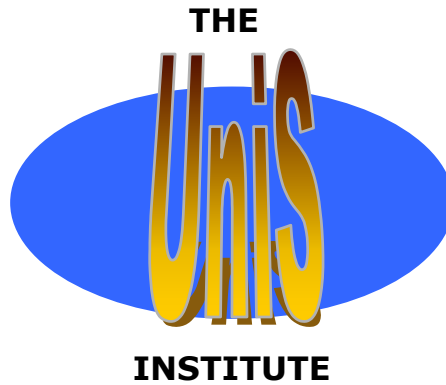


SYSTEMATICS STUDIES
The best of the Unis Forum Interactions



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Milosevic and the 99 names of God by John Dale

(436) : The concept of the 99 names of God in the Qur'an and the 100th or "Greatest Name of God" has a long history in Islamic religious lore. Shems Friedlander in his book *The 99 Names of Allah* gives a hint of it.

Since spring is upon us in 1999 here in the northern hemisphere, and since late winter weather is still plaguing some of us, I thought it may be of some comfort to envision the warmer, more pleasant weather ahead.

Of course, scaling upward, I speak also about this entire 20th century, which we are fast leaving behind, as a kind of spring-time. A lot of late winter weather has plagued the intellectual spring-time of this century. A lot of the blossoms which promised to appear in the 19th and early 20th centuries were blighted by the cold in people's hearts and the madness in the souls of their political leaders. Vast and obscuring storms of malice have more than once swept across the entire planet, leaving ruins and ushering in an age in which nuclear Armageddon became entirely possible.

As we speak, and as part of this late winter weather, one last sick, demented fling of ethnic and religious genocide is taking place in Europe -- as if we had not already seen enough of this kind of psychopathology and had not yet learned the lesson of the utter inability of the old religions and the old political modes of self-government to generate truly unific behavior.

But shall we simply curse the darkness, or shall we light a candle? And if we are going to light a candle, then we have to ask seriously what model or image of human spiritual-social reality can possibly replace and overcome the "fortress nation-state" organizing principle behind which psychopaths like Milosevic and his government take their shelter? What form of community can we turn to in order to reach out to a future beyond the nation-state, beyond religious parochialism, and which says "yes" to humanity and "no" to violence and genocide?

For clearly allegiance to only one national or religious community is insufficient. Sure, we in the US can go on thinking of ourselves as the righteous good-guy superpower, able to crush the oppressors, but where does such a power-based concept of righteousness and community leave the rest of the world? What kind of message does it send? Eventually, in the hands of humans, power kills righteousness, and righteousness and a love of justice must be rekindled.

If we use the notion of the scale of energies given to us by Bennett, we can see that the higher energies stand in the order of Transcendent, Unitive, Creative, and Conscious. Presumably there is a stream in the causal nexus which flows through the triad of expansion, in the same order as these energies, and we can think about this

in terms of what could "rekindle" the various energies when they get exhausted or tainted.

What can purify and rekindle Consciousness? Well, according to Bennett's scheme, the Creative energy. And what rekindles the Creative energy? Well, the Unitive.

What, then, rekindles the Unitive energy? Bennett's scheme stares us right in the face: *Transcendence*. By definition, Transcendence is the final step; nothing, by definition, can transcend Transcendence itself.

Thus we might hypothesize that the solution to fixations and failures in the structures of Consciousness, Creativity, and Unity must ultimately reside in Transcendence and the various forms that transcendence can functionally take.

It is interesting to combine this with the notion of the Gurdjieffian "octave" and his teaching about the "gap" between the note Si and the note Do above it which can only be bridged from the side of Do. If we identify Si with the Unitive Energy and the Do above it with Transcendence, then for Transcendence to get "nearer" to Unity, the Transcendent energy must contain an active element which initiates a transfer across the gap, and the Unitive energy must contain an element of receptivity, a receptivity which receives that transfer and which bathes Being in the light and glory of the further possibilities which the transfer contains.

Theologically, what is sent across this gap is named 'revelation', and it *expands the Truth accessible to us* and constitutes a reconciling element which allows influences from the lower notes of the octave to "make an effort acceptable in the sight of the Lord".

Thus in order to fix the problems that unities encounter and the entropies they generate, we need an energy which transcends unity, and we can note that revelations occur in time and in logic *before* the results that flow from them.

Now, peoples and religions in this century have yearned for and sought a revelation, hoping for instant results, but apparently none was given. The Christian religious industrial establishment, particularly in the several decades leading up to the coming Millennium, has made billions and billions of dollars on the notion that Jesus would return as exactly that same Jewish rabbi of ancient times or that his mother, the venerable Virgin Mary, has revealed secrets to children about the end of the world.

So sickening in fact has been this whole charade of hypocrisy and ignorance performed in the name of Jesus and His return, that any God Who would actually indulge the fantasies of this literal return by acting them out in the real world would automatically disqualify Himself from the realm of Deity, if such a thing were possible.

So, because God has integrity and a genuine conscience, we have not seen -- and will never, ever see -- a literal return of Jesus in the mode of the Christian imagination of this event. Christ Himself is recorded as saying that He shall come again in the glory of the Father. One must think what this might mean.

We shall never see the return of Jesus, but this is not to say that we have not already been touched again by Transcendence, and it *is* to say that the effects of this Touch will begin to push their heads more visibly above the frozen soils of human imaginations and fixated theological images in the next century. *For the Community of the Greatest Name will emerge*, and it will re-establish the image of Earth as a Garden, as a unity in which creativity and consciousness must serve the overall glory and beauty which existence has the potential to reflect.

I present you, then, with a little compilation made by a friend, Larry D. Curtis, from the writings of the various Baha'i authorities on the subject of the Greatest Name. This is followed by some excerpts from the book of Shems Friedlander, which put that Name into Qur'anic and scriptural context.

Sincerely,

John Dale

Compilation on The Greatest Name

compiled by Larry D. Curtis with liberal use of
Immerse by Bernal Schooley (see note below)

TRANSLATION OF THE SYMBOL OF THE GREATEST NAME:

"He also wishes me to inform you that the symbol of the Greatest Name represents an invocation which can be translated either as 'O Glory of Glories' or 'O Glory of the All-Glorious'. The word 'Glory' used in this connection is a translation of the Arabic term 'Bahá', the name of Bahá'u'lláh."

-- letter on behalf of Shoghi Effendi,
Directives from the Guardian, p. 33

Concerning the short obligatory prayer: the Guardian does not wish to define these things at present; the time will come for it in future. The friends need not be too strict about it at present. The Greatest Name is Alláh-u-Abhá.

-- Shoghi Effendi, *Unfolding Destiny*, p. 369

Concerning the Greatest Name; this term refers both to "Alláh-u-Abhá" and to "Yá Bahá'u'l-Abhá". The first is a form of Bahá'í greeting and should be used, while the other is an invocation, meaning "O Thou Glory of Glories!" These two words are both referred to as the Greatest Name.

-- Shoghi Effendi, *Letters to Australia and New Zealand*, p.16

Recite the Greatest Name at every morn, and turn thou unto the Kingdom of Abha, until thou mayest apprehend my mysteries.

-- `Abdu'l-Bahá, *Tablets of `Abdu'l-Bahá*, p. 674

Nine-Pointed Star for Headstone

Approve star for graves. [October 22, 1954]

(NOTE: The Guardian considered the Greatest Name too sacred for use on tombstones.)

-- Shoghi Effendi, *Citadel of Faith*, p. 132

It should be made clear to every one reading those extracts that by the phrase "the Tongue of the Ancient" no one else is meant but God, and that the term "the Greatest Name" is an obvious reference to Bahá'u'lláh, and that "the Covenant" referred to is not the specific Covenant of which Bahá'u'lláh is the immediate Author and `Abdu'l-Bahá the Center but that general Covenant which, as inculcated by the Bahá'í teaching, God Himself invariably establishes with mankind when He inaugurates a new Dispensation. "The Tongue" that "gives," as stated in those extracts, the "glad-tidings" is none other than the Voice of God referring to Bahá'u'lláh, and not Bahá'u'lláh referring to `Abdu'l-Bahá.

-- Shoghi Effendi, *The World Order of Baha'u'llah*, p. 137

Regarding the blessed word, the Greatest Name: Its writing or spelling is according to its pronunciation (i.e., it is spelled as it is pronounced) in the Persian language. 'Bahá' is correct; 'Beha' is incorrect. However, this question must not cause inharmony and grief among the friends. This truth shall become manifest.

Should ye attribute a mistake to a person, it will be a cause of offense and grief to him - how much greater would this be if it is attributed to a number of people! How often it hath occurred that a slight difference hath caused a great dissension and hath been made a reason for division. Now, you write Baha'u'llah, but do not object to any person. All will eventually follow the correct spelling.

-- `Abdu'l-Bahá, *Tablets of `Abdu'l-Bahá*, p. 20-21

Regarding thy presence, at this time, in this Brilliant

Spot-- it is not in accord with the wisdom revealed in the Book. But I pray God to make thee a manifestation of His hidden favors, so that thou be with me in His Sublime Kingdom. We send for thee and thy revered wife, stones of the Greatest Name. [Ring Stones]

O thou who art advancing unto God! Verily I pray to God to make thee and thy revered husband -- under the shadow of His Greatest Name -- confirmed in all conditions, aided in the service of the Cause of God with a confirmation on the part of the Merciful Lord.

-- `Abdu'l-Bahá, Tablets of `Abdu'l-Bahá, p. 48

The nineteen-day fast is a duty to be observed by all. All should abstain from eating and drinking from sunrise to sunset. This fast is conducive to the spiritual development of the individual. The Greatest Name should be read every day.

-- `Abdu'l-Bahá, Tablets of `Abdu'l-Bahá, p. 57

O thou who art attracted to the Kingdom of God! . . . [G]iving . . . the ring of the Greatest Name is very beautiful. The ring should be worn on the small finger of the right hand.

-- `Abdu'l-Bahá, Tablets of `Abdu'l-Bahá, p. 178

As to the manifestation of the Greatest Name (Baha'u'llah): This was the Divine Manifestation which appeared upon the earthly world. This is He whom God promised in all His Books and Scriptures, such as the Bible, the gospels and the Koran. All of these Books indicate this fact, and the least doubt cannot possibly occur to the minds concerning this clear fact, as is recorded in detail in the heavenly Books, especially in the brilliant and holy Tablets. But notwithstanding this fact, if there is anyone who hesitates therein, do not dispute with him, nay rather prove this to him with all joy and fragrance, lest he may be obstinately compelled to rebellion.

-- `Abdu'l-Bahá, Tablets of `Abdu'l-Bahá, pp. 613 - 614

O maid-servants of God! Continue in healing hearts and bodies and seek healing for sick persons by turning unto the Supreme Kingdom and by setting the heart upon obtaining healing through the power of the Greatest Name and by the spirit of the love of God.

-- `Abdu'l-Bahá, Tablets of `Abdu'l-Bahá, p. 629

O ye friends of God! Do ye know in what cycle ye are created and in what age ye exist? This is the age of the Blessed Perfection and this is the time of the Greatest Name! This is the century of the Manifestation, the age of

the Sun of the Horizons and the beautiful springtime of His Holiness the Eternal One!

-- `Abdu'l-Bahá, Tablets of `Abdu'l-Bahá, p. 641

Be thou a breath of life, a banner of salvation and a manifest sign in this great world, so that thou mayest become a lamp of reconciliation and peace, a banner of love and attraction, a star of guidance among mankind, (and be thou) humble, meek and a servant to the maid-servants of the Merciful One. Unfurl the sail of spirit on the ship of guidance and hoist the banner of piety in those regions, so that the everlasting light may shine forth upon all parts.

Verily, I am cognizant of the sincerity of thine intention and the purity of thine heart. Therefore, I address thee with this great address, so that thou mayest impart the "Greatest Name" to whomsoever thou findest prepared for entering the Kingdom of God.

We have sent letters for the names which were written in thy letter. We have also sent [stones of the] Greatest Name and roses which express the redness of my blood which I beg of God to be shed in the path of God.

-- `Abdu'l-Bahá, Tablets of `Abdu'l-Bahá, p. 712

Verily, existence is a parched ground, and the bounty of the Kingdom is a copious rain. The ground of existence shall surely be developed into myrtles of the wisdom of God, for the fragrances of holiness have encompassed the earth, east and west, the glad-tidings of God have successively come from the Kingdom of heaven, and the Sun of Truth hath shone forth to all regions with the greatest effulgence. Impart thou the Greatest Name to the ears, so that all may call out among nations: "O Thou Bahá of the world! O Thou Sun of Pre-existence!"

Truly, I say unto thee, this blessed Name is the spirit of life, the deliverer from death, the word of salvation and of manifest signs! Thou shalt surely hear from all parts the cry, "Ya Bahá El-Abha!" reaching to the Supreme Concurrence.

-- `Abdu'l-Bahá, Tablets of `Abdu'l-Bahá, p. 713

Yes! This is the day of Bahá'u'lláh, the age of the Blessed Perfection, the cycle of the Greatest Name. If you do not smile now, for what time will you await and what greater happiness could you expect? This is the springtime of manifestation. The vernal shower has descended from the cloud of divine mercy; the life-giving breeze of the Holy Spirit is wafting the perfume of blossoms. From field and meadow rises a fragrant breath of thanksgiving like pure incense ascending to the throne of God. The world has become a new world; souls are quickened, spirits renewed, refreshed. Truly it is a time for happiness.

-- `Abdu'l-Bahá, The Promulgation of Universal Peace, p. 210

Know that the attributes of perfection, the splendor of the divine bounties, and the lights of inspiration are visible and evident in all the Holy Manifestations; but the glorious Word of God, Christ, and the Greatest Name, Bahá'u'lláh, are manifestations and evidences which are beyond imagination, for They possess all the perfections of the former Manifestations; and more than that, They possess some perfections which make the other Manifestations dependent upon Them. So all the Prophets of Israel were centers of inspiration; Christ also was a receiver of inspiration, but what a difference between the inspiration of the Word of God and the revelations of Isaiah, Jeremiah and Elijah!

-- `Abdu'l-Bahá, Some Answered Questions, p. 149-150

We rejoiced greatly to learn of the unity among the friends, their staunchness, their ardour, and the fact that they have established a Spiritual Assembly. It is clear that the stronger grow the bonds of yearning love among the believers, and the fiercer its fire, the more will they find themselves embraced by the bounties of the Ancient of Days, and receiving the continuous confirmations of the Greatest Name. Thus will the Assemblies of the friends become reflections of the gardens of the Concourse on High, mirroring forth the radiance of the Abhá Kingdom.

-- Bahiyiyih Khanum, quoted from *Bahiyiyih Khanum*, p. 143-144

In these and other ways the community of the Greatest Name will endeavour to blazon the name of Bahá'u'lláh across the globe, to make it a known eminence in the consciousness of peoples everywhere.

-- The Universal House of Justice, Ridvan 1991

The House of Justice calls upon the members of the community of the Greatest Name, young and old, men and women alike, to strive to develop and offer to humanity a new model of scholarly activity along the lines set out in this compilation, animated by the spirit of inquiry into the limitless meaning of the Divine Teachings. This scholarly endeavour should be characterized by the welcome it offers to all who wish to be involved in it, each in his or her own way, by mutual encouragement and cöoperation among its participants, and by the respect accorded to distinguished accomplishment and outstanding achievement. The spirit and approach should be far removed from the arrogance, contention, and exclusiveness which have too often sullied the name of scholarship in the wider society,

and which have created barriers to the sound development of this worthy pursuit.

-- Compilation on Scholarship, Opening letter
from the Universal House of Justice

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From the Forward to The Ninety-Nine Names of ALLAH
by Shems Friedlander (Harper & Row, Publishers, Inc., 1978)

He is Allah, there is no God but Him,
Allah has said
ask from Me through
mentioning
My names.

-- Hadis Qudsi

Religious scholars have related that Allah has three thousand Names.

One thousand are only known by angels,
1,000 known only by prophets,
300 are in the Torah (Old Testament),
300 are in the Zabur (Psalms of David),
300 are in the New Testament,
and 99 are in the Qur'an.
This makes 2,999 Names.
One Name which has been hidden by Allah is called
Ism Allah al - a'zam: The Greatest Name of Allah.

All of Allah's Names are great, but since He has hidden this particular Name it is referred to as The Greatest Name. The Name is mentioned in the Qur'an as this Hadis states: . . . Whoever reads the Qur'an will have read the Greatest Name probably without knowing it. Some of the companions of the Prophet (Muhammad), may the peace and blessings of Allah be upon him, knew the Name. Ali Karamallahu Wachah (the fourth caliph), may Allah exalt him, was one who knew.

Allah has hidden certain things out of His mercy. He has hidden the most righteous people in His eyes (Avliya) so people should respect one another indiscriminately. He has hidden the night of Kadir (the holy night in which (the) Qur'an began to be revealed), and the sura of Kadir (97th chapter) mentions that the night of Kadir is better than 1,000 months. According to Hadis, this night is usually regarded as being the 27th night of Ramadhan. It is hidden so people should act properly and obey His orders throughout Ramadhan.

He has hidden His consent so people will always do good deeds. He has hidden His Greatest Name in the Qur'an so people will read the entire Qur'an.

One should memorize the 99 Names for one's own benefit. However, learning the Names by heart is not the aim. The aim is to find the One who is Named. . . .

The Names of Allah are connected with the life of man. All aspects of life can be seen in the Names.

When a man is given a Name which relates to one of the 99 Names of Allah it should always be preceded by Abd (servant of).

-- pp. 6-10

This search was done using Immerse v0.92 for Windows 3.1/NT 3.51. Immerse is available, along with the version for Windows 95/NT 4.0, at

<http://www.tranquillity.com/immerse>

What is Immerse? It's an Electronic Baha'i Library that contains nearly 400 books, messages, and texts from the Bab, Baha'u'llah, `Abdu'l-Bahá, Shoghi Effendi, the Universal House of Justice, the Baha'i International Community, the Bible, the Qur'an, the Bhagavad-Gita (Hindu), the Dhammapada (Buddhist), and more. Features include: hypertext links between footnotes and references to other texts, advanced full text searches, an easy to browse table of contents, and bookmarks.

Immerse is free to copy and use.

Faith originates evidence by John Dale

(546)- I thought a posting of mine on another list might be interesting to you. It involves a struggle now going on within the Baha'i community between the forces of "faith" versus the forces of "reason", and it mentions the Work and some of Gurdjieff's ideas.

>{Terry writes} *The above is laden with epistemological content. If faith cannot generate evidence then evidence, proofs etc are limited to what the physical senses? the exercise of reason?*

JD COMMENT: Somewhere, maybe in Some Answered Questions, 'Abdu'l-Baha defines faith as conscious knowledge. I have always loved this definition because it de-dichotomizes the situation. It fits in perfectly with the idea of emphasizing intellectual professionalism in the Baha'i community and with the Baha'i criterion of true religion being science and reason. It also helps us avoid thinking of faith in the usual way, namely as "Blind trust, groundless belief. Faith is not to be confused with trust, e.g., in one's friends, in the solvency of a firm, or in the power of reason. Every trust has some ground or other, and it weakens with negative experiences. Faith, on the other hand, is hardly impregnable to experience, because it is blind." Mario Bunge, *Dictionary of Philosophy*, p. 98. Faith as *blind* trust in some set of beliefs does not, ordinarily, IMO, generate evidence directly but may influence the interpretation of evidence. My faith, my blind trust, that X is the case does not make X the case except in my own assumptional imagination or unless X itself is somehow logically and self-referentially tied into having faith, e.g., having faith as generating evidence of having faith. Otherwise, faith in X may lead me to think and believe that X is true, but to say that belief or faith in X is itself evidence for X would be to abandon oneself to a rather anarchic epistemology which eliminates any distance between subjective faith and objective reality. It is interesting that the term 'faith' in English at least has two meanings which are almost total opposites: no knowledge versus conscious knowledge. It is no wonder that using the term often results in misunderstanding.

>{Terry:} *You are expressing a limited view of proof. Actually it has much in common with the efforts of positivists early in the 20th century.*

JD COMMENT: Bunge: "PROOF: Logically valid derivation of a theorem from assumptions or definitions with the help of rules of inference. In other words, a formal proof is a finite sequence of statements, such that each of them is either a premise or a consequence of one or more preceding members of the string in accordance with a logical rule of inference. ...", *Dictionary*, p. 227. Proofs thus go back to Pythagoras, and to Plato, Aristotle, Euclid, and the other Greek mathematicians. The 19th century positivism of August Comte added notions of the historical development of thought according to a Law of Three Stages (the theological, anthropomorphic, and animistic stage in which explanations are in terms of wills, egos, souls, and spirits; the metaphysical, in which the first stage entities are depersonalized and turned into reified entities such as forces, causes, essences, etc.; and the positive stage in which the highest form of knowledge is reached by describing relationships among phenomena in terms such as succession, resemblance, coexistence, and so on. The highest form of religion was what Comte called the religion of universal humanity or reason. The positivism of the 20th century, also called logical empiricism, revolved around acceptance of empirical verifiability as a criterion of whether a statement has a cognitive (as opposed, e.g., to emotional) meaning. A corollary of this was that metaphysical statements such as Heidegger's "The nothing itself nothings," and theological statements such as "God is perfect," are meaningless because they are not empirically verifiable and they are also not the fruitful tautologies of formal mathematics. The problem with logical empiricism, acknowledged early on for example by Russell, was that this set of doctrines itself turns out to be empirically unverifiable and metaphysical. Logical empiricism could not successfully be applied self-referentially -- a lesson which I think the philosophy of science has now learned.

>*In other words you are holding a certain understanding of science and elevating it to THE standard. That approach has fallen out of favor in the philosophy of science because of its limitations.*

JD COMMENT: Terry, on what basis are you saying or proving to us that reason and proofs have fallen out of favor in the philosophy of science? Aren't you falling into a snare here?

>*You are pretty much doing what I commented on in my post. In short get out of the eye of mind - rationality - and see beyond it.*

JD COMMENT: Terry and I have been here before and have agreed to disagree: I don't believe that reason has any human upper limit or that it is useful or accurate to speak of reason as if it were one color in a spectrum or some type of function that operates only at a specific stage of psychological and spiritual development and then shuts off, like a booster rocket, so that we can journey off into the spaces of the "trans-rational". The Baha'i writings seem to suggest

that the purpose of our lives is to know and to love God, God being described as transcendence. This is an indication, to me, of objective "ratio", of balance, and thus of objective reason. The purpose of our lives is to develop our being-capacities in such a way that they can more and more take on the qualities of transcendence and of the Divine or All-Encompassing Reason -- a doctrine which, incidentally, is emphasized unceasingly in Gurdjieff and way known as the Work, and which involves much, much more than being a mere "believer," IMO. We sometimes forget that, as the Baha'i writings say, truthfulness is the foundation of all the other divine virtues, and that therefore IMO our greatest covenant is our covenant to seek and follow the truth, to see with our own eyes and hear with our own ears, to become our own true selves both in depth and in breadth.

>The net of effect of your very private view of religion in this and recent comments is to make it irrelevant to life. Sort of religion as mental masturbation. Here is an "oxymoron" from Baba'u'llah. "This is the testimony which, he, Himself, hath ordained; greater proof than this there is none, nor ever will be: This proof is His Word, His own Self, the testimony of His truth."

JD COMMENT: Words, selves, testimony, truth are all terms connected with reason. Yes indeed: who, realizing the truth of being a part, will not testify to the truth of the All of which he or she is that part. There is, however, of course, the Catholic doctrine of "fides proeedit intellectum," that faith precedes understanding, "an expression used since the time of Augustine to assert the primacy of faith, the subordination of the intellect to faith, the subservience of reason to revelation" (Harper Collins Dictionary of Philosophy, p. 111). To me, this is simply a code formula for theological and political loyalty to the Church as preceding remaining alive and thus staying in business. I would argue the opposite: that without an individualized Intellect or Reason, there is nothing that can *have* faith. There is also Anselm's doctrine of "credo ut intellegam," I believe in order that I may understand," but again 'faith' or 'belief' here relates specifically to belief in Catholic dogmas. I'm very skeptical, therefore, that such doctrines carry over into or are affirmed by the Baha'i writings. The Baha'i doctrines of faith as conscious knowledge and of science and reason as the criteria of true religion allow us to test religion against reality and eliminate the kinds of IMO philosophical "cart-before-the-horse" inversions that happened for political reasons in Catholicism. Let's hope the Baha'i community accepts, understands, and insists on its own teachings and has learned from the mistakes of the past.

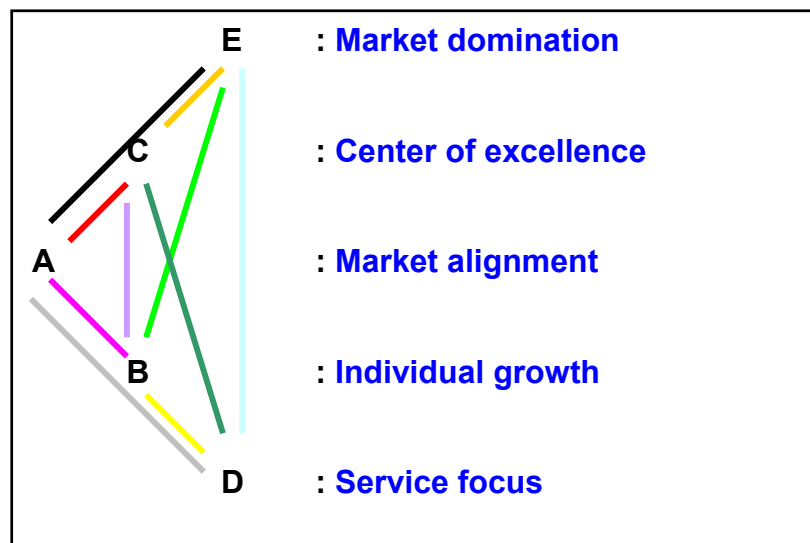
Pentad for organisational structuring by Jurgens Pieterse

(462)-

I hope to start of this list by presenting a model I have developed recently to investigate the value of a particular restructuring approach. The model is based on the Pentad since my aim was to investigate the potential and limitations of the concepts. My prime source was "Elementary systematics -A tool for understanding wholes."

I hope sincerely it will contribute to the aims of the list and give it a good kick-start on how we can apply systematics to organisations.

The Pentad is a model from systematics used here to try and define the significance or potential of a restructuring proposal. The pentad represent five main points A,B,C,D,E and ten interconnection between those points.



Point A: Market alignment

*In **essence** the proposed strategy was aimed at continual **Market Alignment** to become a dominant player in the Market. Point A also defines the **content** of the model that is what we are evaluating. In this case the content is Market alignment of an organization. This first point limits the scope of the model to look at the task of market alignment. The other four points are designed to discover the limits of this concept as a whole.*

Point B: Individual growth

*The minimal basis for continued existence of the firm or **factual limit** is **Individual Growth**. This means that if the structure does not allow for individual growth the organization, as a whole will not be able to reach its aim of Market Domination. It is critical to understand that in the context of the whole market the main resource to the organization is the people they employ.*

Point C: Center of Excellence

*At the opposite extreme there is the inner ideal or **value limit** toward which the individual can grow namely to a point of excellence. The **Centre of Excellence** is there to empower the individual with the latest ideas, skills and technologies. The individual should always strive to absorb himself in a Center of Excellence because that will be a key determining factor of his value to the market.*

Point D: Service focus

*The **source** for entering into the market is experience into specific **Services Focus** or market sector focus depending on how it is defined. The number and choice of services restrict the growth of the organization /market sectors that are targeted. Everything outside these focus areas will not yield an income to the organization and will not be a target for market domination.*

Point E: Market domination

The **end** towards which continual Market Alignment aim is **Market Dominance** and with that growth and a share increase.

The whole restructuring according to me is therefor to develop a structure for continued **Market Alignment** with market movements with the aim of maintaining a position of **Market Dominance**. This can only be done if the organization as a whole develops its most basic resource through **Individual Growth**. In the process of alignment the organization will be in need of maintaining a **Center of Excellence** but combine it with **Service Focus**. The structure must aim to take a specific **Service Focus** towards **Market Domination** for that focus area&this is done by the transformation path of **Individual Growth** and the maintenance of a relevant **Center of excellence**. The reverse is also true that **Market Dominance** must become the aim and driver of the organization as a culture as a whole&driving the establishment of a **Center of Excellence** and **Individual Growth** towards service focus areas.

The connecting lines explain the structure further and define what is needed to develop the structure towards receiving its full potential. The lines represent the reciprocity and flow between the limits defined in points A to E. Already it has been seen in the discussion that the points can not be viewed in isolation of each other but one has to see them in terms of the exchange involved between them.

Line A-B: Career development

Represents what the organization ultimately is. Its human competency levels restrict the organization in terms of how it aligns with the market. Thus it is important that **career development** will be in line with the continual market alignment. Individuals should develop into directions that will support the organization alignment with emerging and changing markets.

Line A-C: Product development

Represent what the organization might become. Point C is representative of the body of knowledge within the organization as well as the focus internally in the organization. The organization can become only a dominant area where it does have superior knowledge and best practice understanding. Therefor a requirement will be that **product development** will take inside the Center of Excellence but will require continual alignment with how the organization aligns with the market.

Line B-C: Increase Knowledge

Represents how the organization continually moves itself forward towards a dominant market position. The Center of Excellence becomes the source for individual growth through **increasing knowledge**. The Center of excellence will continually be in front of the majority of individuals pulling them into deeper levels of understanding of how the organization products are aligning with the market. The condition for market dominance will be the constant increase in knowledge in individuals within the organization.

Line B-D: Increase Experience

Represents what is needed for individuals to realize their potential to add value to the market. By a focused application in a market the individual must gain **increasing experience** to apply organizational knowledge to a focused service. A prerequisite for focused services is focused individuals gaining increasing experience in the field of focus.

Line C-E: Increase innovation

Represents the condition of fulfillment for Market dominance. The Center of Excellence must be continually aware of where the market is moving and should lead the market movement by increase innovation that will shift the value constellation of the market place.

Line D-E: Life cycle

Represents the range of potential cash flow that can be generated by the service focus if domination is attained. Every focused service will have a **life cycle** of being profitable and preferred focus areas. Continued market alignment with the aim of market dominance requires that the life cycle of benefit that will come from a specific focus be understood and managed if the full potential income is to be derived from that area.

Line C-D: Knowledge transfer

Represents substantiality of meaning because the Center of Excellence becomes the potential medium for increasing value in the market place. There needs to be a continued interchange and **knowledge transfer** between service focus and center of excellence. Firstly to stay relevant in the market focus and secondly to

apply new knowledge at the service focus area. This knowledge transfer between new developments and service specific needs are a requirement of the effectiveness of gaining Market dominance. This transfer might require from individuals to cycle between the Center of Excellence and the Service focus area to ensure growth in both experience as well as knowledge.

Line B-E: Adaptability culture

This line represents the necessity of individuals in the attainment of market dominance. Collectively the individuals in the organization must foster a **culture of adaptability** where individuals are comfortable in a world where the organization is continually aligning with the market. Individuals must grow the ability to move between a service focus area and a Center of Excellence enabling them also to migrate from one service focus to another. This fluidity in structure will create the individual growth required for market dominance.

Line A-D: Market penetration

The link between market alignment and the source of value is enabled when the service focus accelerates **penetration of the market place** - faster and more aggressive than competitors.

Line A-E : Strategic positioning

The link between market alignment and market dominance is to constantly evaluate the **strategic positioning** of the organization in the market and to define the market that will yield the highest growth and return for the organization. This continual positioning will be a requirement for maintaining market dominance.

Comments :

(464)- **Tony Blake** : 1. How do you engage managers in this model?

(468)- **Jurgens Pieterse** : I did not plan to engage manager in the model. I actually sat in a meeting where the future structure of our organisation was discussed. I realised that I can gain insight by applying the pentad to it. My commentary in the meeting impressed my colleagues especially when they realised that there was method behind the madness. Consequently I explained the model as given in my E-mail. So unfortunately I do not have the honour of saying that I convinced a group of managers to use systematics. They wanted to know because of the input I gave at the meeting. Consequently they were interested how the pentad work and how I got to the relationships. I think it was the completeness and difference in thinking that attracted there curiosity.

(464)- **Tony Blake** : 2. How uncertain is the content of each of the five factors?

(468)- **Jurgens Pieterse** : This model was developed recently so there is still a huge element of uncertainty in terms of how each of the five limits will look and feel in actuality. A lot of dialogue has still to go into discussing what we understand with each limit. My hope is that the introduction of the pentad will help to facilitate the depth of the dialogue and the process of negotiating a collective reality

(464)- **Tony Blake** 3. Given the model, what new things can be deduced from it?

(468)- **Jurgens Pieterse** : The prime value was in the interactions between the different factors. Initially they missed out on the role of the individual in the whole restructuring. The factual limit highlighted that the organisation is only as good as the individuals in it irrespective of the structure. They also did not have a good view on the essence that should drive the structure - by searching for the essence during the discussion at the meeting it became apparent that it was continual market alignment. The end limit was also not clear until I started to question of where are we aiming to go why change the structure? Once all the four limits was established there were ten easy questions to ask to complete the pentad description. Most of the answers was in themselves not to difficult to answer but no-one would have ask the questions if I did not. What came out to me as a surprise was that the lines between the limits almost set preconditions that must be adhered to before the structure can reach its full potential. That was a great contribution because now You can start asking how do you ensure that the requirements of the lines are met. The model will almost become a mechanism against which the design can be tested and again tested for completeness and for assuring that everything is designed to reach full potential.

(464)- **Tony Blake** 4. Does it build from more elementary systems?

(468)- Jurgens Pieterse : I like to build models from more elementary items but it we not the case in this instance. I simply know that we are talking about the limitations and potential of a proposal and directly took the concepts to the pentad. From the pentad it is however possible to break it down again in its underlying elementary systems. Firstly there are the two relationships Inner ABC and Outer ADE (already with a polarity of inner and outer as the fundamental elementary system) Based on my theory point A is the reconciling force for both relationships. The affirming force in ABC is point B and the affirming force in ADE is point D leaving points C and E the receptive force. This implies for example that BC should be the underlying dyad of the inner relationship. The polarity might be something like the fact that the individual at point B represents uncodified and undifused knowledge while the centre of excellence defines codified and diffused knowledge. I have not made such an analysis to move from the pentad into the elementary systems. It might be a worthwhile exercise which might hold a lot of discoveries.

(464)- **Tony Blake** 5. What does it lead to?

(468)- Jurgens Pieterse : As I have written earlier. The model leads to a sort of a checklist that can be used to evaluate and judge any proposal of how the solution must function. Like how will you make sure that continued market alignment is brought in line with an individual career development plans? How do you make sure that those in a focus area and those in a centre of excellence will share knowledge and not become distant from each other. Where do you take in consideration the life cycle of a service focus? So the questioning can continue. My firm believe is that if any one of the ten lines are neglected that the system as a whole will fail to reach its full potential as stated in the end limit - namely market dominance.

Times of Cosmoses by William Waller

See annexe A.

Comments :

(478)- **Ben Hitchner** : For some of us who may be considered the first generation after Ouspensky and Rodney Collin, they have come across as authorities. Your questioning the accuracy of their formulations in terms of each other, and in terms of new scientific discoveries is fresh, it is a way of making it your own. And, it puts us in their place aware of the hazards of getting it right.

I was struck by your question on the meaning of the lifetime of nature or organic life. Yes, what could be the meaning of the lifetime of nature? First, nature and organic life are to be distinguished, for example rocks (matter) exist much longer than organic life, as Bennett said rocks endure (or is this a quality?). Yet our notion of nature may well be described in Vernadsky's conceptualization of the biosphere which does not separate matter and organic life. Second, the commonplace notion of man's break with nature places and values nature as a given in which all life on earth is completely dependent--if nature goes the earth would no longer be anything other than a moon. The death of nature on earth would be the birth of a moon.

What can we really say about life? Can we say anything more than a period of measured time of existing energy in a form or type. I recall that Bennett once said that love is near to describing what life is. But such a notion as the life of a galaxy is meaningless, in the sense that life makes and takes, unless we have some idea of the relationship of a galaxy to the sun to the earth to nature to man. We know very little about this relationship: once again our teachers have said, Ouspensky for example, we are born with some small part (input called essence) coming from the galaxy and the sun. This helps me understand how we are all different and live according to different patterns. But how can the minute change in the life of the galaxy commensurate with the whole of our life be of any significance?

(486)- **William Waller** : Yes, it is an odd situation to challenge the authority of the big names- even when in my case, it was just one little table. All I can say is that these ideas in particular have been adapted from G.s input. I believe that his writings are the only to be beyond criticism. All the others were written by men who worked and thus had their failings as we do. Not only that, but if we never challenge anything we read then isn't the whole system beginning to become a faith or exoteric religion. I have seen and witnessed many times that this is so. How is the work to be kept alive ?

You comment that nature and organic life are to be distinguished. I do not think this is so. I used the two terms purely because Collin used the term nature instead of organic life in his own table (appendix 2, Celestial Influence). Indeed, although you mention rocks, have not photos from Venus and Mars shown us very familiar rock and sand ? Yet there is no nature there as we comprehend it anyway.

Talking of rocks we get the idea of them being broken down by organic processes so that they contribute to soil and give out essential minerals. Here is the idea of transformation and evolution. It is only made possible by life, a potential the above two planets seem not to have. With Vernadsky and the biosphere, I personally believe that James Lovelock's book "Gaia" is the best text. I think that all work students should read it !!

With our different patterns- I think that if Collin is right then it is the position of the planets that is all important, and not the minute changes in the galaxy as a whole. But here again I am talking of things I really don't know. However, I'm sure one of the Oblivian (?) strivings is to try and learn more and more about the laws of world creation and maintenance, so we've got to carry on, as you say, with the hazard of getting it right !

Study : Enneagramm and personality types

(487)- **Ben Hitchner** : Jim, in your Practical Systematics you say, "...the enneagram in which I work backwards." The enneagram is not about forward or backwards as I interpret Tony Blake's, Intelligent Enneagram. The linear circle 9/0,1,2,3,4 or 9/0,8,7,6 are simply two different processes--one entropy the other creation, respectively. We can perceive both processes in time. Ten years ago, in evening meetings in Philadelphia, Joseph Rael described counter clockwise as going into form and clockwise as going into formlessness, entropy. Tony's formulation of the enneagram is the same. For example, Tony illustrates the following phenomena as counter clockwise movements: value to realization, unity to diversity, Will to function, internal to external, pull to push, and hyparchic future to history. Reverse these and you have what we normally think is straightforward.

It is an axiom in the teaching of Gurdjieff and Ouspensky that our activity is mechanical. This means we usually are only aware of the 9/0,1,2,3 sequence in time which is a running down often ending in something other than what is planned. It seems to me what you are describing in Practical Systematics is bringing your clients an awareness to intention (8) which focuses on the process of creation, and is the critical complement to only focusing on what runs down, 9/0,1,2,3--the hazard of deriving something not expected, the sad story of much scientific endeavor.

Notice that Jurgens practice also includes much that is on the left side of the enneagram.

(488)- Jim Patton : Thanks for responding Ben. My thinking when using the term "backwards" is the same as your thinking when you use the word "counter clockwise" unless I miss your point all together. In my mind, I am helping my clients visualize the 1-7 connection and the 2-8 connection as they begin their task.

Basically, a designing process. Then as they get deeper into the doing, they are aware of these connections and continue to exploit them. I also feel that the dicussion of benefit to the larger whole from completing the task relates to the 8-9 interval and helps my clients get in touch with a higher purpose.

(490)- Dick Knowles : Have either of you seen or done any work connecting the way you use the enneagram with the way the people use it who do the personality work? I've tried without much luck.

(491)- Jim Patton : I have not worked on that much though I am interested in the topic. I am used to thinking of the enneagram as relating to process and so I asked myself what process is involved in the personality typology. The authors in that field are often discussing transformation of personality which is a process but how does that involve all the other types around the enneagram. I could conjecture but I don't have any answers.

(495)- **Ben Hitchner** : Some time ago when I received some material coming from the group promoting the use of the enneagram and personality types, I was turned-off from it. I really didn't give it much study or effort. Bennett did some work on personality types which I never got a handle-on. But it may be worthwhile to pursue this subject as I understand its promotion and work continues.

(497)- **Gary Sargent** : Another problem with the personality enneagrams is the implied hierarchy. I automatically read the terms on the outer circle of an enneagram as a progression of lower to higher (i.e., 0 to 9). That progression sense does not play out in the (and I do admit few) personality enneagrams that I have pondered. All is on one plane. Then there is the utter lack of inner play per the 142857 progression, and the evolutionary interlinking of the 3 Do points on the triangle. So the working of the enneagram becomes an emblematic background as opposed to a working symbol.

But then I vaguely remember that Tony B was doing some articles for the Enneagram magazine. I would assume that the above dynamics would have been mentioned. I haven't seen the articles, have either of you?

(498)- **David Eyes** : *Ichazo's et al's personality enneagram is more or less static or circular. However, this really shouldn't be a huge problem- it's more just a question of the angle, as it were, from which one views these 'realities'.*

There is a fairly good book just out 'Facets of Unity' on Ichazo's 'holy ideas' -- the spiritual principles, the lack of perception of / experience of in being is the axis around which the subjective inessential self revolves, hence the bundle of characteristics determining the ego fixation, which has been popularized as one's 'type'.

I was a more or less full-on participant in the Arica program over 25 years ago for a period of about two years. It took me quite a while to suss out, as it were, that the use of the Gurdjieff enneagram is more or less a grafting onto a more primary, circular 3 x 3 matrix of the holy ideas, etc. At this point, I am not even sure if the depiction as such was sourced in Ichazo, or an onlay by some of his more enthusiastic followers more or less for marketing purposes. At the same time, there is some, IMO, very legitimate directly correlative material in the Arica work as presented 25 years ago that is found in the Gurdjieff work (and elsewhere). However, any legitimate ninefold or three by three system will invariably map in to enneagram, which is by definition a way of mediating seven and three via nine. The most fruitful source of insight, for me, into this process is to realize the multiple means of generating the diatonic and chromatic musical scales from various intervals, e. g., as a system of fifths or as systems of thirds. These create subtly different scales which however can be more or less integrated into the enneagram scheme.

Oscar was very strong in Kaballah and Tarot as a book of initiation and again the tenfold tree of life, plus 'daath', creates another congruence between the points of the enneagram with their intervals etc. (cf. <http://www.awakenings.com/properties/tree.html>).

The ego fixations / enneagram points were an important part of the Arica work, but it was just one phase in a very comprehensive teaching and body of work and material. I have more or less internalized the key points of my putative fixation and found this an interesting but by no means super transformative bit of information / leverage in the self-awareness department. I have been primarily interested in the theoretical aspect of how does this all fit together. As a system of types, of which there are many, it is of course very interesting and resonant for anyway already under the spell of the enneagram. A study of the four temperments, seven soul types, etc., can be similarly invigorating.

(500)- Rick Knowles : ***Tony did several articles in the Enneagram Monthly a while back, but I haven't seen any lately. Your understanding of the way they use the enneagram is similar to mine. I even went to Boulder to talk to several practioners a couple of years ago and neither of us could understand how the other was using it. I don't sense the interplay and movement in it which makes it a living system to me.***

There's a new book on the enneagram as they use it which just published and has a good review from Ken Wilber so I think I'll get it and see if it makes any sense. As I study what I have, there are some connections emerging but it's not clear yet. I'll share what I learn.

I'm in the process of writing a book on the enneagram as I've learned to use it in organizations. I've reread both Bennett's and Blake's books on the enneagram and am right in line with how they use it, only I've tried to make its use easier and more visible. So far, I'm having good success with those who I've taught this way.

(504)- **Glenn Godin** : *How have you been? I remember Tony and Helen Palmer (she wrote a popular book on personality typing with the enneagram several years ago) having some kind of disagreement about enneagram usage, or with regard to propriatariness?*

It was my understanding that if one was 'typed' as a 2, for example, that under periods of stress that individual would tend to move towards an 8 type or in the opposite direction 4 type, so that the 142857 progression does have some relevancy.

It's all pretty limiting and fantastic.

(545)- **Tony Blake** : I much recommend Kevin Kelly's book 'New Rules for the New Economy' 10 ways the network economy is changing everything. It has telling points to make about networks themselves.

In this book, you can find an interesting passage about change. Kelly distinguishes three kinds of change:

1. Change within a game
2. Change of the rules of the game
3. Change of the way the rules of the game are changed.

These map into the enneagram precisely, of course, to make the three octaves. (They also correspond to Chris Argyris' three kinds of learning - the whole concept of competition and market are totally altered in the third octave)). They also map into Young's

1. velocity
2. acceleration
3. rate of change of acceleration or 'control'

They may also map into JGB and Pensinger's three 'time-operators'

1. time
2. eternity
3. hyperaxis

It is important to regard eternity in a 'relativistic' manner.

It's interesting that Kelly emphasises the role of making things FREE in the new economy. Also:

"... the first thing the network economy reforms is our identity."

"Individual allegiance moves away from firms and toward networks and network platforms."

I agree with Ben that the growth of network economies is worth study in relation to Pensinger's ideas.

(553)- **Tony Blake** : Dear Jim

It's nice what you've done but I don't buy it. The reason for this is that it always possible to produce such mappings. I've played around with these myself. One reads the data in a self-serving way. In a way, finding non-correlation is more significant, because this means one has two independent systems. Why on earth is there is this lust for turning everything into the same thing!

There is also the point about structure here. What is the structure of the fixation series? We know that the G/JGB enneagram is based on the execution of a task, or the life-cycle of a living organism, etc. Well, one standard explanation for the fixation structure is very simple: the nine points are grouped into sets of three - 8, 9, 1 and 2, 3, 4 and 5, 6, 7 - and each set corresponds to a function - moving, thinking, feeling. This is quite an intelligible idea, but suggest that there

should be no correlation with the task-structure scheme.

JGB looked at 'types' with the enneagram-task structure. This, too, makes sense. We looked at your kitchen example many times in this light and other daily tasks. Unfortunately, this material was left in the hands of Ken Shear and so has mouldered into dust.

(1) is the starter, (2) the planner, (4) the worker (5) the decision maker (7) the checker (8) the finisher.

I am actually appalled at how seriously many of you are taking this fixation scheme and buying into the idea that it has anything to do with the enneagram. The claims of the fixationists have no documentary evidence, they are full of the nonsense about ancient Sufi brotherhoods that Gurdjieff made a joke out of, and show little knowledge and understanding of the history of ideas. [In that respect, it is more than interesting that nearly all classical and religious literature was based on a structure of twelve, in a circle, as I have noted in my book]

Nearly all the stuff going the rounds about sacred geometry and patterns is based on ignorance of mathematics. There are theorems, for example, which show how a given number of random elements MUST fall into recognisable patterns (Ramsey theory).

More fundamentally, it is questionable whether the Enneagram as brought by Gurdjieff had anything to do with anything. G himself claimed that it was not a symbol but an EMBLEM of an ancient society. Damn it - it's a work of art! The model of three octaves was developed by Ouspensky and cohorts on the basis of the food-factory and JGB began to introduce cybernetic considerations, latching onto hazard and 'corrections'. In many ways (like G himself) JGB was a prophet of the new information age. I've taken up the cybernetic type thinking and developed it.

So, here is more of this thinking. Say we have someone who wants to attain something.

The first octave is linear. He sees a series of steps to reach the goal. He starts off and begins to count the steps.

However, we bring into the picture that the things that he does changes what is to be done. The steps he takes create more steps. Following on this logic, he can see that he can never get to the end.

A less radical view is simply that by the time he has taken a step in the direction of his goal, things have altered so that it is no longer in that direction.

The second octave tries to speed things up. Here we have parallel processing. He tries to do more than one thing at once. This requires of him greater INTENSITY of application. He has to be more energised {cf. breathe more deeply, become aware of himself, etc.} In crude terms, he hires more people, pays them twice as much. This was the NASA strategy for getting to the Moon. It was fine because the Moon stayed where it always was. NASA pioneered 'total systems' engineering on a very large scale.

Well, OK, this works if the goal is relatively fixed. But what if all his efforts are ALREADY CONNECTED UP with the goal? The goal is not just some point elsewhere in space but a node in the life pattern complex. Perhaps the guy just said to himself - I want to be a success! This means that what he does in whatever way changes what the goal is. The basic assumption in the first octave of there being a linear order from start to finish is mistaken. He finds himself as part of a nexus or web.

The third octave is like networking. There are a plurality of nodes all in mutual interaction. His node needs to resonate with the 'goal node'. Of course, it is not really much like a goal anymore since the idea of goal is based on linear thinking.

This is actually what is emerging right now in the new type of business. As Kelly puts it, a good strategy is to "feed the web".

The first octave concerns things, products,
The second concerns states,
The third concerns relationships

So, you see I've taken the idea of three octaves very seriously and concluded that they operate according to different logics. G's hydrogens are only a start. As he says, there are 'levels of intelligence' and these are related to each other in different ratios than the hydrogen values indicate. It would be absurd for me to claim that Gurdjieff had the idea of linear, parallel and net processing. Am I now to claim I had a visitation from Khidr giving me the secrets of the Trinity - just in order to justify myself? Of course not! So, I do condemn all these fixationists for their claims. Let them just say that they thought up something and it might be useful. Let's annihilate this mysticism and pseudo history.

Going back to the SIX points (142857) as pertaining to roles. It is interesting that e.g. de Bono came up with six roles for people in meetings. Thinking in terms of six does give certain kinds of results. There is something like 'roles' that correspond to the hexad [well maybe].

Gurdjieff never confounded the six points with the three of the triangle. Damn it - the triangle symbolises the Holy Ghost!

Please, please do not go on buying into the hocus-pocus. Whatever is supposed to have down to us from ancient times has no more meaning than what we can put into it. When I tackled the enneagram I spent considerable trouble finding the key assumptions or 'axioms' from which the whole is built. If I had to do so, then I would write 'Gurdjieff said ...' and I would not pretend that this was wise, from God, true or otherwise. I very carefully built up the whole structure so that the reader could see how it was built up. As far as I was able, I NEVER NEVER NEVER took anything for granted.

I just cannot believe what these people try on. Not only do they appeal to some supposed ancient wisdom in some Sufi/Christian/Pythagorean etc. guise but have the gall to do so without any smattering of documentary

evidence. They are parasites of our belief. Our weakness is to want to believe in stuff for which we have no evidence but which provides some emotional image or other. What is happening in this is a re-run over and over of the Middle Ages where the basic proposition was that were things of faith which had to be taken on board BECAUSE ONE WAS TOLD SO.

Have the courage to build your own systems but also the clarity to show how they are constructed. You guys have so much to offer. Set yourselves free from the tyranny of superstitions and belief.

Note that now everyone's enneagram is different from everyone else's! And there are no authorities - save the false self-appointed ones - to arbitrate anymore. This is the situation.

My position with the enneagram is to take it as point of departure, as a beginning. Whenever I come across attempts to look backwards, I am turned off. If, for example, the enneagram is of use to you guys then it MUST be significant in terms of coming up with NEW KINDS OF BUSINESS. THAT is the meaning of the third octave: this octave means that you yourself are thinking in a new and UNEXPECTED way. That is why the fixationists appal me - just because they are fixed!

(567)- Jim Patton : I have no idea whether there is a correlation between the fixations and the process enneagram but I'm not closed to the possibility. Perhaps because I am trained as an engineer rather than a scientist, I am perfectly happy with an approach which is merely empirical. Great strides have been possible in engineering by working with formulas which were derived empirically. It has sometimes been possible later to derive the same formulation in a rigorous manner. My experience of my own behavior and that of those close to me would support the idea of a relationship between types similar to that suggested by the positioning around the enneagram structure. Hardly a proof and very possibly the result of an overactive imagination, but my perceptions are all I have to go on.

(557)- David Eyes : Bit of a ramble, can't sustain the day to day dialog as well, so forgive the disgorgement. I have to agree and disagree strongly with what Tony says. First take this from a guy who first read ISOTM as a pimply-faced 16 year old (1971) acid head, who, for some reason -- no doubt due to the overall 'deep resonance' I experienced with what ISOTM said overall, I swallowed, more or less hook line and sinker, Gurdjieff's 'mystifications' therein of the enneagram in a I would say 'strong' reading, with over-emphasized concreteness, of his statements like 'it is the key to a universal language' 'it explains everything' 'one cannot 'do' 'take two men in the desert, they can draw it in the sand, and explain the universe from it and determine who is the elder brother' -- well, yes, and likewise if you draw a circle with a cross in it, or any symbol with a deep structure to it.

My 'misplaced concreteness' extended further, for example, to thinking that somehow the production of 'higher hydrogens' in the 'factory' (what an absurd concept at one level) would yield a _material_ result somewhat akin to dropping a hit of acid - rather what DeRopp in 'The Master Game' tried to suggest. Not quite how it, or LSD, IMHO, works.

And I just want to plug that my nascent theory of 'tone constellations' is based on having had this bug placed up my ass almost 30 years ago by ISOTM, and FINALLY more or less brute force stumbling in to it, having plowed the ground with all sorts of stuff, and say that the insight that I, at any rate, experience, when I regard the inner figure in its light, is the first time I've ever felt a sensation of 'this is necessity, this is god' about the inner figure, JGB's kitchen process notwithstanding -- which is, as Tony points out, maybe just 'yet another' cybernetic scheme -- a self-modifying one at that (very important - actually part of the 'how to get what you want and want what you get' magic), but also, as Tony points out, maybe just an instance of any number of possible 'n-grams'. But again, IMHO, what is 'special' about the enneagram, is that it is (AFAIK) the only 'n-gram' that also overlays other layers of onion, e. g., the tone-constellation scheme, which makes it accessible to a HUGE amount of 'speculative music' symbolism and esotericism, and the whole diatonic/pythagorean/Russel Smith scheme -- which I haven't quite figured out why Tony disdains so much, except if it's a map for territory or misplaced concreteness trap that people seem to get in to when they go for that kind of stuff -- for me anyway, it is very real, it 'resonates' with my inner sense, it's part of the self-referential, law of correspondence, as above so below, etc., feeling which to me underlies and energizes my own erstwhile 'higher cognition' 'intelligence' or what have you.

Anyway, as I have previously belabored, I was exposed for a couple of years -- at the tender age of 18 to Ichazo's Arica Institute, for about two years (didn't quite get to the 33 degree mason level, but did go pretty 'deep in to it', where the most valuable thing I learned was a general notion of 'witnessing' or 'karma processing' -- dispassionately reviewing and 'discharging' 'charged' past events (probably not too different from scientology, for goodness sake, only no 'e-meter' or other baggage) and secondly, a variant of what could best be described as a 'secret of the golden flower' type of breath/alchemy which I found and find pretty effective in establishing a sense of 'connection'. And Tarot, and Kabbalah, in Ichazo's context.

Anyway, I want to agree 100% with Tony that all this sufi history, etc., is 100% fraudulent mumbo jumbo, generated by Helen Palmer and Claudio Naranjo. Oscar -- and I really don't count myself as an Oscar apologist, he is a very impressive person with a bit too much pseudo-academic persona for my taste -- at one point went to very great lengths to discredit and disassociate his ideas from the fixationists, and is only now in a 'if you can't beat them, join them mode' on the theory that they will sooner or later come around to recognize his actual ideas -- which, in their basic structure, could be presented (I would say probably, SHOULD be presented, without the 'inner' figure, but simply as a circle of nine or 3 x 3).

I think Oscar is equally appalled with the fixedness of the fixationists, his human ideal is 'no-position' -- any 'fixation' is a false position of the ego, which the fixationists more or less enshrine by trying to 'understand' the 'good' and 'bad' characteristics of their 'type' as if this would then equip them all the self-knowledge they need -- well possibly if the goal is accomodating the 'ego' (lower case 'e' 'icky' ego).

Where I take exception, I think, with Tony, is that 'in the nature of things' any 'bona fide' ninefoldness, especially a 'bona fide' threefolding of a threefolding, has, in the nature of things, a resonance with the full-blown enneagram. And therefore, for example, has THREE octaves -- which are, maybe, not presented in the 'simplified' personality enneagram,

but, theoretically (says David), there. And while they are not presented as interlocking threefold octaves, the Ichazo teaching has _corresponding- 'enneagrams' at different levels, one of the most basic being the 'holy ideas' (the distortion of which within the psyche being the 'grain of sand' around which the fixation presumably crystalizes) -- which are 'spiritual/intellectual' entities of the nature more or less of platonic archetypes -- have corresponding 'virtues', which are feeling-level energetic expressions of the divine idea. And at another level, they have a corresponding 'bija' or seed syllable - OM, RA, DUM, etc. You can say 'that's just another scheme' and I'd agree, but I'd also counter that the more one puts in to the enneagram, the more it resonates with schemes that can connect to it at different points. And likewise, a 'bona fide' ninefold scheme has an inner figure, which, -- from my view -- shows that, to the extent that a threefolding of personality tendencies by 'being living and doing' (Oscar) or 'thinking feeling and willing' or whatever, with three sub categories (e. g., active balanced passive) makes any sense - and it seems it would have to, if you buy in to threefolding psychic functions -- then 'somewhere' there is a case to be made, or an insight to be found, in how they dynamically interact per the inner figure.

All these schemes interact in multiple ways, and it can be and no doubt is, tres confusing to try and sort them all together and develop translation functions between them. I always point out that the ninefold schemes 'collapse' in to sevenfold schemes, as the 'shock' (hate that word) points have the same 'vibration' (vibrations of what, anyway?) as the corresponding adjacent points (cf food factory). A really lovely and much more intuitive scheme of 'soul types' based on your friend and mine, Rudolf Steiner's anthroposophy, is elaborated by Max Stibbe in 'Seven Soul Types' -- three 'types' each of 'active' and 'passive', and a 'radiant' or ideal seventh type where all soul function are in harmony. Active: self conscious type, dominant type, aggressive type Passive: romantic type mobile type aesthetic type. Different schemes. Also the four temperments are another scheme.

In John Lilly's 'The Center of the Cyclone', which unfortunately is marred by the fact that he fails to mention that all the wonderful mystical experiences and 'higher states' that he experienced during _his_ training with Ichazo were all 'oh by the way', LSD-induced (nonetheless, they were GREAT LSD experiences) he describes how he had a 'satori' moment where he realized how his fixation was hanging him up and moved directly into a 'higher state'. Unfortunately, not my experience with the little direct contact I had using 'protoanalysis' (type study) at Arica.

By the way (why stop now?) those who are 142857 buffs might want to take a peek at the little book "Number Nine: the search for the sigma code" which examines all kinds of features of the number nine, and explores the tricks of what Gurdjieff describes as 'theosophical addition', from an (apparently) non 'enneagramist' viewpoint.

The beauty of the enneagram is that so many numeric-harmonic interrelationships can be hung upon it, and the richer our sense for number and number systems as symbols, which can resonate with the 'deep structure' of our world, which can somehow be experienced as resonant with the recurrent themes of apparent order within and without, the more flexibly we will move around in these ultimately unknowable and inexhaustible spaces we inhabit, and maybe even learn to move, consciously or knowingly, between the different 'levels' of the the interlocking octaves. IF you can experience different states of body soul and spirit as different 'flavors'

of 'vibration' of the ultimate word, and if you can experience state one as standing in relation to state two as the interval of a fifth, or an octave, or a third, and one can feel resonance or harmony between body states, soul states, and spirit states, and one understands the octave and the enneagram, MAYBE one can (inevitably, as these states stand in true 'diatonic' proportion to each other on the scale of the cosmic word) dimly sense how to transition or move one's identity, one's sense of self, one's energy, more, or less, in the direction of soul-expansion, spirit-expansion, or contraction, in keeping with the order expressed in the enneagram. There are points of tension, guardians, hazards, in the spiritual path: to see them as inevitabilities of the nature of things is part of the strength which can move beyond or through the seeming barriers to new being.

(558)- **Tony Blake** : A wonderful and passionate rant that was!
Many thanks. Amongst so much good stuff, I'll just pick out a few points.

It's wonderful to have an epiphany of insight and I am sure all of us have come to something of the kind. If I had to say what was mine, I would speak of the wondrous Monad! This is, in fact, the first N-gram! The next is the divine Tetrad. I am still catching up with the most wonderful properties of this system. Then the enneagram. We only hesitate to go further because of the overwhelming riches of the ensuing systems. But it is not for nothing that modern music has struggled to go beyond the reach of the diatonic scale - into quarter tones, etc.

In all of them, the basic principle is the combination of two 'scales' or ways of seeing.

The aspects of 'notes' and 'chords' goes back at least to the Greeks. I find myself spell bound by consideration of the 'mid-point' between two 'dos'. You can find this discussed in the wonderful book by Simone Weil 'Intimations of Christianity' which discusses Greek Mathematics in relation to the Logos. I find it extraordinary to just reflect on the mid-point - which is the dominant (3/2) . I think of Man (lower do) and God (higher do) and meditate on the dominant. Is it Christ that is there? Or, as in Steiner, is it the higher intelligence? Should we think of Christ as si instead?

The thought of putting numbers to our thoughts and finding out ratios between them is totally mind-blowing. I am sure that you have felt this.

It is not true that any 3x3 assembly can generate the complexities of the enneagram. You have to have the notion of a scale or progression to make it happen.

I'm not too concerned with Russell Smith's work because it does not say much about content. Your reference to Steiner's seven kinds of soul is most intriguing and can you give me a full reference please?

One of my own epiphanies has been with the three octaves as such. (I still have no data on what you say about the fixationist scheme having three octaves - perhaps you can show me?). These relate to different 'worlds' and hence to the concrete idea of there being quite different logics, or ways of thinking and seeing and acting.

The interpretational side of enneagram studies has been enhanced by Chris Doering's essay (on my web site together with your essay) and I wish people would take a good look at this.

When I concluded in my last e-mail that each of us has their own enneagram, I made my most important point. Remember that relating the enneagram to the musical scale is to relate one symbolism to another. The musical scale is a powerful metaphor - based on levels of vibration [you ask of what? and I answer that it does have to do with 'speed' such that the higher energies are to be associated with higher rates of change than the lower ones; which way of thinking also relates to Arthur Young's postulate of the universality of the three derivatives of space with time - dt , dt^2 , dt^3] - of changes in level. The musical scale has been worked out over many centuries and incorporates all kinds of ratios and adjustments, so it is not surprising to find that it works out on the enneagram.

A basic challenge with the enneagram is to map out what you know so as to discover implications that you did not know. It is an heuristic device. Anyone who does creative work with the enneagram will come to derive something new. This is prefigured in Hegel, who has three kinds of understanding.

That I 'do' the enneagram differently from you or Smith or Dick Knowles is not to infer that one of us is wrong. What we have to attend to is the requirement to be able to translate from one version to another. This is my update on the two guys drawing in the sand. The conversation we are having is about that. I just say that nobody has to BELIEVE in any one version as some kind of cosmic truth. There are simply some elementary forms of mathematics. Given the postulates, the results follow. Concerning the re-iterated sixfold cycle, read Conway on number for a whole slew of examples.

I hear from quite a few people who have had a break-through realisation about the enneagram. It is only human for them to believe that they have the truth! But it is also a blindness.

In reading the 'text' of the enneagram, one has to put in a lot of stuff. What you get depends on what you put in.

The enneagram represents for me a powerful summation of a whole era of previous thinking. In this context, I have to remark that it is barely appreciated how early thinkers worked. The megalithic thinkers established the seven planets, the precession of the equinoxes, the planetary cycles and much more but they used a kind of maths that was pre-Greek, of course. The Greek ratios are a faint remnant.

It is a great tragedy that only the 'occult'-minded tend to be interested in thinking in patterns.

(585)- **Ben Hitchner** : Thanks for the pointer on the Kelly book, just got a copy. In that message you say to regard eternity in a relativistic manner. In what way is potentiality, relative? The Will aspect of potentiality is the same in us all. Can you say more on this as I don't have a handle on it?

(585)- **Tony Blake** : some comments off the top of my head.

By this I meant that we should put aside Bennett's treatment of eternity as a 'dimension' with objective values. To have such a thing means to have a blueprint or such, which I don't believe in. Eternity I think turns out to be an intimation of the information field. The active information that is relevant to us depends on us.

I have no idea what you mean by the will aspect of potentiality. I always imagined JGB put will with hyperaxis. He associates eternity more with *value*. Hence in his lingo it is our hyperaxis that relates the information field to the world of bodies. Intriguingly, this is to be found in Duns Scotus in the concept of haecceitas - the 'suchness' that makes an individual unique.

The levels of existence JGB describes are like abstractions and generalisations. They omit the reality of individuals. You can imagine that the reality of individuals - i.e. hyperaxis - 'warps' the scale of levels - so much so that we might imagine them getting mixed up with each other.

(585)- **Ben Hitchner** : These comments may be quite useless but they are my response. I do not claim to understand eternity even when I seem to! I think we should find concepts that are fun.

(585)- **Tony Blake** : However, my comments about the limitations of the geometrical scheme have some substance. Remember that it was predicated on the reality of the Universal Observer Q - more or less a re-run of Newton's 'God' for whom, for example, space was a sensorium and time flowing equally everywhere. JGB's stand was based on old absolutist attitudes. That is why I constantly draw attention to his introduction to Vol IV when the penny began to drop that perhaps he had completely missed the point. It was a classical move - a gentler version of Aquinas disdaining all his works as 'so much chaff'. JGB always had much of the Thomist in him, in conflict with the Scotian aspect - and we must remember the historical cross-roads at which the Thomists won over the Scotists and thus subjected the western world for centuries to the rule of Aristotle.

(590)- Dick Knowles : Attached (a) is a paper I written to try to make the bridge between using the enneagram as a process tool and as a tool to type personalities.

(591)- **Tony Blake** : This is a very fine attempt at reconciliation. I'm not convinced, but that's just me perhaps. A few points.

I still fail to understand why you stick to *Consciousness*, Being and Will. Presumably you take this from JGB. If so, why then completely mess up his basic triad of Function, Being and Will? Your three don't make sense as a triad. Remember that function is related to knowledge, being to consciousness and will to understanding: these are their subjective aspects. In JGB's scheme, the basic three of F, B and W each have three aspects: objective, subjective and cosmic. The objective aspects are: process, materiality and law. Hence JGB's scheme is a true 3 x 3 form in David Eye's terms.

As always, you show a wonderful sense for the inner six-point cycle. The

tie in with Riso's enneagram is a bit weak. For example, point 2 of Riso you bypass by going back to struggle. You do it better without Riso.

You say that the characteristics of the three points 0, 3 and 6 are much deeper but do not explain how or why.

My position is still to say that IF you look for similarities THEN you will always find them. Because that is your intention. IF you look for differences THEN you will find differences. The similarities you find because you want to find them count for very little in my view.

Jim Patton's types based on the kitchen are more straightforward and useful, because one can easily understand HOW THEY ARE DERIVED. And, Jim, I was never refuting the actual thinking you did, only your wish to make your types fit the fixationist scheme.

Another point is that I believe one should take a six-fold (or nine) scheme of types as reflective of a process of transformation - the 'signatures' of the points - from study of actual work in organisations and what is recognised in them - quite independently of wanting to make them fit the fixationist scheme. In this context, I remember asking you, I think, Dick, to explain a document distributed at the first Baltimore conference which included a brief note on how FOUR roles are necessary for continuous maintenance of a system. There are scattered examples of such things being found out in the business world and it would be extremely valuable if they were gathered together.

What gets us from roles such as those suggested by the tetrad to roles in other systems? Will there be a series of roles [a word I am using instead of types] for each of the systems? What would then be the characteristic attribute of roles in a six or nine-term system?

Well, I am a Four in the fixationist scheme and so you can see how I am fitting my type according to the table you provide, Dick! I am after principles.

(597)- **Tony Blake** : I feel bad about raising objections to some aspects of contributions from Jim and Dick. Then I thought: Where is the ultimate paradigm for the 'nine types' but in the Beatitudes! If we go on a spree . . . To briefly jog your memory

1. poor in spirit
2. those that mourn
- 3, the meek
- 4, those that hunger and thirst after righteousness
5. the merciful
6. the pure in heart
7. the peacemakers
8. those persecuted
9. those that manifest [shine before men]

Now, I won't attempt here to render these into 'types'. I want just to note the following correspondences I notice or feel with the fixationist scheme [F].

B1 relates best to F5
B2 relates to F4
B4 relates to F1
B5 relates to F2
B7, B8 don't relate to F7,F8 except, perhaps, in the guise of opposites

B3 relates best to F6
B6 relates to F9
B9 relates to F3

I rest my case.

(601)- Dick Knowles : In the article I say that points 3,6 and 9 are different. I could probably expand on that. the reasons I say this is that in my experience, I work on 1,4,2,8,5,7 and 1 directly, but 3,6 and 9 seem to develop indirectly, especially point 3. For example, point 3 relates to the development of trust, a deeper state of being for a team. I can't build trust by edict, but rather as we work together on our agreements on how we're going to be together and struggle together with the issues and polarity at point 2, trust develops at point 3 when we see we keep our word, are dependable and competent. Point 6 opens up in the same way to expand the flow of information. As I do the work at point 5 (the tetrad) and see ways to learn and grow from it at point 7 (pentad) I want and seek out more and more information at point 6. Without the need for information that the work at points 5 and 7 require, I don't need or even want more information.

The higher levels of awareness, (which I've called consciousness at point 9) develop only after I have completed the cycle of the enneagram; it comes through knowledge and the use of that knowledge which I call a shift towards understanding.

I don't remember the article you mentioned from the first Baltimore conference. I see our roles evolving as we co-create our future together as we do when we as a team move through the enneagram. We move towards identity transparency as described by Larry Pensinger in the Moon.

I've struggled with the kitchen example which moves in a linear way around the perimeter of the enneagram. This is the stuff we see in the visible world. This is the process of the command and control paradigm as I see it. I made better sense of the enneagram, for me, by moving with the inner patterns which shifts us into the living systems (complex adaptive systems) paradigm which is a quite different place to be.

In this article, I'm trying to show that the characteristics of the way the 9 points are used between the process use and the personality use are similar, as might be the case looking from the living systems perspective. I'm not trying to force sameness as I might if I was operating out of the command and control paradigm. I would agree with you that if we look for similarities we'll possibly see them and if we look for differences we'll possibly find them. I am operating on the theory that if there is really deep significance in the enneagram as a tool for living systems that there might very well be some correlations across the two systems; I seem to have found

that.

(a) : this document is available as a word attachment from message 590

Ordinary Language, visible language and virtual reality The Noosphere and Artificial Intelligence

By Terence Mc Kenna

See annexe B.

Comments :

(493)- **William Waller** : Visible language sounds an intriguing idea. Imagine that humans were communicating now on a skin tonal level like octopii or squid. At our current level of being this might be far more a curse than a blessing. Maybe language and it's development began at a point where people wished to disguise their internal reality, ie. when people learnt how to lie. It has been remarked many times how states of higher consciousness include the ability to discern far more from the environment than at our ordinary lowly level. Therefore, if you wish to participate in the reality behind/beyond language, why not concentrate on natural methods to increase consciousness. The use of psychedelic drugs and biofeedback virtual reality programmes sounds great in theory, but as in the old Sufi story of the blind man with the ugly wife, the new vision you receive may not be what you want to see.

All that a programme that shows how our states are in reality will achieve is further self deception. A good bit of honest self-observation and a Maurice Nicoll commentary will most probably benefit more people. The truth is we are all as visible as cuttle-fish anyway !!!

(499)- **Vic** : very interesting but I think McKenna is confused about the nature of symbolism and representation at different levels of perception. Basically ordinary language is of a low order; linear and literal, therefore suited to slow speed intelligence. Visual information can be parallel processed and hence non-linear, multimeaning and related more to patterns which of course is the only way higher conciousness can see things in an instance. Written language is info slowed down, however auditory info such as music can reach complexity that requires relatively instant and multi-dimensional cognition. -which can convey conceptual landscapes and telepathic type communications. Anyway McKennas article makes a point and I think he's excellent.

(512)- **Vic** : Noosphere and AI : key point is parallel processing, ordinary language is low order function and just as machines freed man from emphasis on physical strength so the computer will free humans from fixation in the lower neurological circuits. n-parallel processing is relatively instant and independant of processing speeds. You should be able to see that this is related to higher conciousness which can see things on different scales, overveiw, understanding, gestalt, connections etc. it is also apparent that this is about 'patterns' not concepts. The patterns are fractally repeated and related through all heirarchical levels of material organization thus through resonance having a quantum like universality. all this is reinforced by organic structures and inputs. A computer is not linked to the self-reproducing, repeating fractal zoom and cannot be without intergration into higher organized organic energies. Without this a computer cannot establish an 'intuition' based meta-system to control large scale parallel processing. Incidentally a comp. is only apparently faster cos it deals with a narrow band of mechanical tasks, whereas the brain is a balanced chaotic system enabling maximum flexibility and quickest switching between tasks.

Study : Internal relation

(556)- **Kevin Chenette** : Quotation from "Process Thought: Its Value and Meaning to Me" by Charles Birch <http://www.ctr4process.org/WHATISPRCS/Birch.html>

>>>> "Radical indeed is the proposition that when you pursue your feelings down the evolutionary line you come to- the conclusion that a feeling is a feeling of a feeling. Mind cannot arise from no mind. Subjectivity cannot emerge from something that is not subjective. Freedom and self-determination cannot arise from something that has no freedom. Instead of feelings being epiphenomenal side-effects, they become central in process thought. This central proposition is put succinctly by Cobb and Griffin (PT 13) when they say that process philosophy sees human experience "as a high level exemplification of reality in general." All individual entities such as protons,, atoms and cells have in common with human experience that they take account of their environment, without being fully determined by it. This "taking account of" is technically called an internal relation. The phrase is useful as a contrast to an external relation. Most Western thought has focused on external relations (that push or pull). An external relation does not affect the nature of the things related. The billiard ball is unchanged when it is hit by the cue or another billiard ball. An internal relation is different. A deep conversation between two friends may mean little to an outside observer. But it changes the people involved. I experience my friend and am different inwardly as a consequence. An internal relation is constitutive of the character and even the existence of something. As Tennyson put into the mouth of the adventurous Ulysses, "I am a part of all that I have met.""

(563)- **Tony Blake** : Accolades on the internal relations quote. A further consideration is that an internal relation influences the identities of the related. Hence we come nearer to Pensinger's identity transparency.

This relates to the type of consciousness I and Bortoft call 'participative' in contrast with 'observer consciousness'. This was prefigured years ago in Bohm's topological treatment of space, such that regions overlap 'internally' so that in this sense an 'object' A 'is' the object C even though they are 'apart'.

I sometimes wonder whether sensation energy has such a topological spatial property.

Study : And when the bombing stop

(433)- **Tony Judge** : Tony Blake has circulated a good communication which calls for an appropriate response -- in fact it is about appropriate responses. Unfortunately now is not a good time for me to focus on this, so I can only be brief in my comments in what follows (a style I am aware that Tony dislikes, so my apologies to him, but I wish to honour his detailed remarks without getting into a lengthy dialogue)

(433)- **Tony Blake** : This morning I was associating about the prevalence still of the 'Yes, but' mentality of response. We might read something of substance and merit such as Tony's article - and say Yes - but then the response rises in us of the But. This allows us to stay in the game without achieving anything. It is so hard to say, 'Yes, and'.

In reading Tony's article, I read it as a continuation of his intent to raise awareness of the concerns he has with getting 'experts' to apply themselves to real problems and learning how to transfer the high understandings they have in their specialised realms to real problems. It then came to me that there have to be created places and groups, realms of meeting, where such things can be worked on. It cannot happen in general.

(433)- **Tony Judge** : Well this is an archetype by which we are all tempted. Camelot, in large or small sizes. The issue for me is why such events are always less and do not seem to go beyond a certain plateau -- even with the best of accomplices. And I know about try, try again...

(433)- **Tony Blake** : But this is just the response I have had in the past, for example when I have urged Tony to undertake 'solving the problem' of just the meeting of our two minds, to which he has never replied.

(433)- **Tony Judge** : Tony likes to raise this issue between us in public -- a sort of meeting at High Noon! My experience is that we can engage in endless emails and talk but it is the lack of movement in this movement which suggests to me that other routes are more appropriate between us. My more general concern is what that particular situation exemplifies. It is my experience that relationships also plateau out and that it is our inability in this arena which is just one end of the spectrum that includes Littleton and Kosovo, passing by the various forms of divorce and mutual betrayal.

After many years, I guess I am appalled at how shallow relationships remain even with those with whom we live and work closely. I accept that this is my take on what may be my problem. Depth in any such relationship seems to take more "existential" forms -- as between the Serbs and the Albanians, or between friends undermining each others involvement in a shared enterprise. The depth even seems to come from the violence of the relationship. By contrast I find the peaceful glow in which some like to bathe to be exceptionally lite. No one has yet articulated adequately the meaningful dynamics between protagonists - when the hero and heroine finally walk off into the sunset glow after overcoming many struggles.

(433)- **Tony Blake** : My concern remains about HOW? Certainly, the materials and ideas are available. But the will can only come into operation in a bounded region. Otherwise, we are incompetent to act. It then seems to me that our next step has to be with the groups we are actually engaged in. It is not only in Kosovo and academic, theological, etc. circles that the same patterns recur. They occur in every group. So, where else can we learn how to think and act differently save in the group in which we happen to operate? The buck stops HERE.

(433)- **Tony Judge** : All very true in principle.

(433)- **Tony Blake** : I live and work with a group that has shared in some severe traumas and has had some highly emotional issues of authority and meaning in its history. We are working these through as best we can. This necessarily entails allowing very diverse viewpoints to be expressed. However, we have not as yet engaged in more structural and intellectual disciplines. The heart is here but the intellect is far behind.

One of our tenets of faith as it were was expressed to us by Olga Kharitidi recently: Healing begets healing; trauma begets trauma'.

If we were to attempt to bring in sophisticated schemas of representation, such as multi-dimensional space, we would have trouble because only a few of us can deal with such. How would we engage in such material when many of us have no mathematical (or theological for that matter) skills? It would seem to most people that your suggestion entails that they have to learn new and complex disciplines. Otherwise, they are again subject to the input of 'experts'. It is bad enough with how people are trying to cope with recent ideas of 'self-organisation' which have been made almost into a myth.

The making available of highly formed thought structures is a crucial issue. I am just thinking aloud, but I now suppose that groups such as ours should engage with someone with whom we can fashion a new methodology. Even if that were the case, we would be linked to just one 'expert' and his speciality.

So, here we are in this group with about 20 intelligent good people, dealing with their past and with each other, trying to support lives in various places, seeking how to act responsibly in present society. Through what gates can the new structures of meaning come? Is it enough to rely as we do on the seemingly chance incursion of new influences?

(433)- **Tony Judge** : My point is that it is Tony, and the tradition to which he has devoted so much energy, that is best equipped to apply that tradition to a group with which he is gathered. I am a novice in this matter. As I have said before, the long tradition of Gurdjieff and Bennett has exemplified the point I am making, namely an inability to process schismatic and disruptive forces -- or even to see them as necessary, or "essential". Why did different groups break off in different directions? What diversity was exemplified and preserved by this process? Did someone have the insight to trigger such schismatic diasporas? What is that insight?

(433)- **Tony Blake** : In your references you do not quote William Pensinger's 'Moon of Hoa Binh' which has tremendous stuff on the topics of your concerns. The references are selective. Nothing 'esoteric' is allowed in even though people such as Gurdjieff and Bennett were just in the business that concerns you (let alone my own book 'Structures of Meaning' which is much concerned with these self-same issues). Do you have to follow the strictly orthodox path?

(433)- **Tony Judge** : Of course the references are selective and indicative. It was mailed to mathematicians, think tanks and NATO. How are they to be asked to learn from such esoteric traditions -- by reading Beelzebub 50 times? As to Tony's own work, my focus was not on "explanation" but on how to move forward. Much esoteric tradition is characterized by explaining reality -- not with how to engage with it in new ways. I was concerned to set up a configuration of perspectives -- a round table of consciousness (an enneagram of a kind) -- around which a new play could emerge. I was not concerned with the merits or weaknesses of any particular approach but of creating a dynamic framework.

(433)- **Tony Blake** : I have deep conflict in my marriage. How can ideas of higher space be relevant when one of the parties would reject any such thing? Are you talking about some elite group of higher spacians who can be flown in to dispense wisdom?

(433)- **Tony Judge** : Well this is a very good question for most of us. We all have such conflicts -- like "violence" it is the apple pie of our particular Amercia -- to play on Ed Cleaver. The problem highlighted by the Littleton boys (on the Time cover) under the heading "The Monsters Next Door" is that until we can feel those monsters within us, any discussion is "essentially" fruitless. The question is to feel how one could oneself have pulled the trigger -- and from that space dialogue is possible.

(433)- **Tony Blake** : You see, it strikes me that there are two ways of going forward here.

(433)- **Tony Judge** : Well there are many -- because many are already exploring what they perceive to be relevant and would see that as going forward.

(433)- **Tony Blake** : 1. Accomplish some synergy between experts to show that it can be done

(433)- **Tony Judge** : Such synergy experiments are often engaged in. I was concerned to provide a frame for wider explorations, including what tends to be ignored

(433)- **Tony Blake** : 2. Collaborate with already existing groups to see if what you say can take hold.

(433)- **Tony Judge** : One of the characteristics is that many groups have answers to the questions raised. The issue is that the protagonists of different processes are in devastating competition with one another. I am currently invited to a dialogue meeting on "synthesis" in which many are anxious to present their own synthesis process and program others into its exclusive use. The issue is the meaning of "collaboration" and the need to involve those outside an existing group

(433)- **Tony Blake** : Your 'theory' needs to be put to the experiment.

(433)- **Tony Judge** : Sure. The question is who should engage in that experiment. And perhaps whether it is not simply something one learns to do by oneself in how one understands one's relationship to others.

(433)- **Tony Blake** : I realise that the state of affairs is very primitive. You can hardly find a manager who understands basic systems theory! Let alone a politician. You haven't referred to the workers in group psychology who are beginning to tackle cultural issues but are only able to speak to each other (that's a start). Thinking has become corrupted by its use in business and war. What are the other kinds of 'business' we should start enterprises for? I seem to detect a most wondrous idea that you are advocating that e.g. 'peace-making' could be such a business. That is to say, can be made intentional and intelligent.

(433)- **Tony Judge** : Of course there are other features which I did not include. It was the framework that I was trying to scope out.

(433)- **Tony Blake** : Of course, if anyone brought peace to a neighbourhood, he would be killed (as Gurdjieff pointed out). We also need to learn to protect the peace-makers.

(433)- **Tony Judge** : My experience of the peace-makers is that they tend to be very satisfied with their own process and saddened by the inability of others to see its universal appropriateness. One can understand why they get killed. At our last encounter, I seem to remember you very appropriately threatening to kill someone who was boring us to death with his peaceful perceptions

(433)- **Tony Blake** : From time to time I have advocated that we on this UNIS network engage with each other in a way that discloses our thought forms. For the most part, this has been treated with rejection. People cling to some primitive notion of 'freedom'. There is a trap in this which needs to be on the table.

(433)- **Tony Judge** : There has long been a fashion of putting one's most profound thoughts on the table in such settings. My experience is that they tend to get cramped on, rightly or wrongly, so that one emerges with the reflection that one is better off struggling in private with one's own illusions rather than exposing them in so-called "safe-havens" to the curious, the irresponsible and those who do not have a similar degree of engagement. Srebrenica, "protected by UN forces", is a lesson to any who believe that safe dialogue havens are places where one will not be massacred. Like the painter, it is often better to work with one's creativity in private.

(433)- **Tony Blake** : Just when I form an intent, say, I can just see the shape that this is taking. This 'shape' is going to govern how I then think and react. Without awareness of this

shape, I cannot possibly understand what another person acting through another shape, means. I have to 'feel' his shape. You can call this shape, 'metaphor' if you like; but it has many guises.

For example, in another network, from time to time I engage in working my way towards what I believe will be the 'core' formation of certain kinds of inner practices. In doing so, what I say appears to others as a rejection of what they do and value. But, it is very hard to communicate the 'shape' of my intent.

I want to finish by returning to my challenge: how can a group such as ours take on what you say? Would we have to invite you over? Would we have to employ a mathematician? Do we all have to study your references?

(433)- **Tony Judge** : Consider how this challenge is set up. It is not a case of "do it for me" -- or "do I really have to read your literature". You are yourself a mathematician. Why attempt the corporate trick and "bring in an external consultant" to magic away the problem? The point is that many people have favourite recipes. The question is why those with recipes have so little tolerance for each other's dishes. Also why so many groups enjoy the process of having their problems, and complaining about them, without "essentially" wanting to move beyond them, through them, or into them.

(433)- **Tony Blake** : What does it mean in practice? I am really asking on behalf of our group, even though I haven't checked this out with them. As far as my point (1) above is concerned, this is just my (perhaps forlorn) hope in running a series of seminar-dialogues at Baltimore. We have to make this happen somewhere in actuality!

(433)- **Tony Judge** : Well I question that. It may be that our generation is the one that did not make it happen -- according to the old paradigms -- and understanding why may be more meaningful -- for those birthing the new -- than engaging in processes to exemplify the problem that we have confronted so many times.

(433)- **Tony Blake** : You've always been an inspiration to me, in spite of the frustration. I'm just here saying, 'Let's do it man'. You've expressed the point beautifully BUT now we need to act.

(433)- **Tony Judge** : Well the inspiration is mutual as I have stated publicly on several occasions. But it is perhaps in the moment and in the intent that that inspiration best reflects the future to be -- rather than in serial word-bashing of the kind that many favour (from global summitry to sensitive weekends).

(433)- **Tony Blake** : No!
You've expressed the point beautifully AND now we need to act.
and action is never 'in general' (as Saul points out) but in the particular

(433)- **Tony Judge** : Well -- writing in the office at 9.00am on a beautiful May morning, before a day of work -- I would like to see myself as constantly striving to act on what I consider strategically most meaningful and open to me. I know that this has its deluded dimensions and I seek ways to move beyond that. So I reject to some degree the implication of non-action although it is always useful to understand that in some ways, and for some people, one is eternally spinning wheels!
Having another meeting does not necessarily constitute action. In fact most of the meetings to which I am invited are exercises in non-action in which further exercises in non-action are enthusiastically planned, with accompanying declarations!
Something else is required.
Take care

(434)- **Tony Blake** : This e-mail is not to extend the exchange, which has done what it can. Just to suggest that there is considerable material for reflection and, possibly, even action.

Just to say (a) grateful thanks to Tony for taking the trouble to reply at all (b) I am throwing a few more bits into the pot. So, I am extending the exchange!

Re. 'diaspora' of the Gurdjieff-JGB line. My general argument: EVERY innovation acts like this. A primary example is language: why don't languages converge? My agreed concern with Tony Judge: nobody seems to notice this as a problem. e.g. the books of Patterson are still based on some model of a 'right way' that is deviated from by those in error. In other words, it is a religious/political orientation. The G/JGB line has no special virtues, since it is subject to this problem that is everywhere. I don't know what G's 'task' or purpose was, but it was not to solve the 'mutual coherence' problem, as I call it. I think JGB started to attempt to face this problem, rather than Gurdjieff. But this itself was a schism.

Re. putting profound thoughts on the table. Well, I had in mind having a dual communication, one with content and the other with FORM. Form need not necessarily be deep in the sense of intimate or personal, private. I argue that work on expression of form - not at all the same thing as having any agreed system of representing form - together with transferring data, commands, etc. has an important future. This then becomes a consciousness problem.

Re reaching plateaus in relationships. This is very important and usually neglected. I think 'friendship' deserves a new kind of study. It is the only way to illuminate the nature of enmity.

In general, I perceive a difference of approach between two orientations. One, that I think I share with Tony J, is concerned with the FORM of processes. The other is wrapped up in 'what they are about', or CONTENT. It is akin to the Shivapuri Baba who suggests not to be concerned with life's problems but with the question, What is Life?

In fact, or so I believe, Form and Content interchange and this is understanding. Thank you, Tony and I well realise that you need not make any further reply to this.

Study : Hazard

(502)- **Ron Erlien** : In starting to reread JGB's "Dramatic Universe Vol 1" I came across the following paragraph. "Conscious experience faced with hazard is a state of need, and need confronted with uncertainty as to its fulfillment is dramatic." I am looking at this statement and trying to apply it to the current problems in the educational system. In a later statement, JGB states, " Where there is no drama-no suspense-their is no deep significance." In the USA, the public school system, in my observation, has tried to remove the Hazard by removing the uncertainty in education for the lower 65% of the students.(The top 35%, I feel will do well under any learning system.) By this I infer the programs of social promotion, watering down subjects, less homework etc. in an effort to improve self worth. My question is: Am I correct in that if the learning process is not "Dramatic" that implies that what is learned has no deep significance?

(512)- **Ben Hitchner** : Yes, JGB pointed to a need for risk, insecurity in our activities if there is to be meaning or significance in them. He also gave the example that we admire heroes for the risks they take, but few of us choose risky endeavors, preferring choices with a greater security to get the desired outcome. You raise a mammoth question asking whether the educational system should have more hazard built into it making educational activities more of a drama. Moreover, the lessening of our insecurity in schooling may further dispose us to want to lessen the insecurities of later life. Governments have been required to regulate and build social insurance systems to lessen risks of job loss and change, income fall, health care need, and old age decline. This may also be related to the increasing secularism of modern times, a complement to the loss of faith in an omnipotent God who will make everything come out right.

I agree with you, curriculum watering down, mechanical promotion, and taking out the unexpected leave students without self worth. I believe John Bennett would say the attainment of self worth in education implies attention to a five term system. And, Ted Matchett would say it implies entering the logosphere, the world of meaning--use of the 5M equation. These two approaches would surely help bring a dynamism to the long standing status of "current educational problems."

I recommend you also read Bennett's little book, Hazard.

Study : The cathedral and the bazaar (a)

(588)- **Kevin Chenette** : Pursuant to the Tony's third stage in net economics, 'The Cathedral and the Bazaar' is the seminal essay that has justified much of the work currently being done on the 'free software' movement. Including Netscape's yielding of the browser to mozilla.org. My initial reaction was that this is classic interplay of thesis and antithesis, prompting me and others in the software industry (perhaps at SCO. ;-)) to come up with the synthesis. Tony's recent messages have caused me to pause and consider an alternative ordering. Regardless, the attached paper is a watershed event in this area.

(589)- **David Eyes** : *What do you know, Kevin -- _I_ work at SCO, where, guess what, I'm part of the open source team and we ARE coming up with the synthesis. Just don't quite EXACTLY know what that is yet. But Open Source & Linux are goodness: Red Hat, Caldera, SuSE, etc., are just 'yet another competitor'.*

:-)

Open source is a major shift, part of what Tony describes; I, given my particular leanings mostly correlate it with Steiner's 'gift money' in his threefold economy - but it is more that that, as it is a second order exchange token (or what have you), being itself 'pure' information.

Eric's stuff is stimulating, we should be thinking hard in this area, I don't think his thought is necessarily the most profound by any means, there is a whole jumble of FSF / anti-microsoft / strident libertarian currents flowing in the whole movement that tend to cloud clear thinking about what is really going on, on one level it is just a continuation of business as usual in the whole community evolvement of software that Unix is rooted in, now at the extreme of participation. To me it seems there is a real mixture of motives in the open source community between seeking one's 15 minutes of fame, 'scratching the itch', and contributing to the community from pure love of the deed. Ultimately, there remains an economy, an exchange of values, just the terms are shifting.

I also think the Cathedral / bazaar metaphor can be flipped the other way - Cathedral as image of the 'command economy' type of software development is partly true, although I wonder if Eric really has a sense for the evolvement of Cathedrals - works of masters and craft guilds built over lifetimes for the glory of God (ideally anyway), the bazaar an image of the 'marketplace of ideas' but also of lower motives. And then finally the jury is out on whether or not the Open Source 'bazaar' type of development is the ultimate methodology for all kinds of software project.

Obviously at SCO (<http://www.sco.com/>) a big part of our business is predicated on this NOT being the case for the markets we participate in.

(a) : this essay is available as a pdf attachment from message 588