

The Forum

Vol. III No. 3

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26 February 1988

Dear Reader,

This issue shares the thinking of our colleagues Jill Egland, Jack Gilles and Carol Stocking. Jack and Carol each sent us two articles, and we felt the dialogue was enriched by publishing their input in its entirety. This is an issue full of questions -- you are invited to respond!

The Forum Staff

Jim, Bev, Jon, Maureen, Anna

STAGES OF CONSCIOUSNESS

Carol Stocking
Washington, D.C.

The question of this article is, how do the stages of consciousness as described by Ken Wilbur in his book *A Sociable God* compare to the stages of the mystical journey as described by Evelyn Underhill in *Mysticism*. At first it would appear that the comparison lies roughly like this:

WILBUR	UNDERHILL
Ultimate/Causal-----	Unitive Life
(transformation)-----	Dark Night
Subtle-----	Illumination
(transformation)-----	Purification
Psychic-----	Awakenment

After much stewing about this and comparing the lives of the saints and others with the life and lives of the Order and how we talked about our experiences, it seemed some further refinement was necessary. We talked about the Dark Night many years ago, and we have all been stripped of so much that is dear to us. Yet I am not sure that we have had the sort of awakenment experiences that Underhill talks about, much less the startling, nourishing illumination experiences - except in a few isolated cases perhaps. I believe that Joe Mathews was in the state of Unitive Life as described by Underhill. But what does all this mean.

Perhaps, to use Wilbur's terms, the mystical stages occur at levels "below" the actual mystical levels cited above in the form of the translation process at each level. To a certain extent the Unitive Life of a lower level becomes the Awakenment to the new level of consciousness. Thus, the journey would look as follows, using Wilbur's metaphor of the building with eight floors:

| ULTIMATE/CAUSAL//UNITIVE LIFE

| Awaken->Purify->Illuminate->Dark Night->Unitive Life
| -----Dark Night-----

| SUBTLE//ILLUMINATION

| Awaken->Purify->Illuminate->Dark Night->Unitive Life
| -----Purification-----

| PSYCHIC//AWAKENMENT

Awaken->Purify->Illuminate->Dark Night->Unitive Life

| RATIONAL

Awaken->Purify->Illuminate->Dark Night->Unitive Life

| MYTHIC/MEMBERSHIP

Awaken->Purify->Illuminate->Dark Night->Unitive Life

| PSYCHOLOGICAL/MAGIC

Awaken->Purify->Illuminate->Dark Night->Unitive Life

| BODY/ARCHAIC

Awaken->Purify->Illuminate->Dark Night->Unitive Life

Or, maybe once one arrives at the upper levels, the simple structure of the first chart takes precedence. I don't know, and I have no personally grounded way of talking about mystic illumination and beyond. But I would like to talk about what might possibly be the earlier stages of the journey.

The baby is a very clear example of awakening to the body. New parents delight in watching the baby discover each part of the body and learn to use its physical self to hold up the head, roll over, crawl, walk, climb. The young child finds it must delay gratification of its desires to have food instantly, to have mother cuddle immediately, etc. It is a great joy to be part of the revelation to a young one of the great wide, wonderful world we are in, such as going to the zoo, or the airport or the beach. And the child by one year begins to be upset when mother leaves -- making a difference between who is caring for it -- and the psychological stage is beginning. (Not that there were not psychological elements previously.)

The psychological stage could be demonstrated by the development of a child. The major awakenments seem to begin most obviously at the age of the "Terrible Two's" when the child begins to establish its selfhood through rebellion. Of course, there are parental attachments and childhood loves and youthful loves. and there are the wrenchings which "purify" -- dogs that die, other family losses, unfaithful friends, friends that move away. At school children begin to understand how to cope -- to make friends, to adjust to losses, that time heals all wounds. Until, the Dark Night of the teenager when the transition to adulthood puts everything into turmoil -- when the self is being tested over against another measure and so often found wanting, when the wounds seem as though they will never heal, when parents don't understand anything anymore, and the peer group is often shakey and/or cruel. And through all this, hopefully, the young person is socialized to the culture and values of the society in which he/she lives.

In this psychological stage there is a "child-like" trust in God when the child is exposed to religion. God is seen as a super-Santa Claus or Superman savior. Of course, questions arise when requests go seemingly unanswered. yet a trust develops. This in turn becomes a Dark Night when tragedy strikes and a new level of integration occurs after some time if healthy development is taking place.

When the young person has been aculturated through the educational system, parental guidance, social pressures, and religious instruction, the young person establishes his or her own adaptation to societal requirements. The belief and trust system that was handed own, if healthy, is thoroughly scrutinized and adopted personally in terms of the individual's particular integrity and life experience. yet, if healthy, the young person finds ways of being an integral part of society. He or she has become aware of the "system", has gone through the "sifting" and "winnowing" of his/her particular values and beliefs, tried them out with either success or failure and settled on a workable personal system. Then comes

Evelyn Underhill and St. Theresa of Avila. Did other people really understand the Dark Night of the Soul by St. John of the Cross? I certainly had no notion of the intense experience of the Beloved, the loss of which is being mourned in that book.

Does any of this make any sense to anyone else? I would like to hear from others.

REFLECTIONS ON NAOMI GOLDENBERG AND RITUAL

Jill Egland

Brussels, Belgium

In her essay on feminist Witchcraft(1), Naomi Goldenberg explores the role of ritual in transformation by creating a strong parallel between the underlying objective of psychotherapy and theology(2).

Described as a practical spirituality, Witchcraft shifts the psychic weight away from the external male deity of the Judeo-Christian tradition to an image of each's intrinsic divinity, with the Goddess serving as an inclusive metaphor. The role of the Witch is to facilitate the individuals of the community (coven) through a process of uncovering this sense of wholeness. This role of guide closely corresponds with the Greek origin of the word "therapist", which is therapeutes -- who were the healing guides of the Asclepian tradition.(3)

The rituals found in the Judeo-Christian tradition are based on the separation of the individual from the divine. The spiritual journey is that of unification (eg. communion). In contrast, within the Goddess tradition, ritual reflects a synergistic understanding of humankind's relationship to the planet and of each individual to themselves. The spiritual journey is that of transformation. A message of holism is reinforced by the metaphoric interplay between a ritual's content, its setting and its participants. This dynamism pushes Goddess-based ritual beyond the function of a rehearsal and proves it to be a practical tool for transformation. Through ritual, community members experience the universality of the individual journey and the interconnectedness between that journey and the positive change potential of the community, the society and the planet.

As a member of a community springing from a Judeo-Christian tradition which has woven into its mythology an imperative related to social change, I have found myself placing my experience of ritual life in dialogue with the many examples of Goldenberg gives. Although as a community we would point to

transformation as being the central objective of our rituals, I have found myself questioning the assumptions and underlying messages which appear to be intrinsically linked to them.

Within the Christian mythos resides the dual concepts of "accountability" and "absolution". Whereas accountability would ordinarily refer to an organizational method of reporting, placed within a religious context, this concept assumes the enhanced stature of a primary life metaphor; a set of spectacles out of which to view a world where one's experiences are all duly processed within Nature's assessment system. Similarly, the concept of absolution becomes the metaphor for life's continuity: despite the assessment, we find ourselves still capable of participating in this world.

Within the ICA community, we refer to accountability and absolution as being two facets of a single life dynamic. We rehearse this understanding with the use of a two-part rite. The first part consists of a spokesperson for the gathered community repeating a ritual question, "Have you been faithful to the rule of the Order this past week?" Each member of the community then replies either "yes and no" or "no and yes". Because there is no written ethical guideline for the community as such, the phrase 'rule of the Order' symbolises each community member's responsibility to articulate (within a larger 'service' framework) their own ethic; to create their own assessment guideline, as it were. The "yes and no"/"no and yes" response point to the ambiguity inherent in any evaluation of morality.(4) The absolution portion of the rite involves a different community spokesperson presenting a extemporaneous interpretation of the implications involved in being forgiven.(5)

This rehearsal of the two-sided nature of this dynamic does not seem to change the fact that the ritual consists of two separate images and therefore delivers a subliminal message of a linear progression of events: we assess where we are in relation to where we have determined it ethical to be, then use that assessment as an ethical guideline for our future

behavior. It would also appear as though the "yes and no"/"no and yes" response aggravates the ritual's propensity to seem dualistic by presenting a pendulum image swinging back and forth between More and Less ambiguity.

In contrast, Goddess-based ritual spirals together the old and new, the "recovered" power of self and its "discovered" transformative potential. Its objective is to "achieve shared meanings"(6) rather than rehearse the common mind. It rides on the possibility of the unknown.

In an effort to adhere to the existing language, I would suggest that in fact absolution is a transformative dynamic and therefore one which can be most appropriately ritualised. As a metaphor of continuity, absolution comes closest to expressing each individual's capacity to respond positively. Rather than serving as the 'other side of the coin', accountability may be viewed as an aspect of absolution's continual transformative spiral.

AN ALTERNATIVE COMMUNITY RITUAL

COMMUNITY SPOKESPERSON: Before we begin, let each person say their name and "yes". (Each person responds accordingly)

Our starting point is always "yes".

This is our moment of re-Membering.

To once again connect with the Yes.

Re-Calling the divine that is each of us.

Each say your name. This is the Calling.

Each say "no-yes" or "yes-no-yes".

This is our Membering.

(One by one, each person joins in the chant, until the entire community is participating and a natural rhythm fully emerges.)

QUESTIONS STILL UNANSWERED:

* Is it possible to ritualise without producing a "common mind"? — *The Cosmic Common Mind as the basis of the ritual.*

* What might a ritual look like which connects the individual with the group without dissolving the sense

of one's individuality?

* How is a "relational" bond different from an ideological bond? *It is the basis of the ideological.*

* Is it possible to have a common mind created out of multiple perspectives? *The ritual as Re-Membering. The Cosmic Connection 10/10/82*

NOTES

1. Goldenberg, Naomi, "Feminist Witchcraft: Controlling our Own Inner Space", The Politics of Women's Spirituality, ed. Charlene Spretnak. (New York: Anchor Books, 1982.)

2. "Thealogy" is taken from "thea", the Greek word for goddess. (pg. 215)

3. See Glendinning, Chellis, "The Healing Powers of Women," The Politics of Women's Spirituality, ed. Charlene Spretnak. (New York: Anchor Books, 1982.), pg. 282.

4. A common community truism: To be 100% "faithful" is to be a saint and to be 100% unfaithful" is to be dead...hence, the "yes and no"/"no and yes" response.

5. The concept of forgiveness has gone through a rigorous reclaiming process since the community's beginnings thirty years ago. Although it appears anthropomorphic, the term is used metaphorically.

6. See Goldenberg, pg. 226.

There is an old Chinese story
about a village
where all meat was eaten raw.
A young boy was playing with matches one day
and burned down his family's house.
There was a pig in the house during the fire.
The young boy reached down
to see if there was any chance
that the pig was still alive.
Burning himself he put his fingers in his mouth.
What a wonderful taste!
He introduced his family to his discovery
and they quickly decided roast pig should be eaten.
Soon the word spread across the village.
And suddenly many of the houses in the village
were burned down.



THOUGHTS ON ORDER POLITY

Jack Gilles
Bombay, India

The most powerful, unique and precious reality of The Order is its globality. This one aspect beyond all others give us, I believe, our destinal role. Therefore, it becomes the most crucial issue we face, that is, "How do we protect our globality in the midst of our ceaseless experimentation and alterations of our polity systems." To do this calls for patience, trust and above all, a commitment to the protection of our culture, which, if maintained in health, will see us through our development.

Now culture is a dynamic, and as such it too is changing and evolving, but change must be done carefully, with a full understanding of how to change and the consequences of trying to change too much too fast. The books "Transforming Work" and "Transforming Leadership" are filled with good articles on the shifting and strengthening of Corporate Cultures. Such aspects as the role of "heroes", the journey "events" mythology rehearsals and the inculcation processes for new members are spelled out. Organisations are becoming conscious and skilled at utilising these techniques and we would be wise to consciously strengthen them ourselves and learn from their insights.

But while most of this edge work is going on in the economic community, their focus is on the localis. That is, revolutionary local polities are being worked out through the self-conscious application of these "cultural" methods to release a new participative and meaning-filled local situation. Some, like The Bank of Commerce and and Credit, have been able to encourage a "spirit filled" polity system across the world-wide operations. But nobody has developed a "global" humanistic polity system like we have had and are trying to evolve. To put it more strongly, the world doesn't need a functioning "primary unit" polity system, it needs a functioning global polity system in which "primary units" can thrive. If we are not careful, our attention to the local/global dynamics could lead us

to a federation of great primary units that has no real global culture. This might sound like a technicality but the ramifications are all too evident already and the trend could put us in an irretrievable position.

By focussing on a global/local system you look first at those aspects that protect globality, then on how the local functions in that context. The key to globality we know is commonality, not just in things like name, strategy, language and image, but also finances, assignments, values and spirit life. These must be held at the global level as "that without which" our local/global system cannot succeed. And this, I repeat, the world (and we) don't know how to do yet, but it is what the "New Age" needs signs of.


We are fortunate to still be in the first generation of our Order since the common memory of most of our members is still strong and is what is protecting us from fracture. But with the aging and attrition of our Order this will not last for long. And with the ever present dangers of "Primary-Unit-ism" affecting some of even our most "global" members we are in a narrow time window to recover and rebuild this commonality. The number of locations that, for instance, no longer sing from the old global song book or hold collegiums or rehearse our globality through stories and reports indicates the weakening of this global culture.

Our declining commitments to the primacy of "global" economics is manifesting the weakness of the global finance commission and the many attempts to work out policies for moving monies raised across Primary Units. Without a strong common commitment to "all monies are global monies" (all the goods belong to all the people) we will isolate ourselves behind attempts to build equity through local authority by means of formulas and policies and guidelines that can never replace a foundational pillar of globality.

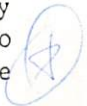
As for global assignments, is there any doubt that we are rapidly approaching the point where it will cease to be a revolutionary sign of global commitment through obedience and will instead become a

weak interchange of staff through the shifting of those few who are "willing" to go to the new location, many withholding their decision as to whether they like the assignments. I know we have always had a degree of this, but it could become the new operating policy based on local/global focus.

How do you approach this issue? First of all you must carefully look at those aspects of corporate culture that have built who we are and that must be maintained, strengthened and prioritised. A second aspect needs to be the re-empowerment of our priorship roles in the global polity. The over democratisation of representational participation has weakened our original insight of the role of the "Global Priors".

An organisation needs the strong dynamic of "the few" as well as "the many". And does the panchayat constitute the dynamic of "the one", or do we need to look at the functioning role of the Dean? Several spirit guardians have told me they doubt our possibility of building a global organisation without having some "one" who symbolises the head of our body, that this role cannot be transferred to a small group. It is not the way the human sociality has ever functioned. 

We need to re-examine the original wisdom of the Centrum Bands dynamic. Although JWM was never satisfied how we operated them and we finally took them out of being, I believe there is wisdom in this global polity dynamic. They act as a counter force and unifying mechanism to the local. The present task forces don't carry the symbolism, or "banding" that the Centurms did. I don't feel it is possible to have one global coordination center that just oversees and assists the local efforts across the whole world. It's just not strong enough. The commissions need empowerment although I'm not clear how that is to happen. For a start they need a budget and priority money.

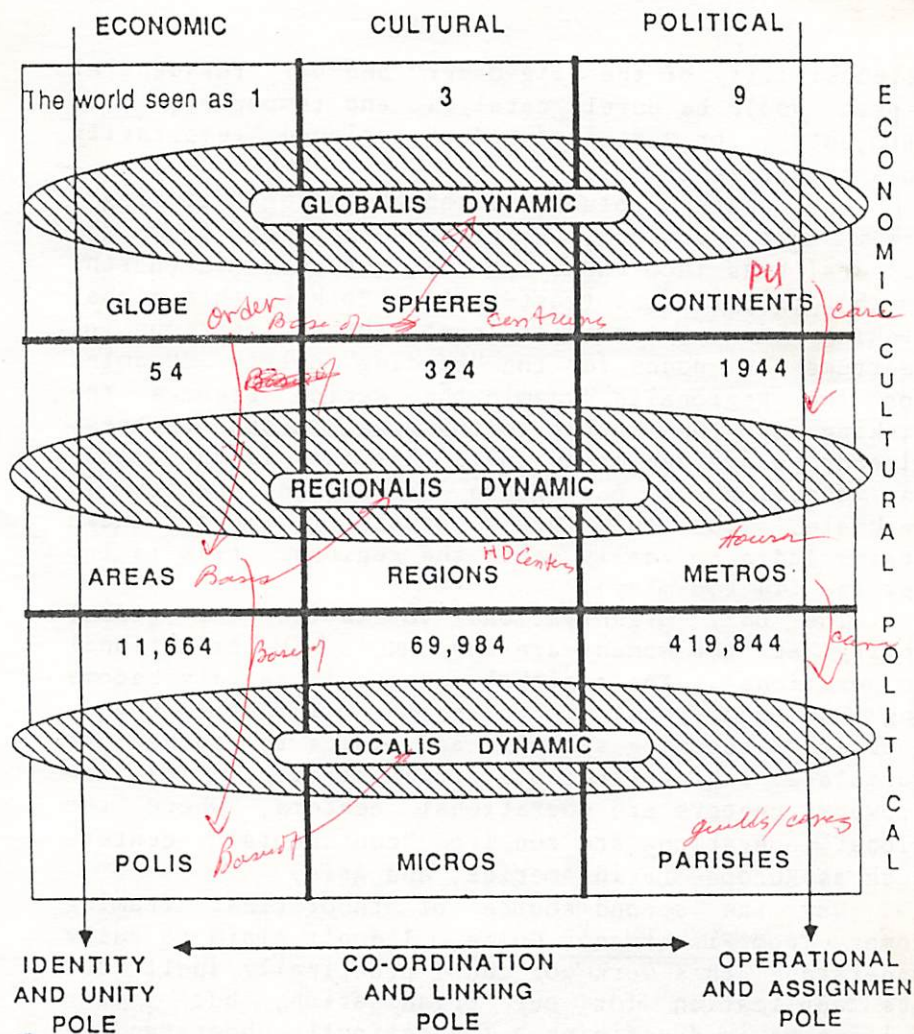
Perhaps it would be helpful to re-examine our polity system in the light of two pieces of theoretical work that can help us construct a truly revolutionary global polity and not just an attempt to create a "well functioning" global organisation. The 

first is our early work on "gridding" and the second by Robert Campbell in his book Fisherman's Guide.

If you see the world as operating in the three dynamics of globalis, regionalis and localis, each of which is made up of three dynamics, then you can begin to see how a polity system might function on a global basis.

First, you must understand the role of each dynamic vis-a-vis the other as well as the function of each of the nine components. You must understand, for instance, that the area dynamic is seeing the whole world as 54 things, not that it is 1/6th of a continent. At the globalis level it means seeing the world as one, three and nine respectively, with the "three" playing a linking, tensional, role in the dynamic. From the global perspective of our polity these three must be functioning in some form. Clearly the "one Global Order" with all its commonality and culture, panchayat, commissions, assignments etc. holds this dynamic. The Order probably doesn't need one center, although we know the power (and perversion) of that reality.

But what is the nine (continent) and what is the sphere dynamic, form and function? If you see the middle as linking and catalytic, then the next major form is the whole Order seen as nine things. This is, I believe, the Primary Unit, the next functioning polity level below the whole Order. This keeps the Primary Unit as a "global" dynamic and not a "regional" or "local" dynamic. This makes the right hand column of the 3x3 grid the "operational" level of the Order. Following this line, we would ultimately locate the Order residentially across the whole world in 1,944 metropolitan centers, (wasn't this our original expansion image?) positioning ourselves to care for the "localis" just as the Primary Unit continental assignment positions us to care for the regionalis. At the local level would be the resident "big Order", in guilds or cadres in every parish of the globe caring for all five billion of us.



This makes the left hand column the polity location for unity and identity. Our understanding of the geo-political analysis is that the nation state is gone and is being replaced by the emergence of culturally dominated urban centers built around 54 great cities of the world. These become the basis of regionalis dynamic unity and for us would be the representational basis of our "local" participation, or priorship. This leaves the "localis" dynamic the

responsibility of the "big Order" and our residential aspect would be purely catalytic and temporary, a la "Projects", or "extended Order" assigned temporarily to a structure or role.

The center column, although being "linking", still must have form. We gridded the globe from the cultural bias into three spheres, not economic (north-south) or political (east-west). To keep this global linking bias you need at least three locations of centurms or nodes for the "banding" polity dynamic. For the Regionalis dynamic the Region becomes the linking of the metros to the great urban centers. Already we are seeing in India that this is the emerging function of our Human Development Center in Chikhale. You could see a network of 24 of these across India to really serve the regions. (Six is too few and 144 too many).

The only organisations to examine for global polity at the moment are the MNC's (Multi-national corporations). Their global oneness is rapidly becoming name and symbol with often the originating "head-quarters" becoming symbolic and places to gather to formulate and co-ordinate global strategy. The new "power" centers are operational centers, where the global operations are run from "continental" centers such as Europe, Latin America, and Asia.

Now the second source of theoretical framing comes from Fisherman's Guide. I don't claim to fully understand this work nor can I practically spell out its application for our organisation, but I do believe he is describing a foundational understanding of polity systems. We need to study this book and translate his images to our organisation. There are parallel insights to our NRM/NSV work. For instance, you can see the relationship between our Being, Knowing, Doing work and his "Means", "Goal", "Consequences" dynamics. Our four-fold journey to the Center is similar to his four energy levels. And his call for the three-fold disciples of Physical, Spiritual and Moral are exactly in line with our present spirit work. His analysis of energy flows and relating that to an organisation's polity system and decision making

process, if right, could allow us to design a truly revolutionary polity system based on "the way life is". It would not be easy, and would take the best of our corporate mind, a la the NSV work, but it could lead us in creating not only our own polity system, but new programmes for organisations as well.

OWEN'S MODEL AND THE ORDER'S NEXT 16 YEARS

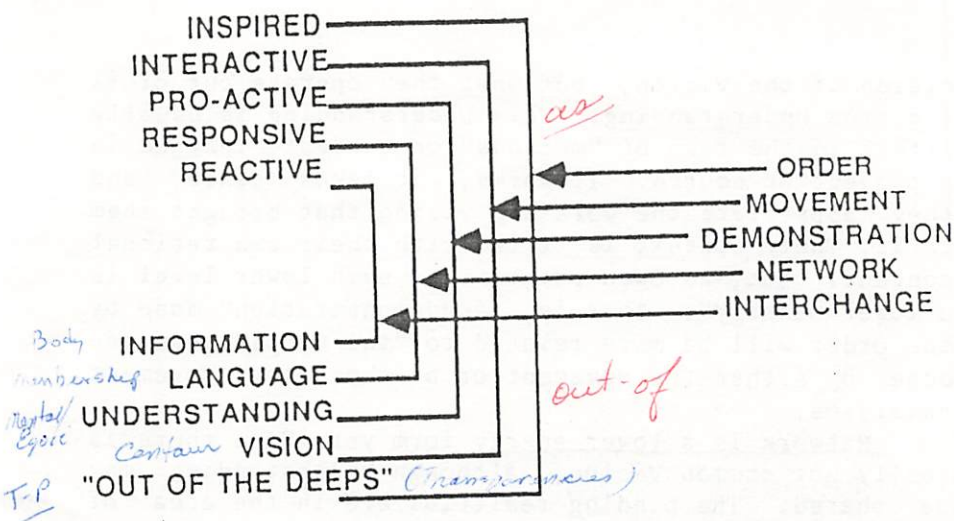
Jack Gilles
Bombay, India

The work of Harrison Owen on the Spirit Journey of organisations has intrigued me as how it both describes our organisation and gives insight to how we have operated in the past. I am also intrigued as to how his model compares with Wilbur's spectrum of consciousness.

Wilbur's levels can be correlated to these if you see Owen's lowest level as "Body" (responding primary to stimuli-data), the next as "Membership" (living out of a common language), then "Mental Egoic" (concerned with rational planning, understanding), followed by the "Centaur" (highly intuitional and creative) and the highest level as "trans-personal (operating out of transparencies). If this is so then there should be multi-level aspect to the "Order" corresponding to Wilbur's higher levels.

Owen lays out five "deep" levels and five corresponding "visible" or surface levels, each corresponding or related to a deep level. In relating his model with our own historical development I see a close correlation. Each level is a form that results from the Order's expansion of its activity into the world. Thus from the core of the Order flows the Movement level, which begets Demonstration form. Networks are a lower form and the lowest level is that of simple interchange of data and models.

Now, the Order can operate at all levels, just as Owen points out that an Inspired organisation operates at all levels well. But as the lower levels lose touch with the higher levels, its resulting form (energy) is also lower and its performance is not as effective. This would indicate that some form of the Order needs to be present in all organisations, but that is an issue for the future.



The Order always operates "Out of the Deeps". although we find ourselves internally at various other levels at any given time, as an organisation we see our vision, strategy and action flowing from a profound self-conscious relationship to the mystery. As a visible form of "The League" we see ourselves as a body who respond to what "history requires" or God. Attached to "no-thing" we move in the world. Often we look and act like many "lesser" levels, but at any time we are prepared to move on to the next thing that history requires.

The Movement understands our sources of inspiration, but what unites them is sharing our common Vision. Some of the Movement also may relate to The Deeps as we do, see themselves "under assignment" and thus are a part of the Order. But what binds the larger Movement together is the common Vision. People relate to one another because the symbol, stories, values, strategies language and experiences are common, and all flow directly from the vision. And as long as the Movement and the Order are close it will remain vital and keep some form like regional teams or cadres.

The Demonstrations, be they projects, local church, or Town Meetings, may have only a faint recog-

1968

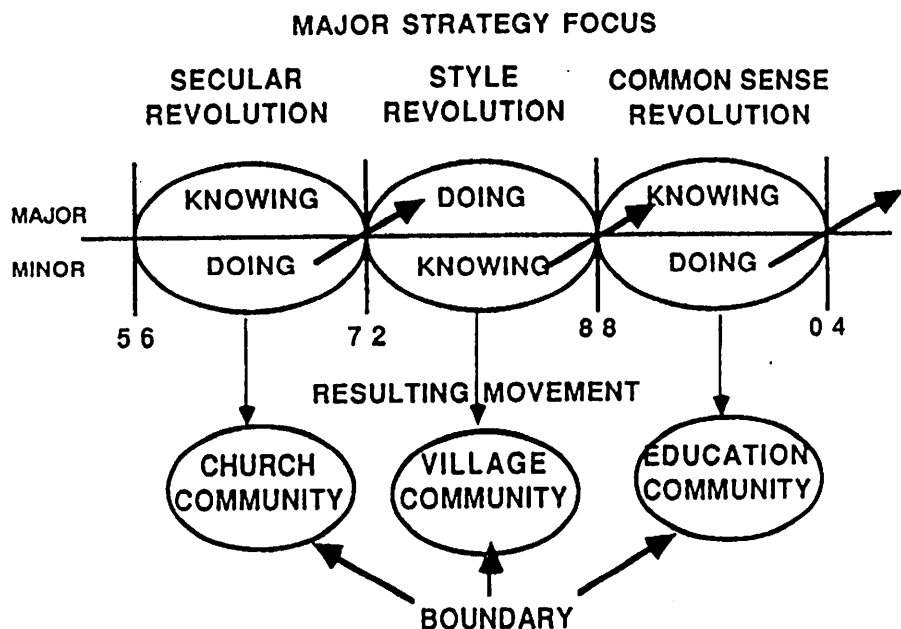
niton of the Vision, but what they operate out of is a common Understanding. This Understanding is usually either in the form of "methods" or concepts learned in a project or course. It works, it makes "sense" and they appreciate the work and vision that brought them to it. Their context is filled with their own rational content. But, as Owen points out, each lower level is a lower "energy". That is, a "demonstration" done by the Order will be more related to "the Deeps" than one done by either the Movement or by those the Movement catalyses.

Network is a lower energy form yet. Here there is really not common Vision, although Understanding may be shared. The binding realities are in the area of Language. Network happens because we can communicate or enjoy much of the same language. Thus a speaker like Dee Dickerson finds a great deal of resonance because we speak the same language, namely The New Age. We bring our Vision and Understandings and they bring theirs and we work together through a common language. As for form, the "energy level" is quite low and about as much as you can expect is collaboration.

All of this is to say that as you look at the Order and its future you can see historically that what we were out to do in history always went through these levels, and as they moved into the world they took different forms, and the relationship to us was either diluted or dissolved.

As you follow the forms we have brought into being it becomes clear from this model that the primary form we birth is the Movement. There are dimensions of our strategy that call for direct demonstration in the world by the Order, but by and large our thrust happens through a Movement form. If you operate that the "Out of the Deeps" dimension of our genesis is and continues to be the Cultural Revolution of the 20th Century, then the Movement is a direct descendent of that same reality. And if you see our strategy as focussing on different dimensions of that revolution at different times than the resulting Movement will follow.

Furthermore, if you see that our basic strategy has always remained the same, namely, Contextual Re-education, Structural Reformulation and Spiritual Remotivation and that the only question has been that of major focus, then a pattern should emerge.



This indeed is what has happened. Using the themes of Knowing, Doing, and Being, we always did all three, but Being is just the intensification of Knowing and Doing. Therefore we never would just do Being, but rather alternate between a Knowing mode and a Doing mode. The Movement that resulted came from that same mode and strategy. The question we faced was how to give the movement form. How to have a common Vision with all the resulting stories, rituals, language, images etc. that would form a boundary. This boundary enables people to see each other as colleagues and directly relates them to the genesis, the Order.

From 1956 to 1972 we built the Movement through our strategy of focussing on the Secular Revolution. The Church community formed the core of the Movement and our common Vision was renewing the church. Our understanding as declared in the Declaration of the Spirit Movement provided a foundation. Our planning and language along with the rituals, songs, images and programme was a coherent picture. Our primary mode was Knowing with courses our primary activity and the Movement built the expansion. Our minor mode was Doing through 5th City. This pioneering work was preparing us for our next 16 year thrust of Doing.

In 1972 we declared the end of this mode and "turned to the world". What a traumatic time for both the Order and the Movement! We even changed our unifying symbol. New songs replaced the old ones and eventually new rituals followed. Much of the old Movement was left behind and a new Movement had to be formed. It took us three to four years into each cycle before the major Movemental image, boundary and task emerged. This eventually came from our strategy of structural reformulation, in the form of restructuring the basic form of communities, mostly the villages. The new Movement was now those that came from the projects. "Blue Shirts" became one of the unifying symbols, and like the previous 16 years, many of these "blue shirts" joined the Order. Some saw themselves under assignment but remaining in their locations and we struggled again to define what and who was the Order.

In 1980 we reached the zenith of our Doing. We had abandoned the Academy and were just beginning to do LENS again in a new form. By 1984 it had become clear that something new was being called for and we struggled with "transition" images. Back to research and catching up on the new "Knowing" became increasing cries within our body.

I don't believe it is a coincidence that the breakthroughs in learning modes and brain research happened in the early 80's. Just as the breakthroughs in secular theology happened in the 50's and development in the late 60's preceded our shifts, so this new edge heralds our shift back to a Knowing mode. Meeting

Jean Houston, Willis Harmon, Dee Dickerson and all the others is no accident. It follows from a long range pattern that is happening to, and through us, in history. But this time the focus of our strategy is on the revolution in common sense. All forms of education will become our engagement. From schools, to meditation techniques to methods for empowering the human factor in business, all are becoming the arenas for our next 16 years of work.

Our shifts have not been Cultural (Church), Political (Communities) and now Economic (Structures), but instead we have stayed with the Cultural and moved around its dynamics following the Cultural Revolution pattern.

If this is so then a couple of things are evident from this pattern. The new Movement will flow out of the common wisdom pole. It (and the new Order) will be built from those who share the common Vision of this revolution. This means we need to build boundaries for this Movement as tightly as those in the previous two cycles. Collaboration and networks are not enough, in fact, they need to flow from the Movement, not the Order. Again, common images, symbols, stories, experiences (songs?) etc. will be necessary to create a self-conscious Movement. But this is our major task.

Secondly, it would seem that we need to symbolise this shift to a new cycle similar to our changing our symbol in 72. Perhaps the new name for the Order will be it for 88. But whatever it is, it needs to be as dramatic.

Finally we need to begin to think of what is the new minor strategy of Doing for the next 16 years. I believe it will be something as dramatic and inspired as 5th City was in 62. Maybe the world needs a new local economic vehicle as Hazel Henderson indicates. Or maybe it's in the realm of whole system transition that Jean Houston mentions. Whatever it is, it will be a project done by the Order and given to the world.

THE OTHER WORLD, KEN WILBUR
AND EVELYN UNDERHILL

Carol Stocking
Washington, D.C.

Enclosed is a copy of the first draft of charts that are an attempt to integrate the wisdom of the Other World charts, Ken Wilbur's stages of consciousness, and the stages of the mystical path as described by Evelyn Underhill.

As you study the charts, it will become very obvious that there are many other things that could be written in each box. Fill in your own experiences.

One of the big purposes of having done this chart is to play with the theory that the Other World that Mathews described to us is actually experienced at many levels. This may have implications for the type of exercises one would use in order to explore the Other World. I would love to hear your responses to this.

Another question I have about these charts is whether all these stages are actually representing experiences of the Other World -- you could define that as building bridges to the Ultimate -- or whether experiences of the Other World are actually more characteristic of the levels of consciousness in the trans-personal realms or near thereto. Jean Houston began to answer this question in her lecture on weaving the correspondences at the December 1987 Mystery School, but I would like to get feedback from many sides on this question as well.

The Washington House has recently been exploring the Other World charts and is currently beginning to try to devise processes and/or exercises that allow people to experience the Other World more deeply, both in memory and presently.

Your interest and collegueship in the spiritual quest is very much appreciated. I look forward to hearing from you.

THE MOUNTAIN OF CARE

(All levels co-exist simultaneously, either overtly or dormant. Chronology is minimized thus, and through "peaking".)

Stages of Consc.	PRE-PERSONAL	PERSONAL			AWAKENMENT	ILLUMINATION	UNITIVE LIFE	
Doorway	Physical	Psychological	Mythic-Member	Rational	Psychic	Subtle	Casual	Ultimate
THE ORIGINAL GRATITUDE	I enjoy a warm shower/bath, eating, sex, a brisk walk, exercise, dance.	I enjoy warm relationships of family and friends, etc.	I enjoy colleagueship I am grateful for the salvific Word	I enjoy order and ration- ality. I enjoy intellectual challenges.	In love with the creator of Nature.	Jovous apprehension of the Absolute. Enjoying the essence of Nature.	I am wholly penetrated by Love and Life.	I am Love and Life.
Agape is Appreciation								
I am in love with life								
THE UNIVERSAL CONCERN	I have compassion for my own body.	I have compassion for my family friends, etc.	I am concerned for those in my group. I want to bring others into my group	I have compassion for all humankind, especially those suffer- ing unjustly.	Conscious of love and sorrow of the heart of things.	I am one with the world.	I will to act on the interests of the transcendent.	I am Healing and Compassion.
Agape is Compassion								
Binding times wounds								
THE SINGULAR MISSION	To feel vitality.	To be loved. To be happy. To love.	To be a significant part of a group. To ensure my group succeeds. To spread the Story.	To obtain justice for all. To alleviate suffering of the world.	My will, person, and goods are in service of God.	I am respon- sible for the welfare of the earth and its inhabitants.	I incessantly produce good works. I am moved to heroic efforts.	I am Healing Service.
Agape is Responsibility								
Everything By Brother							I am spiritual parent to many	
THE TRANSPARENT POWER	I listen to my body and it responds to me.	Love energizes me.	I experience corporate power. The Story motivates.	I fight for the right.	I am in cooperation with the Power of the Universe.	My duties are fulfilled with steadiness and success.	I've strength to accomplish my exalted destiny. Amazing, super- abundant vitality.	I am divine Power.
Agape is Motivity								
the strength of ten							I share its power.	

(All levels co-exist simultaneously, either overtly or dormant. Chronology is minimized thus, and through "peaking".)

Stages of Consc.	PRE-PERSONAL		PERSONAL		AWAKENMENT	ILLUMINATION	UNITIVE LIFE	
Doorway	Physical	Psychological	Mythic-Member	Rational	Psychic	Subtle	Casual	Ultimate
THE RADICAL ILLUMINATION	I recognize what my body needs.	I know myself through others.	The Story illuminates my whole life.	I understand now.	The world is like mirrors. Love is reflected when I love.	Divine inebriation. Auditions, dialogues, vision, automatic writings.	I have a mighty vision of truth which is "home" to me.	I am Truth.
Certitude of the Center		I have discovered love, like a rose.			New insights, emerge through integration.			
Light shines in the Shadows								
THE UNKNOWNABLE	I am fit. Exercise and appropriate diet keep me fit.	Life is a journey of relationships.	I am accepted. My life is accepted.	My life has meaning. I am doing what I need to be doing.	I sense the presence of God. I do the will of God.	Growth knows now rest, no placidity, but but there is a heavenly peace of ordered activity.	I surrender all. I dominate existence because I transcend it.	I am Peace.
Problemless Center								
Security in trials								
THE UNSPEAK- ABLE JOY	My body is a marvelous thing.	Happiness is enjoying life as it is.	I and my group give thanks for our Story.	Eureka! I have done my part.	I have fallen in love with God. I walk with God.	Joyous appre- hension of the the Absolute (Sense of divine presence) Eternal hunger for unity with Absolute.	My heart has new levels of joy.	I am joy.
Contentment at Center								
rapture walks with woe								
THE ENDLESS LIFE	My body is part of the ecology of the earth	I let relationships die when necessary. Love lives forever.	We are part of a long line. There is a promise of resurrection.	There's no end to knowledge. There's no end to suffering and injustice to be dealt with.	Whatever God will is fine.	Death brings welcome unity with God.	I am united with the Eternal.	I am Life.
Everlasting- ness at the Center								
death where is thy sting								

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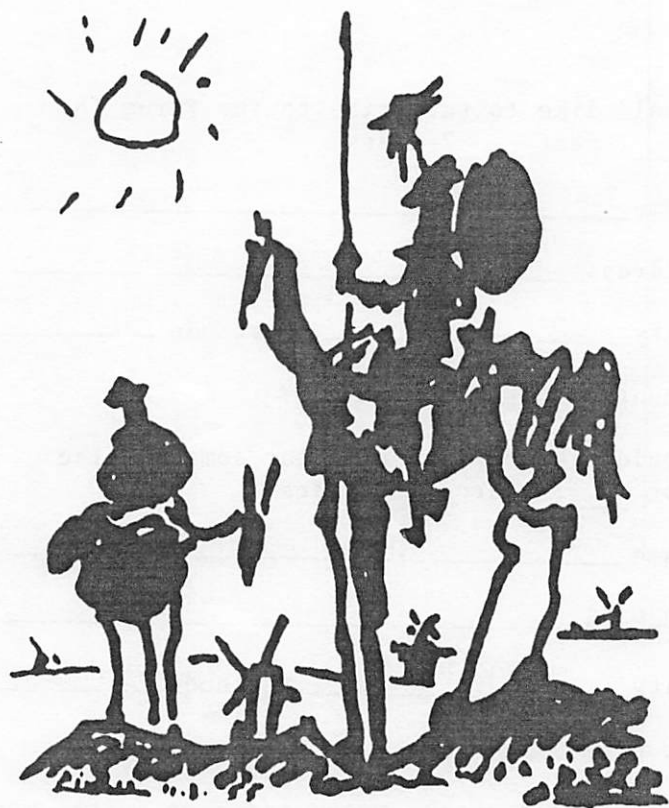
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