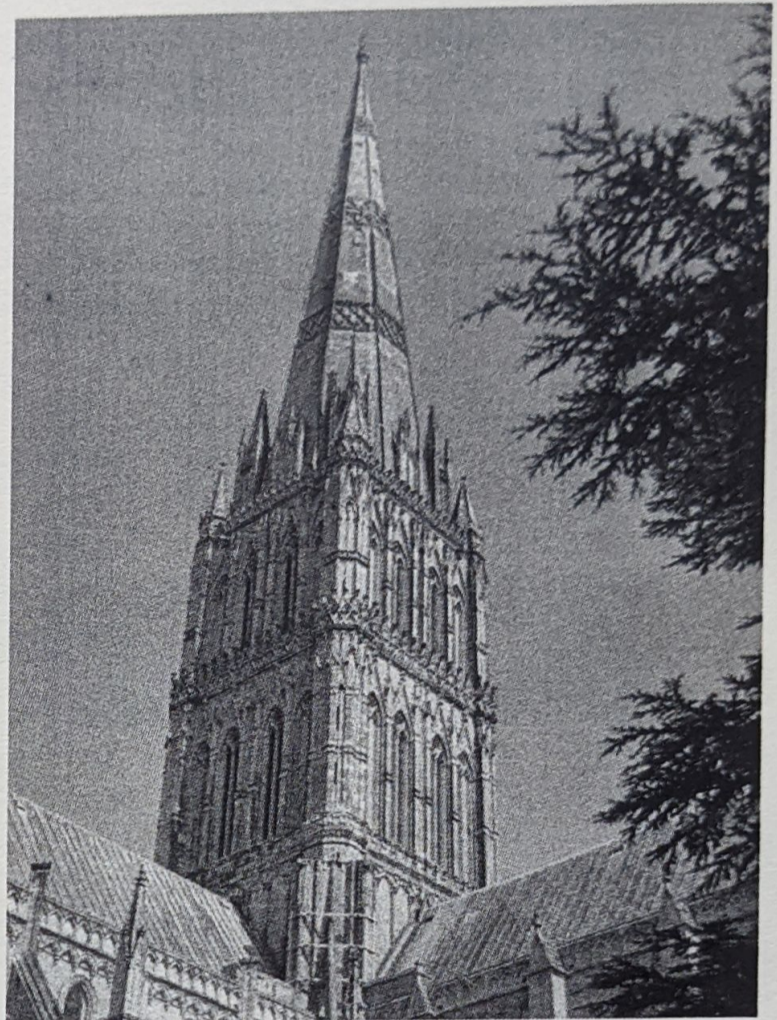
however, some standing stones that were in the open area, probably sighting stones. My impression of Stonehenge was surprise at how relatively small it was in diameter compared to many other stone circles we had seen, but it was the most impressive because of its complex structure and the uniformly large size of the stones. Many people are disappointed not to be able to walk among the stones, but that did not detract from the experience for me. Standing back from the stones allowed us to appreciate the integrated nature of the stone structure. I suppose it is a bit like the forest and the tree.



While at Stonehenge, Richard Heath laid out a map of Southern England and drew lines on the map connecting the location of sites from the prehistoric era that relate to Stonehenge, such as Avebury, the source of the Blue Rocks of Stonehenge and an island of significance to that era revealing interesting geometric shapes such as Pythagorean triangles, regular rectangles, etc; part of the mystery of that site, and a step up in the significance of Stonehenge.

From Stonehenge, we returned to Salisbury and visited the magnificent Salisbury Cathedral with its ancient art, architecture, important documents such as one of the original copies of the Magna Carta and the tombs of former saintly leaders. We lingered in the peaceful cloisters, built in the middle 13th Century and the largest in England. We then drove to Southampton and flew to Edinburgh.

The next morning we drove around Edinburgh, went to the top of a hill from which we could see the seven hills of Edinburgh formed by volcanic action. We drove to the Royal Palace to make a rest stop at the "royal rest room" and then drove up the Royal Mile to the Castle, but did not go in. We found lunch and then visited St Giles Cathedral (some of



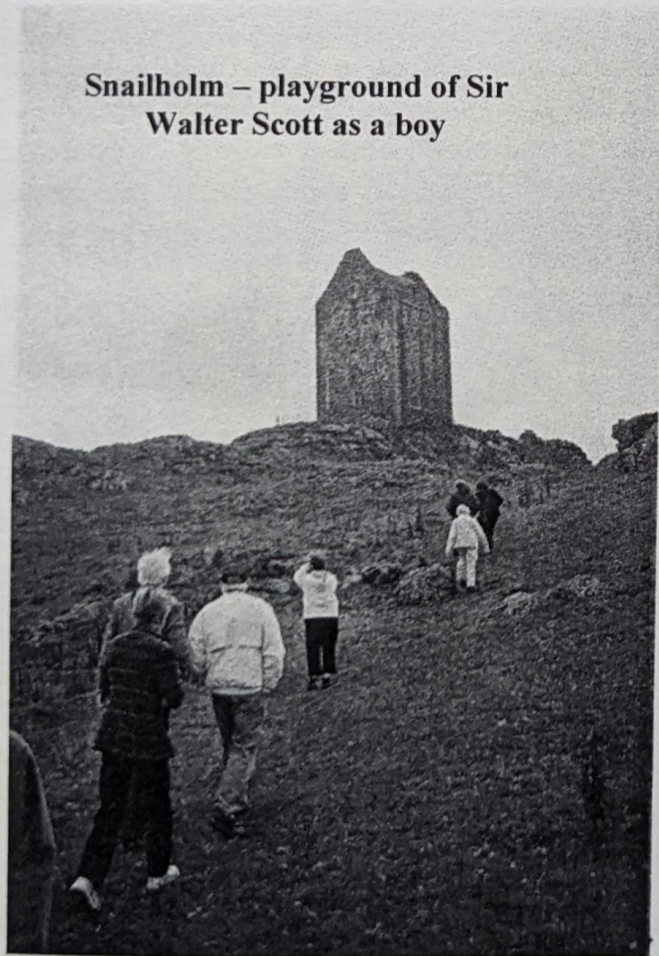
us went shopping instead). St. Giles had a free standing alter in the middle of the church with chairs facing the alter from both sides and beautiful stained glass windows, some of which were of modern design. Off to one side was a separate chapel serving the Order of the Thistle with separate stalls for each knight having their shield and sword hanging overhead. The room is annexed to the Cathedral for convenience and is full of emblems of heraldry and ornate design. It was created by support from royalty and is for their use. Twenty-two seats are included. It leaves one with a feeling of going back in time to King Arthur's era. We then drove through Kelso and along the Tweed River past a beautiful site thought to be the location of Camelot. We drove to Dryburgh Abby for the evening.

Before dinner, Peter Stewart, an author who has studied the structure and origins of myth, came to give us a talk on his ideas (see his article in the last DuVersity Newsletter). He proposed that the ancients were aware of the progression of the Earth's axis or at least the moment of the Milky Way through time as seen from our Earth as the axis processes around its circular path. He thinks the ancients thought of the birth of the Earth occurring

when the Milky Way was at the horizon and that immortality would be achieved when the Milky Way was again aligned with the horizon; or in other words, when Heaven and Earth are brought together again.

Early the next morning, several of us visited the nearby ruins of Dryburgh Abby. Much of the structure was still standing although much facing stone had been removed. An intact chamber below ground level was in use for a wedding and we heard the singing floating out of the chamber. The Abby structure was ornate and the grounds were surprisingly well kept. The burial site of Sir Walter Scott was inside the remains of the Abby. As we drove away, we could see the home of Sir Walter Scott still standing. We also passed what is thought to be the burial site of Merlin who is said to have become a Christian.

Snailholm – playground of Sir Walter Scott as a boy



We arrived at Roslyn Abby and toured the structure and the well-kept grounds surrounding the Abby. Inside we saw numerous evidences of Fee Mason and Knights Templar symbols in the Abby "carvings". The structure was nearly free of wood except for the doors. A large dark cloud loomed overhead making the Abby seem dark and

mysterious, even a little forbidding. We identified the aspects of the Abby referred to in the book, "The DaVinci Code." The walls were covered with "carvings" and we could have spent hours admiring the diversity of symbols displayed in the Abby.

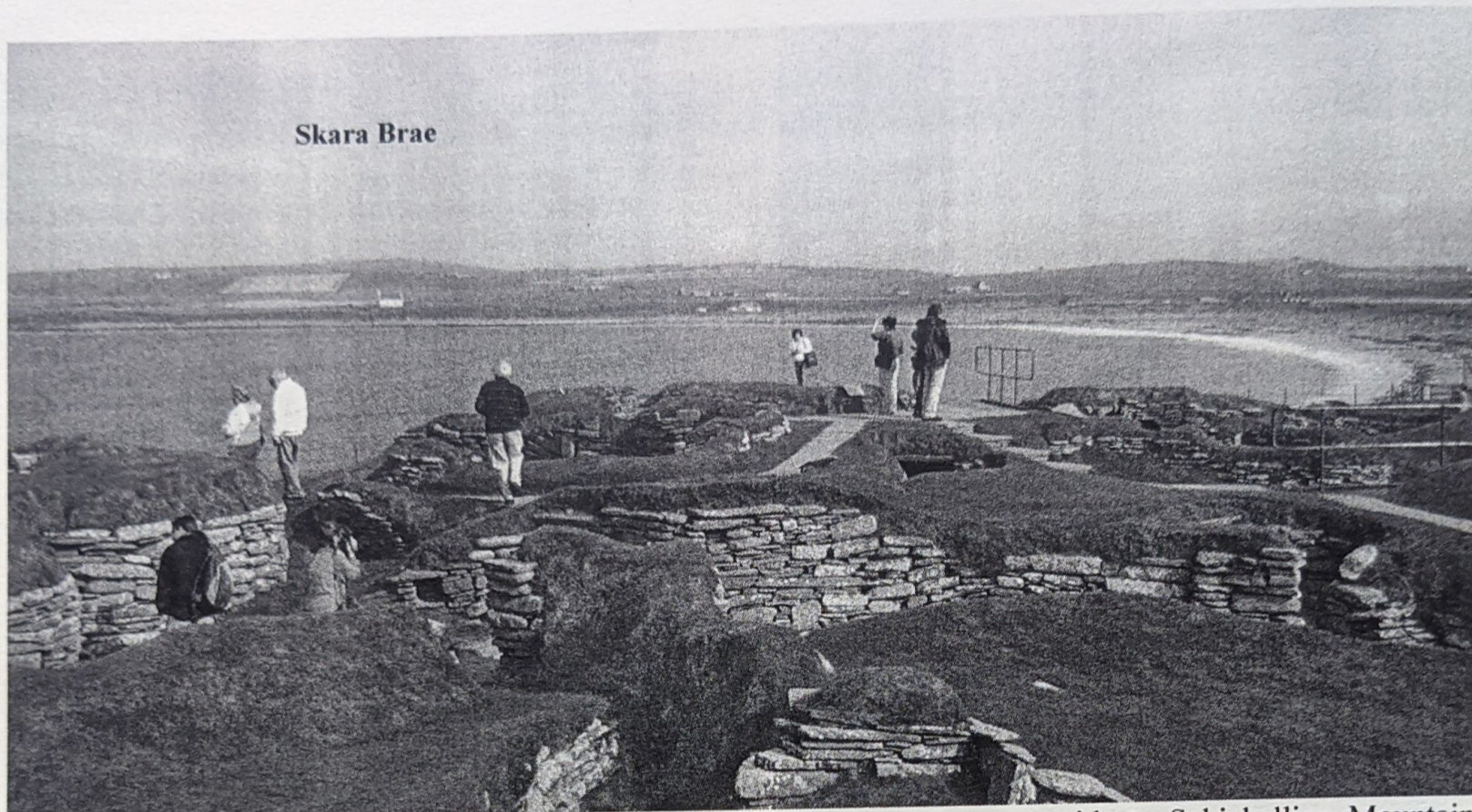


Carving of the 'fallen angel' in Dryburgh Abby Chapel

After leaving Roslyn Abby, we flew to Kirkwall by way of Inverness and went to our hotel. At dusk, we heard bagpipes in the distance and many of us walked to the town square where a parade was taking place. It was a traditional celebration with numerous bagpipes and other instruments and all of the players were in Scottish uniforms, men and women. The band marched forward and back as they played their Scottish songs. Everyone was enjoying themselves.

The next morning, we toured the mainland of the Orkney Islands by bus, stopping at an ancient cairn, Maeshowe, to see the inner chamber and the markings left by Viking raiders.

We drove to the Ring of Brodgar and took some measurements of interest to Richard Heath, confirming his expectations.

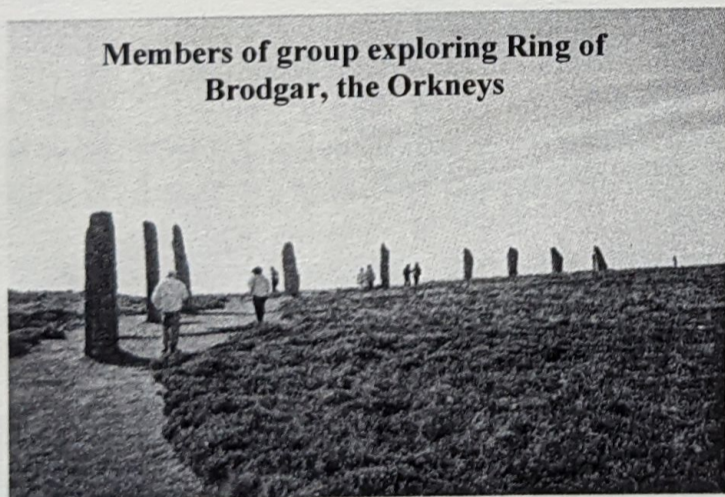


Skara Brae

We then drove to the site of the Stenness Stones and the Broch of Gurness built in the 1st Century AD. The highlight of the day for me was a visit to the 5,000-year-old Stone Age village of Skara Brae discovered in 1850. Here we could peer into the homes of the families living at that time and see their sleeping berths, their shelving and stone niches for storing private things, all built of stone slabs. The site also provided a mock-up of what the original structure including a vented roof and a fire pit in the middle would have looked like. The village is

the Scottish countryside to Schiehallion Mountain, said to be the home of the Fairy Queen. The mountain is composed almost entirely of quartz and was used by scientists to establish the gravitational constant based upon the deviation of a plumb bob.

The next morning we said our goodbyes and went our separate ways. It was the end of an amazing experience chocked full of fascinating information, sites, history and mystery. The span of history and geography we covered was impressive in itself. We never stopped until the final bell, but I wouldn't have wanted to miss a moment of it. Our thanks to Tony, Richard and Karen for making the trip possible.



Members of group exploring Ring of Brodgar, the Orkneys

situated on a bluff overlooking the Atlantic Ocean. That evening we gathered for dinner and had our farewell celebration.

The next morning, we flew back to Edinburgh and drove to Perth and the elegant Merryshall House Hotel. We decided to take a van and drive through



Richard and Tony bringing a large piece of quartz from the 'fairy' mountain

Towards a Systematics of Cultural Enchantment

Richard Heath

The great question about history, and pre-history, is: Why did it happen that way? Perhaps we can fathom the pattern of it, see how it functions and perhaps even guess how it is transformed.

The Enchanted Albion Tour sought to investigate two characteristic moments, the Megalithic lasting thousands of years and the Medieval, lasting two to three centuries. Whilst geography and other factors influence the arising of a dominant cultural form, it is the vibratory quality of ideas that seem more important, finding a compatibility with what has gone before.

Both periods built monuments out of stone and apart from the level of finish, an important difference can be seen in their modelling of time and space.

M1 - Megalithic: Stone circles and the like interact with the sky environment to become representation of calendrical events and celestial motions, and they can be called Cosmic monuments. Being a pure time view, gleaned from Nature, these are objective models of time and the Earth. The work itself appears to be a post-glacial emergence from the Palaeolithic (hunter-gatherer) and to be supported by the Neolithic revolution (agrarian) and Bronze Age.

M2 - Medieval: The same territory of NW Europe was overlaid by church building, both *overwhelming the ancient networks* of sites but also reinforcing their use as pilgrimage centres. Their architecture, notably Gothic but initially Romanic, descends from classical Greek thought in three ways:

- The original Greek thought kept alive in the monasteries during the Dark Age following the collapse of the Roman Empire.
- The infusion into what became the New Testament of Greek of Platonic and Pythagorean thought, with ideas such as the Logos, veiled sacred geometrical and gematriacal references.
- The influx of lost Greek works plus other works available in the Islamic world, including those of Jewish mysticism regarding Solomon's Temple.

The powerhouse of this knowledge was the scriptoriums, or monk's libraries of an expanding network of monasteries and the masters of architecture were the schools of masons, that somehow gleaned the concept of God's mind, to create an energetic pre-vision of heaven that the instincts of the age could happily register.

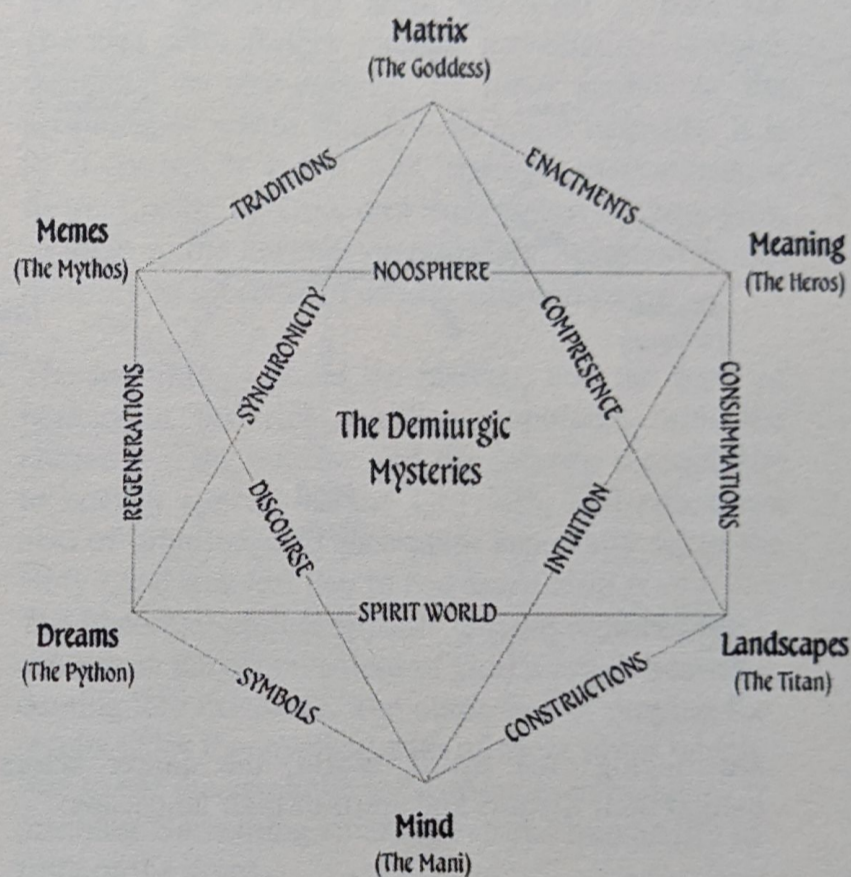
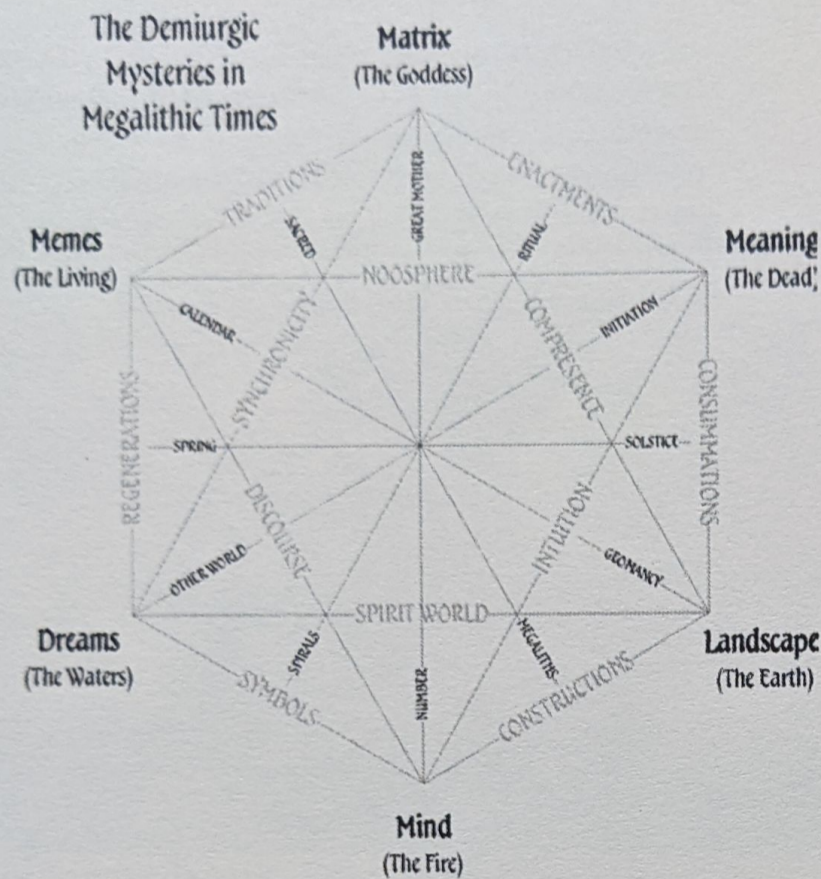


Figure 1: A Hexad for interpreting the Enchantment of an Age

Both cultures required mobilisation of resources, doubtless obtained through a big message of something needing to be done and each must have had their own elites. In this way we can see the difference between the cultures, in certain key characteristics. Therefore, if we use a Systematic Map of Culture then, despite its limitations, the transition between the two cultures would allow tour members to address the key issue of difference within the two types of Enchantment within M1 and M2.

The hexadic or 6-fold scheme in Figure 1 emerges out of an ordinary perception that there are always mystery elements in a culture that are how it views Being. What the culture then does can be seen as complementary, and Being and becoming conjoin so that the Noosphere, the becoming of the mental life



Complementary to Spring is the Solstice which represents the culmination of the Sun's motion north or south, with dolmen mounds entrancing the mid summer or mid-winter sun in different cases according to criteria dimly understood today. Initiation is routine in such societies as is the allied awareness of death and the ancestors, giving great meaning for the culture which complements the experience of the Otherworld, seen in Celtic traditions where certain places are entrances to it.

The Mind itself is seen in its symbols and the spiral and labyrinth, further developed in the Medieval cathedral floors, were evidently key, whether of sky or some inner journey. Constructions are evidently the Megaliths themselves and their structuring in circular shapes, long rows and both serpentine and straight avenues or long distance alignments. The Sky teaches counting and measure, which is the core numerical science of Proportion which encompasses sacred geometry, whilst the Landscape appears transformed into a spatial pattern sacred to the Goddess, through the science of Geomancy.

are 'facing' the Spirit World, the darker actors behind their dreams and spirit of their landscape.

The gender naturally flows from the original concept of the Goddess and Earth Mother or even Universal process within the Palaeolithic and still present in the Megalithic. In Medieval the mother becomes the Virgin Mary and heretically, the Magdalene. The mind that generates memes within the culture, usually priestly, has a masculine role.

The idea is to dwell on such a diagram through the sub-geometries in it. Whilst it has 6 terms, each of the outer edges can be identified too, in a given culture. For the Megalithic, we posit the 12 terms in Figure 2. We can glimpse the chief meme perhaps in the calendrical determination of life. Regeneration comes most naturally as Spring, with all its natural symbolism. The Megalithic belongs to a matriarchal society in which the male is gaining more dominance, through institutions such as the King for a year and a day, who dies like the year, after his reign.

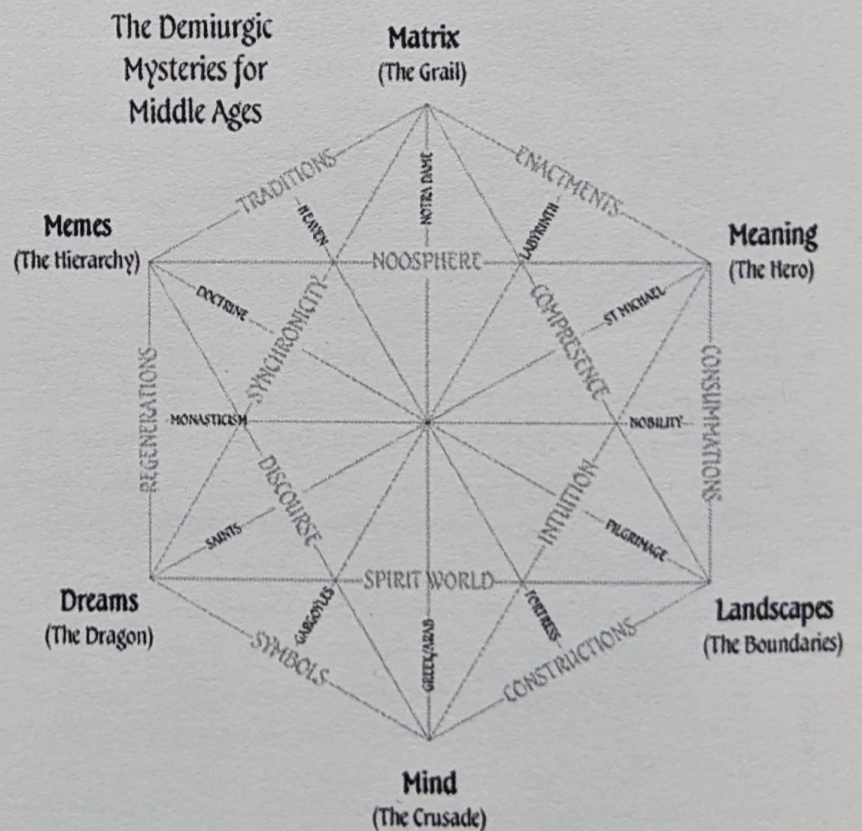


Figure 3: The Hexad interpreted for the Medieval

The lines embracing these factors are seen to support them and are a tool for meditation upon and the inner integration of a Megalithic world view. The absence of historical information is perhaps exactly appropriate since the modern sense of history was not a driving factor as it already was in the Medieval period. And yet our tentative model is not impossible to populate with significant elements for any visit to Megalithic sites. Where the Medieval visibly overlays an earlier site, these elements are in transition between two perspectives with some evidence of relatedness.



Megalithic carving from Gavrinis

The Calendrical view of the Megalithic is replaced by the Doctrine of the Church, which sees into the mind of God through the Logos, the holy word of the Bible and theological development of it. The regeneration of the age and what had kept the truth alive were the vigorous institutions of monasticism. Complementary was the concept of Nobility that was exemplified in the King and the descent of title to the feudal lords.

The meaning of the age was a knight's journey, exemplified both in the expanded corpus of King Arthur and in the role of the archangel Michael, a warrior angel authorising the overlaying of God's will upon the pagan world and more exactly its local sacred places, as seen in the Michael Line and

cathedral sites. The landscape became a holy pilgrimage throughout Europe, through great cathedrals to the Santiago de Compostella, shrine of Jesus' brother, in a tradition quite additional to orthodoxy. The relics of the Saints became key to energise the sites and cathedrals.

The new knowledge from the East evoked the crusades with further strange activities of Knights Templar, monks perhaps to have access to the scriptoriums where translations could be made. It is as if the spirit world was, through monuments, a fortress made by God, and the symbol of gargoyles, so alien to the concept of propriety, splashed across masonry as symbols of deadly sins and pagans.

The tradition is based on heaven, and the taste of heaven in the rich vaulting populated with the chosen and the outcast, and the journey through life to heaven appears as the labyrinth, and enactment also of pilgrimage to Jerusalem especially when the Holy Land was lost due to bad leadership.

The historical project appears to have replaced the cosmos as the achievement of God's mind: heaven coming into existence. The outer face of praying for results hides the mystical path of those times which was to use the symbolic infrastructure to make meaning. Something amazing entered human life in spite of the times.



Medieval image of Archangel Michael

DREAMING PEACE - Seattle, November 12-14th, 2004

Faculty: Anthony Blake, Robert Fripp, Gordon Lawrence, Phyllis Laursen, Karen Stefano. *Support manager:* Cyrena Stefano

The DuVersity series of seminar-dialogues began in 1997 with 'All of Everything' and 'Dreaming Peace' was our seventh. They each approach a major theme through diverse means. Since we began the series, the tendency has been to move away from *presentations* to *process* and to make the events increasingly participative. This corresponds to the 'politics of revelation' proposed by Gordon Lawrence and others in contrast with the 'politics of salvation' (see Newsletter No. XX). In the politics of revelation, people come to speak, think and see for themselves. An important implicit assumption in this approach is that there is working in and through us an intelligent process that somehow 'goes by itself'. For the most part, it is ignored or obscured by our wishes to control or be controlled and requires special conditions for it to surface and be acknowledged.

The title of *dreaming peace* was adopted in place of 'making' or waging' peace to mark a shift of emphasis away from a first level of intent, directed effort, to a second level of evocation. We could have met to talk about peace and examine various methods for achieving it but instead we met to allow ourselves to feel and sense what peace might *be*. Questions of how things *are* are very different from questions about what *to do* about them. There may be more than two levels or *kinds* of process available to us, but it is most important to contemplate at least that there is more than one. Those familiar with the work of Gregory Bateson will recognize the relevance of his idea of 'single' and 'double-loop' learning. Single loop learning is akin to the problem-solving well known in business, but double loop learning would

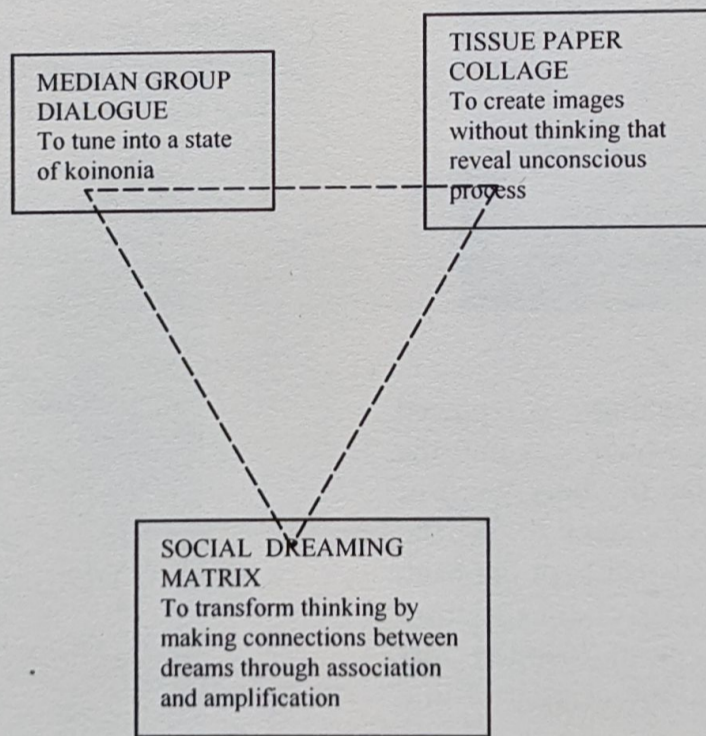
involve looking into why there are problems in the first place!

We also chose the phrase 'dreaming peace' because of the involvement of Gordon Lawrence, originator and proponent of the *social dreaming matrix*. The 'matrix' is the implicit connectivity in which the people who come together are already embedded. The primary task of a social dreaming meeting is to transform thinking by finding connections between dreams by association and amplification. Behind this objective are many subtle ideas such as the 'unthought known' – what we already have in experience but have never articulated. This is totally different from 'interpreting' dreams as expressions of the individuals who have them.

Another major input was provided by the *Soundscapes* of Robert Fripp. Robert had taken part in the first seminar-dialogue held seven years ago in Baltimore, when his music had particularly fused with the dynamic philosophizing of William Pensinger. It is needful to know that Robert performs in an exceptional way. Though he uses a guitar, this instrument is linked with complex processors that carry, modulate and sustain cycles of sound; so much so that at times it seems that Robert is doing nothing. The effect can be described perhaps as 'non-localized' and it is quite unlike most other music, which appears to come out of a 'performer'. It became symbolic of the underlying process of the event.

The social dreaming matrix (SDM) and the Soundscapes were two out of six methods used. Median group dialogue and tissue paper collage – both familiar to most DuVersity members – were allied to SDM. Because we did not have time to view and

comment on the collages made, people put them up on the wall and gave them titles, and they became a striking tableau by the end of Sunday. The size of the group turned out to be the optimal number for a median dialogue. At times, it seemed the two group processes were hard to distinguish, but median group dialogue is distinguished from SDM by



having no primary task. However, this is not strictly true because *Koinonia* or impersonal fellowship can be counted, though not so much as a 'task' but as an 'end state' to which we are aligned.

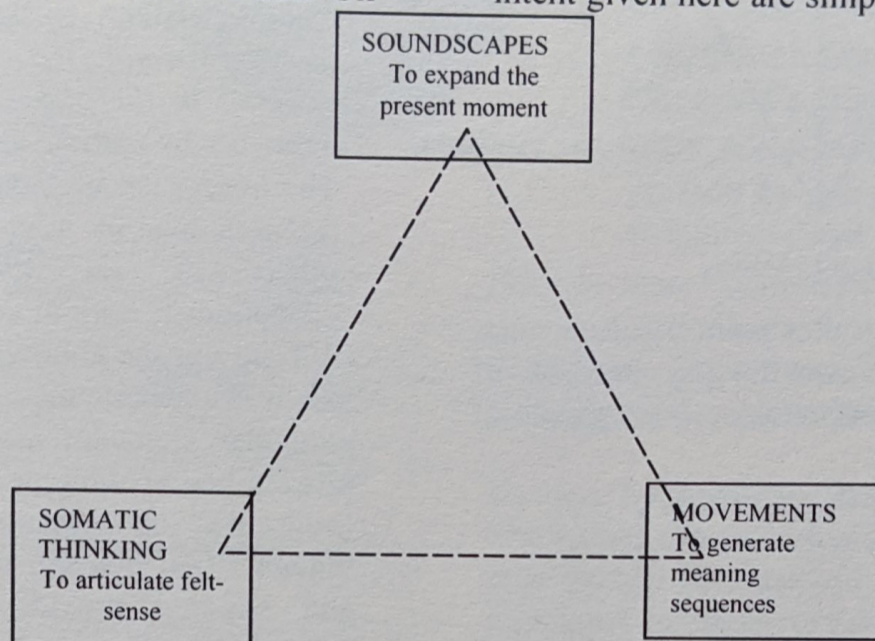
This has a striking relevance to questions of the purpose of the event, or its looked-for outcome. Again, we can distinguish two levels or kinds. On the first, an outcome is tangible, finite and closed, such as coming to a conclusion, making a recommendation or deciding an action. But on the second, the event comes to fruition in the *people* who take part, which is usually assessed in terms of the emergent *state* of the group. These are very different aims, and there may be others. In the event, there was a strong feeling of *Koinonia*, a definite rapport that was independent of previous connections and whether people liked each other.

If SDM, dialogue and collage make up one 'triangle' of the whole process, Robert's music was allied with two other ingredients to form another: one we called 'somatic thinking' and the other, simply 'movements'. Somatic thinking is a term we use to highlight a difference from what is usually called 'meditation', though it also uses sustained attention. The key element in somatic thinking is to enter into the realm of 'felt-sense' and find inner movements, patterns and meanings that can inform thinking and language. This process is led by one person who has the task of articulating it in ways that can enable others to join into. Incidentally, all the methods used have their own kind and degree of facilitation but usually non-directive.

Robert's music was played just before the Somatic Thinking session and accompanied Movements. In 'movements' the aim is to access deeper meanings in self and group through heightened awareness of gesture and movement. The group is prepared by working on combining various patterns in arms, legs, head, etc., a process that generates physical/emotional energy. Then people are asked to come up with gestures that resonate with them. Some of these are compiled into simple sequences

and the group moves into giving each gesture a name. While repeating the gestures together, and introducing their names, the group enters into an awareness of the 'mental landscape' that they suggest or signify.

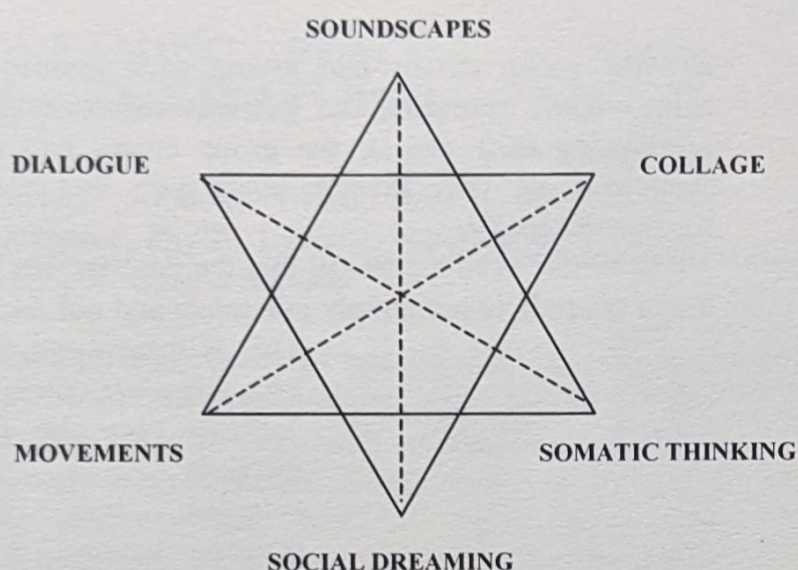
It is almost needless to say that the descriptions of intent given here are simply potentials and not facts.



This is even more the case when we come to consider how the six methods *can in principle* link for deeper results but rarely do so in terms of the *conscious recognition* of the participants. Some of these higher potentials are shown by dotted lines in the figure. The connections around the figure are also of great interest. For example,

the linking of Collage with Somatic Thinking suggests there might be a complementarity of inner and outer imagery which, in extension, might also apply to the linking of Dialogue with Movements. Each of the six methods is able to serve as the focus of the whole ensemble, or as its main framework of interpretation.

The structure of the event corresponds to metaphors and paradigms of non-locality, holography and communion. The passage in the Gospels when at the birth of Jesus the angels say, 'Peace on Earth to men of good will' came to mind in a new way signifying what 'men of good will' might mean: not having this or that belief, but being willing to spend time in conversation with each other as equals. Such free conversation is a rare thing. It is so rare it needs to be fostered and learned. More than one person remarked that having such conversations could really help people all over the USA (and elsewhere) deal with the stress of the times, the anxieties besetting them, and heal even if only on a very small scale the schisms affecting the *polis*. The fruits and benefits of our event may not be obvious and discerned only through reflection. Each person carries with them an experience that might enable them to trust that there is a natural process of making meaning through which we can to some degree dissolve our enslavements.



Symbolically then the center point of intersection in the figure is this ever-flowing process of enlightenment that can surface whenever 'people of good will' come together.

SCHEDULE 2005

Continuing Your Quest

January 6-9, 2005 August 5-10, 2005

Psyche Integration

February/March 2005 date to be announced

Systematics Gathering VI

April/May date to be announced

Psyche Integration Temenos, Chester, PA

June 24-29, 2005

Psyche Integration UK, France, to be announced

We can organize a Psyche Integration event in your area. If you have an interest in doing so, please contact registrar@duversity.org

FURTHER LOGOSAFARIS AND SEMINAR-DIALOGUES

We are considering at least two possibilities for our future travels – the islands of the Mediterranean and the art and shrines of the Paleolithic. Our aim is to find an approach that is not covered elsewhere and that involves integrating meanings across cultures and time.

It is likely that the next seminar-dialogue will not be before 2006. We want to further our exploration of sharing and generating meaning together and we need to find ways of involving young people and the increasing number with low incomes.

THE LOGOVISUAL IN EDUCATION

Anthony Blake is part author of a new book *Making Meaning – a guide to the use of logovisual thinking in the classroom*, to be published early next year by Chris Kington Publications in the UK. The logovisual method and tools developed out of research done by John Bennett, Anthony Blake and others in the 1960s. Conversations with educationists both in the UK and USA confirm that LVT (to use the abbreviation) makes great sense. In fact, it is a generic methodology of making sense. Its particular character comes from the fact that its process begins with an articulation of basic units or 'molecules' of meaning. The simple act of turning thoughts into discrete things that can be displayed and handled provides a versatile support for reflective thinking, mutual understanding in a group, and a platform for reaching to new insights.

Making thought concrete is not a reduction of meaningfulness. It is a means of identifying and sustaining elements of meaning that are otherwise fleeting and confused. Also, by making what one thinks clearly visible and definite in the external, physical world, releases new inner content. It is the usual thinking in concepts and in private space that so occupies the mental space that nothing new can enter. By projecting outward into a public and physically defined space, the inner space of play and meaning is freed up.

The work of the DuVersity has taken us into the worlds of psychoanalysis and therapy, where we can find ideas about thinking that connect with LVT techniques. An important shared area is that of the operations of judgement or the way we interpret experience. If we are able to separate the *forms* of our thinking from what we think, we are able to reflect on how we think. We do never just receive data. At each moment we are actively making sense of experience by bringing our various schemata or ways of seeing to organize data. Usually, these schemata come to play automatically, without reflection. LVT, like psychoanalyses, opens up ways of releasing new perspectives. It is to be hoped that children in schools will at least come to have some taste of this before it is too late.

GURDJIEFF
HARMONIC
DEVELOPMENT
**The Complete
Harmonium Recordings
1948-'49**

In September 2000, at the instigation of producer Gert-Jan Blom, Basta Music obtained the license of the 44 master-tapes containing Gurdjieff's complete recorded output from Mme. Sylvie Anastasieff, widow of Valentin Anastasieff, Gurdjieff's nephew.

The 113 recordings on these tapes were sequenced in four series:

I: **First Series** – recorded between 1 April and 21 July 1949

II: **Mesoteric Series** – recorded between 22 July and 18 August 1949

III: **American Series** – recorded between 25 August and 27 September 1949

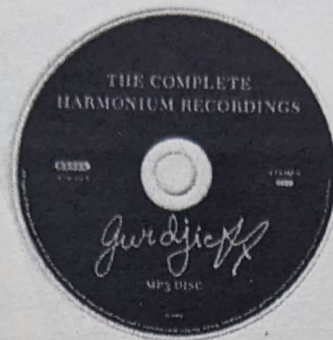
IV: **Second Series** – recorded between 27 September and 16 October 1949

Additionally, the very first recordings of Gurdjieff's harmonium music - made at the Wellington Hotel, New York, between 25 December 1948 and early February 1949 - have been added to this collection with the consent of the Gurdjieff Foundation of New York. These New York recordings also include several talks and stories as told by Gurdjieff to his pupils.

An addenda section containing several interesting, albeit unlabeled pieces from the original wire recordings brings the grand total to **136 recordings**, over 19 hours of music, all brought together in chronological sequence on a single disc in 'MP3' format. As a special bonus, a short 9-minute film made by Evelyn Sutta on several automobile trips with Gurdjieff during the summer of 1949 has been added. This disc will play on any computer with MP3 software installed and on most recent DVD players.

An extra 2 CD set in standard audio format contains a representative compilation of the recordings; these discs will play on any CD player.

This unique collection comes with an attractive and profusely illustrated 144-page book with many previously unpublished



photographs of Gurdjieff and recollections of people who were present when these recordings were made. It further contains several chapters by Gert-Jan Blom about the process of selecting and sequencing the tracks, audio restoration of the recordings, the history of Gurdjieff's harmonium music, transcriptions of Gurdjieff's stories and an extensive track notes-section. The book has a preface by King Crimson guitarist, Guitar Craft instructor and Soundscaper Robert Fripp.

Label: Basta, Catalogue number: 3091
152, release December 1, 2004. € 49,95
www.BastaMusic.com info@bastamusic.com

Review by Anthony Blake

The technical work involved in this production is of the highest order and it took Gert-Jan Blom four years to complete the project. Some of the original tapes had been stored for decades in attics and were in a deplorable state. Recordings varied in speed and many had been crudely processed. With painstaking dedication, Gert-Jan created recordings of the highest possible fidelity. The compilation of the accompanying booklet includes remarkable photographic and documentary material, included transcriptions of the fragments of conversation between Gurdjieff and his disciples that he found on the original tapes.

But, the highest achievement of this work is its creation of a 'time capsule'. One is taken into the time and place when the recordings were made and into the presence of a transformative action. This is real time travel into what Bennett called the *hyparchic past* - which can never die.

"End of November, 1936—After dinner he played. A unique sight—Gurdjieff playing on his little organ. One can see the music "pass" through him. He plays it, but is not the player. He is the direct means of expression of an "impersonal thought"—the perfect vehicle of an idea." (from Georgette Leblanc's *La Machine à Courage*)

Robert Fripp's Preface beautifully expresses the higher perception of music embodied in Gurdjieff's playing. And the video of Gurdjieff included in the disk is an extraordinary bonus.

INDEX TO 'IN SEARCH OF THE MIRACULOUS' Anthony Blake



In Search of the Miraculous was originally to be called *Fragments of an Unknown Teaching*. It is a mosaic of interlocking ideas, set against the backcloth of turmoil in Russia covering the ten year period 1914 to 1924. Written by P. D. Ouspensky, it was acknowledged by Gurdjieff as an accurate record of his teaching, when he read it just before it was published 25 years after the events it described. Its theme is freedom: from the tyranny of the collective and, even more importantly, from the delusions of the individual mind. Since it first appeared, it has been an inspiration for countless numbers of seekers, and has gradually penetrated into popular culture. Gurdjieff told Ouspensky, "A great deal can be found by reading. For instance, take yourself: you might already know a great deal if you knew how to read." This Index shows the ideas in their various contexts as they emerged over the years, by following their chronological appearance.

DuVersity Publications, 70 pages, black & white illustrations, \$15

THE BALTIMORE SERIES Anthony Blake

The Baltimore Series is based on talks and exercises given by Anthony Blake between 1990 and 1996. They emphasize the accessibility of the 'active information field' and are rooted in the ideas of Gurdjieff and Bennett. The series is being published in 8 individual small books.

1. Reading of Experience
2. Making a New World
3. Action
4. Intelligent Uncertainty
5. Consciousnesses and Cosmic Information
6. Living in the Worlds of Perception
7. Origin of the Present Moment
8. Universal Process

The last two in the series document the transition from presentation of ideas to the process of experience developed later as **psyche integration**. Both these titles are c. 30 pages. Price \$15 each.



Origin of the Present Moment

"This is what we have been exploring: how our own present moment originates in our participation in a greater present moment. So, in a

sense, we can have experience only because we are being perceived by some higher - or 'older' perhaps - intelligence.

"It is good to turn things on their head - since we perceive them 'upside down' anyway - and consider that, for example, we exist now not because we have done so in the past but because we will do so in the future!"

Universal Process

"... an action can take place which is described by me as *really seeing* the hand. This in its turn corresponds to ... that the only sure way to become conscious *is to realize that you are unconscious*.

Because if you think that you are actually conscious now and you are going to make yourself more conscious, it is fake. But when the realization grips you, that you are not conscious, there is a different taste altogether. When I really see the hand *there is no observer*."



Name _____

Address _____

Email address _____

Phone no. _____

Index to In Search of the Miraculous

\$15

tick boxes

Origin of the Present Moment

\$15

add \$4.50 shipping and handling

Universal Process

\$15

total _____

Please make checks or money orders out to The DuVersity and mail to DuVersity, 25 Homewood Court, Charles Town, WV 25414. For further information email registrar@duversity.org