

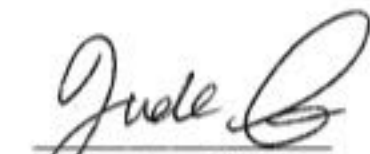
Volution:
An integrative theory of the holographic and trans-linear dynamics of life

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Language and definitions

When writing this I often struggled to find adequate language to describe the perspective I was trying to lay out. I have sometimes used language that might be interpreted in a more limited way than it was intended. Here are a few definitions of how I use certain words in the dissertation.

“Consciousness” - an interior perspective of the ultimate oneness (as compared to “Unified Field” which is more of an exterior perspective of the ultimate oneness)

"Dissertation" - from the [Latin](#) *dissertātiō*, meaning “path”. This dissertation is a pathway of exploration;

“I” - I as a persona, in the full knowledge that this I is not a Self that is separate from the rest of life, but just one way in which the Universe is choosing to explore itself;

“Information” - The process of things coming into form through intention, literally in-form-ation.

“Life” - an impulse of consciousness and process that seeks ever greater differentiation and interrelatedness in our Universe;

“Physical” - any information expressed as energy-matter in space-time;

"Thesis" - comes from the Greek θέσις, meaning "something put forth", and refers to an intellectual proposition. My thesis is summarised in the Abstract and at the start of each Chapter.

“Universe” - spelt with a capital U throughout to denote my experience of it as a living entity not just a rational scientific concept (which the word with a lower-case “u” tends to connote).

Abstract

Everything that is part of life is created out of a tension between a current and potential reality that represents a vacant niche in the ecology of life. That tension, that vacuum, is what exerts a pull on the unified field (Lefferts 2012), and starts a process of giving form to the impulse that emerges out of the tension. That process, when looked at as a flow, can best be represented by the form of a torus. When looked at geometrically, it can be represented by Buckminster Fuller’s jitterbug model (Lefferts 2012), with an ongoing unfoldment and enfoldment, as consciousness expresses information holographically in energy-matter and space-time. The core motion of a torus is spinning and pulsing, which is why the term “volution” is so apt to describe it - “1. a rolling or revolving motion. 2. a spiral turn. 3. a whorl of a spiral shell” (Merriam-Webster online dictionary). “Volution” is also at the core of the words “evolution” and “involution”. In searching for a name to describe the process behind those two dynamics, “volution” serves us well.

The volution process itself can be seen as a breathing process, a continual pulsing of an energetic flow of information between on the one hand subtler dimensions of life that most humans do not perceive consciously and more defined and denser dimensions of life

that humans tend to be able to see with their eyes and feel with their bodies. It describes how these various states of reality - as described for example by Wilber (2001) as causal, subtle and gross - interact with each other as one dynamic whole. This process ties in closely with work that has been done describing a holographic view of reality (Currivan 2017, Talbot 1991, Wilber 1982).

This theory of life has been explored already through the lens of physics (e.g. Bekenstein 2003, Chown 2009, Hamein 2013, Susskind 1995). Given the fundamental nature of this perspective, my interest is to explore how it relates to human culture and society. My thesis is that evolution provides a way of looking at ourselves that can integrate yet transcend a developmental evolutionary perspective with an understanding of how we are related to all other aspects of life, in both time and space. This is what makes it “trans-linear”.

The skiff of my being drowned, dissolved, entirely, in that Sea.
Then, that Sea broke up into waves, Intelligence danced back,
And launched its song,
And the Sea covered over with foam,
And from each bubble of foam something sprang, clothed in form.
Something sprang from each light-bubble, clothed in a body.
Then each bubble of body-foam received a sign from the Sea,
Melted immediately and follow the flow of its waves.

(from *Suddenly a Moon Appeared* by Rumi)

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First of all I would like to thank all those who have put their energy into making Ubiquity University and its Wisdom School exist, the only place on the planet I could find that made it possible for me to do a PhD on this subject.

I would also like to thank my Major Advisor Dr. Jude Currivan for taking the time and effort to patiently guide me through this dissertation process. Her original work has been an inspiration to me and being able to check my assertions with someone whose intelligence, authenticity and honesty I so respect is really what gave me the courage to do this. After all, I was really intuiting these insights at the start, so to have them confirmed, deepened and developed with her has been very reassuring.

Finally much love and gratitude to my wife Marcella who has had to put up with me raving fanatically about a sequence of wild theories about life, the universe and everything over the years. She has kept me grounded and patiently picked up any balls I may have dropped at home while in my world of ideas and possibilities.

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Chapter 1: Introduction

Background

Ever since humanity moved out of hunter-gatherer ways of living and agrarian neolithic cyclical ways of life and into industrialisation, we have seen ourselves in the context of linear space-time (Wilber 1996). This linear perspective grew in dominance and led to evolution theory. It fuelled our quest for growth and development, not only in material and economic domains, but in personal development circles where the idea of a drive to transcend onwards and upwards beyond the limitations of our material reality took root (Cohen 2011).

In recent years that continual drive for material progress has caused people to question the industrialised mindset at many levels. The ecological consequences of our on-going push for greater material comfort are being reflected in the growing alarm around climate change and related issues (Lovelock 2006, Lynas 2007, Rischard 2002). In self-development circles, people are realising that the expansion of our consciousness has to go hand in hand with a deepening relationship both to our body and the resolution and release of past traumas that may be withholding energy from our further development (Wilber 2000) and keeping us locked in fear-based patterns of behaviour (Currivan 2011). As wisdom traditions point out, inner and outer worlds reflect each other (Lao Tzu, Mitchell trans.1999).

Current linear ways of understanding the life process in science and cultural studies are inadequate to embracing and engaging the ecological and societal interrelationships and complexity of the issues that humanity is currently facing worldwide (Laszlo 2001, Wheatley 1999). The combination of these challenges is forcing humanity to seek out new ways of understanding ourselves, the world and life itself. Linear developmental thinking does not accurately reflect the latest findings from the frontiers of science, for example (Laszlo & Currivan 2008, Currivan 2017). Yet in our predominant worldviews of our own individual and collective development, a linear way of thinking persists (Beck & Cowan 1996, Wilber 1996, 2000). That linear developmental paradigm moves by definition away from earlier levels of development that relate to our physical and instinctive stages to more complex, abstract and refined stages. The implication in the paradigm itself is that the goal and greater value lies in the later stages, de-valuing the earlier stages upon which the later stages actually rest.

Purpose Statement

However, a simplistic return to pre-modern living also fails to honour the journey we have all made together so far (Wilber 1996). My quest therefore in this dissertation is to identify a way of seeing ourselves, our world and the life process itself so that our deep precognitive felt sense of relationship can be integrated with the dynamic holographic self-organising worldview that the new sciences are describing to us, while honouring the various insights that have been revealed to us along the way. In seeing ourselves and the

wider world through this lens, I believe we will naturally start to act and be in ways that are in greater alignment with the life process itself, and therefore increase the chances of humanity playing a constructive co-creative role with all the forms of life that are part of our worlds.

I have yet to find anyone who has made a contribution from this perspective to the fields of human and cultural development. In doing this I will add a new way of seeing ourselves to the field that is more adequate to the dynamic interrelatedness of the world we live in.

Literature Review

The literature review that I undertook was composed of literature in three main domains:

- The need for new thinking and practice
- Integral models
- Evolutionary perspectives

The first domain includes literature that demonstrates the need for new thinking and practice that reflects a greater sense of dynamic interrelationship. It covers the ecological challenges that our current thinking and practice has contributed to (e.g. Gladwell 2002, Laszlo 2001, Lovelock 2006, Lynas 2007, McIntosh 2008, Rischard 2002) as well as broader analyses from an anthropological, societal, psychological and philosophical

perspective (e.g. Baring 2013, Calleman 2004, Grof 2012, Leviton 2007, Lippe & Schouten 2010, Macy 1998, Stewart 2000, Wilber 1996 & 2003).

The second domain explores approaches that have emphasised thinking and practice from an assumption of wholeness and inter-relatedness. This includes writing that has been broadly categorised as integral thinking (e.g. Beck & Cowan 1996, Bloom 2000, Graves 2002, Merry 2009, Whitehead 1957, Wilber 2000 & 2001) as well as more process-oriented publications focused on the practices that people can adopt once interconnectedness is assumed (e.g. Artress 2006, Cohen 2011, Macy 1998, McTaggart 2011, Merry 2009, Senge et al 2004, Taegel 2010, Wheatley 1999).

The third domain describes material that contributes directly to the evolution thesis, with references to the dynamic holographic nature of life. Some material attempts an objective description of reality (e.g. Currivan 2011, Currivan 2017, Doczi 2005, Edmondson 2009, Haramein 2013, Hardy 2008, Jahn & Dunne 2005, Kieft 2011, Laszlo 2004, Laszlo & Currivan 2008, Lefferts 2012, Nichol 2003, Roney-Dougal 2010, Sheldrake 1981, Talbot 1991, The Three Initiates 2006), whereas other material assumes that reality and describes practices that work from that assumption (e.g. Andeweg 2009 & 2011, Keen 1998, Leviton 2007, Rayne 2012, Small Wright 1997, Spangler 2010, Taegel 2012).

Together, this review provides the foundation for the volution thesis. The insights from the three domains of literature are woven through the dissertation to present the thesis and are not presented independent of each other.

Conceptual Framework

Volution is a theory that has been taking shape for me over a number of years. The basic hypothesis is that everything that is part of life is created out of a tension between a current and potential reality that represents a vacant niche in the ecology of life. That tension, that vacuum, is what exerts a pull on the unified field (Lefferts 2012), and starts a process of giving form to the impulse that emerges out of the tension. That process, when looked at as a flow, can best be represented by the form of a torus. When looked at geometrically, it is best represented by Buckminster Fuller's jitterbug model (Lefferts 2012), with an ongoing unfoldment and enfoldment, as information and consciousness combine holographically in energy and form. The core motion of a torus is spinning and pulsing, which is why the term "volution" is so apt to describe it - "1. a rolling or revolving motion. 2. a spiral turn. 3. a whorl of a spiral shell" (Merriam-Webster online dictionary). "Volution" is also at the core of the words "evolution" and "involution". In searching for a name to describe the process behind those two dynamics, "volution" serves us well.

The evolution process itself can also be seen as a breathing process, a continual pulsing of an energetic flow of information between on the one hand subtler dimensions of life that most humans do not perceive consciously and more defined and denser dimensions of life that humans tend to be able to see with their eyes and feel with their bodies. It describes how these various states of reality - as described for example by Wilber (2001) as causal, subtle and gross - interact with each other as one dynamic whole. This process ties in closely with work that has been done describing a holographic view of reality (Curry 2011 and 2017, Talbot 1991).

This theory of life has been explored already through the lens of physics (e.g. Bekenstein 2003, Chown 2009, Hamein 2013, Susskind 1995). Given the fundamental nature of this perspective, my interest is to explore how it relates to human culture and society. My thesis is that evolution provides a way of looking at ourselves that can integrate a developmental evolutionary perspective with an understanding of how we are related to all other aspects of life, in both time and space. This is what makes it “trans-linear”.

Research Thesis

My thesis is that a holographic, fractal and trans-linear perspective can successfully be applied to human and cultural development. This will be achieved through an original philosophical argument and include a comprehensive literature review, as well as

reflections on my own experience in personal practice and organizational development, providing a research basis and contextual framework for the concept of volution.

Research Method

The research combines three main existing research approaches. The first is Philosophical Inquiry, in which one goes in search of the most fundamental answer to a question. Each step of the way I am looking for the pattern that I can identify that lies behind the other patterns that I can see. In this approach, I map out different expressions of a volutionary perspective, review them and contemplate the pattern that connects them.

The second is the Grounded Theory method, which identifies patterns across existing data points, codifies and categorises them, and is able to draw meta-conclusions connected to and grounded in the diversity of original findings. This enabled me to review the array of ideas and theories related to volution, identify the patterns across these, and allow an overarching picture to emerge. Seeing patterns in this way across different contexts enabled me to build the case for the holographic nature of life.

The third is Organic Inquiry (Clements, Ettling, Jenett, & Shields 1998), which emphasizes the importance of the individual's interior experience and inquiry as a source of knowledge and insight. Many of the insights I have gained so far about volution have emerged from contemplation of thoughts I encounter and experiences I have had through

my own personal development and systemic energy practices. Organic Inquiry offers a framework to be able to include my inner experiences in my research process. I applied this by reviewing my journal entry notes around my personal practices and continuing to develop an awareness during my practices of how my experiences relate to the evolution theory. Seeing these patterns in me and connecting them to patterns around me helped to establish the argument for a holographic perspective on reality.

Research Process

The research process primarily included a literature review together with an exploration of patterns in the world around me and in my interior experience. Organic Inquiry supports the experiential research, with Grounded Theory enabling the categorisation of insights and the identification of patterns that connect. Philosophical Inquiry enables me to contemplate what is emerging and discover the most fundamental level of reality accessible to me.

Chapter 2: Trinity

The thesis: Looking out at the world, we can see for every entity at every level:

- i. a boundary field (“Unified Field”) created by the original impulse for the entity that transcends yet includes every part of the entity*
- ii. an aspect of an entity that we can perceive with our 5 senses (“Relative Manifestation”)*
- iii. and an aspect of reality that exists in between the two (“Ubiquitous Spirit”).*

The Unified Field is different to the Absolute Oneness (or “God”) in that the Unifying Field is something we perceive with our understanding and as such is always a relative part of a bigger whole, whereas Absolute Oneness is our inner subjective experience of oneness.

“This, then, is how the material thing becomes beautiful—by communicating in the thought (Reason, Logos) that flows from the Divine.” (from the *Enneads* by Plotinus)

“The Tao begat One. One begat Two. Two begat Three.
And Three begat ten thousand things. The ten thousand things carry yin and embrace
yang. They achieve harmony by combining these forces.”
(*Tao Te Ching*)

Trinities exist across many religious and spiritual traditions. There is a pattern that can be identified that underlies these trinities and is reflected in the evolution theory. Table 1 demonstrates how various terms from different traditions can be matched with the three core aspects of the Trinity that I described above. Binder (1993) created a similar table

Table 1 - The Trinity Across Different Traditions

<i>Reference</i>	<i>Container</i>	<i>Manifest</i>	<i>Dynamics</i>
Generic	One	Many	Between
Merry	Unified Field	Relative Manifestation	Ubiquitous Spirit
Wilber (1982, 176)	Mind	Matter	Prana
New Science	Information	Matter	Energy
Taoism (Baring 448)	Tao	Teh	Ching
Taoism (Harvey 1997, 17)	Way of Final Reality	Way of Authentic Human Life	Way of the Universe
Christianity	Father	Child (Christ-Mary)	Mother, Spirit
	Unmanifest godhead	Nodes	Web
Tibetan Buddhism	Dharmakaya	Nirmanakaya	Sambhogakaya
Kabbalah	Kether	Chokmah	Binah
Aurobindo	Transcendent / Shakti	Individual / Prakriti	Universal / Mahashakti
Plotinus	Divine Intellect	matter	Reason / Logos
Greek			Sophia
Nature	Banks of river		Flowing water
Yoga			Kundalini
Self-Mastery	Higher Purpose	Grow	Accept present
Jung (Baring 263)	Psychoid, Unus Mundus	Matter	Psyche
Quantum (Baring 342)			Quantum Vacuum
David Bohm	Implicate Order	Explicate Order	
Hologram	Unity of initiating beam	Split beams and recombination	Holographic image
Alchemy		King, gold	Queen, silver
Curran	Informational Membrane	Platonic geometric forms	Aether, Higgs Field, Dark Energy
Spangler	Primal Substance	Incarnational Realms	Higher Order Realms
Wilber (1982, 158)	Causal	Gross	Subtle
Ancient Egypt	Horus (order)	Set (Chaos)	Hathor (Mother of the Universe; starry river of milky way (Baring 75))
Hopi		Manifested	Manifesting

when describing Walter Russell's work which he called "three basic types of words":

1. ONE words Express the concept of unity, homeless, absolutes, and absence of division into parts, and an absence of opposition. Examples include Omnipresent, Omnipotent and Omniscient.[...]
2. MANY words express the concept of individuality, diversity and the presence of opposition. Examples include this, that, you and me.
3. RELATIONSHIP words express the dividing or connecting lines that relate apparently separate parts to each other. They reconcile opposites into the harmony of rhythmic balanced interchange by linking individuality in diversity with unity and wholeness and linking division or multiplication with a balanced whole. Examples include love, plus, minus, equals, force and facilitate. (8)

ONE would be the equivalent to the Container in Table 1, MANY to the Manifest and RELATIONSHIP to Dynamics.

A description of the basic Trinity follows.

The Container

Firstly there is the container which also permeates all parts. This is often referred to as the Akashic field at the universal level (Laszlo 2004) or morphogenetic field at the level of a specific group or species (Sheldrake 1981) - a membrane that contains the information that shapes the entity. This container is beyond the capacity of any entity to make sense of because it is the container within which all parts exist so therefore cannot be compared to anything else by the use of an entity's relative language. It is like a fish being in water. The fish has no way of seeing the water within which it swims as a whole. Likewise we have no way of stepping outside the container of unity that holds us and our experience.

The fact that we cannot step outside of it means that we cannot look at it as an object and therefore cannot define or describe it adequately in words.

Nediodow (2014) uses information is a concept to describe the container:

Information stands for the immaterial field of reality. Matter is a manifestation of energy. Matter and energy results from immaterial information fields and are in actualisation of information. Information is thus the most fundamental principle of existence. Neither matter no energy can exist without information, but information can exist without matter or energy. (87)

Elgin (1993) describes the container as the “Meta-Universe”:

The Meta-Universe is assumed to have been present before the Big Bang and is the generative ground out of which our Universe (including the fabric of space-time) emerges in the flow of continuous creation. The Meta-Universe thus infuses, underlies, and transcends our cosmos. (16)

“Consciousness” has also been used as a descriptor, as in this quote from Max Planck who was at the origins of the quantum revolution:

I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness. (Radin 2013, xiv)

The container can also be seen as the “soul” of the entity. The soul holds the pattern of potentiality, it is the field that is formed in that tension between manifest reality and a niche needing to be filled. It holds the higher purpose of the entity and literally in-forms it. All parts of the entity including its experience happen within the embrace of the soul. It is also important to remember that the development of the parts of the entity also impacts the soul or unifying field in a mutual relationship (more on this in Chapter 4). As Small Wright (1997, 14) states, “A human in form is, by definition, a soul fused with nature”.

The container of an entity is different to what might be called Absolute Oneness, God or *Ein Sof* (Kabbalah). Given that the container bounds an entity, it has by definition a limited amount of information contained on its surface. Given that our experience of oneness knows no boundaries, then we need to distinguish between a description of unity we perceive with our *understanding* (a container that is a unifying field for an entity, including ourselves) and an *experience* of unity that by definition cannot be described in relative words by our rational intelligence.

Figure 1 depicts how the Christian tradition makes the distinction between the Trinity and God. Note that

Father is not the same as God. The Container that I describe here would be the equivalent to the Father,

not God. Ken Wilber (personal communication, 7th December 2016) makes the point in this way:

Most of the great traditions—such as Nagarjuna’s Madhyamika Buddhism and its Emptiness, or the Christian Cloud of Unknowing, or Vedanta’s notion of nirguna Brahman, the via negativa of “not this, not that”, maintain that you can’t qualify ultimate reality at all (including that way), because all of our concepts are dualistic. They only make sense in terms of their opposite (e.g. infinite vs. finite, matter vs. energy, good vs. evil, one vs. many, reality vs. illusion, pleasure vs. pain)—and yet Reality has no opposite (metaphorically it is “nondual,” or as the Upanishads put it, “beyond the pairs”—beyond the pairs of opposites, Bonaventure’s *coincidentia oppositorum*).

The expression of the container is fractal and holographic, meaning the same design is reflected in all parts of the system it is related to. One may not be able to describe the

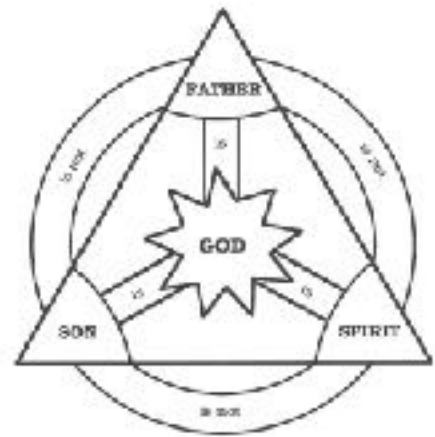


Figure 1: The Christian Trinity and God

quality of our own unity container, however we can ascertain that there is a unity container, as firstly we can feel it in our meditations and secondly we can see how that unity container shows up in other life forms fractally around us. David Spangler (2010) describes it, based on his experience, as a “primal substance” that is “alive, active, sentient, and generative. Whatever we call it, it differentiates and manifests itself in many ways; physical matter is the product of one such differentiation whereas the various subtle rounds represent other differentiations” (6). His “primal substance” would be evolution’s container, “physical matter” the Manifest, and “subtle realms” equivalent to Dynamics. It is worth quoting his description of the Container fully:

At the heart of all things is a generative mystery, something indefinable and indescribable, which is the substance from which all other manifestations of matter arise. And it's important to remember that this primal substance is alive and sentient, containing the qualities and potentials that make life and consciousness as we know them possible, as well as other forms of life and consciousness that we may not yet recognise or be familiar with. (7)

Ultimately any description of the oneness that holds us will fall short but it is possible to attempt to point each other towards it. Due to the fact that it escapes our rational mind, poetic language is often a more adequate way of giving us a feeling for our own unity container.

“Say I Am You

I am dust particles in sunlight.
I am the round sun.

To the bits of dust I say, Stay.
To the sun, Keep moving.

I am morning mist, and the breathing of evening.

I am wind in the top of a grove, and surf on the cliff.

Mast, rudder, helmsman, and keel,
I am also the coral reef they founder on.

I am a tree with a trained parrot in its branches.
Silence, thought, and voice.

The musical air coming through a flute,
a spark of a stone, a flickering in metal.

Both candle and the moth crazy around it.

Rose, and the nightingale lost in the fragrance.

I am all orders of being, the circling galaxy,
the evolutionary intelligence, the lift,

and the falling away. What is, and what isn't.

You who know Jelaluddin, You the one in all,

say who I am. Say I am You.”

— Rumi

The Manifest

The second aspect of the Trinity is the manifest reality that we can experience and measure with our five senses. This is the aspect of the Trinity that we can see and reflect upon with our rational cognition. This is the world of objects and parts that have their own unique identity and can be compared to other parts. They seem to have boundaries that we can define and qualities that we can analyse. This is the world that most of us live in and take to be the norm for the large majority of the time. It is the world that is a

reflection of our rational cognitive ability to break things down into smaller pieces and analyse parts for their unique qualities. It is the world of the senses where we can feel and smell and taste and enjoy the wonderful pleasures that this manifest world has to give to our physical bodies. It is information manifesting in space-time. It is that which is given birth to, which is why it may be compared to the child that is born from the marriage of Mother and Father. Manifest reality plays out through the duality and polarity of the Mother and Father, and their reconciliation through the co-creative potential of the Child. It is where individuation takes place, where things are a microcosm of the macrocosm.

Whereas the first aspect of the Trinity is known as the Unified Field, this is the world of the Many and the Relative. This is David Bohm's Explicate Order (Bohm 1980), the visible reality, as compared to his Implicate Order, that which is invisible and yet to be born into manifestation.

These two aspects, the container of potential and that potential realised in form, can be seen as the *vesica pisces*, the two core elements interlocked, as depicted in Figures 2 and 3.

They hold each other in balance.

The Dynamics

The third element (reflected as a triangle in Figure 3) describes what brings the dynamic tension between

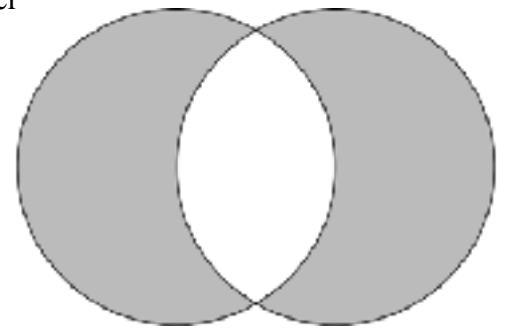


Figure 2: The Vesica Pisces - 2 dimensions

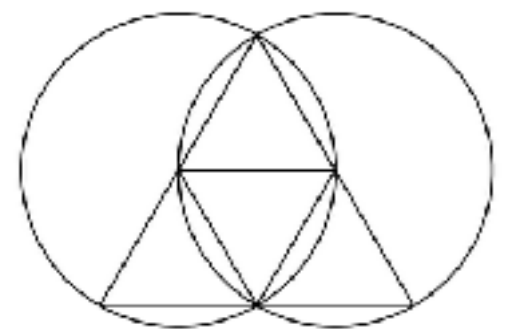


Figure 3: The Vesica Pisces - 3 dimensions

manifest reality and potential to life. This third aspect of the Trinity is the process by which things come into manifest form out of the original impulse while being held by the unifying container. It describes the field of possibilities in potential, an energetic flow of information that is looking to take potentiality and information and turn it into denser more tangible forms of reality. Small Wright (1997, 27) uses “intelligence” instead of “information”: “Intelligence is the organising dynamic that provides the movement of soul through form”. It may be referred to as the domain of subtle energies, forms that are not yet fixed and concrete enough to be visible to our eyes in the three-dimensional world that we see around us. In Taoism the *Tao* is the oneness container, the *The* reflects the manifest reality and this is the *Ching* of energy flow (Baring 448). In the Christian tradition, the Father is the oneness container, the Son represents manifest reality and the Holy Spirit is the feminine equivalent to the creative force that permeates everything and which this third aspect of the Trinity represents. Whereas to our eyes the second aspect of manifest reality seems fairly static and fixed in its form, this third aspect is continually changing and exploring different possibilities and permutations for coming into more visible fixed form.

In the Hopi language, a distinction is made between the “manifested” and the “manifesting”. Abram (1996) explains:

The “manifested” ... is that aspect of phenomena already evident to our senses, while the “manifesting” is that which is not yet explicit, not yet present to the senses, but which is assumed to be psychologically gathering itself toward the manifestation within the depths of all sensible phenomena. (192)

This once more illustrates a tradition that identifies both the manifest together with the dynamics of manifestation in the potential.

Currihan (2005, 41-2) describes the ancient concept of Aether and what she sees as its modern equivalent in the Higgs field in a way that fits very well with this third element of the Trinity. She says that Aether “was accepted as an all pervasive constituent of the Cosmos for two millennia - its presence perceived as underlying and breathing spirit into all physical manifestation... the Higgs Field is an ocean of energy ... responsible for many of the properties of the wave/particles of matter and energy.”

Anne Baring also points to these three elements and their interaction:

The physical Universe’s continued expansion carries with it an inbuilt template of information that apparently existed from its very beginning ... This cosmic information template holds within it the design of the process of expansion and development of the Universe as a coherent unified entity, yet it also facilitates the emergence of all kinds of possibilities as it expands. (Baring 2013, p 348)

Spangler (2010) describes the dynamic of what he calls “incarnational systems”:

I find it in the way in which the universal flow of life becomes organised around specific ‘attractors’ to form patterns, systems, and vortices of energy that are persistent and self-sustaining to some degree. [...] They don’t just accumulate energy or substance; they organise it in some persistent manner; they are autopoietic or self-creating. [...] They possess identity and they also have a boundary of some nature that separates them from the rest of the energy flowing around them. (72)

Wilber (1982, 176) notes that people often say that mind creates matter. But he points to a more precise description from the traditional philosophies that would say that “Mind creates prana; prana creates matter”. In evolutionary language, Mind is equivalent to the Container, prana to the Dynamics and matter to the Manifest. This avoids the tricky question of how matter could have existed billions of years ago when there were no

minds. He quotes physicist David Bohm: “We know of many physical processes, even at the level of quantum phenomena, that do occur without any direct intervention of the observer” (177-8). He summarises the argument in this way: “the perennial philosophy would agree that matter is created out of mind (prana), but through an act of precipitation and crystallisation, not perception and measurement” (178). Lama Anagarika Govinda (1966) describes it through the lens of the mandala in his classic travelogue *The Way of the White Clouds*:

The mandala contains the complete process of the world creation from the deepest centre of consciousness—the unfoldment of forms from the formless state of undifferentiated emptiness (*sunyata*) and unlimited potentiality—through the germ-syllables of the subtle elementary principles and the crystallisation of their essential forms and colours into a concentric image of the Universe, spread out in ever widening rings of materialising worlds. (256)

It even includes the holographic aspect, as “all the divine figures ... appear like reflections of the Central and highest truth on different levels of reality” (257).

Plotinus in his *Enneads* (quoted in Harvey 1997, 130) summarises the Trinity dynamic in his language, where “Divine Intellect” is the Container and “Reason” or “Logos” is the Dynamic.

The Divine Intellect, then, in its unperturbed serenity has brought the Universe into being by communicating from its own store to matter; and this emanation of the Divine Intellect is Reason [or *Logos*]. This Logos within a seed contains all the parts and qualities concentrated in identity; there is no distinction, no internal hindering; then there comes a pushing into bulk, part rises in distinction from part, and at once the members of the organism stand in each other's way and begin to wear each other down. And while each utters its own voice, all is brought into an ordered system by the ruling Reason.

This completes the thesis for a universal trinity dynamic and a review of different perspectives and traditions that reinforce that thesis. The next Chapter looks in more details at the polarity and creative tension created between two aspects of the Trinity, the Container and the Manifest.

Chapter 3: Polarity and Potential

The thesis: A tension of potentiality (a vacuum or niche) is what activates the co-creative process from the unified field which leads to fruition and a new integrated life form.

“Surely nature longs for the opposites and effects her harmony from them.... That was also said by Heraclitus The Obscure: *Combinations – wholes and not wholes, concurring differing, concordant discordant, from all things one and from all one things.*

In this way the structure of the Universe – I mean, of the heavens and the Earth and the whole world – was arranged by one harmony through the blending of the most opposite principles.”

(Aristotle, *On the World*, quoted in Harvey 1997, 117)

Volition is the life process that unfolds once an impulse has triggered a movement out of the unified field. As Max Planck said, “All matter originates and exists only by virtue of a force” (quoted in Currivan 2017). An impulse is a movement of life that sees an opportunity for a useful experiment due an unmet need or unfilled niche, defined by a creative tension between the current reality (which includes all of the past) – the Manifest seed – and a sense of potential in the future (the Container). This initiating impulse is reflected in the ancient wisdom of the *Vedas*, where “desire, aspiration or yearning of the heart is said to have been the first thing, which stirred in the ‘deep’ at the primordial dawn of all creation” (Chopra 2007, 23).

The seed is related to instinctual raw life-creating impulse and embodies the order that enables the whole to emerge in a coherent way:

“[Instinct] is a mighty cause which organises the holographic pattern of life forms, the infinite fractal proliferation of itself through countless fields or levels ... the source of our creative imagination and our creative power” (Baring 2013, pp 397-8)

“At the first moment of our Universe, literally as space and time began, it was minute and embodied impeccable order. Then rather than in a chaotic explosion, it expanded with amazingly exquisite precision.” (Currivan 2017)

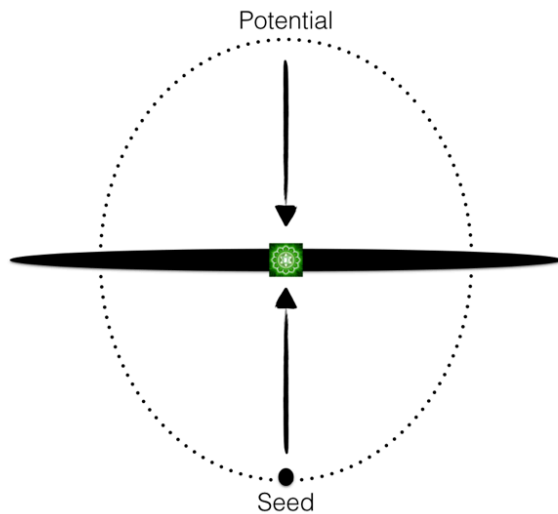


Figure 4: The Seed-Potential Polarity

A tension field is set up between present and future, seed and potential, Manifest and Container, and it is in that polarity that the toroidal dynamics play out. CG Jung (1995)

saw polarity being at the essence of all life:

Just as all energy proceeds from opposition, so the psyche too possesses its inner polarity, this being the indisputable prerequisite for its aliveness... Both theoretically and practically, polarity is inherent all living things. (379)

In the creative tension between the Seed and the Potential, and the gradual interpenetration of the unseen potential with the manifest reality, life starts to take shape and grow – through the heart at the centre (Merry 2011). Binder (1995) in describing Walter Russell’s science defines “potential” in a way that fits well with the Potential-Seed polarity described in volution theory: “Potential is energy wound up ready to be released and to penetrate its opposite cone of energy which is unwound and ready to accept and incorporate its opposite” (39).

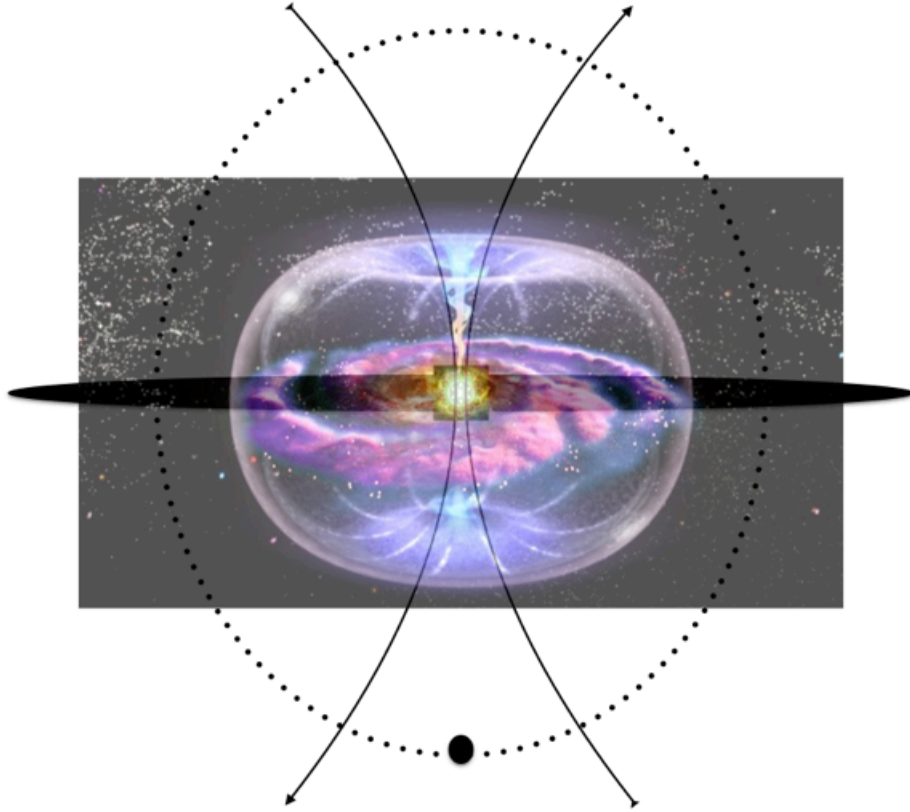


Figure 5: A galactic torus manifesting from the polarity

This life process can be seen in multiple forms of life, from the smallest to the largest.

Figure 6 shows some initial examples of how that actual form shows up in life:

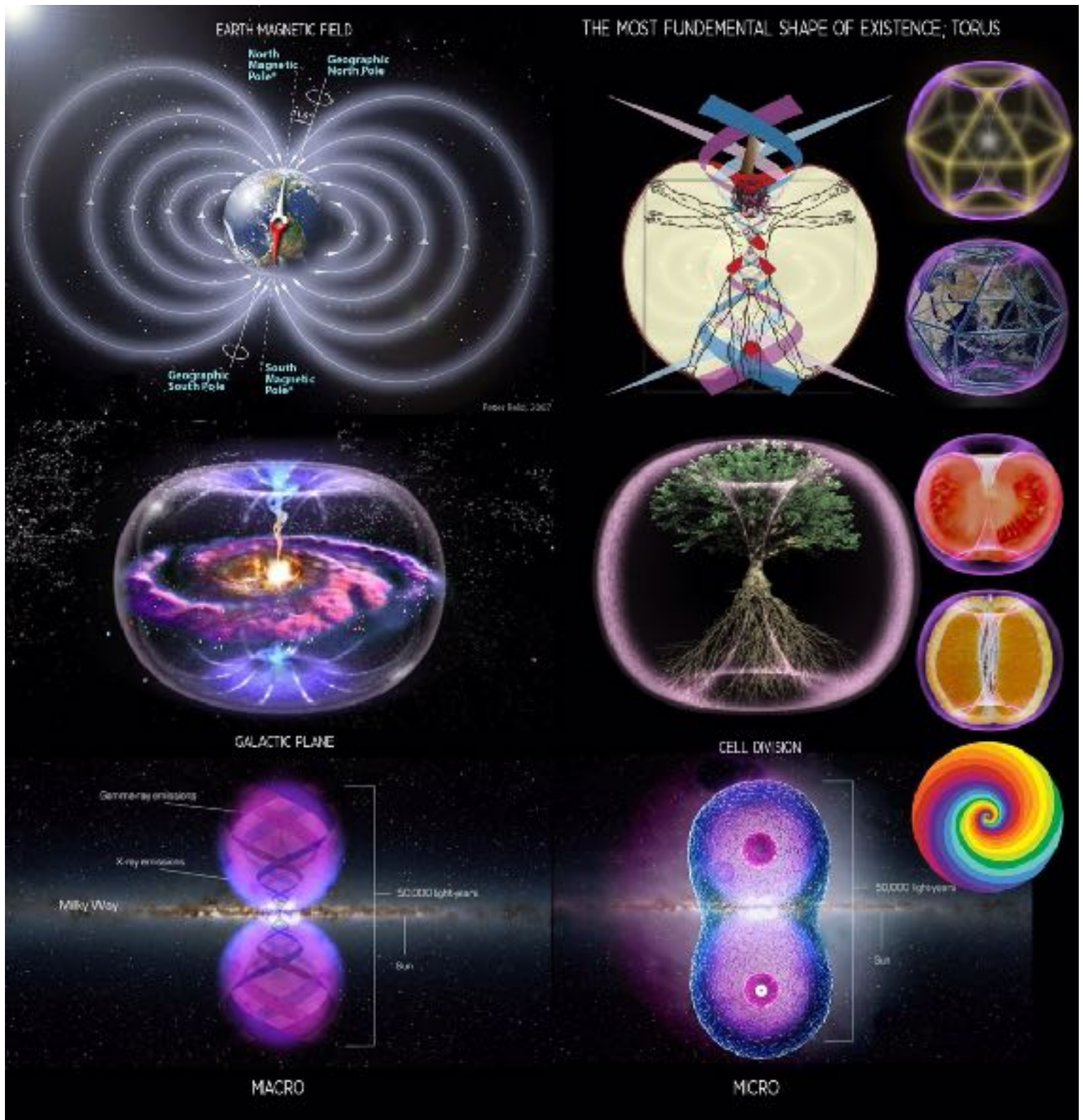


Figure 6: Examples of the torus form

Source: Peter Reid, 2007 (<https://www.pinterest.com/pin/77546424810030275/>)

Dr Jude Currivan in *The Wave* (2005) explains the dynamics of the polarity a number of different ways. Exploring the meaning of numbers, she notes with the number two that “it is from the interplay of such polarities and their manifold expression, that the world is generated” (32). Referencing the symbol of the Caduceus (which has been a symbol of healing for millennia), she notes how the two serpents represent the “interplay and balance of energetic polarities” which are entwined around a third staff and through which “they heal into the wholeness of their resolution” (34).



As mentioned in the previous section, polarity and the number two is the first dynamic that moves from oneness and into relative forms. The *vesica pisces* (Figure 2) is an often-used representation of that, with the overlap between the circles representing the space from which 3-dimensional reality is born.

Currivan (2005, 54-55) likewise points to two fundamental binary systems that lie at the core of our manifest reality and an eastern understanding of the more hidden dynamics of life. The first is the double-helix structure of DNA with the bases (A, T, G, C) forming pairs whose “total number of possible permutations... engenders the 64 so-called DNA codons of the genetic code”. The second is the ancient Chinese I Ching with its matrix of 64 hexagrams which philosopher Martin Schoenberger discovered has “exactly the same permutations of binary pairs” as DNA. From both a scientific and more esoteric perspective, binary polarities lie at the foundation of all life.

Polarities come back in *The Wave* (Currivan 2005, 91) in relationship to a vortex field. A torus has a vortex at each end. A vortex field is created by “eddies of alternative polarities

... seen when a stationary object interrupts a moving stream of water or air". Plants, Currivan points out, also exhibit this "alternating rhythm of a three-dimensional vortex sheet as they unfurl around a central stem".

Walter Russell was clear in his science that "matter always forms around gravity poles" (Binder 1995, 23). His description of the formation and expansion of form fit well with the evolution theory:

Gravity... is the centripetally inward-directed motion to compress into form in contrast to radiation as the centrifugally outward-directed motion to expand out of form. In this sense, gravity is the winding up of multicoloured light waves to form ever more dense and more unstable matter. Radiation... is the unwinding of this same light to form evermore unstable matter. (23)

In the great wisdom traditions, the idea of the Sacred Marriage of two polar parents making love and giving birth to life is very prevalent. The sacred marriage of sun and moon, god and goddess, king and queen, prince and princess is woven into the rich tapestry of hidden or lost mystical traditions: Alchemy, Gnosticism and Kabbalah (Baring 2013). CG Jung (1995, 193), in the middle of the 20th century, made this statement: "The assimilation of the fundamental insight that psychic life has two poles still remains a task for the future".

Govinda (1966) describes how critical polarity is to life:

Flow [of consciousness] means continuity as well as the relationship between two levels or poles. Without this polarity there can be no movement, no life, no awareness—and without continuity no meaningful relationship. The greater the distance of the difference between these two levels or poles, the more powerful is the stream or force that results. The highest consciousness is the product of the widest range of experience: the amplitude between the poles of universality and individuality. (124)

He also illustrates it through a description of Tibetan ritual, with the sublime Buddhas juxtaposed with the ridiculous “grotesquely grinning masks” seeming to:

deepen the sense of reality, in which the highest and lowest have their place and condition each other, thus giving perspective and proportion to our conception of the world and of ourselves. By experiencing the opposite pole of realities simultaneously, we actually intensify them. They are like the counterpoints in a musical composition: they widen the amplitude of our emotional response by creating a kind of inner space through the distance of simultaneously experienced opposites. The wider the amplitude, the greater the depth or intensity of our experience. (176)

Laszlo and Currivan (2008) describe the important role of “duals” in life, where two aspects of nature mirror each other, “that are not separate but complementary aspects of each other... such fundamental polarities as the wave/particles of quantum entities and the generic attributes of passive yin active yang principles” (42-3).

A different framing can also be used to point to creative polarity with its seed in the moment, the potential in the future and the dynamics of manifestation that follow. In my paper for the *Living in Mastery* course (Merry 2012), I explored the themes of presence, resonance and coherence that had been the focus of the course. This is how I described how they relate to the creation process:

After making explicit the current state of affairs, identifying patterns and releasing the things that hold one there, you then drop into a state of stillness and emptiness (presence), before noticing what is emerging from that empty space and seeing how it starts to take shape (resonance), and then giving it greater form in collaboration with others until it settles into a new pattern (coherence). (p2)

Presence can be seen as the equivalent to the stillness of the seed, resonance as the impulse of the potential from the future, and coherence as what happens as the present and the potential become integrated into a new whole. Here is a poem I wrote in the Paper that attempts to express a feeling for those dynamics (p4).

Presence

There is not much
 One can say about
 Presence
 As really it is
 Empty
 Of anything.
 “Empty”
 from Old English meaning “rest”.
 Rest.
 Not doing.
 Still.
 Still.
 Not moving.
 Noticing movement.
 Feeling stillness.
 Eye at the center.
 I at the center.
 The center at I.
 I as the center.
 The center as I.
 I as that.
 That as I.
 I thou it we you its.
 Mmmm.
 Still.
 At rest.
 Present
 With it all.
 Presence.

Something stirs.
 Pre-sensing resonance.

Resonance

In the stillness
 Something stirs.
 Or is stirred.
 Still again.
 Still. Stir. Still. Stir.
 Stir Stir. Still.
 Stir Stir Stir. Still.
 What's that stirring?
 Attention drawn.

Curiosity awakened.
 Something is stirring.
 The first awake seems to stir others.
 New others.
 And old others.
 New constellation though.
 What's stirring?
 It's disturbing.
 My stillness.
 It's growing.
 Something is forming.
 Strange.
 Stranger.
 Strangest.
 Still is safe.
 I know still.
 Staying still
 I watch the strange stirring.
 The connections
 Start to draw me in.
 I feel excitement.
 Something is growing in me.
 As me.
 It's me growing!
 An explosion of stirring
 Like the crazed whisking of a spoon in a teacup
 Sloshes tea all over the place
 Yet is held together by the stirring
 At the center.
 Then I see.
 The harder is stirred,
 The emptier the spiral at the center
 The fuller the tea all around.
 Presence holds resonance
 As a new form is born.
 Bring on the tea!

Coherence

As I see
 Myself in the strange
 My whole being
 Sings a new tune.
 From teaspoon

To dervish dancer
Whipping the world into its orbit.
I look up.
Things look different.
They look strange
And I recognise
The strangeness.
It fits.
We fit.
New me, new world.
We move.
We dance.
We sing.
We play.
And stillness fills the movement.
And movement fills the stillness.
As one.

And my mind asks:
But what changed?
I see the same world
But feel it is different.
It responds differently.
I act differently.
But physically it's all the same.
My life is different.
Or so it feels.
What is that out there
If it is so malleable
By this in here?
How can I impact that
When there is so much of it?
What's the difference
Between my experience of reality
And reality itself?
Is there a difference?
What if someone else
Changes their experience of reality
Does that change mine?
And if it's all moving together,
Then who's doing the moving?
That's a conversation killer.
Mind stops.

Still.
In presence
I feel the resonance
And am the coherence
And that's all I know
For now.

A different yet complementary perspective on the role of polarities comes from my experiential study of information and energy and the development of my psychic abilities (meaning competencies that allow me to see more of the subtle spectrum of reality). For a period of six classes I was being taught by David McCready to connect more to my psychic intelligence and see different aspects of the subtle energy dimensions more clearly. One of the exercises that we engaged in was to practice moving my attention between dimensions of myself that were lighter in energy and those that were heavier or denser. In my imagination the lighter more subtle energies were higher up and the denser heavier energies were lower down. One of the things I noticed was that when I was locating my attention in the lighter more subtle energies, I just experienced lots of light and couldn't make any distinctions of different forms at that level. However, when I brought my attention down to the lower energies and then looked back up at the higher energies, I could clearly experience more distinct entities in the lighter realms. This is how I recorded it in my journal that day (July 3, 2014):

Interesting is that it is by sinking in more to the heavier denser energy that you get to see the lighter energies more distinctly. If trying to see the higher frequencies from the higher frequencies it is just lots of light. As I drop my frequency, I step it down into distincter forms, more refined images.

The implications of this can be quite significant. Not only is it polarity that enables the life process to unfold, as argued above, but it is the very existence of polarity that allows different aspects on the spectrum of reality to be able to see themselves. From a psychic perspective, I need the denser pole to be able to see and distinguish life forms at the more subtle pole. Only then can I enter into communication with them.

In this perspective, the light pole can be seen as the potential and the dense pole as the seed. It is through the interaction of the poles and the process through which they enable each other to grow together and integrate, that a person becomes more whole.

This relates to another field of study which reinforces the importance of the function of polarity in creating new wholeness - Carl Gustav Jung's work. Anne Baring (2013) points out the importance of polarity in Jung's work:

Jung's great contribution to an expanded understanding of our nature is that our psychic life has, as it were, two poles. Beyond the conscious mind lies a vast unexplored hinterland – the unconscious (249)

Jung defined sickness or neurosis as a state of incompleteness, and health as a state of wholeness brought about through the reconnection of the conscious mind or ego with the unconscious (256)

The conscious personality or ego grows and expands through aligning itself with the unseen ground of life. The creation of this relationship over the span of a life is the quintessence of the process of individuation. (260)

Once again, we have a description of a tension field created by two poles, the integration of which lead to a new level of wholeness. The conscious self, which can be seen as the potential, needs to communicate with and integrate the unconscious mind, which can be seen as the seed. Once this is achieved, the fruit has matured and “dies”, becoming a seed for the next iteration. Currivan (2017, 193-5) describes the thesis of Conformal Cyclic

Cosmology developed by Roger Penrose and Vahe Gurzadyan which “envisages a continuing and holomorphic series of universes, each expanding from big-bang beginnings to an end point that can be reinterpreted as the big bang of the next cycle.” Here the Seed-Fruit dynamic plays out at the cosmological level. Currivan notes the relationship to ancient Vedic notions of creation as described in the Rig Veda as “innumerable individuated manifestations of consciousness coming into form and then continuing to evolve through countless iterations”. Scientific and spiritual concepts seem to be starting to relate around the idea of the volutionary polar Seed-Fruit process.

Abram (1996, 214) in his exploration of time through the works of philosophers Heidegger and Merleau-Ponty comes to a similar conclusion. He sees the past having disappeared, “refusing presence” and being foundational support for the present, and the future “withholding its presence” and yet both in their own way supporting the “perceived landscape” of the present. As he says, “sensible phenomena are continually appearing out of, and continually vanishing into, these two very different realms of concealment or invisibility”. It is that creative tension between those two poles which makes “possible the open presence of the present”. He concludes: “Dare we suspect that these two descriptions describe one and the same phenomena? I believe that we can, and the isomorphism is complete”. They are two aspects of one volutionary process.

One final point on polarity that is worth exploring is what happens when the creative potential of a polarity is lost. For a polarity to hold creative tension, one always needs to

have both poles in one's awareness as both being key partners in one system. This enables the information to flow into the system to integrate and transcend the poles. If instead poles are seen as opposites that repel and cannot be reconciled, the system is more likely to attract destruction rather than creation. This is best seen in the realms of conflict. Baring (2013) writes: "Whenever there is a strong polarisation of opposites, there is a situation which attracts shadow projections and the demonising of others" (314). She quotes Mark Gerzon: "What marks the Demagogue is that his leadership actually depends on, and is energized by, the existence of a hated Other." (315). Destructive entities feed off a repelling polarisation that puts the system into a negative spin, breaking down wholes into parts and regressing to a more divisive consciousness of separation as opposed to a more constructive life-affirming consciousness moving towards greater wholeness and individuation in which each part is increasingly honoured for its specific contribution to the whole.

Chapter 4: The Holographic Breath

The Thesis: The volutionary process is a continual flow and exchange between more gross and subtle levels of manifestation. It is holographic in its nature.

Chapter 3 looked at the polarity that is set up when there is awareness from life of an unmet possibility and an impulse to fill that niche. The tension between the polarities forms the relational field of potential within which a response to that need can co-creatively emerge. This section focuses on the process that takes place between those poles in that field of potential, the Dynamics of the Trinity. There are three main aspects that this section will focus on: the surface of the field that is created and held by the polarity (the Container), the geometry of the structure as a whole and the dynamics that go on inside of the entity bounded by the surface, between the poles. This is what I call the holographic breath.

The Surface Brane

Some cosmologists believe that what we experience as three-dimensional space (and four-dimensional spacetime), may actually be a holographic projection emanating from a two-dimensional boundary termed a brane. (Currivan 2005, 69).

The evolution thesis proposes that the life process is more adequately seen as

holographic, meaning that information is

stored on the surface brane of an entity (created by the

initial impulse and polarity) and that coherent light from the unified field streams through

that surface and literally in-forms the

dynamic process of differentiation and

interconnection that gives rise to the denser

forms of reality that we can perceive.

Figure 8 illustrates how the process of

imprinting an image onto a holographic plate

works. A laser beam of coherent unified light

is split into two beams (duality and polarity)

one of which passes via the original object

(information) and the other of which is

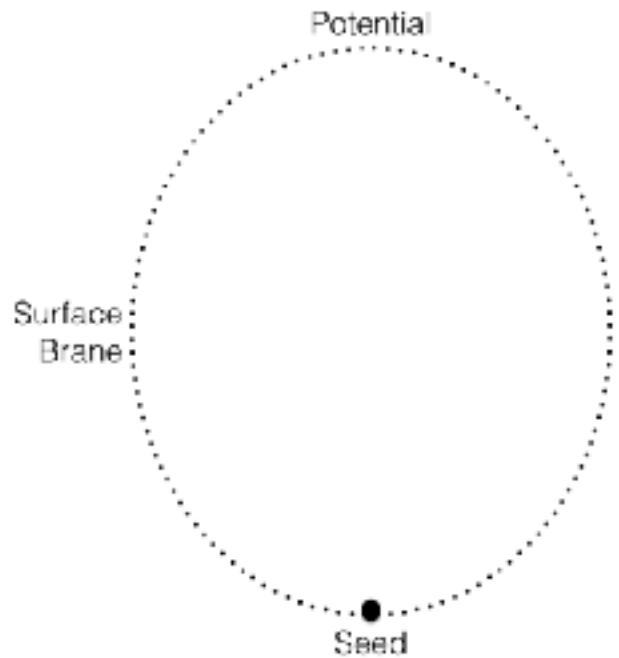


Figure 7: The Poles and Surface Brane

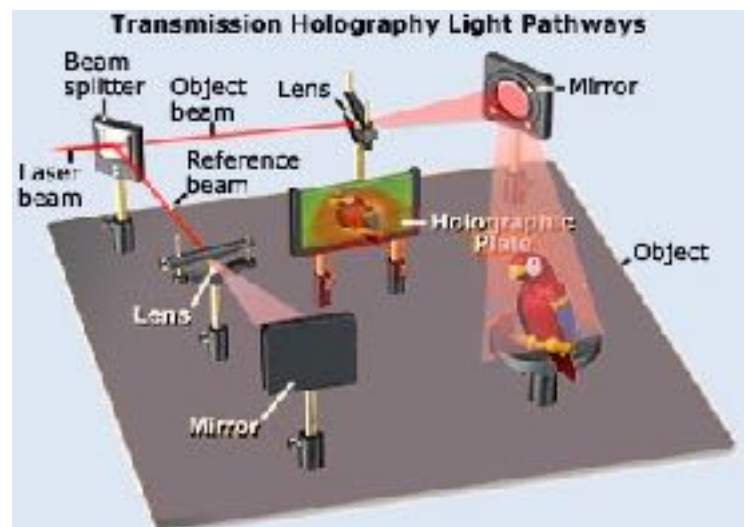


Figure 8: How holograms are created

(Source: http://www.wonderwhizkids.com/wwkimages/Know_Why/LL/Holograph_21.jpg)

reflected directly onto the holographic plate where it meets the Object beam to create the image (Talbot 1991, 15).

This more scientific rational perspective on the process has an equivalent perspective from the inner creative process in people. Hans Andeweg (2011, 95) describes how his research into how people can impact their reality comes down to a simple equation: attention plus intention creates a formative force. He notes that someone's intention is providing information and that attention can also be seen as life energy. It is a co-creative process where someone picks up an idea from a pre-existing information field, then engages that field with their intention and attention to bring into our physical reality. It is the combination of intention and attention that influences the manifestation process. If this is the interior perspective that is equivalent to the exterior scientific perspective described above, one can see the inner intention being equivalent to the object beam that provides the information, and the inner attention being equivalent to the undifferentiated Reference beam of light, the combination of which serve to imprint the holographic plate and surface brane, thus providing what is needed for manifestation inside the membrane of the torus. The intention uploads the information, laser-like for the general direction and the attention holds open the field of possibilities for that intention to manifest in the form that is most functional for life. Talbot (1991, 259) quotes the scholar Dr George F Dole, who holds degrees from Yale, Oxford, and Harvard, describing Swedenborg's perspective that reflects this dynamic: "We are constituted by the intersection of two flows— one direct, from the divine, and one indirect, from the divine via our environment. We can

view ourselves as interference patterns, because the inflow is a wave phenomenon, and we are where the waves meet.”

The brane surface can be seen as a two-dimensional field and its function has been described elsewhere by others researching information fields. Rupert Sheldrake (1981) describes what he calls morphogenetic fields as fields which hold memories from the past creating patterns which influence probability in

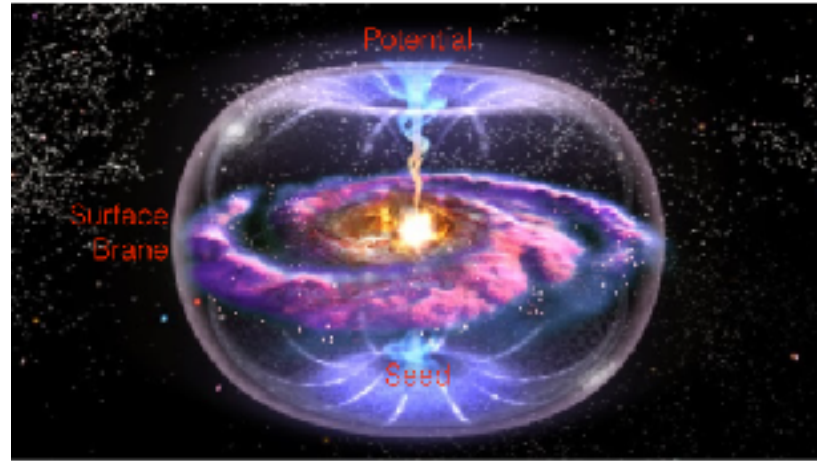


Figure 9: The Poles and Surface Brane expressed as a Galaxy

the present and future, relating to collectives (e.g. species of plants and animals, or groupings of people). These fields “are responsible for the characteristic form and organization of systems at all levels of complexity” and “affect subsequent similar systems by a cumulative influence that acts across both space and time” (p. 3). This can be seen as another description of the brane of the torus. A torus is essentially a rolled up finite surface or brane, that holds the information. Talbot (1991) is describing a similar thing when he lays out physicist David Bohm’s notion “that as the present enfolds and becomes part of the past, it does not cease to exist, but simply returns to the cosmic storehouse of the implicate” (200).

Currihan (2017, 35-6) references the work of Israeli physicist Jacob Berkenstein, who found that the “maximum amount of information for a spherical Black Hole isn’t proportional to the three-dimensional volume of space it occupies, but is proportional to

its two-dimensional surface area” - demonstrating that information is related to the two-dimensional brane surface, not the three-dimensional volume. That information can be seen as being pixelated at the minute Planck scale: “for each succeeding Planck timescale of 10^{-44} seconds our Universe expresses ever more information as the past in-forms the present which then in-forms the future.”

The idea of our perceived reality actually being a projection of a more fundamental reality has an earlier expression in Plato’s *Republic*, where he uses the allegory of a dark cave with projections on the back wall of the cave being caused by sunlight streaming in and creating multiple moving shadows. The people in the cave mistake the shadows as the reality and forget to look to the source of the shadows as more fundamental. We tend to see the visible world as all there is whereas a holographic perspective suggests it may be a projection of information stored at a more fundamental level of reality, on the surface of a torus bubble.

In *The Wave* (164-166), Currivan describes the function of membranes as holders of information. Membranes are likewise surfaces that bound an organism. The size of a surface membrane determines how much information a particular organism can hold and handle, for example a “cell’s ability to handle information is proportional to the surface area of the membrane” (164). The relative amount of information it can hold impacts its ability to survive which is related to the nature of its dynamic relationship with its environment and its perception of that environment. The more information that is held on the membrane the more informed the perception of the entity and therefore the more effective it is in engaging with its environment and therefore surviving. The evolution of

multicellular organisms for example creates a bigger membrane that transcends and includes the cellular membranes. It is indeed the electrical activity in the epidermis, which is the outer layer of the skin membrane, that initiates the regeneration of the physical body - the place where the blueprint information is stored (216).

The continual expansion of membranes in this way relates to a principle first described by Arthur Koestler and later developed by Ken Wilber (1995), that of holons and holarchies.

Wilber states that reality is composed fundamentally of holons, “wholes that are simultaneously parts of other wholes, with no upward or downward limit” (35). Holons exist in holarchies, where “as a more encompassing stage or holon emerges, it includes the capacities and patterns and functions of the previous stage (i.e. of the previous holons), and then adds its own unique (and more encompassing) capacities” (20).

This matches Currivan’s description of the evolution of cell membranes and the brains of vertebrate creatures (166). The nonlinear emergence of a new holarchical level membrane happens when there are “a sufficient number of connections between the individual chemical compounds, or nodes, comprising the looping network of catalysis” (168) - so once the current holon membrane has reached a certain stage of integration and coherence. If, as Wilber suggests, this holarchical pattern that can be seen in membranes and the human brain in fact describes the nature of all entities in a relative differentiated world, then we can see how the holographic principle of a surface brane plays out at every new holonic level of a holarchy. As a new level of holon emerges, it transcends yet includes previous levels, expanding its embrace and surface area, and thus its holographic ability to hold more information and deal with greater complexity - increasing complexity

and differentiation/integration being core to the directionality of holarchic development (Wilber 1995, 67-68). Currivan (2017) describes it in this way: “additional, explicit, and transient information is characteristically present just before emergence itself and, crucially, involves an informational dialogue among the pre-emergent entity, its subsystems, and its larger milieu”.

In Chapter 5 we will explore more the characteristics of holons and holarchies. For now we continue to focus on the macro-dynamics of volution as expressed through the toroidal form.

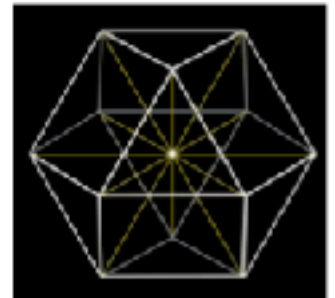
The geometry of the torus

The torus is one shape that satisfies current cosmological evidence for the design of life. Currivan (2017, 102-104) references recent scientific research suggesting that our Universe may have a toroidal form. At the Wisdom University *Geometrica* intensive in Chartres 2011, I was exposed for the first time to the geometry of the torus. In particular a moving image of Buckminster Fuller’s “jitterbug” seemed to pull it all together in what looked very much like a breathing process. Soon after that an online course on *Cosmometry* helped to fill in more details (Merry 2012). So far we have looked at the role of the surface of the torus, and will look after this section at the flow of the torus. To connect the two we will now look at the geometric structure of the torus.

Given that everything emerges out of the unified field, as explored above, the first geometric aspect to look at is what the geometry of that unified field might be.

Buckminster Fuller (Edmondson 2009) identified it as what he called the “Vector Equilibrium”, “the zero point for happenings or nonhappenings: it is the empty theater and empty circus and empty Universe ready to accommodate any act and any audience” (Fuller 1975). This equilibrium is ready at any moment to come into movement and create form. This reflects Currivan’s first law of information, where information is expressed non-entropically as energy-matter outside of space-time (Currivan 2017).

A Vector Equilibrium is six pairs of vectors, six polarities holding the structure in balance. This is known as “tensional integrity”, or tensegrity (Edmondson, A 2009), as the tension manifests the form and the form



Vector Equilibrium

holds the tension. This relates to the concept of the Seed and Potential arising at one and the same moment. It is a moment of conception at which point a seed planted in the material world is in resonance with its potential in the informational world, forming together an informational envelop within which that life form can crystallise out. It is literally a process of the integration of heaven and Earth, of in-formation, as potential inspires (“breathes into”) physical form and physical form draws down the information through its density and gravity so it can manifest in three-dimensional reality.

This is precisely the process described geometrically by Marshall Lefferts during *Cosmometry*. When the unified field and Vector Equilibrium come into disequilibrium, a process is triggered in which a dynamic geometry is released in a process of continual enfolding and unfolding as it breathes into the core and out to the periphery, linking up all levels and densities of information, energy and matter. The density increases as the scale

gets smaller towards the centre of the entity. As it enfolds and unfolds, the jitterbug passes through the geometric forms that make up the platonic solids, known to be the core geometries at the foundation of all life forms. The jitterbug dynamic literally links information and energetic potential with material form through its dynamic geometry. It is the creation process.

Not only do we see the platonic solids in this process, but we also see how the phi proportion plays a key role in the relationships between the parts. Phi, also known as the “golden proportion”, is a number that describes the relationship between parts and wholes. It is a proportion that exists in most natural life forms as it is the most efficient way of vitalising parts whilst maintaining the coherence of the whole (Doczi 2005).

Bateson (1979) notes that this is what enables a spiral to “*retain its shape (i.e., its proportions) as it grows* in one dimension by addition at the open end” (12). This once more demonstrates how the dynamic geometric process seems to reflect natural life dynamics.

Jorn Lehnert (2014) calls this geometric form a “universo”: “The Universo contains all five platonic solids plus two archimedean solids which are contained within the 64-Tetrahedron-Grid. It is enveloped by the Torus, which surrounds all creation.” His description of the various elements of the geometry is very clear and the colours point to the image below:

1. Out of no-thing -- the cubeoctahedron or Vector Equilibrium (VE) (red. orange) an archimedean solid, emerges ... with 12 rays from and to the center. All vectors or rays are equal in length. The VE is a direct expression of singularity. Explosion and implosion are in perfect balance.

2. Two tetrahedrons (platonic solids) (gold, silver), forming the Star-Tetrahedron (Merkaba) inside the hexahedron (cube) (platonic solid) (blue), rotating on its tip.
3. The octahedron (platonic solid) (magenta) touching with its corners the sides of the cube.
4. The rhombicuboctahedron (green), an archimedean solid, connecting the VE with the Star-Tetrahedron.

All these solids are contained within and provide the framework for the:

5. 64-Tetrahedron-Grid (Isotropic-Vector-Matrix)

When the tetrahedrons are replaced with spheres and projected on to a 2D surface we get the "Flower of Life".

6. The icosahedron (platonic solid) (sky-blue) and the dodecahedron (platonic solid) (yellow) form an outer shell to complete what is known as "Metatron's Cube" in 3D.
7. Torus (silver) and Vector Equilibrium (gold) form the outer shield.

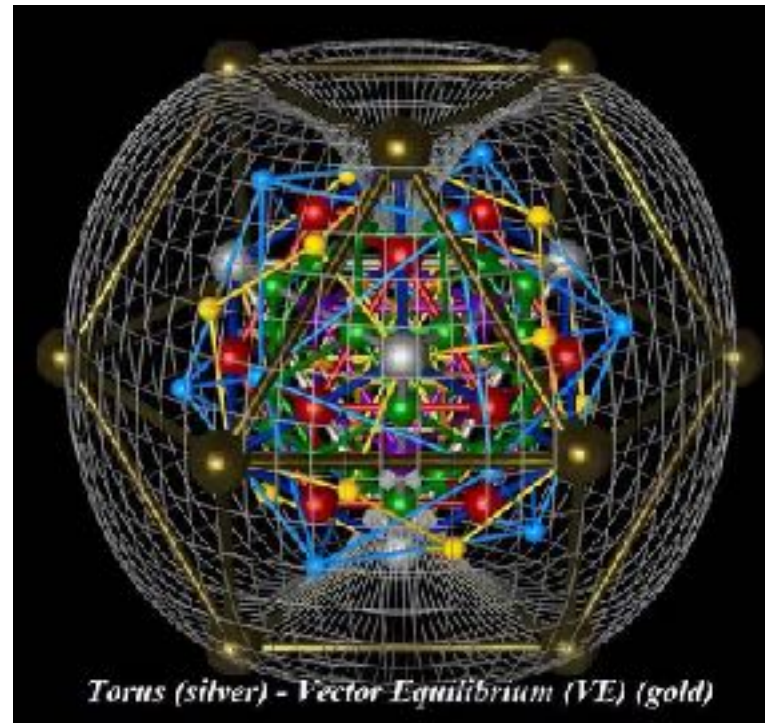


Figure 10: Jorn Lehnert's Universo

Buckminster Fuller's detailed description of the jitterbug process describes how all these aspects breathe and pulse together ensuring the continual interaction and distribution of information throughout all levels of the holographic system (Edmondson 2009, 179-193). McTaggart (2001, 26) describes how this process continually imprints the brane container or "field" with all the information from the system, creating what she calls the "Zero Point Field" and what Laszlo (2004) refers to as the "Akashic Field".

Currihan (2005), discussing the mystery schools of Plato and Pythagorus, describes the geometry they discovered as "the harmonic coherence of fundamental relationships woven into the fabric of space and time" (29) seeing the five Platonic solids as "the

universal building blocks of three-dimensional structure and of its interface with spirit" (39). Currivan goes on to show how the five aspects of the pentagram bring out the *phi* relationship described above (43) connecting the solids in a scalable fractal holographic relationship (46). This kind of relationship is what enables the flow of the torus. Currivan (2017) summarises how it works:

the informational patterns that underlie our Universe embody the minimum information and simplest instructions at all scales to enable manifestation of the maximum diversity and the development and evolution of the greatest complexity.

Double Torus

There is compelling evidence that the torus I am describing is not a single torus, but actually a double-twisted torus (Haramain 2011, Anasazi 2012). The images in Figure 11 (Anasazi 2012) show in particular the top view of a magnetic field using ferrofluids where one can see a “doubly twisted magnetic field”, which fits with Howard Johnson’s discovery of two spinning vortices for magnetic fields. This relates to physicist Nassim Haramain’s double torus thesis (Haramain 2011). Haramain illustrates how the double torus dynamic can be seen in the way galaxies and black holes work. His description of how a particle flows through a double torus (Figure 12), shows it coming out at ninety degrees from the space where it is most contracted at the centre, backing up the thesis that the material world manifests at a ninety degree plane to the non-material (“The underlying informational field is embedded and embodied in so-called phase space.... The complex plane of phase space is geometrically 90° out of phase with the materialised

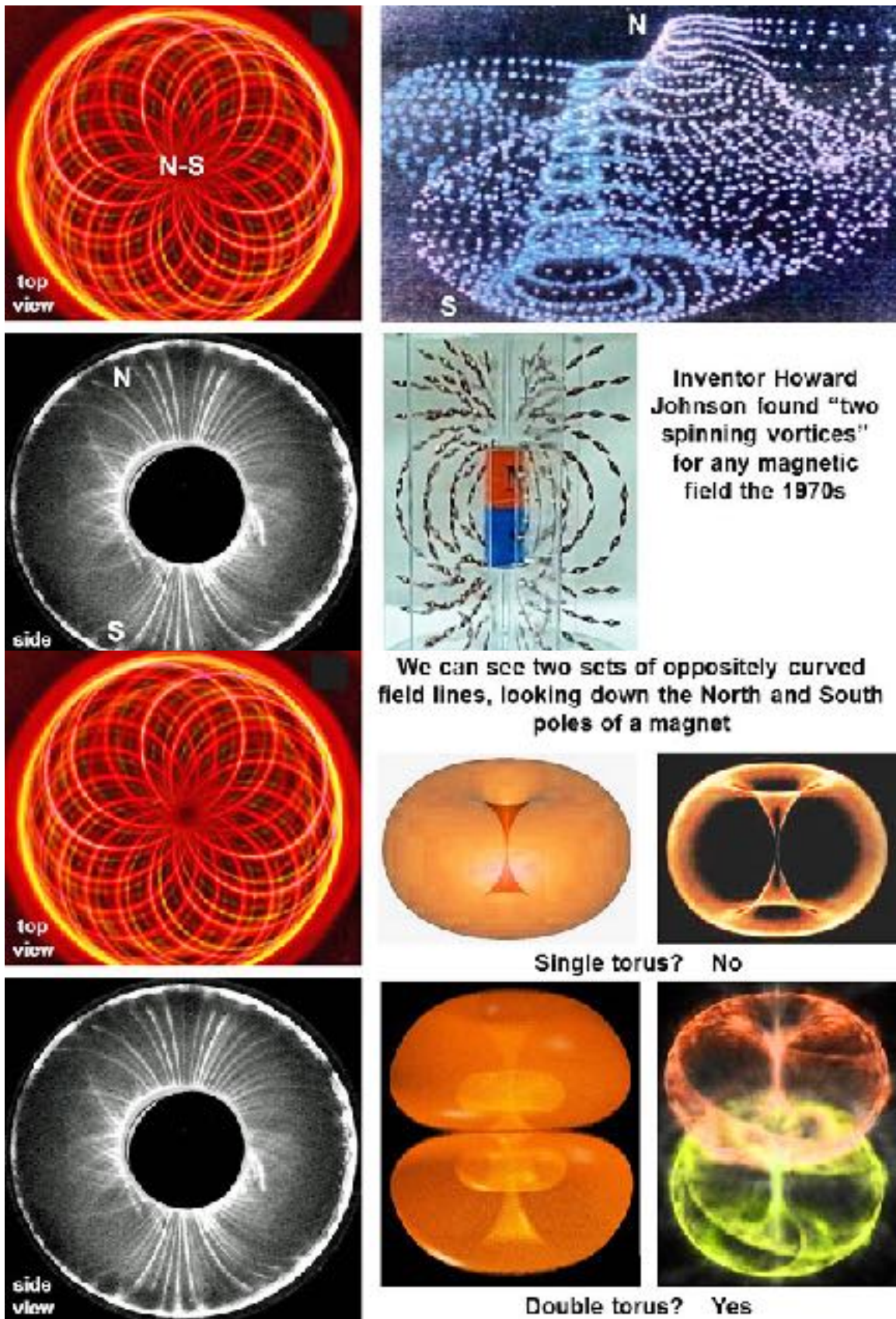


Figure 11: Anasazi on magnetic fields and the double torus



Figure 12: Hamein's double torus

world.” Laszlo & Currivan 2008, 57). For Hamein this explains how the Universe is seen to both expand and contract in parallel. The expansion is perceived on the outer surface of the torus, and the contraction happens at the centre. There is both a movement towards unity in the expansion and towards differentiation in the contraction. Elgin (1993) describes two attributes of a torus that also support the expansion and contraction dynamic. A torus is both “dynamically closed (as self-organizing and self-bounding systems) and dynamically open (directly connecting with the Meta-Universe” (209). The self-referencing nature of the closure supports contraction and greater differentiation while the open connection enables continual expansion.

Hamein also notes how in esoteric traditions the top and bottom chakras are portrayed as vortices bringing in energy from above and below and meeting at the heart - with the heart chakra being depicted as the star of David, or star tetrahedron. This is the same way that Andeweg and the ECOintention practice



Figure 13: Depiction of the Heart Chakra

depicts the integration of the conceptual and manifest energies.

Andeweg (2016) relates this integration process to metatron's cube as above, together with the Huna vision of a person and the Flower of Life. In his depiction (Figure 14), he also identifies the

creative polarity between the Higher self of potential (what he also calls the "gate of appearance" as that is where the

information appears in its quest to become form) and the seed of Deeper self, with the manifestation process happening in the space in between. His nine levels align with the volitional octave as he has the central level as the heart, and in volition the heart sits between the two central phases of the octave.

Another point of interest is how the double torus when seen from above reflects the Seed of Life symbol, containing the geometry of the platonic solids and proportions of life (Anastazi 2012).

Anastazi also notes an important feature. Even though there is a vortex at each of the two poles, there is still a net flow of energy in one direction. From a volitional perspective that could imply that the pole of Potential holds a greater pull than the Seed pole, reflecting the general directionality of increasing unity and differentiation, moving into an integration



Figure 14: Andeweg's integration of concept (blue) and realisation (red)

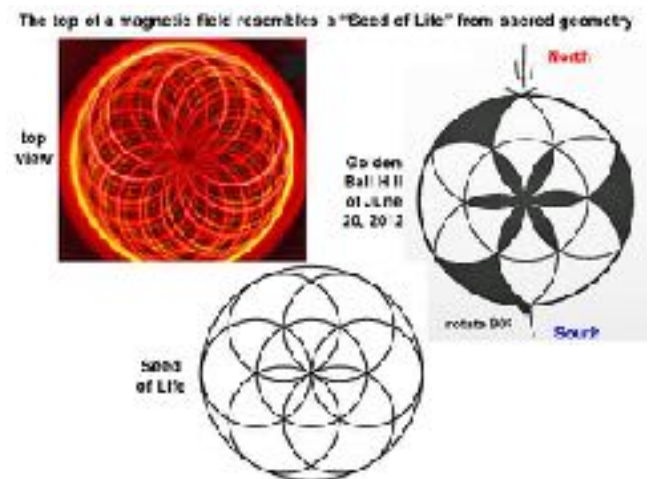


Figure 15: Magnetic fields and the Seed of Life (Anastazi 2012)

that transcends yet includes the parts. If the poles held each other in equal balance, there would be no dynamic or direction.

The flow of the torus

“Every action starts from an intention in the implicate order. The imagination is already the creation of the form; it's already has the intention and the germs of all the movements needed to carry it out. And it affects the body and so on, so that as creation takes place in that way from the subtle levels of the implicate order, it goes through them until it manifests in the explicate.” (David Bohm in Talbot 1991, 84)

The idea of the life process being a breathing pulsating process goes back a long way. In ancient India's Vedic tradition, the Universe was seen as the cyclic breath of Brahman. From these age-old perspectives through to modern scientific understanding, the torus is seen as a fundamental element of life. Modern research in biology is discerning toroidal and fractal dynamics. Meijer and Geesink (2016) state in their summary:

In our brain a toroidal integration of phonon, photon and electron fluxes may guide information messengers such as Ca^{2+} ions to induce coherent oscillations in cellular macromolecules. The integration of such multiple informational processes is proposed to be organized in a fractal 4-D toroidal geometry, that is proposed to be instrumental in conscious perception.

In *The Wave* (Currivan 2005), Currivan refers to water researcher Viktor Schauberger:

From his deep knowledge of water, Schauberger was able to extend the principles of its energy flow to a generic realization that nature consistently uses vortical spiralling motion which is implosive or centripetal for creating and evolving – and conversely the explosive or centrifugal form of motion for dissolution and decomposition. (181)

Schauberger points to an important aspect of volution and the toroidal form that we looked at above - polarity. He refers to the centripetal and centrifugal forces. In relation to Chapter 3 on the polarity of the potential and seed in volution, we can see the centripetal generative force as being the incoming formative force from the potential pole, and the centrifugal force as being the outgoing expressive force of the seed pole. The centripetal generative force of the potential shapes the material form present in the seed; the expressive centrifugal force of the seed manifests that potential outwards. The esoteric tradition of theosophy makes a similar connection between these forces and the torus (Carpenter & Sarelas, 2010):

The toroidal form is caused by some initiating energy meeting resistance from another force that causes it to curl back upon itself into concentric circular sheaths or waves... The two great forces of centripetal and centrifugal motion create the tension that gives form to the formless.

This toroidal dynamic of creative tension between the poles continues until “either the original impulse has been neutralized by the secondary energy (inertia) or the primary force is sufficiently strong enough to impose a new and greater rhythm on a lesser force or energy”. This would suggest that the life form and its torus continue to exist and evolve either until the seed has done all it can to express the potential or the potential has transformed the seed into something able to express more of life than it was originally designed for. It also suggests that life force is maintained through an ongoing relationship and creative tension between potential stored in informational fields (the Container) and physical reality (the Manifest).

Curri van (2005, p. 215) notes the work of neurophysiologist Ralph Gerard who “has found that nerves throughout the human body are uniformly polarized; positive at the inputs fiber (or dendrite) and negative at the outputs fiber (or axon), guiding electrical impulses to move in one direction only and thus giving electromagnetic coherence to the nervous system.” Once more a natural system whose vitality and functioning is maintained by a polarity with input one end and output the other end.

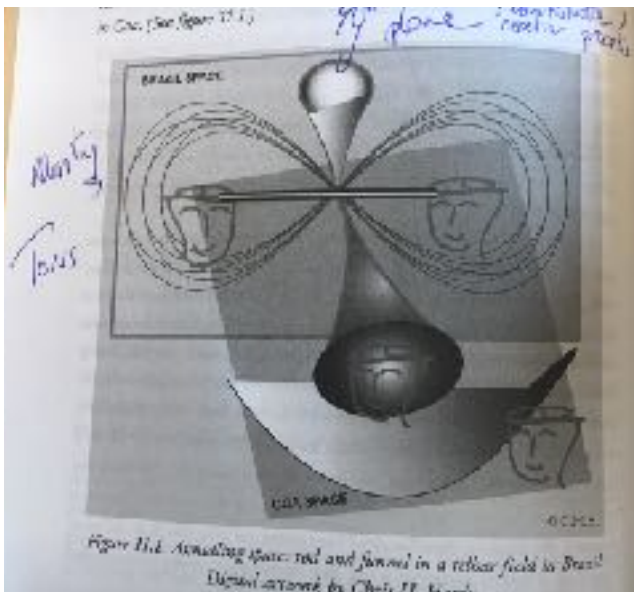


Figure 16. Chris Hardy's depiction of the "Telhar field" during her nonlocal experience of a dance event in Goa.

Hardy (2008) in her exploration of nonlocal resonance between people describes what she sees psychically in the field of activity. She calls these fields “Telhar fields (telepathic-harmonic fields)” (2) and creates an image of it that looks just like a torus with a ninety degree plane.

The nature of spin relates to the creative relationship between the

centripetal potential force and the centrifugal seed force. There is a dynamic in the physical sciences called the “conservation of angular momentum” which says that as the periphery comes in closer to the axis, like a skater pulling their arms in, the entity speeds up, and vice-versa. The centripetal potential force brings the periphery in towards the centre, giving the entity density, shape and coherent form. The centrifugal force pushes

out from centre, expressing itself in increasing uniqueness. A healthy life form has a good balance. If it is too internally directed centripetally then it doesn't express its potential in the world, and if it is too dispersed in its centrifugal expression then it loses touch with its core purpose and its resonance and impact dissipate.

Walter Russell whose diagrams and art work is outlined in Binder (1995) described reality in a very similar way. Here are two of his diagrams:

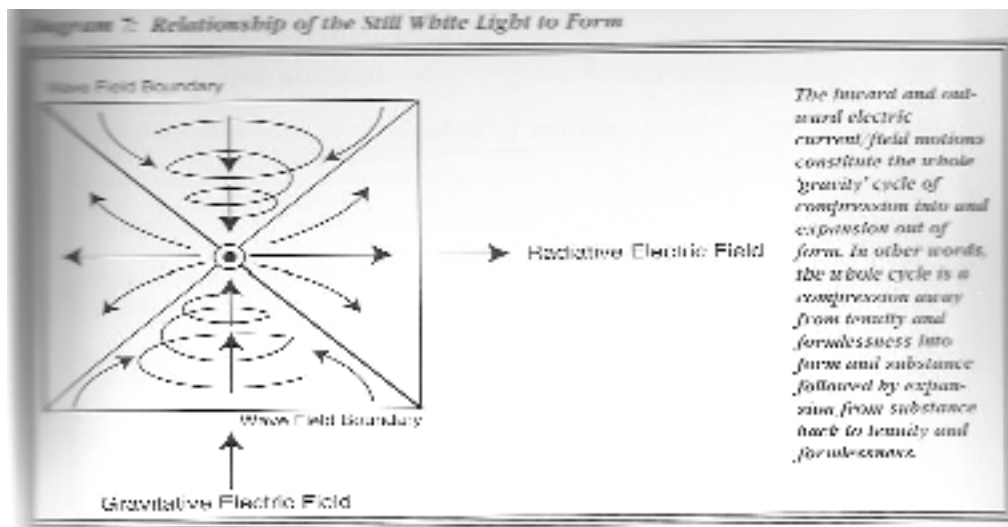


Figure 17: Walter Russell on electric field motions

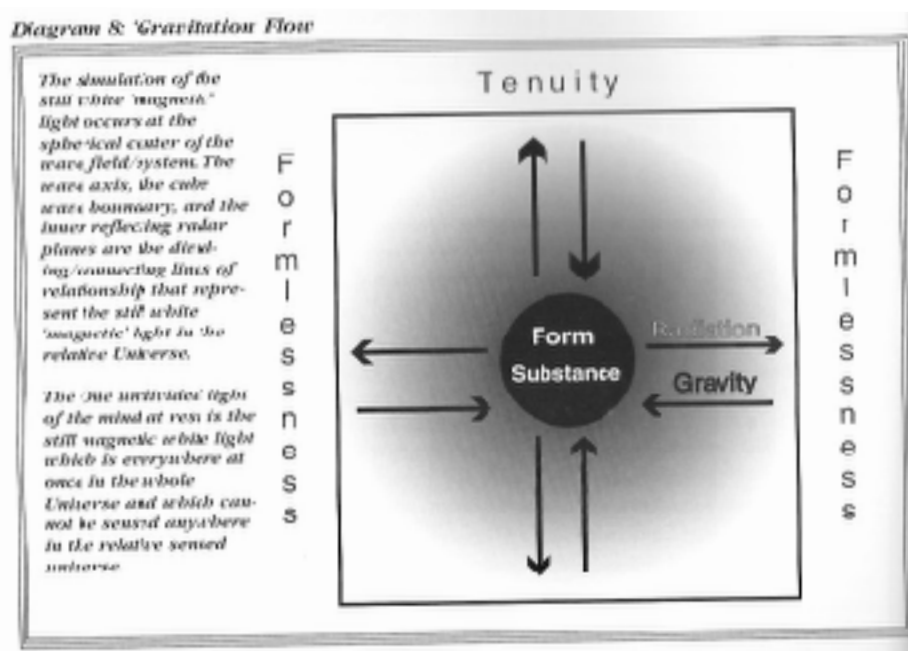


Figure 18: Walter Russell on Radiation and Gravity

Figure 17 shows the toroidal dynamic with the compression and expression of form at the centre, “a compression away from tenuity and formlessness into form and substance followed by expansion from substance back to tenuity and formlessness” (21). Figure 18 illustrates the same together with the parallel processes of compression (“Gravity”) and expansion (“Radiation”).

This dynamic balance between the centripetal and centrifugal is what enables the flow of information through the system. Currivan (2005), Jahn & Dunne (2005) and Roney-Dougal (2010) all document the research that has been done on “presentiment”, that is the experience of knowing something before it actually seems to manifest in our three-dimensional visible world. Radin (2013: 108, 133-178) documents research showing how “the present is also influenced by the future”. What Currivan suggests is that rather than thinking of this phenomenon as somebody sensing the future, which is what it looks like if you take a linear time perspective on it, it is more adequate to see it as the person accessing the information that *already exists* in the information fields a relatively short time before it shows up in the gross physical realm (142-5). Bohm reinforces this: “When people dream of accidents correctly and do not take the plane or ship, it is not the actual future that they were seeing. It was merely something in the present which is intricate and moving toward making that future.” (quoted in Talbot 1991, 212). Abram (1996) backs up this perspective with his research into how Heidegger and Merleau-Ponty describe time. Heidegger, he says, “writes of the past and present as *absences* that by their very absence concern us, and so make themselves felt within the present” (212). He describes

Merleau-Ponty's position on our need to locate things in a past or future as "searching for certain *invisible* aspects of the visible environment, certain unseen regions whose very hiddenness somehow enables or makes possible the open visibility of the land around us" (212). For both of these philosophers, the past and future do not exist outside of the present but are aspects of it.

This is an example of how the flow of information works in a toroidal system. Before information crystallises into denser form it exists in a less dense form and can be accessed by extending the ability of our awareness to be able to pick up information in more subtle stages. Our brain already does that unconsciously as Radin (2004) has demonstrated. Currivan (2017, 52) references an experiment by a team of physicists at the University of Geneva who demonstrated how the information that was present in a photon was actually preserved after the physical destruction of the photon itself - suggesting that information is connected to but not limited by the physical form it takes. She also references Michael Levin and colleagues at Tufts University who "have shown that Planaria flatworms aren't just able to regenerate their heads, but when they do so they remember information they knew before decapitation" (156). The information supersedes the form (which also reinforces the case made in Chapter 2 for seeing the Soul as the information-holding brane field of an entity - the information exists outside of the time-space manifestation of the form).

The flow of this holographic breath is between more dynamic potential and denser manifestation. The relative density of reality is related to the coherence of wave forms. Information expresses itself as energy-matter. As Currivan (2005) points out, "Physics

has now equated matter with energy. The perceived separation of material objects has been replaced by energy fields, which incorporate harmonic patterns and waves.” (89). Matter forms through coherent waves of energy. This positive interference of waves is what enables the holographic process as described above (94). Information streams through the torus-like entity expressing itself as energy in relatively dense or subtle forms, creating the holographic reality of all information always being present in each of the parts of the system. This last point is backed by research into memory which has been shown to exist throughout the brain like a hologram, not just in one part of the brain (Currivan 2005, 119).

The definition of the roles of information and energy in the holographic evolution concept are important. How healing works is a good example. Currivan notes that "it is not energy that heals, but the information, and perception it carries. Thoughts and emotions are patterns of energy configuration and it is the rearrangement of these patterns, which either inhibit or restore health." (220). Stanislav Grof (2012) has done important work on the healing of the individual and collective that once more points to the holographic and fractal nature of life. Grof (2012, 166-167) illustrates connections between the perinatal phases of development (four basic perinatal matrices, BPMs I-IV) and societal themes. People experience different images of the world depending on the BPM that they are accessing during a healing process. It can be summarized like this:

BPM I (intra-uterine existence) - ideal social structure, ideal world

BPM 2 (first phase of birth - contractions) - oppressive and abusive totalitarian societies –
focus on larger system

BPM 3 (second phase of birth - continued contractions and into birth canal) - bloodiness and goriness – focus on more detailed, intimate experience of violence

BPM 4 (actual moment of birth and separation from mother) - victory in wars, liberation, celebration

This points to the possibility that the individual's inner experience in these perinatal phases is resonating at an archetypal level with experiences in our collective human field – and vice-versa. If indeed reality is fractal in this way, then as we transform our traumas at the individual level we could also be changing the patterns in the collective field. Grof asserts that without the inner transformation of the traumas we will not solve the equivalent problems in the world. Likewise, were we collectively to face up to the pain we cause each other and other life on this planet, as in the despair and empowerment work of Joanna Macy (1998), then we would be helping individuals to clear any trauma they had experienced in the perinatal phases.

Next we look at how holographic patterns show up in this flow process. David Bohm (1980) coined the word *holomovement* to describe both the holographic nature of the Universe and its toroidal flow.

Holographic Patterns

This volitional structure, dynamic and flow is what gives rise to the holographic presence of similar patterns across all expressions of life. Wilber (1982) describes it in this way:

According to the perennial philosophy, not only does this whole process of involution revolution play itself out over centuries, it repeats itself moment to moment, ceaselessly and instantaneously. (163)

Currvan (2017) lists many of those patterns occurring in the frequency and intensity of things like conflict, earthquakes, language, urban development and more general human activity. Researchers have found how the Internet reflects patterns in ecosystems: “the expansion of the Net has revealed emergent properties that can be modelled using precisely the same mathematical tools as those to study biological ecosystems.” (166)

This once more reinforces the perspective that human expression and creativity are one more expression of life, in the same way that ecosystems are - ultimately we are the Earth expressing itself through the same universal patterns as all life. As Currvan (2017, 178) concludes:

as more and more analyses of human activities are investigated, it’s becoming increasingly clear that while arising from myriad individual decisions, our group and collective conducts embody exactly the same holographic signatures as are exhibited throughout the so-called “natural” world.

Recent scientific studies are also pointing towards a holographic design of the Universe. A study by the University of Southampton (2017), together with three other universities, “has provided what researchers believe is the first observational evidence that our Universe could be a vast and complex hologram”.

To summarise this section: I have been looking at the dynamics of the flow between the two poles of seed and potential that create the container for something to express itself in life. I proposed that those dynamics are holographic and toroidal in nature, that the

container field resembles a membrane that holds information and expands, that there is a geometry to the torus and that the toroidal dynamic is like a breath with a continual flow between denser and subtle energetic expressions of information. The holographic nature of the Universe leads to similar patterns showing up across all expressions of life.

In the following section I will look at how the poles grow towards each other, the subtle interpenetrating the gross and vice-versa, and how this is a process of an entity becoming increasingly whole and conscious of itself, until it reaches full fruition.

Chapter 5: An Octave Perspective

Thesis: The journey from seed impulse to mature fruition can be described as an octave of 8 phases. The mature form (fruit) becomes the seed for the next level of the process, if there is a niche for it to respond to. It may also have fulfilled its function and just dissolve.

The Octave

This section goes into more detail on the phases of growth within a holographic torus-like entity as it moves from seed to fruit. I have chosen to explore this through the lens of eight phases, as an octave. There are a number of reasons for this. Firstly, I came to my insights on volution initially through the exploration of the eight levels of Spiral Dynamics in a rigorous body-based workshop process, which I will describe more below. Secondly, the octave has always been known as a complete set, with the eighth note bringing a completion to a scale, which fits the idea of seed growing into fruit - the octave both completing one group of notes and starting another. Thirdly, as I read more, I came across a number of other points to reinforce the validity of this exploration, which I will spend some time on now before moving into the details. I do want to note that the octave perspective is only one possible perspective you could take on the volution dynamics of a living entity, and that other perspectives would surely yield interesting insights. The key about the octave is the doubling of frequency, whether you have a scale of eight notes or a chromatic scale of 12 or 13 notes. As we will see in a later section, we

can also build on our insights into the Spiral Dynamics model's eight stages to link evolution to human individual and culture development.

In *The Wave*, Currivan (2005) makes a number of references to the octave and the significance of the number 8. From a sound perspective she notes that the eighth note in an octave "represents a sound whose wavelength is exactly half and thus whose frequency is twice the first note. This 2 to 1 ratio of wavelength and frequency is repeated with each higher octave and represents a fundamental property of energetic waves, called resonance" (52). The seed (1) and potential (8) come into resonance with each other, healing ("whol-ing") and sealing the entity. From a numerological perspective, she notes that "the essence of the number eight is the continual weaving together of the world of energy" (52). From a scientific chemistry perspective, she points out that periodic table rows "complete the expression of the properties in an eight step cycle or octave, which was eventually discovered to relate to the completion of orbital shells of electrons at different energetic states around the atomic nuclei" (52-3). From a geological perspective she notes that "The Gutenberg-Richter Power law of earthquakes shows that when their magnitude doubles, their frequency is reduced by a factor of four – this 2:1 relationship represents the harmonic of the octave." (82). From an esoteric perspective, she discusses the need and evidence for an eighth chakra to complete the traditional seven, and notes that "Only when we resonate to a higher octave of awareness do we begin to fully comprehend the wholeness of who we really are." (230).

Elgin (1993) also references an "eighth dimension" in which "the polarities of life will be integrated continuously into a higher synthesis" (206). He believes at that eighth stage in

human development, we will come to see “the entire Universe as continuously woven together as a single, flowing creation”, and “a holographic entity, where all is contained within all” (218) and that the torus is the most adequate geometric form to represent that (207).

Timothy Leary (1987) defines an eight circuit model of consciousness that has also been mapped onto other models of eight as in the tables below. Note the significance of the half-way point that is also key in the evolution process.

BIO-CIRCUIT	EVOLUTIONARY PROCESS	ACTIVATION IN HUMAN GROWTH	AREA OF CONSCIOUSNESS	DRIVING FORCES
I Biosurvival	one-celled life	infant	sucking, nourishment, cuddling	pain/pleasure
II Emotional-Territorial	vertebrate life	toddler	power struggles	dominance/submission
III Semantic	early primate, language and tools	child	learning, calculation	intelligence/stupidity
IV Socio-Sexual	urbanized civilization	post-pubescent domesticity	morality, reproduction, pair-bonding	right/wrong
V Neurosomatic	neurological and somatic consciousness explorers	ecstatic consciousness	bliss, somatic rapture	euphoria
VI Neuroelectric	advanced consciousness engineers	metaprogramming consciousness	reprogramming self, relativization of reality	creativity
VII Neurogenetic	superior consciousness engineers	evolutionary consciousness	collective unconscious	evolution
VIII Neuroatomic	superlative consciousness engineers	quantum consciousness	non-local awareness, cosmic union	omnipresence

Table 2. *Timothy Leary's Eight-Circuit Brain Model In the New Hermetics 1*. Retrieved from <http://www.newhermetics.com/8circuit.shtml>.

This shows that it is possible to make a good case for the description of a complete entity using the number eight and the octave.

Dylan Newcomb (personal communication, 10 May 2016) notes how the octave is also an expression of three polarity dimensions, making possible a link between the trinity described above and the octave. In his work with the i Ching he describes how one

BIO-CIRCUIT	QABALISTIC SEPHIRA	NEW HERMETICS LEVEL	POWER
I Biosurvival	10. Malkuth	Initiate	control of pain and pleasure
II Emotional-Territorial	9. Yesod	Zealot	control of emotions
III Semantic	8. Hod	Practitioner	control of beliefs
IV Socio-Sexual	7. Netzach	Philosopher	control of values
V Neurosomatic	6. Tiphareth	Adept	communion with cosmic consciousness
VI Neuroelectric	5. Geburah	Advanced Adept	creativity within cosmic consciousness
VII Neurogenetic	4. Chesed	Perfect Adept	integration within cosmic consciousness
VIII Neuroatomic	3. Binah	Master	identification with cosmic consciousness

Table 3. *Timothy Leary's Eight-Circuit Brain Model In the New Hermetics*

2. Retrieved from <http://www.newhermetics.com/8circuit.shtml>.

polarity dimension is simply Yin and Yang, or Other and Self. As that dimension differentiates to a second dimension, we get Yin-Yang-Yin-Yang, and the core dynamic of differentiation (Yin) and integration (Yang). One more differentiation goes to three dimensions and an octave of 4 Yins and 4 Yangs, with a core dynamic of contract (Yin) and expand (Yang). The first dimension he relates to the first person Subject and can be seen as the volitional seed of the present moment. The third dimension he relates to the third person Object, which can be seen as the Potential future out there that is seen in the future. The second dimension he relates to the second person Verb and the relationship between Subject and Object with the process of differentiation and integration. In this way the trinity and the octave are integrated.

Eight Phases

It is now time to turn to the detail of the eight phases. As mentioned above, this draws on the Spiral Dynamics model (Beck & Cowan 1996), a theory of human individual and collective development that evolved from the work of Dr Clare W Graves (2002). It essentially describes the evolution of underlying values systems in people and societies from survival onwards. The idea that we as humanity have evolved in a linear process over time is probably one of the most widely accepted ideas across the human species. There is debate between more religious fundamentalist perspectives and more scientific-rational perspectives about exactly when it all began (e.g. a few thousand years ago versus 14 billion years ago), but they all agree on the idea that since that beginning we have been evolving through historical time with a past, present and future. Indeed, even our most popular philosophers and spiritual teachers tend to promote an evolutionary perspective (Wilber (1996), Cohen (2011), Laszlo (1996)). In my own book (Merry 2009) I adopted and connected these various evolutionary theories.

However, over the last years I have come to question this perspective, and the evolution theory emerged from that inquiry. The map of the territory of our human development that I am most familiar with is that of Spiral Dynamics (Beck & Cowan 1996) and the archetypal dynamics of that journey (Wilber 1996). Based on the research of Clare W Graves (Graves 2002), it describes the evolution of our individual and collective

worldviews, oscillating between I-centered and We-centered perspectives, in interaction with the life conditions as we experience them around us. Here is a summary of the worldviews:

LEVEL 1 st Tier	GRAVES CODE	I -SELF	WE -CULTURE	ITS -STRUCTURES
Beige	Express self for physiological survival	Instinctual Self	Archaic	Survival Clans
Purple	Sacrifice self to maintain the ways of old	Magic Self	Animistic-magical	Ethnic Tribes
Red	Express self impulsively at any cost without shame or fear	Ego-centric Self	Power Gods	Feudal Empires
Blue	Sacrifice self for reward later	Mythic Self	Mythic Order	Nation States
Orange	Express self for self-gain, but calculatedly	Achiever Self	Scientific Rational	Corporate States
Green	Sacrifice self to get acceptance now	Sensitive Self	Pluralistic	Value Communities
2 nd Tier				
Yellow	Express self with concern for, and not at the expense of, others	Integral Self	Integral	Integral Commons
Turquoise	Sacrifice self to existential reality	Holistic Self	Holonic	Holistic

Figure 19: *Spiral Dynamics Eight Stages*. Merry

Graves, and Beck and Cowan after him, postulate that our evolution is a never-ending quest, with one worldview's solutions sowing the seeds for the next set of existential problems, which a new worldview emerges to solve.

During the very first course I followed with Dr Don Beck on Spiral Dynamics, I remember saying to him that it seemed to me that the model Spiral Dynamics came out of

a Yellow worldview, and that therefore once we get to Turquoise, we should expect the model itself to start to look out-dated and a more adequate model to emerge. He replied: “I like the way you think, Peter Merry”. That was the start of what has been a great relationship. Now it feels like the Turquoise moment has come, and in the very spirit of what lies at the heart of Spiral Dynamics, it is time to expand our current understanding, while embracing the best of what it has given us so far.

From Worldviews to Energy Dynamics

In my work with Dylan Newcomb, exploring the energy dynamics of the Spiral Dynamics value systems through the body, we settled on a framing that held to the set of eight worldviews. One of the main reasons for that at that time was that we didn’t feel that we could stretch much beyond Turquoise ourselves, and that there was very little data on Turquoise itself let alone anything postulated to exist beyond that. Coupled with Newcomb’s musical background and the natural form of an octave, and my sense that the model would shift anyway when we got beyond Yellow, we decided to work with the eight. It is important to remember that this was a choice, and therefore gives us data from that octave perspective.

When we started to explore the spiral through the octave lens, some interesting insights emerged that formed the beginning of my inquiry into a new framing. One of the key findings was a relationship between Beige (1) and Turquoise (8), Purple (2) and Yellow (7), Red (3) and Green (6), Blue (4) and Orange (5), as depicted in the image below.

The body-based research that we carried out around this involved having dozens of

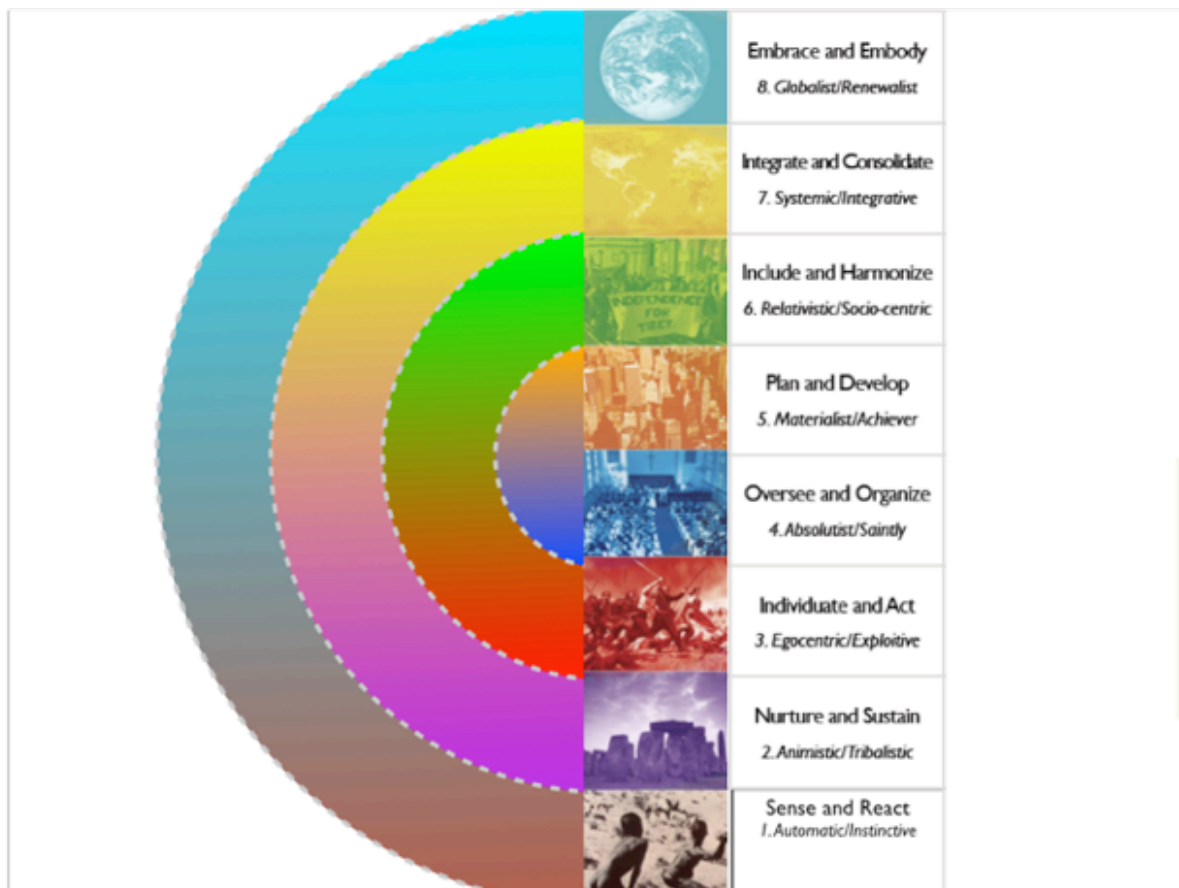


Figure 20: *Spiral Dynamics Stages Relationships.*
Newcomb D, personal communication, 2011

different dancers explore the dynamics of these eight value systems through sound and movement. One of the key outcomes was that the pairs of value systems above each ended up having the same basic movements but with a different quality. The movements in Beige to Blue were more solid and fixed than their echoes in Orange to Turquoise, which were more fluid and relaxed. As we looked into what the quality of the energy dynamics was related to each worldview pairing, an interesting pattern started to emerge. The outer-systems (starting at beige-turquoise) were more archetypal in their nature, that

is to say that they reflected more the extremes and essences of yin and yang, whereas the closer you got to the center, the more refined the systems became, in increasingly subtle combinations of yin and yang. This can be seen in the image, where the white and black circles reflect yin and yang. In the center they are more differentiated and in the extremes more pure.

Seeing Spiral Dynamics in this way gave me the impression that there was somehow a meta-map behind this map that was describing the creative

process of life, from seed to fruit and back to seed again. The image I had was of more subtle archetypal energies coming ever more into form as they move in from the outer dynamics (Beige-Turquoise) to the core where it crystallises into manifestation (between Blue and Orange). This also happens to be the location on the Spiral octave map above of the heart chakra (verified through body energy research), known to be the ultimate place



Figure 21: *Spiral Dynamics, Chakras and the iChing.*
Newcomb D, personal communication, 2011

of connection and crystallisation. I had a sense of a breathing process, out of a field of potential into form and back out again, continually expanding and embracing. It didn't feel linear any more, but somehow pulsing in and out, like a heart, connecting energy with matter, or heaven with Earth.

The concept of more subtle layers of reality literally in-forming the physical world reflects Currivan's perspective of *The Cosmic Hologram* (2017): "for everything which manifests in the physical world does so as the emergence from deeper and ordered levels of non-physical and in-formed reality". She notes that everything has a vibrational frequency and wavelength - it is just that energies (in the outer layers of the Spiral) are moving waves whereas particles / matter (at the centre of the Spiral) are "forms of standing waves" - energy and matter are both composed of waves, just differing on a scale of moving or standing. "The higher the frequency the greater the energy or more fundamentally the information embodied."

Wilber (1982,166-168) notes the similar language used to describe the basic realm of physics (which could be seen as the Seed or Level 1 of the volution octave) and the transcendent realm of mysticism (which could be seen as the Potential or Level 8 of the volution octave) - one of interconnectedness outside of linear time and space. Wilber bemoans how this has lead some to collapse the two levels into each other, erroneously suggesting that the realm of Level 1 quantum physics can inform us about Level 8 mysticism. From a volutionary perspective, we can acknowledge that they are very different stages, while at the same time noting that there is likely to be resonance as these two stages are connected as the outer layer of the torus. Wilber (168) criticises people for

suggesting that what Bohm described as “implicate” at the physical level could be applied in the same way to the transcendent level. Volution enables us to embrace both perspectives by noting that Levels 1 and 8 are indeed very different in their qualities yet at the same time the creative tension field that they co-create as Seed and Potential is indeed an “implicate” in the sense that it holds the potential of the manifest reality and is invisible to most people's perception. The implicate then both “subscends” and “transcends” (168) visible reality. The main difference between Wilber’s model of vertical stages and the volution thesis, is that Wilber only explores the vertical unfolding in which an earlier stage holds the implicate order that “becomes explicate at the next” (171) whereas volution suggests that there is an implicate to explicate dynamic that also works from the outside of the torus in, through the resonance between polarities of levels in the octave as described above. This relationship between “higher” and “lower” fits an intuition I have that the more your awareness expands to take in more of reality (e.g. transcendent mysticism) the more refined and differentiated your understanding of the world becomes (e.g. quantum physics). The transcendence and subscendence happen in parallel, like a tree having to grow deeper roots in parallel to higher branches - in that sense, it grows out from the centre. This matches Currivan’s description of the life process being a process of increasing parallel integration and differentiation.

Small Wright (1997) gives this description that matches the volitional octave:

From our perspective, form and energy create one unit of reality and are differentiated from one another solely by the individual’s ability to perceive them with his or her

sensory system. In short, the differentiation between form and energy within any given object, plant, animal or human lies with the observer. (3)

In the volutionary octave, the closer something is to the centre, the more likely we are to be able to perceive form with our senses. It is ultimately one spectrum of information expressed as energy, which becomes form (as standing waves) at the moment we are able to perceive it. This is reflected in the frequency at which information vibrates, getting lower as it gets denser towards the centre of the torus:

Light vibrates at a frequency of five times 10 to the 14th power Hertz; the Earth's magnetic field vibrates only at 8 to 10 Hertz. Nerve cells can have vibrations between 10 and 1,000 Hertz. Human skin cells vibrate at a frequency of six Hertz. (Nefiodow 2014, 106)

I had been exploring the torus for a while as a fundamental pattern of life but had never really looked into the dynamics that it reflects. What resonated with me and my inquiry was the subtle, lighter outer skin and denser inner core, like in my new sense of Spiral Dynamics. When I saw the animated jitterbug graphic for the first time at the Wisdom University *Geometrica* intensive in Chartres 2011, I could see in front of me the breathing process that I had been feeling was related to the dynamic underneath my new Spiral Dynamics map.

The concept of a unified field out of which every form emerges, described in Chapter 4, resonated with my experience and understanding of there being an absolute and relative dimension to life, and allowed me to park the absolute perspective with the concept of unified field so that I could devote myself to exploring the relative dimension without worrying that it was ignoring the ultimate truth of absolute unity.

The idea of there being a geometry to the unified field, the Vector Equilibrium (VE), which is ready at any moment to come into movement and create form, enabled me to bridge from a *feeling* of the unified field to a *cognitive sense* of it in the relative world. It resonated with my understanding of the Spiral Dynamics model having the most fundamental unity-based dynamics at the extremes, holding the other worldview dynamics between two poles. Beige is a sub-conscious pre-cognitive unity system where the drive is pure survival, with no thought process coming between our instinct and its expression, and full living in the moment blending with the environment. It could be seen as the seed. Turquoise is a supra-conscious post-cognitive unity system that experiences reality as one interlocking sea of energy. It could be seen as the potential. A Vector Equilibrium is six pairs of vectors, six polarities holding the structure in balance. As I contemplated how this might relate to the Spiral Dynamics octave perspective, I realised that actually only six of the worldviews could be seen to contain polarity, as the extremes of Beige and Turquoise were unity systems. From that perspective, in Spiral Dynamics there are also a set of six polarity vectors (Purple to Yellow). I also realised that in themselves, that set is also in relationship as polarised pairs, with Purple-Yellow, Red-Green and Blue-Orange. As I said above, the two members of a pair contain the same basic dynamic, but with a very different form:

	Shared Quality	Polarity
Purple-Yellow	Connecting	In-group - All
Red-Green	Identity	Me - We
Blue-Orange	Manifestation	Stable Structure - Growth

These pairs through their polarity seem to have the function of pulling potential from the extremes (seed Beige and potential Turquoise) into form at the heart (between Blue and Orange), through the phases of:

- connecting up what needs to be connected and defining what is core and periphery (Purple-Yellow),
- putting it into right relationship by defining the identity of each part and its relationship to the rest (Red-Green)
- and manifesting it in form through creating just enough structure for it to be able to thrive and grow (Blue-Orange)

This is what in the geometry is known as “tensional integrity”, or tensegrity (Edmondson, A 2009), as the tension manifests the form and the form holds the tension. As I sensed into this dynamic I got an image of the seed (e.g. Beige) and potential (e.g.. Turquoise) arising at one and the same moment. It is the moment of conception following which the subtle energy potential inspires (“breathes into”) physical form and physical form draws down the information through its density and gravity so it can manifest in three-dimensional reality. This includes the process of going through the different platonic forms as described in Chapter 4.

In my new understanding of Spiral Dynamics, this process would correlate with the icosahedron being yellow-purple, the dodecahedron green-red and the octahedron blue-orange. A brief review of descriptions of the qualities of the geometric forms (Patinkas 2014) do suggest resonance with the worldviews as linked above, although to postulate it

with more conviction would need much more research. What we can conclude is that the jitterbug volution dynamic literally links informational potential with material form through its dynamic geometry. This reflects well the Spiral Dynamics model from the perspective I described above. It is the creation process.

Seeing Spiral Dynamics in this way, as an example of a deeper creation dynamic, links it very closely to the dynamics of the torus. The torus describes the form of the flow field that surrounds the Vector Equilibrium and jitterbug dynamics. It is essentially a spinning dynamic. The Vector Equilibrium collapse goes hand in hand with the emergence of the torus form. This connection between the torus and Spiral Dynamics suggests that we can look at the human story more in terms of spin, pulses and breath, rather than linear evolution. It was this realisation, that evolution and involution are both part of the core life process, and that it is neither one without the other, that triggered me to use the term “volution” instead. When it came to me, I had no idea what it meant, just that it seemed to cover both evolution and involution as it was at the root of both. When I looked it up I saw that it meant “turn” and “spin”, which fits the toroidal perspective. In Hindu mythology, the continual regeneration of the cosmos happens through the non-stop gyration and spin of the God Shiva (Elgin 1993, 285). Spin is also “one of the parameters used to describe particles and the one used to test nonlocal correlations between distant particles” (Hardy 2008). We shall see the relevance of the nonlocal aspect later.

The idea of both an expansion towards the outer less dense boundaries and a crystallisation towards the centre are re-inforced by Currivan (2017): “As gravity pulls inwards on matter, Dark Energy essentially pushes outwards on space itself.”

Having laid out the argument for revisiting our evolutionary understanding of human development from a evolutionary perspective, it is important to note how the linearity still has its place.

From Beige to Blue, our reality manifests in the material plane through those worldviews, but each of those systems is in resonance with its values-system partner informationally.

That could explain why in the time periods of Beige and Purple (where we were apparently pre-cognitive in our development), we created great pyramids and temple structures which are being shown today to have encoded in their geometry the physics of the vacuum and so-called “dark matter” (Melchizedek 1990). The resonance with Turquoise/Yellow somehow enabled Beige/Purple to manifest those structures bypassing the central cognition-driven value systems (Red to Green). From Orange to Turquoise, our world manifests in resonance with each earlier values-system partner, which means that we have to clear up any pain or unfinished business from the earlier phase to be able to maturely manifest the later partner (i.e. orange fully integrate blue, green fully integrate red, yellow fully integrate purple and turquoise fully integrate beige). That has certainly been my personal experience and would also be an explanation for why Dr Don Beck and Ken Wilber targeted a Red-Green combination which they called the Mean Green Meme (Wilber 2003) as a blockage to the emergence of Yellow. The central point of the octave between Blue and Orange, where we identified the heart chakra in the body-energy research, seems to be where the individual or system becomes conscious of itself and its purpose, and goes through a process of integration on its journey to wholeness.

The pairs are locked in a co-creative dance. At the end of the process, potential







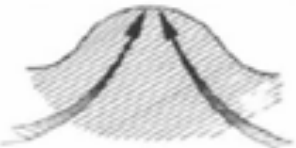

	<p style="text-align: center;">SOCIETY</p> <p><u>Establishment of Planetary-Scale Wisdom Civilization [8th D]</u>—Humans acquire the perspective, compassion, and creativity to sustain themselves into the long-term future. A dynamically stable, self-referencing, and self-organizing species-civilization emerges that continually balances between planetary unity and individual, creative diversity.</p>
	<p><u>Era of Balancing Species-Creativity and Unity [7th D]</u>—Planetary civilization moves beyond a concern for maintaining itself to a concern for surpassing itself. The critical challenge is to maintain global unity while coping with the enormous stresses generated by liberating human creativity and diversity. Creative ventures might include the terraforming of Mars and genetic engineering that creates entirely new forms of life.</p>
	<p><u>Era of Global Bonding & Celebration [6th D]</u>—Social compassion becomes the practical basis for organizing a planetary-scale civilization. With a deep sense of bonding and commitment, humanity works to build a sustainable future premised on mutually supportive development. An era of intense cross-cultural learning and global celebration. Much effort is placed on restoring the global environment.</p>
	<p><u>Era of Mass Communication & Global Reconciliation [5th D]</u>—With reflective consciousness realized at a civilizational scale through the creative use of the communications media, humans are able to stand back and cope with the severe ecological stresses generated by the industrial era. With intense local-to-global communication comes reconciliation around a vision for a sustainable future for the earth. The potential for a planetary-scale civilization gains a foothold in human consciousness.</p>
	<p><u>Industrial Era [4th D]</u>—Society is dominated by a materialistic and intellectual worldview. As people perceive the potential for material progress, the mystery of nature gives way to science and the analyzing intellect. Economies of scale in production and an ideological basis for social affiliation combine to foster a nation-state scale of development. Material development becomes the primary measure of social "success" and meaning.</p>
	<p><u>Agricultural Era [3rd D]</u>—A surplus of food makes possible a growing population and the division of labor. The scale of social organization expands from the farming village to the city-state. With a time-sense that recognizes nature's cycles, a settled agrarian existence develops along with supportive forms of civic organization.</p>
	<p><u>Awakening Hunter-Gatherer Era [2nd D]</u>—Social organization is of limited scale and is influenced by the demands for a mobile existence. With very few possessions there is little basis for material differentiation or conflict. Social affiliation is based upon the tribal group involved in gathering and hunting. Nature is seen as filled with mysterious forces. Magical rituals are developed to harness nature's power.</p>
	<p><u>Archaic Humans [1st D]</u>—With consciousness collapsed into a one-dimensional point, there is no ability to stand back and reflect on self and nature; instead beings are fully embedded within nature and operate largely on automatic. Social organization is extremely limited and extends little beyond the biological family.</p>

Table 4: Duane Elgin's torus dynamics. (Elgin 1993, 223)

information (heaven) and seed matter (Earth) have been fully fused, all worldviews infuse each other in an octave harmonic, a major cycle is complete, the toroidal entity is functioning at its highest potential, and ready to be the seed for a new scale of manifestation.

Elgin (1993) describes what he calls “dimensional coevolution” in a similar way:

Development proceeds as an arc that turns back upon itself. In the initial stages, humanities evolutionary challenge is to separate from nature and discover our capacities as a relatively autonomous species. In the later stages, our challenge is to reintegrate ourselves with nature and to learn to act in conscious harmony with the cosmos. Evolution moves through a nested series of perceptual environments, each with new challenges and potentials, that gradually turn back upon themselves to create self-referencing beings and civilizations that are intimately connected with the deep ecology of the Universe. (220)

Wilber (1982) describes how levels in a holarchy like this are “mutually interpenetrating and interconnecting. *But not in an equivalent fashion.* The higher transcends but includes the lower - *not vice versa*”. (160). He summarises this as a “multidimensional interpenetration with nonequivalence”. This means that the higher is aware of, can see and embrace the lower, but not the other way round. Wilber calls the evolutionary journey an “Atman Project”, referring to the Hindu concept of a World Soul from which all individual souls emerge and to which they return. Once the initial impulse has been felt and there is a movement out of the unified field, a “subtle ripple, awakening to itself” (161), this ripple wants to return to the Infinite from which it came, yet knows that it would cease to exist if it did, and is therefore also afraid of returning. Not being able to, it creates all sorts of substitutes, initially setting itself up as a God as it crystallises its own identity, getting more and more concrete as it moves from the causal to the subtle to

the pranic and the material, where “it falls into insentient slumber” (161). This is the central point of the evolution process, where the identity of the entity has fully crystallised before it then becomes more conscious of itself and starts its re-integration towards the next level of wholeness.

Wilber (1982) makes an important point that points towards an integration of a more traditional fractal, holographic perspective - as often described in relationship to quantum mechanics - with a holarchical understanding of levels or phases as above. He makes the case that the pure holographic nature of reality can be seen within each level of development, but not across levels. The physicists discovered holograms in the physical realm, a “*one dimensional* interpenetration of the material plane” (164), where all elements of that realm are “mutually interpenetrating and interdependent”. However the nature of the holographic patterns at that level are not the same as the patterns at a different level, for example, biological, mental or pranic. This means we need to talk about a holographic holarchical reality, in which patterns will exist *between* the levels but the patterns *within* each level cannot be reduced to the patterns *within* another level.

Given that it is all information expressed in different ways, the informational imprint will exist across levels, yet it will express itself differently within each level. Wilber argues this strongly, in order to dissuade a growing trend of immediately assuming that patterns found at the quantum physical level can be applied to the subtle and causal levels. An overlap of language adds to the confusion (e.g. interconnectedness, oneness) but it is important to distinguish between a pre-conscious experience of unity (e.g. Spiral

dynamics beige or quantum mechanics) and a post-conscious experience of unity (e.g. Spiral Dynamics Turquoise or transcendent consciousness).

Frank Barr, in his description of Arthur M Young's work, describes a similar process, where manifestation starts with the Potential (Seed) at level 1 and then descends into form and connection before returning conscious to level 1 as "realization". In this case

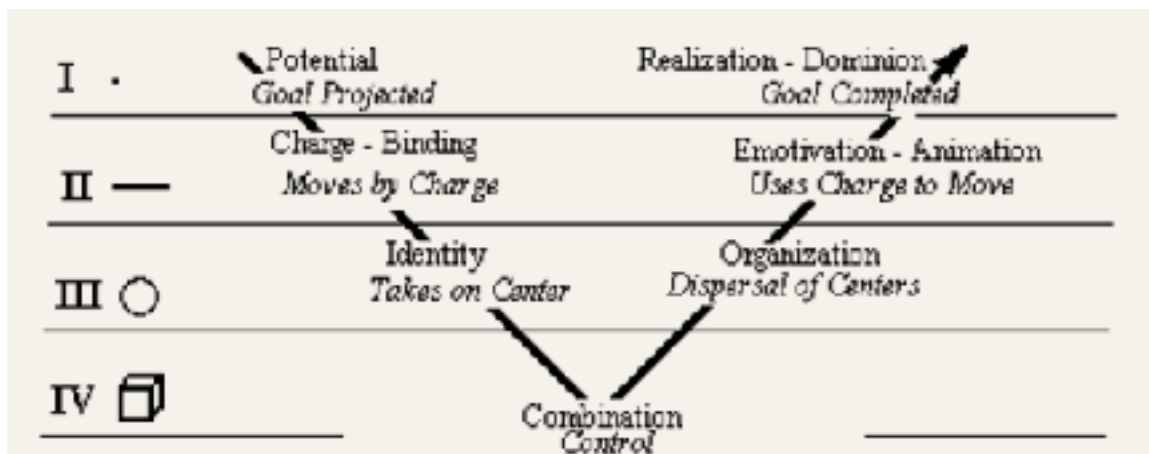


Figure 22. *Reflexive 7-staged arc of Arthur M Young.*

the pivot moment and level 4 would be equivalent to the two related phases in the evolutionary octave.

Anne Baring (2013) describes our civilisation's journey from the lunar to the solar to the integration of solar and lunar. The phases of development that Baring describes can be related to the eight Spiral Dynamics stages in the following way:

- Beige/Purple - lunar instinctive; the time we are immersed in lunar consciousness without being aware of there being a potentially different way of experiencing life

- Red/Blue - solar instinctive; the time we grow into solar consciousness as a reaction to the limitations of the lunar age, unaware of the potential implications of our solar impulse
- Orange/Green - solar integration; the time we become aware of our solar development: Orange becomes aware of Blue rules and structure and we learn to play the game; Green becomes aware of Red individuality and diversity so looks to embrace it
- Yellow/Turquoise - lunar integration; as we become of the lunar parts of ourselves, that we left behind a while ago, and are confronted by the limits of our solar development: Yellow becomes aware of Purple interconnectedness so tries to re-integrate everything; Turquoise becomes aware of Beige unity and body instinct consciousness so looks to engage it consciously and complete the cycle.

This awareness helped me to develop a basic map of how the volutionary development from seed to potential works:

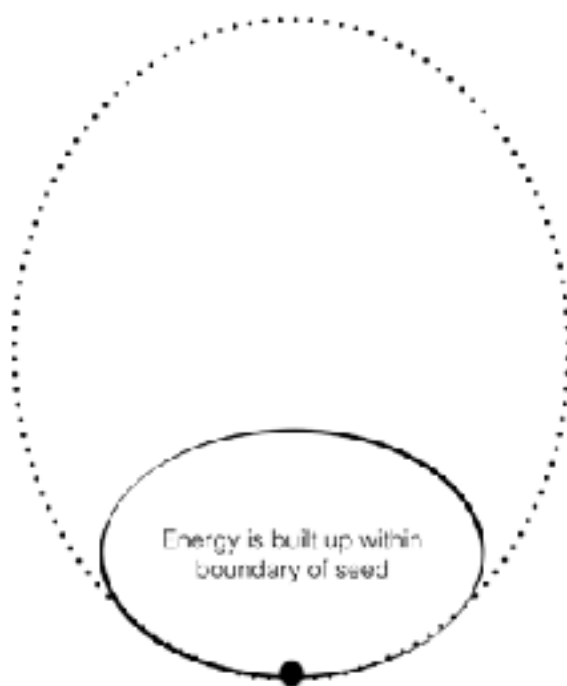


Figure 23. *Volution Phase 1*

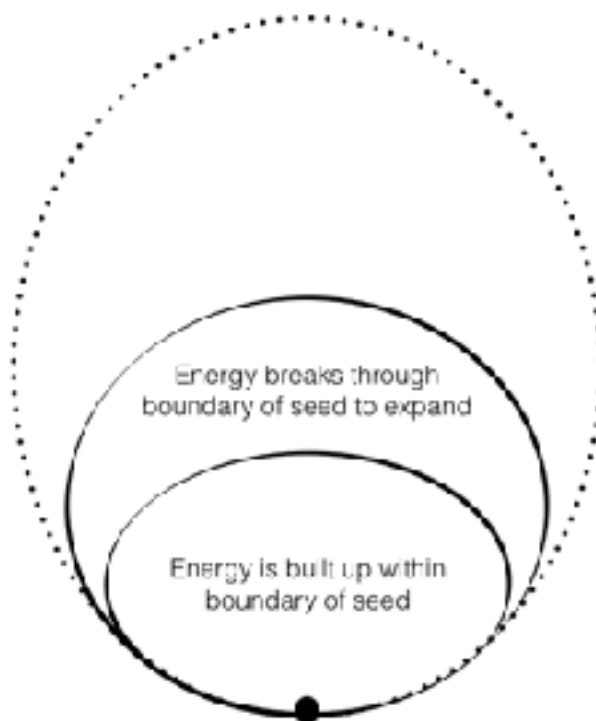


Table 24. *Volution Phase 2*

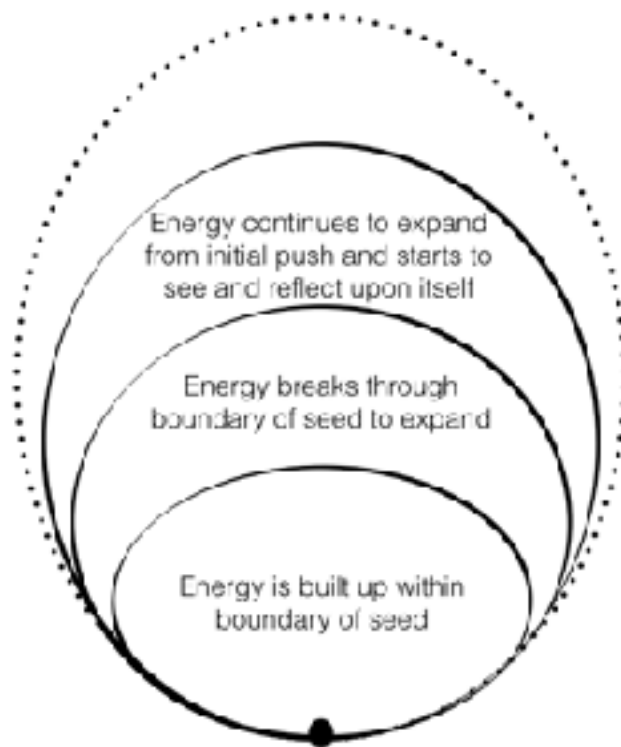


Figure 25. *Volution Phase 3*

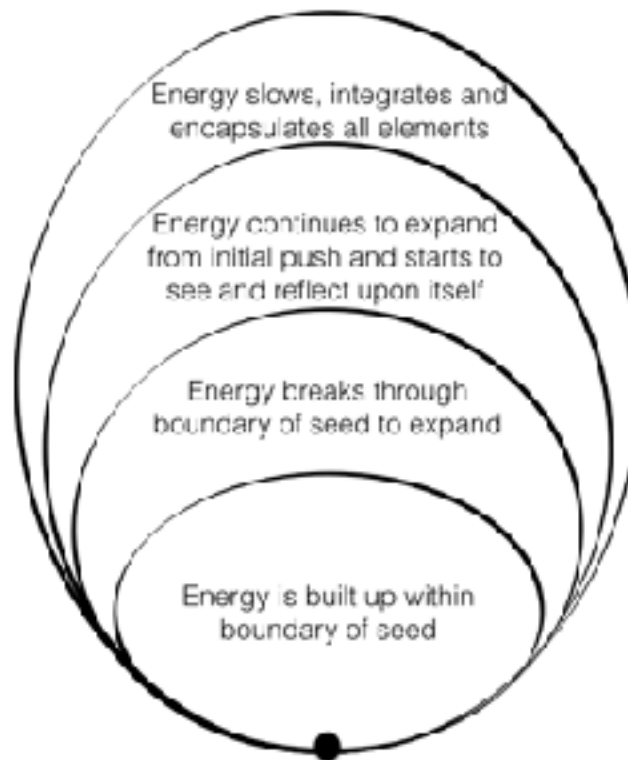


Figure 26: *Volution Phase 4*

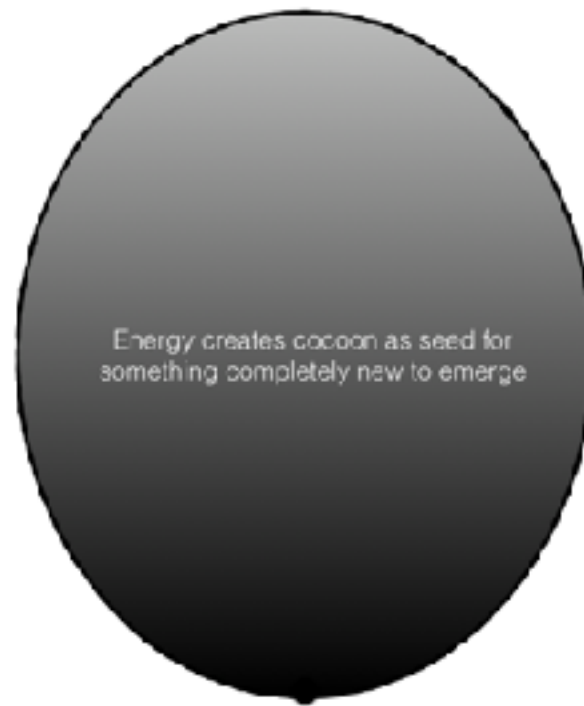


Figure 27: *Volution Phase 5*

Relating the Lunar-Solar-Integration phases to this description would look as follows:

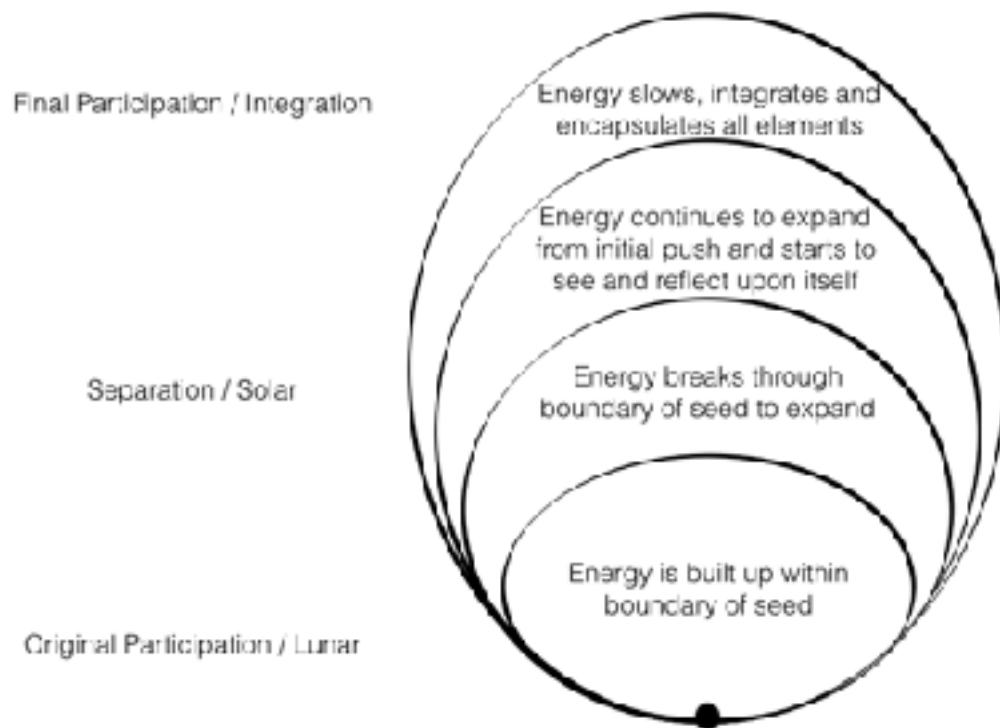


Figure 28: *Volution and Lunar-Solar Integration*

With this perspective, we now return to the mirror-like dynamic that seems to be at play, whereby the system develops to a moment of self-awareness (through four phases in the octave model), and then consciously sets about integrating the earlier developed parts of itself, as each of the following four phases become conscious expressions of their earlier partner system¹.

Currvan (2017) describes this central “crossover” point in the life of our Universe:

From the outward push of the Big Bang, the expansion of space slowly decelerated due to the gravitational effect of both visible and Dark Matter enabling both to cluster into stars and galaxies. But as space extends beyond a certain point, the density of such attractive energies diminishes until a crossover is reached with the density of Dark Energy which then dominates over the remaining life-time of our Universe.

In this description we see a shift at the crossover point from the domination of Dark Matter to the domination of Dark Energy. In volution language, Dark Matter can be seen as the equivalent of the seed energy and Dark Energy as the equivalent of the potential energy. For the first part of the journey the past patterns held in the seed dominate, and for the second the future patterns held in the potential dominate.

Walter Russell (Binder 1995, 48) saw these two dynamics continually going on in parallel:

The essence of the wave can be expressed as the appearance and disappearance of motion/matter from the One in two directions: direction from the inertial, cathode plane and its progression through four generating stages to maturity at the anode where it simulates stillness in the One by fast motion, and then from there in the other direction through four degenerating stages to dissolution where it again loses form in

¹ It may well be that the “halfway point” between levels 4 and 5 is actually a golden ratio proportion of 1:1,618 as compared to literally half way (see previous sections).

the inertial, cathode plane, stillness. The one aspect of motion common to both these directions is spiral motion.

Here we can picture the spiral motion of the torus pulling into more dense form at the centre where the dense boundaries increase the speed of the component parts and higher frequency standing wave forms, to the extent that it appears to be still - and then the expansion out to the outer boundaries where it is also still, but this time due to the space. So the boundaries and core of the torus are an experience of opposite kinds of stillness, with the spiralling dynamics bridging the space in between.

From a linear perspective, for the first half of that journey the entity is relatively unconscious of itself and is following a pathway of development that is more shaped from its environment than from its own internal will. The first half of the journey draws on pre-existing information captured from the past experiences of similar entities, information that is held in information fields, such as the morphogenetic fields that Sheldrake describes (1981) or the Akashic field that Laszlo describes (2004). These fields hold archetypal patterns that go on to influence how the system manifests and that the system only becomes aware of in the later stages of the second half of the journey (Grof 2012). These archetypal patterns provide an invisible level of coherence underlying the increasingly differentiate and seemingly chaotic manifest expression. In this first half, the entity is downloading past patterns from that field and acting without much own initiative or free will - the same way that collectives such as organisations do when they are running on auto-pilot with little innovation (this is described in detail in Senge et al (2004) and labelled as “downloading”).

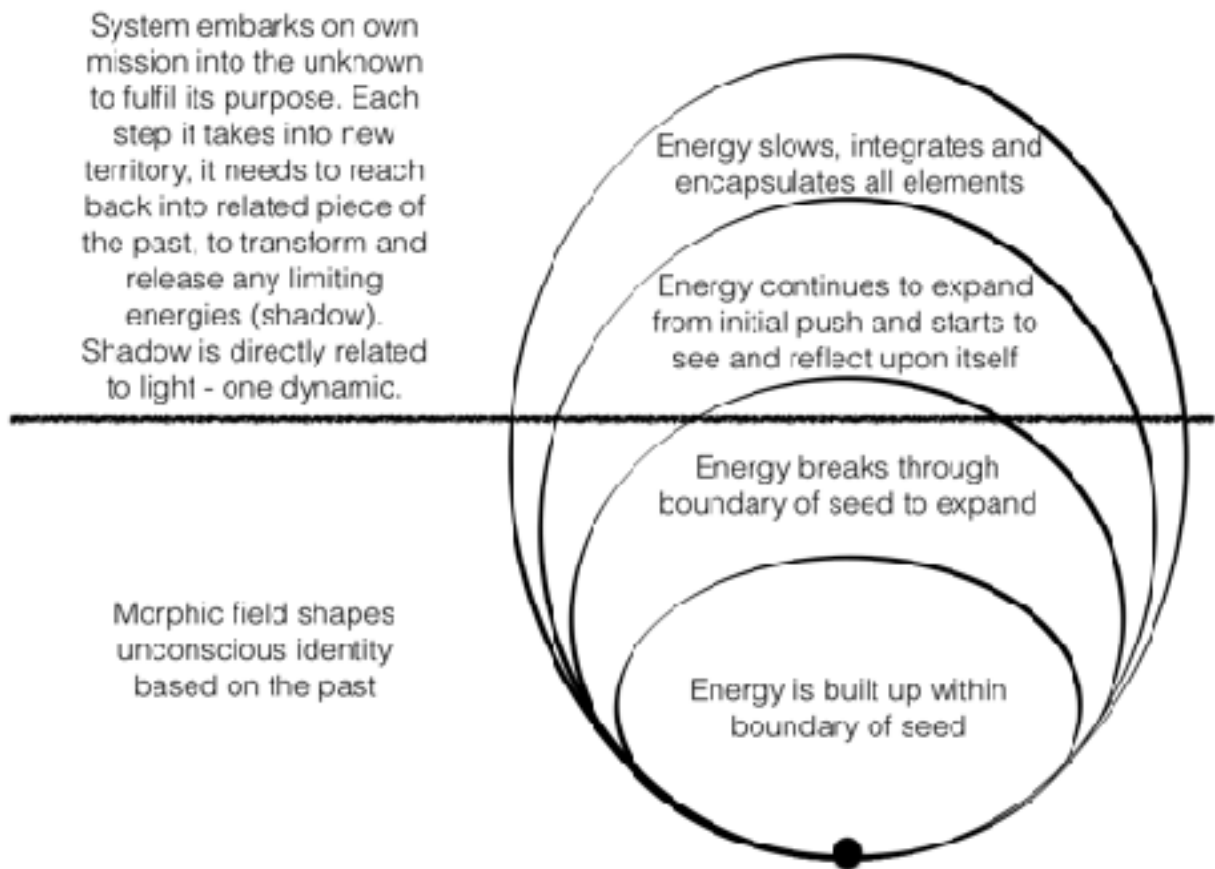


Figure 29: *Two major phases of evolution*

For the second half of the journey, the entity is waking up to itself, realizing that it has choices about its existence and starting to co-create reality rather than simply consume reality as it is. However, in order to move forward in that way, and add new information to the fields, or create new “kosmic grooves” as Ken Wilber (1995) would call them, energy that is held within the system linked to past experiences and beliefs needs to be transformed and released. From this perspective, an entity adheres to the law of the conservation of energy - the total energy of an isolated system remains constant and is said to be conserved over time. From the moment of seed-potential conception, the system has all the energy it needs to manifest its potential. In order to evolve beyond the

way things have been until the present, the entity needs to transform and release old energy to co-create new expressions of life. New insights, new light, reveals new shadows that need integration to manifest the potential of the new awareness. In the context of this seemingly intricate relationship between the past and the future, it is interesting to note that the term *uvatiarru* used by the Inuit of Baffin Island, can be translated as both “long ago” and “in the future” (Abram 1996, 221). Rees (2013) describes this second half of the journey as “the recovery of memory” (12) in the introduction to her poetic work about this process.

This process was at the heart of CG Jung’s work. In *Memories, Dreams, Reflections* (1995, 17) he starts his Prologue with these words:

My life is a story of the self-realisation of the unconscious. Everything in the unconscious seeks outward manifestation, and the personality too desires to evolve out of its unconscious conditions and to experience itself as a whole.

Later on in the same work he comes to that conclusion that “there is no linear evolution; there is only a circumambulation of the self” (222). That looks very much like Figure 30 below, where the self is at the centre and goes through a process of expanding and embracing.

The process of transforming past energy for new futures can be described in five phases (see images below):

1. an impulse to growth - the entity feels the pull to develop a new part of its potential
2. light descends - this impulse releases new information or the light of awareness into the entity
3. shadow enlightened - the patterns of the past that need transforming are revealed

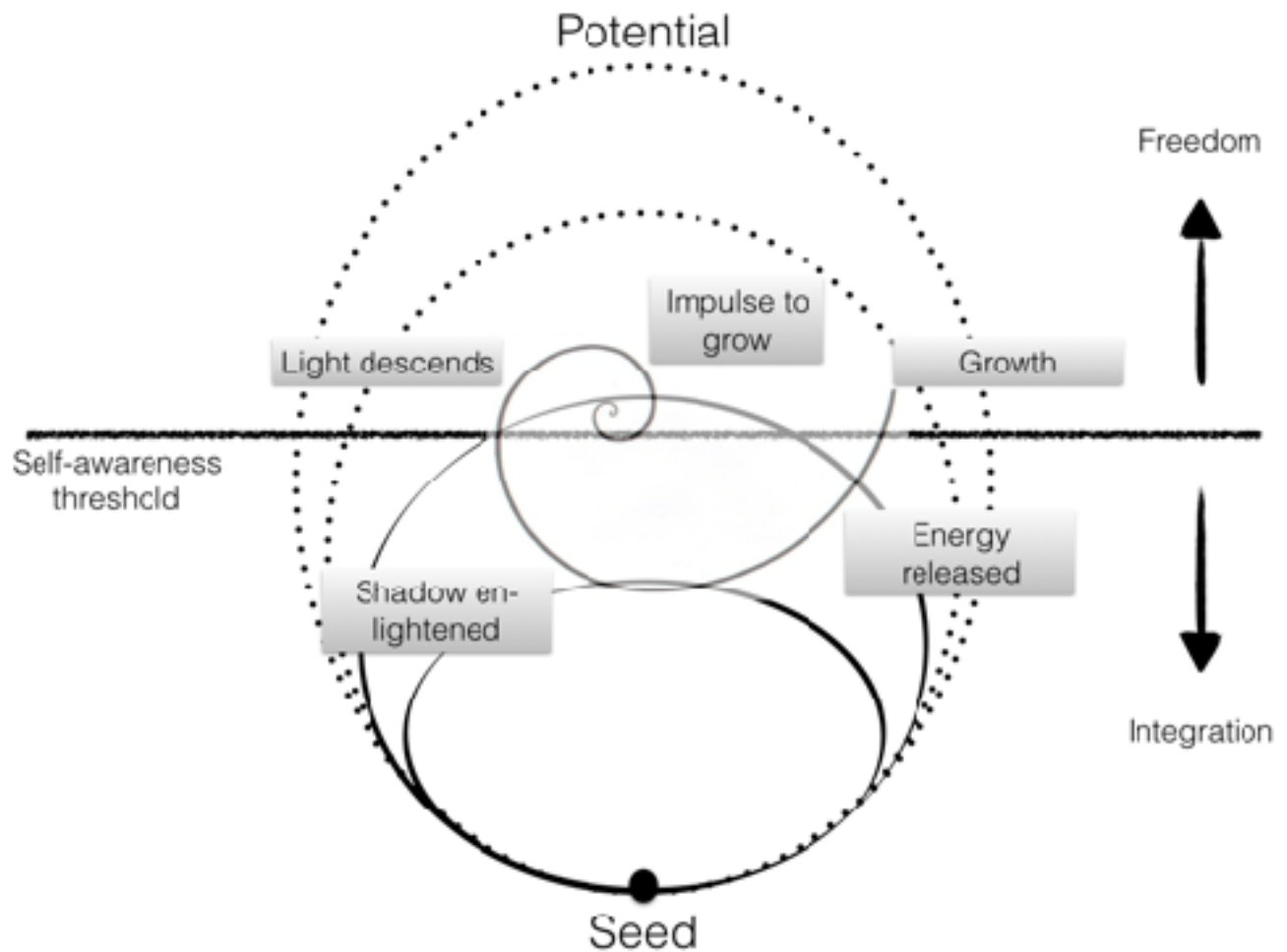


Figure 30: *The volutionary journey of integration and freedom*

4. energy released - energy is released as the past patterns are transformed
5. growth - with that new energy, the entity is able to crystallise and embody the new information, accessing new degrees of freedom

The light of the new information triggers an expansive drive for greater agency and freedom, while at the same time love and understanding are needed to embrace and integrate the past. These two fundamental dynamics that happen in parallel to each other reflect two of the main drives of a holon (see above) that Wilber (2005) describes, agency

and communion. To release the information for greater agency, the sub-holons that currently make up the main holon need to be re-arranged so they become more efficient leaving more energy for growth, through more natural communion. The relationships of the parts to each other and to the whole grow increasingly close to the Phi proportion as they crystallise into greater refinement, thus needing less energy themselves and releasing more for increased growth and agency of the whole. Currivan (2005) beautifully summarises this process of healing and completion: "whilst in its rising and falling the polarity expressions of yang and yin are overt, it is in the turning points of its peaking and reforming that the cycle is able to complete and move on" (35).

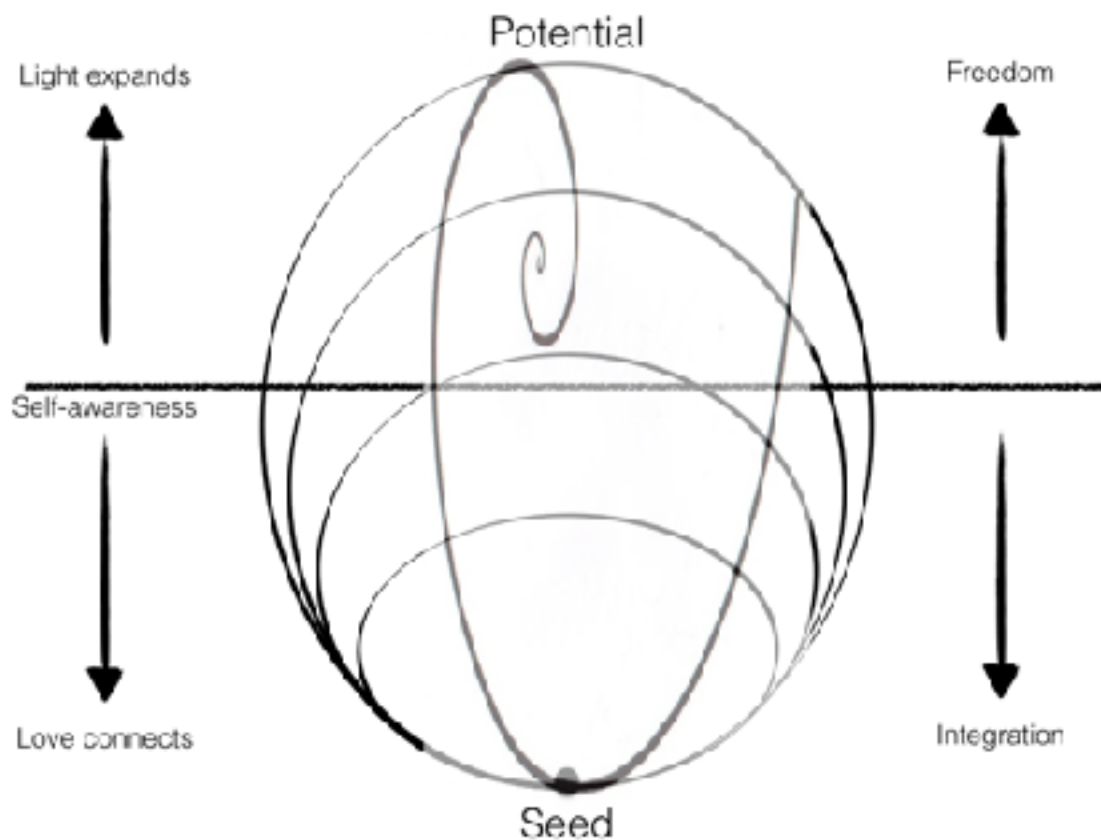


Figure 31: *The role of Light and Love in evolution*

Another perspective on the process of reaching down to heal past trauma in order to release the information for future development can be found in change model of Spiral Dynamics (Beck & Cowan 1996). A fundamental element of the Spiral Dynamics model is the understanding of how value systems change. The change model comprises three main parts: a description of states of change (from stable through transition phases into new stability), a description of the conditions that need to be in place for change to happen, and a description of different types of change known as change variations. These three are connected through a powerful change matrix. For this point I am going to focus first on the change variations. The change variations describe different intensities of change that a system can be going through:

Change Variations	
CV-8	<i>Quantum Change</i> - change occurs at every level, across whole system
CV-7	<i>Up-shift</i> - Evolutionary change up to the next level of complexity
CV-6	<i>Break-out</i> - barriers of old order are removed (more or less aggressively)
CV-5	<i>Up-stretch</i> - current state temporarily stretches to include some more complexity
CV-4	<i>Down-stretch</i> - temporary regression to access earlier, less complex coping systems
CV-3	<i>Upgrade</i> - basic system remains the same, with improvement in functioning
CV-2	<i>Reform</i> - elements remain the same, but are re-aligned to meet same objectives
CV-1	<i>Fine-tune</i> - Make simple adjustments to fit function better

Table 5: *Spiral Dynamics Change Variations* (Beck & Cowan 1996)

CV-4, the “down-stretch” is related to the going back to heal past pain while the CV-5 “up-stretch” accesses more light and information from a potential future. We cannot shift into the “vertical” change dynamics of change variations 6-8, where the whole system renews, until we have done enough down- and up-stretching. The down-stretching will release energy that is being held in past traumas, and the up-stretching will access new, higher frequency energy of the future. It is this build up of energy that pushes us into the break-out and up-shift when the time is ripe.

People’s ability to influence the past is also something that has been demonstrated through experiments. Radin (2013, 263-5) documents what he calls a “time-reversed, or retrocausal, experiment” that demonstrated how people exerting a certain intention three months after data was originally recorded, had an influence on that previously recorded data. This implies that the past is not fixed and can be influenced from its future. The key seems to be when the observation happens, which is always in the present. In this case, “the observation phase ... took place three months *after* the data were generated and recorded.” So although recorded at the start point, they were not consciously observed until three months later. The observer cannot be separated from the observed.

This process of development in which differentiation increases over time is the dynamics of informational entropy. In *The Cosmic Hologram*, Currivan (2017) describes entropy in terms of informational content and flow (see also Laszlo & Currivan 2008, 49). Entropy is often used to refer to the relative measure of order or disorder in a system, with

increasing entropy being related to increasing disorder, although the physicists actually understand it as a difference in the microstates of the system, from simplicity to complexity (see for example Boltzmann 1866). The dynamics of entropy are captured in the Second Law of Thermodynamics which states that: ‘The entropy of an isolated system will always tend to stay the same or to increase.’ From a volution perspective, the way this plays out is that at the seed-potential initiation moment, entropy is at its lowest, as it was just before the Big Bang. In other words, order is at its greatest and everything is undifferentiated in the seed, with the potential being held in the informational field. As the process of life and manifestation unfolds, the information and seed grow into each other, the seed expands and differentiates into increasing numbers of parts, the brane of the entity expands at the same time increasing the differentiation of the information held in the brane (as described above), and entropy increases as the original undifferentiated unity and order becomes increasingly expressed in a diversity of form and “disorder”. This is literally what creates our experience of linear time (Laszlo & Currivan 2008, 54-5). Towards the centre of the volutionary torus, information gains mass as the energy forms into standing waves, and “mass slows things down ... enabling the entropic flow of information and so the experience of time itself”. It is important to note that the increase in entropy and “disorder” does not mean that the parts lose their interconnectedness - they are still held together by the field of the entity as a whole and are ultimately simply diverse expressions of that one original impulse. This is different to the way in which entropy is often used to simply mean breakdown. Wilber (personal communication, 24 September 2016) distinguishes between “agape” which is the embrace of the parts and

fits informational entropy, and “thanatos” which is the breakdown into parts which lose the interrelatedness.

Out of the increasing “disorder” of informational entropy a new level of order starts to emerge. This emergence of a new order has been called “syntropy” or “negentropy”.

Griffith (2011) describes how biologists use the latter term to describe the basic direction of life, with increasing co-operation. The Wikipedia entry on negentropy notes that “In 2009, Mahulikar & Herwig redefined negentropy of a dynamically ordered sub-system as the specific entropy deficit of the ordered sub-system relative to its surrounding chaos.”

Given that the volutionary impulse is a response to a need in the world, the “surrounding chaos” is context which the entity is growing to respond to. So “entropy deficit” is when the entity has not yet differentiated into enough diversity to be able to deal with the level of complexity that the life conditions it finds itself in require. Negentropy is then the entity’s relative ability to deal with the complexity of its life conditions - it is the emerging order of the mature entity that it is becoming.

Curri van (personal communication, 11 Feb 2016) notes that there is actually no need to create other terms alongside entropy (such as syntropy or negentropy), as informational entropy actually covers the whole process of increasing parallel differentiation and reintegration. It is information expressed as space-time - one process, as with volution (as compared to involution and evolution). It is from simplicity to complexity concentrated in greater differentiation. In the volution model, the Seed-Potential field represents information expressed as matter-energy and is conserved, as per quantum theory on energy-matter and its conservation. The integration of the Seed with its Potential is

information expressed entropically, going from minimum entropy to its maximum entropy, as per relativity theory on space-time and the second law of thermodynamics. Quantum theory and relativity theory have traditionally been in conflict with scientists struggling to reconcile them. Currivan refers to them as simply the first law of information and the second law of information respectively. Together they are a perfect way to make a Universe. As she frames it in a presentation (2016), the First Law of Thermodynamics which is that “energy-matter whilst changing its forms is universally conserved” transforms to the “First Law of Information: Information *expressed as energy-matter* whilst changing its forms is symmetrically and universally conserved throughout our Universal lifecycle - essentially Quantum Theory”. The Second Law of Thermodynamics namely “entropy can only increase” becomes the “Second Law of Information: Information *expressed as space-time* can only asymmetrically and entropically increase throughout our Universal lifecycle - essentially Relativity Theory”.

Key is also that within any bounded system, the amount of energy is conserved throughout its life process, with the expansive and attractive forces in balance (Currivan 2017, 27). Therefore energy that may be trapped in earlier stages of the system needs to be released in order for the system to complete its journey to new wholeness.

In the volution model, the original order has the highest influence on the system until it passes the halfway point in its development when the new order starts to dominate - from a pull from the past to a pull from the future. At its highest level of differentiation or “disorder” (seen in terms of the original order), the system is actually at its most ordered

in terms of the entity that it was born to become - the fruit of the seed that becomes a new seed. Dylan Newcomb's work that continues to relate these kind of dynamics to the I Ching, noted that in the second half of the octave cycle, the system has a foundational pro-active energy, as compared to a reactive foundation in the first half (D. Newcomb, personal communication, 15 December 2015). This reinforces the argument that the system becomes more self-aware past the half-way point and pro-actively starts to co-create its reality rather than simply "downloading" existing patterns in the information fields. Newcomb also notes the increasing degrees of "sophistication and freedom" as an entity matures, together with an increasing ability to deal with complexity with decreasing conflict and to hold a longer timespan in its awareness. These last two points reflect the same characteristics of the Spiral Dynamics value systems as they unfold - in fact, Graves (2002) said the only thing he could say about the general directionality of the value systems was that of their increasing ability to deal with complexity. Newcomb also sees this as increasing entropy and relates it to increasing asymmetry, as described in the work of Tom Bearden and Michael Leyton (2003). Bearden seems to be pointing to the same process using different terms, where "symmetry" would relate to "order" and "asymmetry" to "disorder", both describing an entropic process of increasing differentiation leading to the emergence of a new level of order. When Newcomb analyses the I Ching hexagrams he sees each *yáo* (broken or unbroken horizontal line) reflecting the increasing maturity of a system, moving from the base of the hexagram up. Newcomb sees the top trigram as the "context" and the lower trigram as the "action" with the two integrating with each other in the same dynamic of the octave as described above.

The entity thus grows into becoming mature enough to deal adequately with its context, at which point it reaches fruition. Given the amount of information now in the system, it needs to emerge into a new form and let go of the old, so that it can continue the process of informational entropy, absorbing more information and differentiating into ever more refined and interconnected expressions of life.

Currihan (2017, 39) describes this moment of fruition in the life, and projected death, of our Universe:

perhaps like a bubble that bursts as its inner pressure equals that of the surrounding atmosphere, this end-time may express a point of equivalence when our Universe may release its accumulated information, knowledge and wisdom into the infinite Cosmic plenum within which it was born, lives and will die.

If this process is extended to any entity, we could say that once the evolutionary octave process is complete, and the original impulse for that manifestation of life has run its course, then the “inner pressure” of the seed-potential now matches the “surrounding atmosphere” of the life conditions it has entered into to fill a niche, reaching “equivalence” and dissolving itself into the bigger whole, making all its information and wisdom available - seeding new possibilities. One could say that the mission given to this entity by the bigger life process of the system it is part of - a mission to bring certain information into the system - has been successfully completed and the entity’s final act is to gift that information to the system as a whole.

Elgin (1993, 301) describes this process in a similar way, marking the turning point as the moment we achieve “self-referencing knowing - when we ‘know that we know’”. This is the same as the mid-point in the evolutionary process. From that point on, he believes, “we

no longer require the density of our material world and physical body to center our knowing process upon itself". The body can then die and the entity endures "as a subtle body of light and knowing".

Teilhard de Chardin describes this completion moment as the "Omega point". Brian Swimme (1990) summarises it in this way: "The Universe is moving in the direction of reaching a point where every aspect of the Universe knows every other aspect in its depth." This reflects the volutionary moment where the whole system is fully integrated and conscious of itself.

Walter Russell sees the process as ongoing rather than linear, "a steady explosion and implosion state of eternal creation, a continuous life-and-death cycling. ... It is a two-way, continuous-creation, eternally living-dying Universe" (Binder 1995, 45).

This volutionary process also matches the dynamics of holons and holarchies described by Wilber (1995), which we touched on in the previous section. Wilber identifies four "fundamental capacities" of holons (40-46): self-preservation (a capacity "to preserve their own particular wholeness or autonomy"), self-adaptation (a capacity "to adapt or accommodate itself to other holons"), self-transcendence (a capacity for "transformation that results in something novel and emergent"), and self-embrace ("Agape reaches down and embraces all the lower holons in the higher holon" - personal communication 24 September 2016). The process I describe above focuses primarily on the self-transcendence capacity, which goes hand-in-hand with "symmetry breaks" (Wilber quoting Jantsch) - a break down of the original order so that a new order can emerge. In that process, Wilber refers to Whitehead's famous dictum "The many become one and are

increased by one” (49). The differentiation that emerges with the increased entropy comes together again in a new unity which adds a new level of complex life. In that new order, the old is “transcended but included”, and comes into a greater level of order so that it can be of more coherent service to the new whole. Wilber quotes the biologist Rupert Sheldrake on this matter: “The morphic units in isolation behave more indeterminately when they are part of a higher level morphic unit. The higher level morphogenetic field restricts and patterns their intrinsic indeterminism” (54). The higher level brane increases the probability of the lower level branes acting in ways to support the purpose of the higher level system. Wilber’s final major tenet on holarchies (“Evolution has directionality”) summarises that directionality with five main aspects: increasing complexity, increasing differentiation/integration, increasing organization/structuration, increasing relative autonomy and increasing telos (67-78). The evolution model as described above shows how a more expanded brane with more information is able to deal with greater complexity. Differentiation/integration is the informational entropic process. The increasing organization happens as new levels of brane emerge that need to contain a larger number of sub-branes. The increasing relative autonomy is related to the increasing ability of a more expanded brane to deal with greater complexity (“a holon’s capacity for self-preservation in the midst of environmental fluctuations” (71)). Increasing telos is what Wilber describes as the “chaotic attractor” (referring to Chaos Theory) that is pulling the system towards a new level of order out of the increasing differentiation and apparent chaos. In the evolution model, the chaotic attractors would start to exert their greatest pull past the half-way point in the life-

cycle, whereas in the first half of the journey the behaviour of the entity is dominated by the existing “periodic attractors” of the old stable system. It is worth quoting Laszlo (1994) at length on this:

When growing fluctuations upset the dynamic stability of a system, its stable point of periodic attractors can no longer maintain it in its established state; chaotic attractors appear and with them an interval of transition hallmarked by transitory chaos. When the system achieves a new state of dynamic stability, the chaotic contractors of the bifurcation epoch give way to a new set of point or periodic attractors. These attractors maintain the system in a condition far from thermodynamic equilibrium, with more effective use of information, greater efficiency in the use of free energies, greater flexibility, as well as greater structural complexity on a higher level of organisation (93).

In this Chapter we have looked at evidence for certain stages of development and dynamics within the volution process, completing the theoretical description of volution. In the next section we will look at the implications of applying this perspective to individual, cultural and societal development.

Chapter 6: Volution in the individual, culture and society

Thesis: This volutionary perspective can be applied to human individual, cultural and societal development.

This section looks at both the implications at the individual as well as the collective level, starting with the individual level, within the context of the collective. The first part looks at how the birth and development process relates to the volution model described above, and how it informs a fundamental aspect of the current planetary challenges.

Incarnation and Separation

“O friend, understand: the body
is like the ocean,
rich with hidden treasures.

Open your inmost chamber and light its lamp.

Within the body are gardens,
rare flowers, peacocks, the inner music;
within the body a lake of bliss,
on it the white soul-swans take their joy.

And in the body, a vast market –
go there, trade,
sell yourself for a profit you can't spend.

Mira says, her Lord is beyond praising.
Allow her to dwell near Your feet.”

(Mirabai, in Harvey 1997, 47)

Part of what has informed the evolution thesis has been explorations around the nature of the apparent split between humanity and the pre-cognitive experience of being one with the Earth, the sensory world and the body. Healing the perception of this split is key to navigating our current collective crisis (Taegel 2010, 50). This will also give access to the trans-cognitive consciousness from which it is possible to work more effectively and gracefully with the energetic and informational aspects of life.

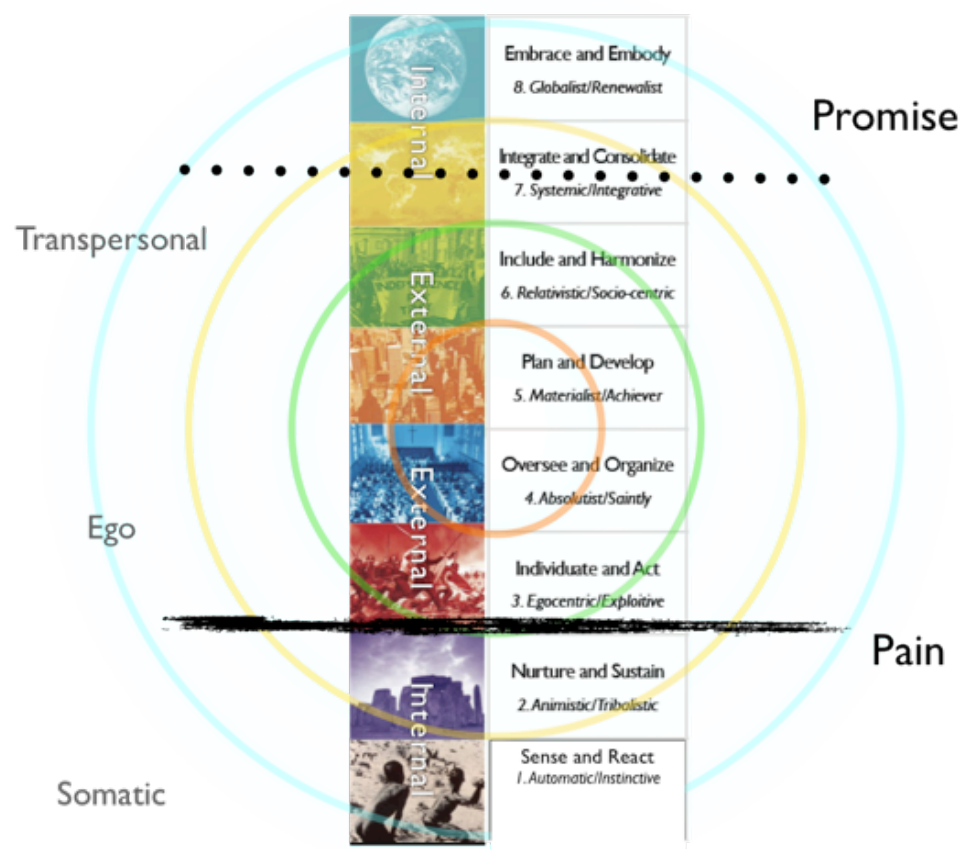


Figure 32: *The Pain and the Promise through the Spiral Dynamics lens*

This transition is framed using the theory of Spiral Dynamics in the image above. In this conception the pain is where the split lies and is due to people forgetting their identity as an expression of the Earth as our physical beings, as well as part of a bigger cosmic

wholeness. When we incarnate out of oneness we need to forget the oneness or else it would be impossible for us to really be present in the relative world - it is like an actor stepping into a character. Yet somewhere we miss it and that is what creates great emotional angst. The promise is the access we are granted to the trans-personal realms and wholeness as the apparent split gets healed. Taegel (2010, 92) notes that “Jean Gebser argues for a retrieval of those qualities from the inner being that reach back to the archaic, the primordial mind”. That “reaching back” is to the earliest phases of our development, linked to our body and biology. Jahn and Dunne (2015) refer to research by the French biologist Rene Peo’ch which demonstrated how a group of baby chicks influenced the behaviour of a randomly driven robot. They concluded:

The capacity of these animals to affect the trajectory of the robot to their biological advantage by some anomalous means lends credence to the hypothesis that we may be dealing with a phenomena that is fundamentally biological in nature. (109)

Jahn and Dunne suggest that these kind of experiments “might be evidence of the life force itself—what French philosopher Henri Bergson spoke of as the *élan vital* that underlies the creation of all living things” (109). This reinforces the argument that for us to be able to access that kind of influence consciously need to heal our relationship to our body and earliest stages of development.

CG Jung (1995) describes this split as being the source of much of the neuroticism that he experienced in his day:

Among the so-called neurotics of our day there are a good many who in other ages would not have been neurotic – that is, divided against themselves. If they had lived in a period and in a milieu in which man was linked by myth with the world of the ancestors, and thus with nature truly experienced and not merely seen from outside, they would have been spared this division within themselves. (166)

Later on he connects that to the collective condition:

It is precisely the loss of connection with the past, our uprootedness, which has given rise to the “discontents” of civilisation and to such a flurry and haste that we live more in the future and its chimerical promises of the golden age than in the present, with which our whole evolutionary background has not yet caught up. (263)

A sentence in Grof’s *Healing our Deepest Wounds* (Grof 2011, 187), broadens the perspective: “Although the process of incarnation separates and alienates us from our source, the awareness of this fact is never completely lost.” This points to incarnation as a process, and that process of coming into ever more crystalline form, goes hand-in-hand with an increasing experience of alienation from our state of prior unity. The process of incarnation can then be seen as being one where our soul chooses to leave its unity awareness where it resides between lives to incarnate, co-create and learn any lessons that it has to learn, as testified to by many of those who have experienced near death experiences (Talbot 1991). Spangler (2010) describes it this way: “The soul intentionally turns part of itself into a state of consciousness and a form that can manifest and function in a physical environment like the Earth” (85). Once it starts its journey from the unity field, it becomes ever denser energy as it manifests as the baby in the womb and continues to refine and crystallise its form until it reaches a level of density from which it starts the return to the unity field. This moment may be well into adult life. In the *Kybalion* (The Three Initiates 2006, 60) this process is described as the “outpouring”, where “the All” pours out unindividualised energy, vibrations get lower and lower until the urge ceases and then the return begins with the “indrawing” to “the All” as multiple individualised units of life through evolution and increasingly subtle energetic vibration.

From this perspective, the split that is identified above is just one of many stages in the incarnation and separation process. It is a key one, particularly for our current planetary condition, yet it changes the perspective to see it as one phase in a broader incarnation process.

Abram (1996) describes this healing through the integration of space and time, which from his perspective have been split off from each other, I would argue, as part of the same process described above.

The conceptual separation of time and space—the literate distinction between linear, progressive time and homogenous, featureless space—functions to eclipse the enveloping Earth from human awareness. As long as we structure our lives according to assumed parameters of a static space and a rectilinear time, we will be able to ignore, or overlook, our thorough dependence upon the Earth around us. Only when space and time are reconciled into a single, unified field of phenomena does the encompassing Earth become evident, once again, in all its power and its depth, as the very ground and horizon of all our knowing. (217)

From the body-mind research that I carried out with Dylan Newcomb, during which we took the Spiral Dynamics model as a starting point and then created a new understanding of the life process, the incarnation and densifying process is what happens up until the center of the octave of eight energy dynamics (i.e. between “Blue” and “Orange”), from which point the return to unity begins as the mind starts to expand into the space beyond the personality that it formed, thus expanding its sense of identity from more ego-centric, to world- and kosmo-centric (Wilber 1996). This is illustrated below in Newcomb’s image with the labels on the left, as the perspective shifts at the center point of the octave from “local” to “global” and from “one” to “many”, ending in an internalization of the other as we return to identifying ourselves as a unity with the world around us.

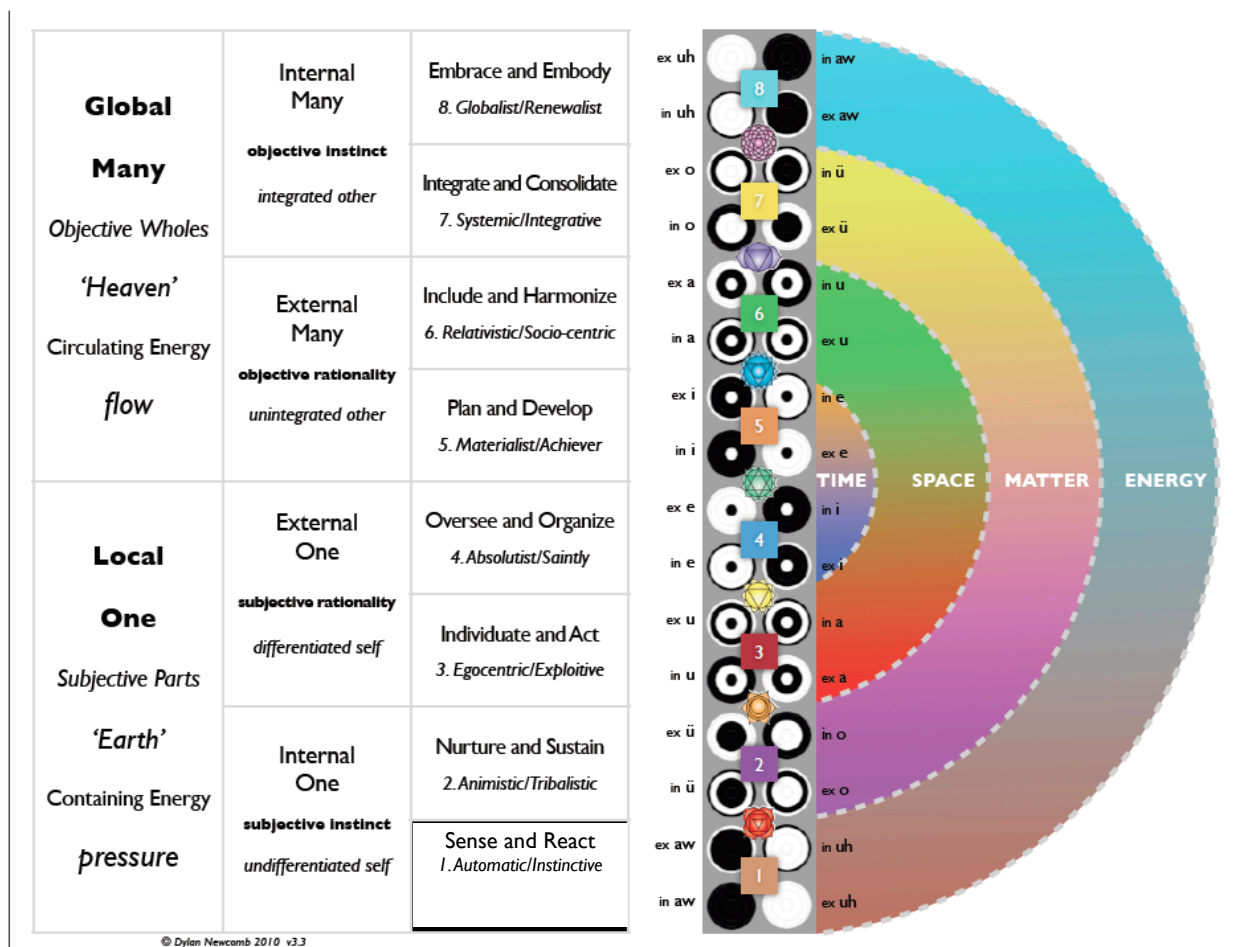


Figure 33: *Fractal patterns in a evolutionary octave*

The Return to Unity Awareness

“At one time they grew to be one alone from being many,
and at another they grew apart again to be many from being one”
(Empedocles, in Harvey 1997, 118)

During a teleseries with Stanislav Grof and friends (Grof 2012) it was emphasised a number of times that the Nature of the transition that humanity is in has much to do with a re-integration of the more feminine, yin qualities. Grof noted how a significant group in the population was shifting “to a sense of fundamental embeddedness in Nature.” Paul

Ray's work pointing to the emergence of the Cultural Creatives (a large segment in Western society in particular that has developed beyond the standard paradigm of Modernists versus Conservatives) and their more feminine values was referenced (Ray 2001). New "yin economics" was quoted, pointing to the rise of complementary currencies that emphasise collaboration rather than competition. These expressions all seem to point to the more fundamental shift that is going on as described above - the reintegration of yin in the co-creative sacred marriage and dynamic balance of the yin and yang. The Yellow Integral value system looks to build relationships between the parts and the Turquoise Holistic eighth value system sees it all as one whole.

Abram (1996) describes the role of the tribal shaman in a way that demonstrates the kind of work needed to maintain the "Purple" integrity of our relationship to life that has been so lost in industrial civilisation:

By his constant rituals, trances, ecstasies, and 'journeys', he ensures that the relation between human society and the larger society of beings is balanced and reciprocal, and that the village never takes more from the living land than it returns to it—not just materially but with prayers, propitiations, and praise. (7)

In the previous graphic of Newcomb's the first (lower) two energy dynamics (Beige and Purple) are labeled as Internal, as are the last (highest) two (Yellow and Turquoise). The central four are labeled as External. This points to a basic difference in characteristic in those sets of value systems. The internally-focused systems have a more yin-based experience of interconnectedness, whereas the externally-focused systems have a more yang-based experience of distinction (Merry 2012). In the context of our collective human development (Wilber 1996), our current form of civilization really emerged at the point of the split, when the first of the External systems (Red) appeared. We are now

reaching a point where a significant percentage of the human population is getting access to the Green value system, the fourth of the External, yang-based systems (some people may be surprised to hear the Green system categorized in this way, as it is often labeled as being harmony-driven, which it is, but it still essentially focuses on the parts rather than the whole, emphasizing diversity and difference, and respect for the individual). The Cultural Creatives are a good example of the emergence of the Green value system.

The development beyond the Green value system signifies that humanity is now on the edge of re-entering a way of looking at the world that has its basis in an Internal, integrative yin focus (with Yellow integration and Turquoise oneness). This would explain why Grof and others identify so much emergence of yin-based thinking, whilst at the same time it has not yet matured enough to morph into new forms of organization and governance structures. This would also explain why Clare Graves, who did the original research behind the Spiral Dynamics model, identified the step from Green to Yellow as being a great leap for humankind (Graves 2002).

Our volutionary relationship to Nature

One of the critical reasons that the volution model is important is around how people experience and conceptualise their relationship to Nature (in this context I use Nature to mean the physical non-human life on planet Earth). Up until now the developmental models have usually been linear and emphasising a move away from the “lower” more embodied levels of development. In the Living in Relationship course in 2011 with Dr.

Matthijs Schouten and Irene van Lippe and in their co-authored book (Lippe & Schouten 2010), they explore a number of phases that humanity has passed through in our understanding and expression of our relationship to Nature: Ruler, Steward, Partner, Participant, Mystic.

Ruler

The ruler relationship describes a position where humans put ourselves above Nature and see ourselves as needing to dominate and control Nature. This correlates with the Spiral Dynamics Blue order-driven value system, which emphasises hierarchy and control. The emergence of this value system in itself is critical to our human development (it enables us to find collective agreements on how to live together, for example) – as a developmental *code*, it is a key part of our journey. However each *code* can give rise to different *content*. In this case, in particular in the emerging industrial societies, the content that emerged in relationship to Nature was one related to fear of the natural and a story of our right to dominate and exploit the natural world for our own ends, emphasised by the Abrahamic religions (Baring 2013) (which although they began with a story of dominion and stewardship, ended with a story of domination (Currivan, pers.comm. 2016)).

Steward

The steward relationship describes humans as looking after Nature. Having controlled it in the ruler phase, and feeling safer around Nature, we start to relate it more as a child, in parent-child relationship. Note that the need to control still lies beneath the surface, but once under control, we can “help Nature develop”. This correlates with the emergence of

the Orange Achiever-Self value system in Spiral Dynamics. With the underlying drive for continuous progress and growth in this value system code, the emergence of the Industrial Revolution as content within that code became a potent recipe for the use of Nature to further humanity's ends for ever more comfort and wealth. Nature was tamed and kept in parks and reserves, where we continued to "steward" it for our own recreational use.

Partner

The partnership role correlates with Spiral Dynamics' Green Sensitive-Self value system. In this phase we have had enough of the ongoing strive-drive for more and better. Often it is exhaustion that brings us to the realisation that there is more to life than the illusory rewards of the outside world. We re-connect to our inner worlds, to our emotions, and become aware of the pain and damage we have caused to ourselves, each other and the world around us. At this point we have a strong urge to reconnect to Nature, and start to see ourselves more as an equal, yet still apart. As a partner, there is still us and Nature, yet now we do start to see and honour Nature more, and look for possibilities to develop a more conscious relationship to Nature. We feel how wrong it is to exploit Nature for our own means and will often make our voices heard in protest at exploitative activities and plans.

Participant

Participant is closest to Spiral Dynamics' Yellow value system. Where the partner still really sees Nature as something to feel sorry for, the Participant starts to realise that there is no choice here – the reality is that humanity is a participant in the broader unfolding of

life and that we need to start acting as such. The Participant understands that all life is connected up, and that humanity is a part of the Earth. We seek to participate in the natural processes, look to get closer to how life does things. As you will sense from the words above, there is still some distance between the Participant and Nature – we are still seeking to participate in Nature.

Mystic

As Mystic, the boundaries finally fall away, and we dissolve into the web of life – yet now we are conscious of that process. There is no ruling over, stewarding of, partnering with or participating in – simply a realisation that we are life and Nature. There is no separation, even though there is differentiation. This stage is far more than simply a cognitive realisation. We feel it in our hearts as we remember who we actually are. Given the trans-cognitive Nature of the experience, it is hard to express in words, which is why it is called Mystic, and why mystics tend to be known for expressing themselves more in art and poetry than academic writings. This correlates most closely with the eighth phase in the octave, Spiral Dynamics' Turquoise holistic value system - real communion with Gaia as a living planetary being.

As much as these are civilizational phases of development, each individual also passes through them as we grow up. I certainly recall them all clearly. The shift from Steward to Partner was particularly powerful, with the awakening to Nature as an alive part of my world. Most recently, Participant into Mystic continues to be a strong experience. The surrender that I experience in the realisation of our oneness with all of life is paradigm-

shattering. It is particularly strong as it is the first time that our development transcends yet includes the cognitive. I feel the grinding of those gears daily!

In that journey, which has included spirals of learning and application, I have come to see the importance of integrating earlier phases of development. From that context, it is surprising that Schouten should leave out three earlier stages of development that are made explicit in the Spiral Dynamics model – Beige survival-driven, Purple safety-driven and Red power-driven. The reason it is important to spend time on these is not so much for historical accuracy, but more due to the relevance of re-integrating them into our consciousness and lives – so we become more whole and are able to resonate with all strings on our bow, as it were, and re-engage all of life (Taegel 2010, 2012).

In the Beige system we were one with Nature, a part of Nature, embedded in Nature, unconscious of ourselves as separate beings – a pre-cognitive unity state. In the Purple system, we were becoming aware of Nature around us, and were still very much communicating with Nature with non-cognitive senses – a natural participation. In the Red system we became aware of our own identity, our power to impact the world around and the power of the world to impact us. We were still in our wild state, connected to the wildness of Nature, but in an increasingly energetic way.

The research into volution has lead me to believe that this developmental journey is actually more than the linear pathway from pre-cognitive systems to trans-cognitive systems. One of the key findings was a relationship between Beige and Turquoise, Purple and Yellow, Red and Green, Orange and Blue, as described above. In the body-based research carried out around this with Dylan Newcomb (see above), these pairs each ended

up having the same basic movements but with a different quality. The journey then reveals itself to be one of unconscious exploration of life up until the mid-point of the journey (between Blue and Orange), and then a process of the re-integration of the stages that one has passed through. So Orange striving needs to integrate Blue boundaries, Green sensitivity and collectivism needs to integrate Red power and individuation, Yellow interconnecting needs to integrate Purple belonging and Turquoise unity mystical consciousness needs to integrate Beige embodied unity experience, recognising the wholeness *and* the individual as a conscious co-creative expression of that whole. The echoes from the earlier partner systems point to what needs to be healed. There is a literal “re-membering” as the parts are put back together.

Regress to Progress

“My life is a story of the self-realisation of the unconscious.” (CG Jung’s opening sentence in the Prologue to *Memories, Dreams, Reflections*)

“He knows both knowledge and action, with action overcomes death and with knowledge reaches immortality.

Into deep darkness fall those who follow the immanent. Into deeper darkness fall those that follow the transcendent.

One is the outcome of the transcendent, and another is the outcome of the immanent.

Thus have we heard from the ancient sages who explained this truth to us.

He who knows the transcendent and the immanent, with the immanent overcomes death and with the transcendence reaches immortality.”

(From the *Isa Upanishad*, in Harvey 1997, 39)

As described in the previous section, the integration of earlier phases is actually critical to release information and energy held in those stages so that the later stages can unfold.

Wilber elaborates extensively on this in his book *Integral Psychology* (Wilber 2000). Let me turn to my own experience to illustrate this dynamic.

In recent months I have been experiencing a transition in my own awareness (when I described it to Jude Currivan, she identified it as the shift into what she called The Eighth Chakra (Currivan 2016 pers.comm.) in her book of the same title (Currivan 2012)), relating to the transition into the eighth Spiral Dynamics Turquoise holistic system. It started with a traumatic experience related to a loss of balance (identified by my doctor as Benign Paroxysmal Positional Vertigo (BPPV)), when all of a sudden the street in front of me tilted at about 45 degrees and I had to run down the hill I suddenly found myself standing on until I bumped into a wall and the street started to stabilise and return to its original position at 90 degrees to my body. While my doctor described this as a loose crystal in my ear (BPPV), my psychologist wasn't surprised when I told her more about the moment in which it happened. I was walking along talking to someone I had just had lunch with, and they had said something which had set my mind off thinking about the future implications and actions I would have to take. At that same moment a lorry behind me started to lower its tailgate. The noise of the lorry startled me back to the present moment, I instinctively turned my head towards the noise, and when I turned my head back to face forwards again, the street tilted. My psychologist's explanation was that the work we had been doing over the last year or so had been primarily about me preventing myself from getting so carried away by the thoughts in my head, and to be more embodied in the present moment. The experience with the lorry provided an extreme

example of that polarity I was navigating, and the sensitivity of my body to that tension is what literally knocked me off-balance.

The experiences I have had of the fully embodied state that she is helping me to work towards match well the descriptions of the eighth level of the octave, or the Spiral Dynamics Turquoise value system. This would imply that the earlier level that I would be most involved in healing and integrating would be the pre-cognitive body-based Beige survival-driven level. That imbalance experience was a shock to my system, and my body clearly perceived it as a life-threatening experience, releasing large amounts of energy in a reptilian brain instinct to fight or flight. As Peter Levine documents in his book *Waking the Tiger: Healing Trauma* (Levine 1997), if that energy is not released at that moment in a successful response to the life-threatening situation, it remains in your body and creates the symptoms that are associated with trauma, until it can be decompressed and discharged. It is important to de-link the emotions from the originating event, and fear from arousal, to be able to integrate the original experience. He also notes how a traumatic experience can create a resonance with a previous traumatic experience and trigger the emergence of the energy related to that trauma too.

Following on from the imbalance experience, I experienced ongoing panic and fear attacks - a continual state of high alertness and occasional extreme anxiety symptoms including uncontrollable shaking and tremors in my body. Any pressure from the world around me to perform in any way triggered panic and I was forced to withdraw from most of my daily activities. As I came to understand what was happening, I was able to adopt more of a witness position to my body's responses and avoid getting caught up in the

experience and making it worse through fear and stressful thoughts of what might be wrong with me.

As I learned to deal with this energy in my body, I discovered ways of transforming the contracted energy into flowing energy. When I feel the anxiety rising again in my body, I bring my awareness to the place in my body where the energy seems to be located, connect to it with acceptance and compassion, say hello to it, acknowledge the important role it has played in the past, and invite it to reintegrate into my system to help me move forward to the next phase. I literally dive into the tension with my awareness, becoming one with it, at which point it usually starts to move and decompress, spreading out in a tingling feeling throughout my body. I feel relief and joy, and interpret that as being the decompression of a particular traumatised energy.

This experience and Levine's (1997) research and findings as a psychologist back up the idea of regression to heal past traumas and release energy held there, as part of taking a next step forward in our development. For the volution octave to therefore complete its journey from seed to fruit, the second half of the journey has to involve the integration and re-memembering of previous stages and healing of past traumas, for the emergence of a next phase that is more than the sum of the past parts.

Psychotherapist and shaman Will Taegel (2010, 29) emphasises the importance of engaging the "sub-self" not only for our individual healing but also to enable us to face the ecological challenges we are currently experiencing, and getting beyond denial so that we may fully engage ourselves in appropriate responses. In his words, "Without Nature-

based mysticism, non-dual mysticism cannot function, especially in relation to the complex problems of the environmental crisis” (80).

Richard Gardner (1978) frames it this way:

The evolutionary process will be seen to be the constant integration of the conscious mind with that of the subconscious. A really significant fusion of our dual consciousness will undoubtedly carry with it magical powers and a tremendous increase in understanding.

These subconscious patterns are often held in our body and the integration of the subconscious goes hand in hand with the conscious integration of our body, which we split off (as described in Section...). Aurobindo summarises it beautifully:

This new relation of the Spirit and the body assumes— and makes possible—free acceptance of the whole of material Nature in place of rejection; the drawing back from her, the refusal of all identification or acceptance, which is the first normal necessity of the spiritual consciousness for its liberation, is no longer imperative. To cease to be identified with the body, to separate oneself from the body consciousness, is a recognised and necessary step whether towards spiritual liberation or towards spiritual perfection and mastery over nature. But this redemption once effected, the descent of the spiritual light and force can invade and take up the body also and there can be a new liberated and sovereign acceptance of material Nature.
(Aurobindo in Harvey 1997, 65)

The promise is indeed great, however as I experience myself, the path is not comfortable.

In Shambhavi Chopra’s book (2007) on Kali, the Hindu goddess of creation and destruction, David Frawley notes in the foreword that “ Purification, which implies the destruction of negativity, must precede any great creation or transformation” (xiii).

The human journey to wholeness

“The mind shall be God-vision’s tabernacle,
 The body intuition’s instrument,
 And life a channel for God’s visible power...
 The Spirit’s tops and Nature’s base shall draw
 Near to the secret of their separate truth
 And know each other as one deity.
 The spirit shall look out through Matter’s gaze
 And Matter shall reveal the Spirit’s face.
 Then man and superman shall be at one
 And all the Earth become a single life.”
 (Aurobindo, from *Savitri*, in Harvey 1997, 66)

As outlined in the section above on our relationship to Nature, it is essential for humanity to discover a sense of conscious reconnection to life around us if we are to successfully navigate the ecological and social challenges that lie ahead. This would reflect the development of the Yellow Integral and Turquoise Holistic stages in the Spiral Dynamics model, and therefore the integration of the Purple connection/belonging and Beige survival/body/material - as Taegel (2010, 79) says, “return to our roots without losing the brilliance of later developments”. In the volution model these are the final steps in the journey from seed to fruit until a level of integration is achieved that provides the seed for a next major phase. A part of that integration and journey to wholeness for humanity seems to be related to abilities for us to be able to become more aware of the informational and energetic dimensions of our reality. In Western traditions this is often referred to as psychic abilities, clairvoyance or parapsychology (Radin 2013). In his book *Supernormal*, Radin documents the academic research that provides statistically

significant evidence for the existence of psychic phenomena. Roney-Dougal (2010) in *Where Science and Magic Meet* also reviews the research and offers an integrative framework for understanding the different phenomena that have been observed.

Importantly to our point here, she also makes the following observation:

Most esoteric traditions and recent experimentation in parapsychology share this concept: that greater awareness of the subconscious, and an ability to control its functioning more, will eventually enable us to live at a level of mind in which we can utilise our psi abilities with some form of conscious control. (28)

Once more we see the relationship between the integration of earlier stages of development and past events and the release of more advanced abilities to access a more interconnected reality. In human development seen through Spiral Dynamics, Beige and Purple are pre-cognitive stages of development, and so the experiences that we have in those phases of our lives are held primarily in the subconscious - which is precisely that Roney-Dougal says is so important to engage for us to have conscious control of our psi abilities, which would naturally emerge through the Yellow-Integral and Turquoise-Holistic phases. Currivan (2005, 2017) also documents research that “suggests that the conscious mind of the ego-self generally filters out nonlocal psi perceptions from its ordinary awareness” (140). This means that to access these perceptions we need to be able to consciously interact with the subconscious.

In my experience of dowsing and energetic work, and in the research and teaching of Hans Andeweg (2009, 2011), we access the energetic information through the body. We have to reconnect to the denser aspect of our being in order to develop the more subtle informational aspects of our being. It is like a tree having to grow deeper roots if it wants to grow higher branches. Many people have also documented how important it is to work

with the body when trying to heal trauma that is held in the subconscious (e.g. Grof 2012, Levine 1997). This is explained well by the volution model as outlined above.

Why, one might ask, has life created this process of incarnating into a relative world with its seemingly linear journey full of pain and trauma, only to need to reintegrate and heal it all again later? In essence, it enables life to learn consciously. As described above, the process of informational entropy is what creates the linear reality of time (Currivan, 2017). As Currivan (2005, 138) notes, "these intrinsic conditions of causality not only enable the Universe to unfold and evolve but allow the level of human consciousness associated with the ego-self to experience the implications of making choices through the process of cause and effect and thereby accrue learning." For life to learn, it needs to be able to make choices which make an impact that life can learn from and improve on - and that has to happen in a linear, relative reality.

The individual experience of time

As outlined in the descriptions above, there are phases in the volutionary journey from seed to fruit, however they are not as linear as developmental psychology has generally described them until now. It is possible to look through the lens of the four volutionary phases and to look for example through the lens of Spiral Dynamics, one crystallisation of the underlying volutionary dynamics. Referring back to the image above, we can start to explore how the phases that unfold in the individual, impact the way they see and experience life and the volutionary process. The descriptions in the red box point to similarities between the top and bottom sections - both are internally-focused and neither

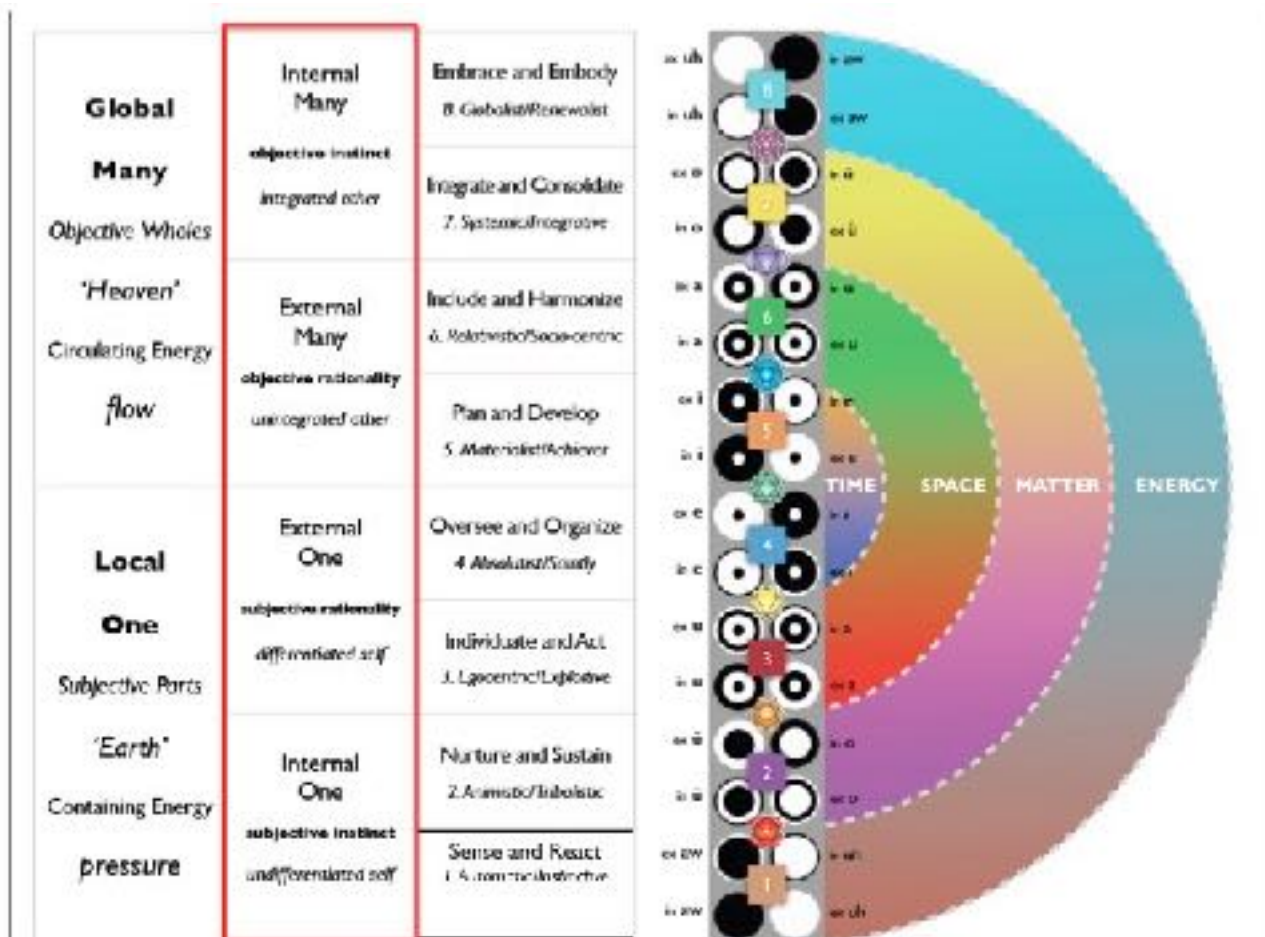


Figure 34: *The yin-yang dynamic at the level of four phases*

are differentiated (“undifferentiated” and “integrated”). One of the major struggles of physics in the recent decades has continued to be how to explain the fact that things sometimes seem to show up as particles and sometimes as waves (as in the double-slit experiment). The difference seems to be whether something has been observed or not. If it has been observed as a result, then it shows up with the characteristics of a particle. If it has not been observed as a result but as a process, it shows up with the characteristics of a wave (Currivan 2005, 6-10). The volution model ties in nicely with this experience.

The characteristic of a wave is that it is an interconnected movement, as opposed to a separate, differentiated object, like a particle. The volution model proposes that the wave-like experience of reality dominates in the lower two and higher two of the Spiral Dynamics octave, whereas the particle-like experience of reality dominates in the central four value systems².

In the volution model described above, the torus is breathing in and out, from less formed and less differentiated reality on the expansive in-breath exterior of the torus, to more formed and more differentiated and crystallised reality in the contractive out-breath interior of the torus. In the lower outer value systems of the Spiral Dynamics model, Beige and Purple, people's experience of reality is primarily a pre-rational one of an interconnected world, where the relationships between the parts dominate. In the upper outer value systems, Yellow and Turquoise, the experience is also one of increasing interconnectedness and interdependence, yet this time from a post-cognitive awareness that is conscious of earlier phases and can see their relationships to each other. In the lower central value systems, Red and Blue, the focus has shifted to separation and distinction - Red with the emergence of the ego-self and awareness of oneself as separate from the world around one, and Blue bringing that into the collective awareness by creating hierarchical distinctions between people and separating things into systems and structures. In the upper central value systems, Orange and Green, people engage with the differentiated more consciously. Orange enjoys playing all the different parts off against

² It is important to note that although here I talk about a particle-like and wave-like experience of reality, what is experienced as a particle is more likely to be not a collapse of the wave as quantum physicists originally described it but more the cohering of a wave function through the act of observation (Laszlo & Currvan 2008, 44).

each other in a game to gain as much as possible. Green thrives on seeing the uniqueness of each individual and celebrating that diversity. In the outer systems therefore the priority is more on wave-like relationships of the whole and in the central systems more on the particle-like distinctions of the parts. Time is also experienced differently. In the central systems, things seem to move fast as our attention is drawn to the externally manifest parts all zooming around. We experience more the flow of information *within* space-time as entropy (Currivan 2017). In the outer systems, we are more present in the moment (consciously in the later stages and unconsciously in the earlier ones) and things slow down, as the relational space shifts to the foreground of our awareness with the busyness of the parts moving to the background. We experience information more non-locally. The central four value systems also exhibit thinking that is much more about certainty, knowing and a fixed understanding of reality, whereas the outer four value systems exhibit thinking that is more about uncertainty and not-knowing (inducing fear in the lower two and wonder and curiosity in the upper two). This makes sense if we see the first two stages as an entering phase of a new expression of life, where the system isn't firmed up yet in its identity, and the last two stages as an exiting phase of the system, where it is starting to blur the boundaries of its identity as it starts to see itself as connected to a bigger whole and preparing to move on to its next incarnation. The central stages are where it really crystallises its form in this current manifestation. Both the particle-like and wave-like aspects of reality are always present, but our experience of them changes depending on the evolutionary phase we are in.

The implications are that the more differentiated thinking of the central four systems co-arises with an experience of reality more as being composed of particle-like separate parts, which therefore informs the kinds of decisions that we make about how to engage with the world around us. This has the advantage of enabling life to see itself in all its uniqueness and diversity, yet starts to create problems when it takes this too far and forgets the inherent interconnectedness that underlies the diversity. That is a make-or-break moment for a system - can it re-member its wholeness in time to be able to reconnect its parts in such a way that it can complete its octave journey and fulfil its potential as a mature fruit-ion of its initial seed-potential impulse? Or will it tear itself apart by pushing the differentiation to such extremes that it destroys the relational tissue that holds it all together? This is I suggest where we are at as humanity at this time, and why through me as an expression of humanity this dissertation is being written - in a quest to connect up the parts again. It would also be why Currivan (2005) would write things such as “All matter, which we consider to be solid, is thus essentially wave-like and energetic” (5), and why this perspective is growing amongst humanity - we are moving into the final two phases of the octave and starting to consciously perceive the interconnected Nature of reality, whilst also acknowledging that the particle-like reality exists - not exclusively particle-like, as the central four systems perceive things, but as an expression of reality that plays out in a bigger interconnected whole.

Another dynamic of the linear aspect of this process is that as a system unfolds, it becomes increasingly aware of itself - and all its parts. In the human story, as our awareness develops to be able to hold an increasing amount of reality, we see and at the

same time co-create increasing differentiation in life. We are expanding our knowledge of space and the Universe on a large scale around us while at the same time becoming increasingly aware of the parts of life at the smallest scales. As well as this being true for our cognitive understanding, the same dynamic holds up at the emotional level. As our self-awareness expands, so we are able to reach down in the deeper parts of ourselves to transform trauma and blocked energy held from the past.

Another way to express this is that at any one moment there is a wave-like perspective on the moment that describes the relational space. At the same time there is a particle-like perspective on that moment that describes the material aspects. They are two perspectives on the same moment. They grow closer and become more integrated therefore enabling the consciousness of the entity to perceive more of both. They are two poles of one spectrum breathing in and out.

The implications of this thesis are not that the particle-like differentiation suddenly decreases as we move into the more wave-like relational awareness of the later phases. On the contrary. Our more expanded wave-like awareness is able to hold more of reality without getting fixated on specific parts, and in doing so is able to observe more of life, and therefore in observing we can identify more of the parts (observation is what creates the particle-like characteristics of something), and engage consciously with them. From this perspective, although a wave-like or particle-like awareness dominates different phases, both the volume of the interconnected wave and the diversity of the unique particles continue to increase on a system's volutionary journey from seed to fruit.

At the same time, in the later phases, the ability to hold a wave-like perspective that is increasingly able to suspend knowing and judgement, enables our experience to be less fixed in its current form and to transform more rapidly in relationship with everything around it, in a way that is beneficial for the whole. In this way, the wave-particle distinction starts to converge as the characteristics of fixed matter become increasingly malleable and the probabilities and possibilities of wave-like reality become increasingly able to manifest in form. This is a final integration of relative diversity and absolute connectedness in non-duality. It is the integration of Currivan's First Law of Information where information is expressed as energy-matter and is universally conserved (as in Quantum Theory) and her Second Law of Information where information is expressed entropically as space-time where space expands and time flows (as in Relativity Theory) (Currivan 2017, 114). Currivan summarises in this way: "The first Law enables our Universe to exist, the second to evolve" (Currivan 2016, pers.comm.)

Neuroscience and Eco-fields

"As above, so below, as within, so without, as the Universe, so the soul" Hermes Trismegistus (Copenhaver 1995)

During a course on Neuroscience and Eco-fields (Hickman & Taegel 2015) and my own experience during the period of this course I gained clarity on a thesis that I will expand on in this section, and that reinforces the evolutionary holographic nature of reality. The thesis is that as people shift their interior experience and patterns, so the world around us

changes. On top of that, the reverse is true – as people create change in the information fields of the world around them, so that is reflected in changes in our interior experience and nervous system. This is the reason for connecting neuroscience and eco-fields, and selecting the Hermes Trismegistus’ “as within, so without” quote above. The two main faculty members of the course also reflect these two aspects – Jim Hickman on neuroscience and Will Taegel on eco-fields.

Self-Directed Neuroplasticity

As was pointed out numerous times by Hickman and Stanley Krippner during the course, there is now significant scientific evidence that demonstrates that human beings can alter our own nervous system. This can be achieved through practices of inner awareness and consciously-directed intention. Hickman referred to Stephen Hawking’s term “model-dependent realism” (Hawking 2010) which describes how the models in our brains shape our experience of reality. These models can both limit us to our existing patterns and ways of experiencing the world around us, and be re-scripted as we take more conscious responsibility for how we experience and therefore engage and contribute to that world. Hickman referenced research showing how spiritual and religious practices can positively impact our brain and nervous system (e.g. Taylor 2010; Childre & Martin 2000). He also noted how many of the patterns that deeply influence people’s interaction with life are rooted in layers of the brain that developed early on, before the emergence of the cognitive and self-reflective layers and abilities. This implies that we cannot access those layers purely through the cognitive mind, but need to address them through more

emotional and somatic interventions, as described in previous sections. This has been demonstrated for example by the comprehensive work of Stanislov Grof with his holotropic breathwork practices and research (Grof 2012).

During the period of this course, I was processing some traumas from my childhood that had risen to the surface at that time. On the one hand, I was working with a therapist who was helping me become more aware of some of the dynamics going on, enabling me to name them and see them, bringing the light of my awareness into some of the darker shadows, converting those patterns from “subject” (where they are so much part of me that I can’t see them) to “object” where I can consciously choose whether to associate with them or not. On the other hand, I was taking these traumas and the implications into a breathing practice that I have been doing for a number of years, and that has always proven powerful in transforming limiting beliefs and patterns that no longer serve me (the practice is called Quantum Light Breath, developed by Jeru Kabbal – see also Kabbal (2006)). It is this breathing practice that I would like to focus on for a moment.

As stated above, neuroscience shows us how foundational patterns in how we engage the world are located in pre-cognitive layers of our brain. To access and transform them, we need to engage in practices that are more somatic. This has been my experience with the breathing practice. The process lasts normally about an hour. The basic instruction is to develop a deep breathing that fills both the lower and upper lungs fully, and then release it. You start slowly, getting used to the full breathing, then increase the pace, then go through a few minutes of breathing as fully and fast as possible, then relax the breath again and slow it down as you come to the end – always maintaining the full breath.

Biologically what you are doing is pumping more oxygen into your system than it is used

to, more than it needs for normal operation, providing an excess to feed other processes that you can direct with your intention. The breathing process is accompanied by instructions from Kabbal. In essence, he continually brings your awareness back to the breath, allowing other thoughts and emotions to be there, but not directing your attention to them. At the outset, he asks you identify the issue (belief, emotion, quality) you want to transform, and imagine it written on a sticky label and stuck on your body at the place of your choosing. After the first warm-up period of about 20 minutes, he then reminds you of the issue that you identified at the beginning and invites any early memories to come to the surface that may be related to that issue. At the same time he asks you to increase the pace of your breathing, culminating in an intense few minutes of maximum speed (whilst maintaining the fullness of the breath).

At the end of the intense period, he slows the breath down again and invites you to see the sticker with your issue on it come loose from your body, fall off your body, shrink and disappear (I visualise it disappearing down my grounding cord to the center of the Earth). After that the instructions focus on allowing the light and love in, connecting to your heart, to the center of your joy, and to remembering who you truly are.

This process has always been a powerful experience for me (I do it weekly). It is a very physical and emotional experience. I usually shout at some points, sometimes with anger and frustration, sometimes with joy, sometimes in defiance. In these sessions I have sobbed like never before and laughed hysterically. My body always responds physically, with energy flowing to different parts of my body, with me often kicking or stamping my feet, and banging my fists on the floor (I do it lying down). Sometimes clear memories arise of moments from earlier in my life, other times I just get raw emotion and energy in

my body. Letting go of the sticky label is without exception a massive release that brings relief, joy and love flooding into my system. I usually come out of these processes feeling completely different to when I started an hour earlier – grounded, with extreme clarity and in authentic compassionate relationship with those around me. In my journal on June 4th 2015, following my breathing practice, I wrote:

In QLB today I took in the feeling of being disconnected and isolated - from primarily the feelings in myself and in others, but also the simple feeling of being alone as I had at school. Again, tears and sobbing at the release. Ultimate insight was that it was all about love - love is connection. Accepting the love for myself, my partner, the kids, the Earth and all life.

I share the example of the breathing practice as for me it backs up the claims of self-directed neuroplasticity. There is no doubt in my mind, from my direct experience, that I can shift limiting patterns and beliefs in my system that would otherwise have remained hidden to me, and both experience and co-create a different world around me as a result. I also share this because the very physical experience that I have in this breathing process also occurs, though with less force, when I am working energetically with a system “outside of” myself – such as an organization or relationship. In the next section I will explore my experience of interacting energetically with “eco-fields” and the correlation with our neuroplasticity.

Eco-fields

In Merry (2012), I wrote:

In *Wild Heart*, Dr Taegel (2010) describes what he calls an eco-field:

I define an eco-field as that region of influence which underlies a given ecology, a specific locale. The various eco-fields emerge out of a more profound field, itself emergent from the Primordial Mind. Within the specific environment energy, exchanges occur in such a manner as to encourage the resilience and evolution of the intertwined parts making up the greater whole. (p. 10)

Hans Andeweg (2009, 2011) describes natural systems in a similar way, and then goes one step further to extend the concept of an eco-field to other entities such as organisations and projects. In her work on co-creative science, Machaella Small Wright (1997) also expanded her work with energy in gardens to apply the same principles and practices to what she calls “soil-less gardens”. It is my belief that anything with a name and a boundary has an energetic field in which “exchanges occur in such a manner as to encourage the resilience and evolution of the intertwined parts making up the greater whole”, as Taegel describes. Even with a more abstract project that has no specific permanent physical and geographic location, such as Wisdom University, all different levels of energetic entity are participating, such as angels, devas and nature spirits (Andeweg 2011, Small Wright 1997).

Since writing that paper, I have continued my energetic work with organizations and systems, and with Ubiquity University in particular, applying both the practices I learned with Andeweg in the ECOtherapy training along with the self-taught Perelandra work. One of the things that I have started to notice and be curious about more recently is how my body reacts when I am carrying out an informational energetic intervention. I will take the Perelandra work as an example.

In the Perelandra co-creative process, you set up a “coning” with different energetic entities – the deva of the project you are working on, Pan and the nature spirits, the angelic realm and your own higher Self (Small Wright 1997). Every so often, in my case usually weekly, you call a meeting in the coning with your energetic partners, give an update on recent developments, frame your goals for the coming period, and ask if there is any intervention needed to help the system to achieve those goals. There is a list of possible interventions that you dowse for relevance. Once you have identified what needs doing, you then carry out the intervention. It usually includes the use of some kind of essence, which is liquid imprinted with information. You then administer a certain number of drops of the essence by putting them on a spoon and asking the essence of the drops to be shifted to the project – during which the information contained in the essence is transferred to the energetic architecture of the project (Merry 2012). It takes about ten seconds. It is during this ten-second process, when the information is apparently being transferred from the essence of the liquid in the spoon to the energetic field of the organization, that I get a physical reaction. My body always responds in some way, most often with movement in the skin around my scalp, and with a sense of high voltage interactions going on in my brain – literally as if it is being rewired. My spine normally also tenses in different ways. After a while my body relaxes again, which I take as being a sign that the information transfer has been completed. The question which arises for me, is why should my body physically be responding like that when I am transferring one thing from outside of me to something else outside of me? If we following the hermetic statement “as within, so without” and many other teachings that emphasize how our inner

worlds and outer worlds are reflections of each other, then it is not so surprising. The implication is that the informational and energetic changes that my intervention is creating in the systems I am working with is being reflected within my own body and nervous system.

This statement may be easy to accept conceptually, but when I actually experience it and contemplate that experience, it really does challenge the way I and most people assume the world works (through cause and effect interactions of separate parts). For me, although I have not yet done enough research to scientifically validate this thesis, it points to a realisation that the informational changes I make in the world I perceive around me are mirrored in informational changes within my own system. This is where neuroscience and eco-field science start to engage each other. Dr. Taegel, in the early stages of the course, pointed to the way the human brain and the Earth's system mirrored each other. He also described how microtubules in our cells link us to informational fields in the world around us. All of this points to a growing realisation of the unity of interior and exterior that Hermes pointed to all those years ago.

As Within, So Without

“Humanity emulates Earth,
Earth emulates heaven,
heaven emulates the Way,
the Way emulates Nature.”

(Lao Tzu from the *Tao Te Ching*, in Harvey 1997, 26)

“Just as the wounder wounds himself, so the healer heals himself.”
(CG Jung 1995, 242)

I noticed when I came back from my therapist the other day and was completely connected with my caring loving energy, how immediately the world around me responded. Marcella [my wife] was caring and relaxed, as were the boys. It really is true that our inner state is reflected in the world around us. I felt it even in the moment as more recently I shifted my energy as we interacted and Marcella’s energy changed with me. (Journal entry, June 4 2015)

My experiential learning in this domain of inner and outer interconnectedness and mutual plasticity has been mostly in the field of the relationships closest to me, namely those with my wife and my three sons. The journal entry above describes an experience I had that significantly helped to embed this perspective in my view of the world. I suddenly became acutely aware of literally how the world around me responded as I shifted my inner state. It wasn’t a cause-effect type of experience, as there was no lag time. It was literally changing at the same time, as if it was one thing. There was a moment of deep

shock as I saw myself shifting my irritation into care and in the same moment my wife literally become a different person right before my eyes; from an expression of stress and repressed anger to openness and connection. Since then I have practiced it in different contexts, and my experience bears it out each time. On our fridge, we now have a quote from Wayne Dyer: “If you change the way you look at things, the things you look at change.”.

This kind of informational and energetic interaction seems to be taking place in a dimension of reality that is nonlinear, as the shifts happen instantaneously, and would reflect Currivan’s First Law of Information (Currivan 2017). Krippner described dreams as being in a similar dimension and related it to chaos theory. Twenty-eight years of research at Princeton University’s engineering department (Jahn & Dunne 2005) demonstrated that human intention impacts what would otherwise be random events in the material world – and that these interactions can happen outside of the linear parameters of time and space. Work is ongoing in this regard (e.g. Currivan 2017) but the fact that neuroplasticity and impacting the informational eco-fields in the world we experience around us are interconnected, is moving beyond doubt – from a Princetonian scientific perspective to my own personal experience. As Currivan (2017) points out, the research that demonstrates how critical the *way* in which information is observed is to how that information takes form as energy and matter.

The progressive understanding ... of how information underlies and pervades its appearance is crucial to real-ising how the environment and observer are integrally interconnected with any and all experiments. In other words there’s no separate

‘objective’ reality and the entirety of our Universe is an integrated, coherent and informational entity.

Abram (1996) postulates that the development of the idea of an “inner world” interior to the human being and residing in our minds and psychology is actually part of the problem. That dimension of reality actually exists in all life, as part of everything in us and around us. The split between our inner world and the world around us is due to the “the loss of our ancestral reciprocity with the animate Earth”:

When the elemental powers that surround us are suddenly construed as having less significance than ourselves, when the generative Earth is abruptly defined as a determinate object devoid of its own sensations and feelings, then the sense of our wild and multiplicitous otherness must migrate, either into a supersensory heaven beyond the natural world, or else into the human skull itself– the only allowable refuge, in this world, for what is ineffable and unfathomable. (10)

CG Jung (1995) goes as far to say “Knowledge does not enrich us; it removes us more and more from the mythical world in which we were once at home by right of birth” (281).

The quality of inner experience actually permeates all life. We have just stopped seeing and experiencing the world in that way. Talbot (1991, 261) describes the Sufi experience of “an inner world that ‘turns out to envelop, surround, or contain that which at first was out and visible’” - which sounds a lot like the brane of a torus.

Cultural Volution

One of the initial triggers for my research was a quest to understand how many ancient civilizations seemed to have been able to create remarkable feats of architecture and

technology, many of which we are only now realizing have resonance with some of the latest findings of science. Anne Baring's description of the phases of cultural development (Baring 2013) - Lunar, Solar, Integration - provide some explanation for this, as does the octave perspective in the evolution model that identifies the final two stages as re-integrating the yin energy that was present in the first two phases (Appendix 1 traces various examples of the Lunar-Solar-Integration phases). The fact that the yin/Lunar perspective reflects more a wave-like experience of reality (as compared to a yang/Solar particle-like experience) could provide an explanation for why we are (re-)discovering some of the ancient civilizations and their technologies, and noticing the resonance they have with our latest scientific discoveries and spiritual insights.

Currihan (2005) for example describes how the Egyptians and Chaldeans "perceived the relationships within and between numbers and geometry as resonant wave-guides, archetypal pathways for energetic forms and structures to manifest" (29). Schneider (1995) likewise devotes a book to illustrating how numbers and patterns show up across nature, art and science. Drunvalo Melchizedek (1990) describes archeological findings of inscriptions on walls of the "flower of life" symbol, which has embedded within it the fundamental designs of life. Not only that, but researchers confirmed that nowadays we would only be able to engrave the symbols in that way using advanced laser technologies. Much has also been written on the technologically advanced nature of the Mayan civilisations, the practices of their shamans and how it seems to be increasingly relevant to our times (e.g. Johnson 1997, Pinchbeck 2012). Jahn and Dunne (2015) describe their

discoveries at six ancient sites in the UK where they “measured the frequencies of the acoustic standing waves supported by each of them” (92). They found:

that the resonant frequencies in all of them were well-defined, lying within the narrow interval between 95 and 120 Hz, well within the range of the adult male voice. Even more surprising was the observation that the extensive rock art at some of the locations displayed striking similarities to the standing wave patterns that characterized these chambers. (92)

They concluded that “the structures themselves had been built with a deliberate intent to produce specific acoustical resonances, and that their builders had sophisticated understanding of the nature of sound” (94). Further research into the effects of frequencies on brain activity lead them also to suggest “that these structures may have played a role in generating altered-state ritual-driven experiences” (96). As science started to emerge from the pre-rational stages of development, a powerful combination of the experiential sensory and analytical occurred. Jahn and Dunne:

The early scientific heritage that evolved through the cultures of the Egyptians, Greeks, Romans, Orientals, Byzantines, and Medieval alchemists involved intimate admixtures of metaphysical rituals with rigorous analytical techniques, yet they generated extensive pragmatic knowledge and products, some of which, like the ancient pyramids or stone circles, still defined modern replication or full comprehension. (110)

No-one has really adequately explained how the Egyptian pyramids or great stone circles got built with their astronomical alignment and sound qualities (Ruggles 2014, Watson & Keating 1999). There is also the story of the crystal skulls (Morton & Thomas 1997) which was broadcast as a documentary on BBC 1 and many other channels worldwide. It describes skulls seemingly sculpted from one piece of crystal yet scientists at computer

company Hewlett Packard acknowledged they could find no trace of tool marks. These skulls play an important role in a number of the stories of native people on the American continent and modern-day psychics have found the skulls to have psi-related qualities. Then there is the great enigma of Atlantis over which much has been written, by both archaeologists and intuitives (Cayce 1968, Cori 2001, Flem-Ath & Wilson 2001, Yoke 1997), a civilization with apparently highly advanced technology and consciousness that it ultimately wasn't able to channel constructively and disappeared under the ocean. Van Daniken (1969) is another who suggested there was more to ancient discoveries than solely archaeological interest. Leviton (2007) has documented how mythological stories about places contain information on the energetic features of those places. There is of course much controversy about all of these, with a mix of new-age fantasy and scientific-rational close-mindedness confusing the work of authentic intuitives and open-minded scientific researchers. Either way, the evolution model provides a theoretical explanation for why it should be that ancient civilizations seemed to have access to technologies we are only just discovering with our advanced science - namely that we are actually *re*-discovering them in the context of the integration of our original wave-based consciousness with our particle-based consciousness that has so dominated our perspectives over the last couple of thousand years. With space-time an entropic expression of information (Currivan 2017), we can imagine that the wavelengths and frequencies of the integration phase we are currently in resonate with the earlier lunar phase in way that the solar phase did not - which is why we are having related insights.

This collective reintegration, where we seem to be revisiting our cultural past, reflects the process described above for individuals, where we revisit earlier stages of development to release any blocked energy we have around them, making that energy available to complete our current octave journey. This demonstrates the holographic and fractal nature of the evolution model. The holographic nature of the evolutionary dynamics can be seen within the Spiral Dynamics model. The alternation of “express-self” (yang) and “sacrifice-self” (yin) driven value systems have been described above at the individual level. These dynamics also show up collectively, where they may be recognised in those terms, but also in terms of eras of more chaos and eras of more order. The “express-self” energy tends to generate more dynamism and chaos, whereas the sacrifice-self energy tends to generate more order and structure. The Purple tribal era was about bonding and connection within the tribe, contrasted with the Red feudal era which was a period of warlords and the winner takes all. That was followed by the Blue One Truth based era that attempted to create order by having people buy into a religious (literally “to bind”) belief system and strictly follow the edicts of that system. Swinging back the other way, we then got the Orange achievement-driven scientific-rational era, that encouraged people to question everything, find their own way, and be the best individual they could - that has created the increasing stress and malaise we now have in Western societies at the individual level as well as the chaos we are experiencing ecologically and culturally as our life support systems start to deteriorate, conflict grows and peoples start to move in large numbers to find safer places to live. The Green harmony-driven era then tries to create more order again by connecting everyone up as one big happy family. As the

integrative Yellow Integral and Turquoise Holistic value systems emerge, with Turquoise completing the octave shift to the transpersonal, maybe it is the internet that is an external representation of the expansion of our own collective informational membrane that will embrace the planet and beyond. Calleman (2004, 2009), in his treatment of the Mayan calendar, likewise illustrates the fractal nature of time and the swings between yin (“nights”) and yang (“days”).

The most fundamental fractal polarity dynamics of life therefore, the yin and the yang, play out at individual and collective levels - always within the context of an underlying unity, as the yin-yang symbol so well illustrates with the seed of the one pole always present in the other. The wave at the centre of the yin-yang symbol represents the integration and third creative dynamic. Holding these two forces in a dynamic balance is something we saw some of the ancient civilizations practice explicitly. The Egyptian priests, for example, saw how “the manifest world arose from the sundering of cosmic Unity” which is why they used bonding ritual to demonstrate the integration of Horus’ cosmic unifying power with the physical pharaoh who ruled in the relative world (Currivan 2005, 87).

Organizational Volution

Volutionary dynamics can also be seen playing out in the collectives of organizations.

This section will explore the theme of the leader-community tension as a collective moves into and through transition.

Transition

It is important first to frame what I mean when I refer to transition. There are many different kinds of change, from a small upgrade to the current reality, through a quest into the past or possible futures, to a full-scale change of a system to something different (Beck & Cowan 1996, 93). I am currently talking about the latter, often referred to as a non-linear change, “macroshift” or process of emergence (Laszlo 2001).

There are a number of characteristics that define this kind of change. Firstly, all parts of any system are involved in the change. It is not just one element, but literally a whole system change. Secondly, one cannot see what the system is going to become from the old reality. The nature of the change is so significant, that when we are immersed in the current or old ways of thinking and doing, we do not have the space to conceive of how

different the new system will be. Thirdly, it is an emergent process of change. That means that the change is birthed by the system itself, stimulated by the life conditions that it is embedded in, so that the whole system metamorphoses into something completely new. In this process, it is impossible to predict exactly when the change will happen, and one cannot control and design the change process. One can only put in place the most favourable conditions for the system to go through its own process of transformation. This combination of conditions makes this kind of change unlike any other.

The Energy of Transitions

During the Sacred Leadership intensive in 2012 (Merry 2012), reference was made by a number of speakers to subtle energy. So how can we understand these transitions in those terms? This kind of non-linear transition is measurable energetically. In the ECOtherapy practice (Andeweg 2009, 2011) that I studied for four years, there are two main types of project descriptors. One is for a project that - in the initial energetic scan - identifies itself as wanting to get to its maximum effectiveness and efficiency in its current form, and the other is for a project that identifies itself as wanting to transform into something different. Over the 20 years of the ECOtherapy practice, the number of projects wanting to optimise their current form has reduced and the number wanting to transform into something else has increased to the extent that now it is very rare to find the first sort. That would fit with the belief that as a planet we are currently in a macroshift (Laszlo 2001) and that all parts of life on the planet are involved in that. Leading this kind of

change as the energetic steward requires certain qualities and competencies that I will explore later.

What all of these theories and practices point to is that entities at all levels have their own wholeness and agency, represented by their “eco-field” or energetic architecture as I sometimes call it. That field is intelligent in that it interacts with information from within its boundaries and from its environment, and works on resilience and coherence for the system as a whole. It is possible to contact this field and interact with it through our consciousness and intention, as Andeweg, Taegel and Small Wright all affirm.

During the intensive, as we were exploring the relationship between an individual leader and the collective of people they lead, the image of the torus came to me which is related to the energetic architecture.

The torus arises in a tension field between two poles. The axis runs right down the centre of the torus and can be seen as the black hole at the core. In a holographic understanding of reality, the event horizon of the black hole is where all the information is stored (Talbot 1991, Rayne 2012). At that centre is a fundamental polarity that creates a pull on the unified field to create relative form (Edmondson 2009). Once the one is divided, relativity and distinguished form emerge, a journey of ongoing refinement, the fundamentals of which are described in the I Ching as it goes from 1 to 2 to 4 to 8 to 16 and so on, continually refining the original yin-yang tension. Indeed the foundational level for information, which is at the core of the Universe, is information expressed as digitised bits in binary quantisation within energy-matter (Currivan 2017). The nature of

the polarity at the centre of the torus, and therefore at the centre of the “eco-field” or energetic architecture of all life, is a yin-yang tension, clothed in the specific nature of each individual entity. It is that yin-yang tension that pulls on the unified field, creating a spin dynamic that takes the flow shape of a torus and holds within it all platonic solids that underpin all matter (Lefferts 2012). This is the fundamental architecture of anything that can be distinguished out of the unified field, as described in an earlier section.

There are a number of different ways to name the yin-yang tension. Small Wright (1997) sees creation happening in the dynamic between involution and evolution. Evolution is the yang-like expansive force that looks to the future and puts out vision and intention. Involution is the yin-like gravitational force that grounds things and pulls them into form and energy-matter in the manifested present. This tension is responsible for the process of creation, which I give one word to, “volution”, meaning “spin” (Merry 2012).

Andeweg (2009, 2011) describes the same creative tension process in the following way. He talks about a concept level, which is the more evolutionary pole where plans are made (this is I believe the same as what Small Wright refers to as “Mental Level Activity”), a realisation level which is the involutionary dimension manifest in matter (the same as what Small Wright calls the “Project Framework”) and a third level that arises at a ninety degree

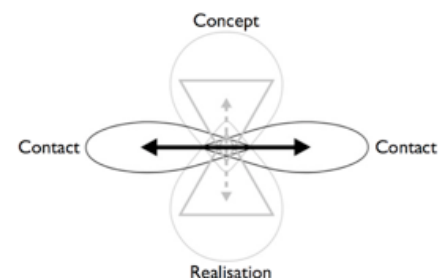


Figure 35: *ECOintention Levels* (Andeweg 2016)

plane in the middle of those two poles³ which he calls simply the middle level, or communication or contact level, which is the dimension in which information is exchanged within the entity itself and with its environment (Small Wright does not refer to a third level in between). In Andeweg's work the middle level emerges as a result of the integration of the other two. He himself says this is a toroidal dynamic (Andeweg 2011). Integration means that the system is able to turn the concept or intention into manifestation, and is operating with great coherence, efficiency and adaptability, in a flow state. That can be represented in this image of the interlocking triangles. In this situation the system has achieved a steady dynamic balance, with ideas and action coherently aligned. It is a mature system.



Figure 36: *ECOintention Integration* (Andeweg 2016)

The nature of life, however, is also to want to evolve, towards ever greater wholeness and distinction at the same time, which could also be framed as greater complexity and awareness. In this regard a stable system is likely to be ready to shift again in the future (see for example the change model in Beck & Cowan 1996). The impulse for that shift is likely to have its roots in two sources – a build up of excess creative energy within the system itself due to the routine nature of its current stability, and the awareness of changes in the operating reality / environment of the system. At that point, if the leader is playing their role of energetic steward well, they are likely to pick up those signals and start to look for what is next for the system. Many

³ Currivan (2017) provides more evidence for the importance of the ninety degree plane from physics: “the most important reason for 3-D is the nature of the electro-magnetic field. Pervading space it too requires precisely three orthogonal dimensions to behave in the way it does. The electric and magnetic components of the field are at right angles to each other, with the consequential E-M radiation being at right angles to both.” She also refers to esoteric teachings that describe squares and square roots of numbers as “dimensional shifts”.

people operating within the system may not yet be aware of the emerging impulse due to their focus on running the current version well. This is where tension arises between leadership and community.

What the system is wanting to do next can be represented by the triangles pushing through each other, as in this image.



Figure 37: *ECOintention Transformation*
(Andeweg 2016)

This symbol is common in many traditions as a representation of transformation (e.g. the star of David, or star tetrahedron in three dimensions). This is often a turbulent process as the system has to push through a point of great resistance where it has locked into its stable form. That movement creates the start of a new spiral of integration of concept and realization. A new idea has emerged, and the system has to work out how to turn that idea or vision into reality. That also means that the middle contact level contracts for a while, and communication internally and externally becomes less clear as people work out what this vision and new step really means, what the system needs to count on people for to deliver the new vision, what roles need to be played and who the best people are to play those roles.

Leadership and Community

In this kind of context, where a leader or leadership team can see the change that is coming before most of the others in the system, due to their role and the particular qualities they have, a tension arises between what leadership feels needs to happen, what other people in the organisation can see and the daily activity that stills need to



Figure 38: *ECOintention Expansion*
(Andeweg 2016)

take place to keep the current system running.

If we refer back to the toroidal model, we could see the leadership role at that point as focusing primarily on the vertical axis – the axis that connects present and future. The leadership has just stretched that vertical axis to a bigger vision, as in the expanded image of the interlocking

triangles. The tension field within which the organisation is to manifest its work has been increased. The manifestation happens at the ninety degree vertical plane emanating out from the center of the torus, like Andeweg's middle level. You can see this process happening in galaxies, for example. This is where most people in the system are focused – turning the vision into form. As the vertical tension field intensifies, it puts pressure on the horizontal manifestation plane to expand and adapt too. Yet that can only happen as the vision starts to ground and the system works out the implications in new principles, practices and structures.

The challenge that the leader has at that point is to both hold the expanded vision, invite the other people in the system to join in working out what that means for the work that needs to be done, and honour the work that has been done so far, much of which will still need to continue to be done, as the past represents the foundation which the future vision is building on.

What makes this kind of transition particularly challenging for the people involved, is that not only will the system have to change, but the people will have to transform as well

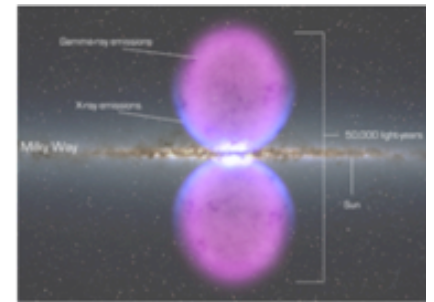


Figure 39: *Galactic torus with manifestation at ninety degree plane*

– or eventually leave. This personal transformation will go hand in hand with needing to heal a certain amount of pain from the past that is currently withholding energy that is needed to take the next step. Once more this pattern shows up holographically. If we assume that people come into their lives to develop certain qualities and learn certain fundamental lessons (Conrad 2010), then they will have been drawn to a system as part of that process. Up until the new transformation, they would have been working on their path, and are likely to have resolved one issue as the system stabilises. When the change happens, it puts the next challenge in front of you. The question is whether that challenge is something you recognise as being part of your path or not. If you don't, you are likely to leave. That may be positive, in that your next challenge lies elsewhere, or it may be that you are avoiding the challenge because it is lighting up something in you that evokes fear. In the latter case, if you leave the system you will simply be confronted with the same challenge in a different context until you engage it and learn what you need to learn.

This is why these transitions are so turbulent. Not only are you trying to develop a new organisation, but the individuals involved are going through their own personal transformation at the same time. One way to think about it is that the new vision brings in a higher energetic frequency that you are being invited to match, and that disturbs the blockages in your own system that need to be shaken up, made visible and transformed for you to be able to stabilise at the new frequency.

The leader, of course, is the one going through the greatest transformation, as they are the one most closely linked to the energy of the system as a whole, as the energetic steward. This can create great confusion in the system, when people's expectations are

formed by the perception of leadership that is promoted most commonly in industrialised society, namely that the leader should always know what to do, be a flawless living example of everything the organisation stands for, and be able to tell everyone else what they should be doing to bring success. This perception is confusing for the leader themselves as they can feel the tension and transformation in themselves, they know deep down they do not have all the answers, and yet they are trying to play a role determined by the expectations of the world around them. It is also of course confusing for the community the leader is leading, as they expect the leader to be stable, well grounded and centered in a time that the leader is going through significant personal transformation parallel to the change in the system, is probably feeling very vulnerable, and is likely to be far from relaxed and in control, in the way that their people would expect and have grown used to in the stable phase of the system. This is exacerbated by the uncertainty and fear that people are feeling in themselves about the change and their own future, leading often to a projection on to the leader of a need for stability, inner coherence and relaxed open-heartedness.

An organisational case study

All of the above thoughts draw on the concepts presented in the reading and intensive around Sacred Leadership, and at the same time are reflected in my experience of the actual events unfolding in the development of a real organization. It had been going through the kind of non-linear transformation described above. As part of my vocational training in ECOtherapy (systemic energy tuning), I had been working energetically with the organization since February 2012. In the initial scan the system identified the project

as transformation into something new. At that stage, no-one was aware of the kind of change coming that is now underway. The scan also picked up interference from an external entity that could potentially cause division. That proved likely to be the exploration of a possible merger with an external party.

The male leader as founder of the organization plays a key role in the energetic stewardship of the system as a whole, and his personal transformation will in that sense be deeply intertwined with its development. In the initial scan, the system identified him as one of the stewards, and a woman on the team as the other. Her transformation, and indeed the transformation of the relationship between the two of them, continued to be interwoven with the evolution of the organization. If we refer to the pole at the center of the organisation's torus, one could see the male yang pole, and the female yin pole. In the developments, he has been seen as the one reaching for new vision and driving the system towards it, whereas she has emphasised the grounding of the vision and the connection to what already is. The transformation process of the organization called both of them into deeper personal exploration of how to hold those yang and yin roles in the healthiest possible ways, and how to hold a creative rather than destructive tension between them. Their individual and collective work influences the future of the organization more than most people realise or would like to realise. As energetic stewards, it is a parallel journey.

A number of important things happened when I was with the organization's team at an event. Firstly, there was a moment of surrender by the male leader, during which he felt and deeply expressed how he needed to stop fighting against the players in the external

party, was ready to forgive them for anything they had done to upset him and to apologise to them for anything he had done to upset them. In this space of vulnerability, a plan was born to approach key players with a gift and try to start afresh. Given the amount of tension there had been between him and the external party, this was quite a step. I could feel the release in my body as he spoke of his decision. It felt like a clearing and relaxation into the natural order of life.

However, as is often the case, just when I thought that this meant the merger was now going to work out, the external party started to behave in a way that was totally unacceptable to the organisation's team, and in doing so quite consciously broke a relationship of trust. At this point, it became clear to the male leader and many of us that this was the end of the merger. A decision was made at that point to end the relationship, but no formal communication was made.

The interesting thing was, that directly following that event, people started to step up from the organisation's community to offer their help and support. It suddenly became clear that this next step was one that the organization would have to take from its own energy, held in the seed impulse of the organization itself, and independent of any co-founding partner. In the twenty-four hours that followed this shift, a plan was born to raise the initial investment from the community itself, ensuring money that was aligned with the values of the system, and at the same time engaging the community in the change process. Healing started to take place within the organization's field, in particular between the male and female stewards, as well as with the founder of the original entity which later had morphed into the current organization. The extent to which past

collective and individual traumas are re-integrated determines that energy that is made available for the system to evolve. It was as if the field of the organization started to cohere now that the flirtation with the other party was clearly at an end. Like the caterpillar in the cocoon, the organisation needed to bat its fragile wings against the other entity to build its own strength to fly and gain greater clarity on its own identity and destiny. In terms of leadership, the key shift was a release into relationship with all that is. This involved a distinction between a healthy yang naming of and striving for a vision and a more destructive energy of battle and struggle. In the healthy dynamic balance the leader stays in touch with the vision that is wanting to emerge through them, whilst at the same time paying attention to how life is wanting to manifest that in the material world – which is often not the way we may have envisaged it. The movement is towards the integration of leadership that has traditionally been yang-driven with the more yin-based community stewardship, as one would expect in the seventh and eighth stages of the octave. Leadership is able to emerge through the people who have the resources that are needed at a certain point in time.

Implications

Having explored how volution plays out holographically in the individual and collective dimensions, the next section will explore some examples of specific practices that are in alignment with the volution theory proposed above.

Chapter 7: Implications and Practices

Thesis: There are practices, documented by the wisdom traditions and today's progressive scientists, as well as implemented by current communities, that can be used to work with all dimensions of this evolution process (beyond only the part of the spectrum that most of us can analyze).

“The developing perspective about the cosmic hologram and the fundamental nature of consciousness is finally offering a theoretical context, a ‘plausible mechanism’ within which to place and perhaps explain supernormal capabilities and occurrences.” (Currivan 2017, 200)

There is a strong case to be made that working more consciously with information⁴ through a volutionary lens is the direction that humanity and life on Earth is headed. In their book *The Sixth Kondratieff*, Leo and Simone Nefiodow (2014) point to the evidence that the sixth long wave in the global economy (named Kondratieff waves after Nikolai Kondratieff who first published about these cycles) will be primarily driven by “information flow in and among human beings - physical, psychological, mental, psycho-mental and social health” as well as “information flow between human beings, the environment and transcendence - ecological and spiritual health” (31). The reason for this they say is that increasing health problems in individuals and conflict in the social sphere

⁴ This chapter refers a lot to “information”. It is important to remember that this term is referring to far more than data. It is referring to the process of things coming into form through intention, literally in-form-ation.

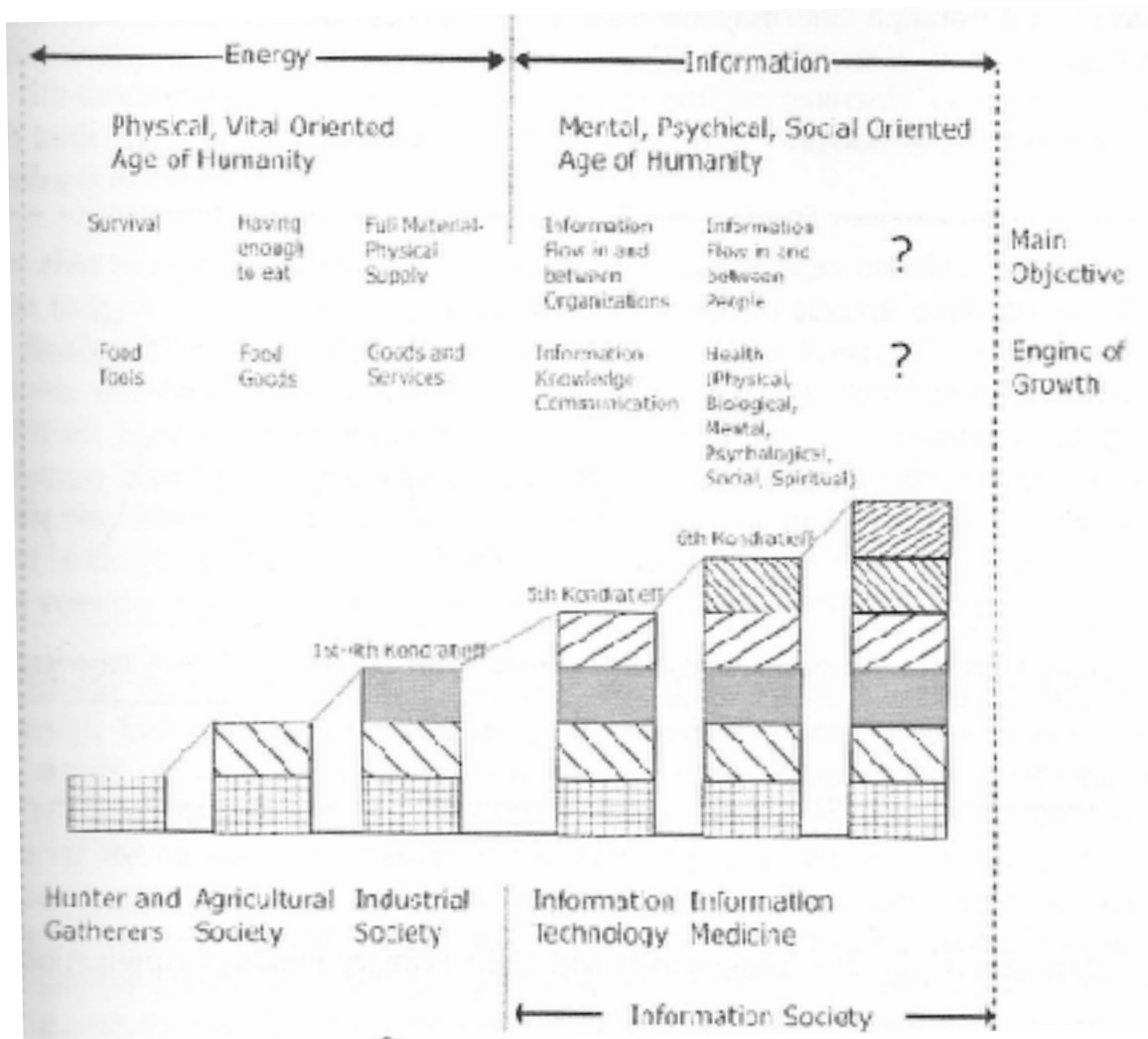


Figure 40: *Sixth Kondratieff Cycle* (Nefiodow 2014, 108)

are limiting economic potential and will only continue to do so. In order to deal with the challenges ahead, “psychosocial health” will be critical: “the social importance of psychosocial health results from its problem-solving potential” (61).

This final section focuses on practices, documented by the wisdom traditions and today's progressive scientists, as well as implemented by current communities, that can be used to work with all dimensions of the evolution process, using information to increase psychosocial health. In order to engage in the phases of the evolutionary process beyond

the central ones in which things manifest in the relative reality that we are used to seeing around us, we have to develop awareness of and practices for engaging the informational fields and dynamics of energy that make up the other phases of volution. In this way people become more fully conscious co-creators of life and take into account more of reality when thinking and acting.

Three Perspectives

From a volutionary perspective, between the undifferentiated oneness and the personified I-ness, or the wholeness and the “partness” of a system, there is a large range of dynamics that go on in the relative space. People use many different languages to describe the work they do and the theories that underpin it. To help clarify the relationships between these different practices and frameworks, I will refer to three main perspectives that end up creating different languages and cultures in this area, so we have a code for deciphering the various ways of describing the same context. These perspectives are based on the three persons - 1st person, 2nd person and 3rd person. The 1st person is the “I” and is the subjective experience and perspective. The 2nd person I will refer to as “We” (in the tradition of Ken Wilber 1995), because it is really about the interaction between “I” and “You” in a “We” space. The 3rd person is the “It” and the apparently objective perspective on something.

Here are some examples of the way these show up in theories and practices around energy and information. In a third person perspective one would talk about energetic

functions, the way information and energy works, similar to the way I have described evolution above. It is all seen as a system with different elements and processes that interconnect. Richard Leviton (2005, 2007) describes the various functions that he encounters at specific physical sites on the planet - such as connecting different sites and functions to each other, channelling information into matter, protecting certain areas, providing access to certain informational realms. Hans Andeweg (2009, 2011) describes specific parameters of a system, such as orgone (life energy), oranur (stressed energy), dor (blocked energy) - these last three coming from the work of Wilhelm Reich - grounding, bovis (integration of concept and realization) and POA (Percentage of Organization and Adaptation). In Andeweg's ECOintention practice, these parameters are measured and used to influence the kind interventions that are made. The third person perspective tends to focus on making pro-active interventions - such as healing a place in Leviton's work or balancing an organization in Andeweg's work.

In a second person perspective, one would talk not about functions but about other entities or beings that one interacts with - nature spirits, angels and devas, for example. Leviton (2005, 2007) links the functions he describes to certain entities, such as gnomes, angels and dragons which you engage with when looking to activate certain functions (Merry 2011b). Small Wright (1997) describes ways to work with devas, nature spirits and angels to help co-create a reality that connects your intentions with what is best for life as a whole. She also assigns certain functions to the different entities. The second person perspective tends to focus more on co-creativity with other beings and aspects of life.

In a first person perspective one would talk more about the inner experience one is having. This is seen more often in receptive practices where the task is to pick up information intuitively from various channels. In Leviton's workshops, for example, he has people focus on certain locations and report what they feel. Although people may use slightly different language, there is usually a common theme. Gnomes for example create quite a different felt experience than fairies or sylphs. Andeweg also has people feel different energetic qualities and then compare notes inter-subjectively, as part of his four year vocational training in ECOintention. The first person perspective tends to focus more on receptive practices.

Person Perspective	1st Person - I	2nd Person - We	3rd Person - It
Quality	Subjective - my inner experience	Inter-subjective - interacting with other beings	Objective - describing and witnessing systems and functions
Examples	Feeling openness, joy, grounded, tension, light-headed, heaviness	Angels, devas, nature spirits, entities	Connecting, Grounding, Protecting, Unlocking, Channeling, Clearing
Focus	Receptive practices	Co-creative practices	Pro-active interventions

Table 6: *Three Core Perspectives*

Different people and different schools tend to have different preferences for the three perspectives. One will talk in more “objective” third person terms about the functions of an energetic system, and may get irritated by “new-age waffle” about angels and fairies.

Others may feel more comfortable with a second person perspective in the realms of beings and entities, and find the third person too cool, heady and disconnected. Still others may say it's all subjective anyway and you just have to feel it in your own body-mind, a first person perspective. More often than not, people and schools combine these perspectives to some extent, as we have seen in the examples above. However, it is important to be able to see them as different yet complementary perspectives on the same reality, and it is in that spirit that I will go into more detail on some practices below that are exploring how to access a fuller spectrum of the volitional process.

The First Person "I" - Receptivity, deepening ourselves, acting on ourselves

"Can you coax your mind from its wandering / and keep to the original oneness?" the Tao te Ching asks (Lao Tzu, 1999). This points to the place of inner stillness from which we can access field intelligence. The field is a field of information and potential energy, as described in quantum physics. The moment that we observe this "quantum" field with our cognitive mind, the potential wave form becomes a coherent wave form, meaning that we can never actually access the quantum potential state with our cognition (Talbot 1991). This is why we need to still our analytical mind and light up our more intuitive senses to be able to access this field (Andeweg 2009). When our attention is focused on the world of things around us, we are paying attention to the disorder and amplifying it in our experience. To generate more order in our experience we need to go inside and pay attention to the generative reality. Greater presence creates greater order, allowing life to

close the loops of the cycles between order and disorder more quickly, integrating action and awareness, or doing and being, in more rapid feedback loops. The Tao te Ching is essentially a guide to accessing that inner state of being present.

This concept has been popularised in the world of organisational development in recent years by the work of Joseph Jaworski, Peter Senge, Otto Scharmer and Betty Sue Flowers, as what they call “presencing” (Senge et al, 2004). It is what Scharmer calls the “blind spot of leadership”, that ability to find inner stillness and deep knowing that guides us to take wise and better informed decisions.

In Ervin Laszlo’s understanding of what he calls the Akashic Field (Laszlo 2004), there is a field that holds all the information that has ever existed and information of the dynamic potentiality of future possibilities. We can access any knowledge we want by attuning ourselves to this field and asking clearly what we want to know. To do this however requires that we activate our intuitive dimension and quiet our rational mind.

The rational mind does have a role in working with information gathered from a field. Information from a field can come to us in many different forms. Sometimes in words, but also in images, feelings or other sensations. Each individual needs to work out what their intuitive language is, and what different sensations actually tell us. This is where the rational mind comes in. Energy has many different qualities and functions, and to be able to interpret, communicate about and work with energy, we need to be able to discern those diverse qualities. Working with a shared conceptual framework of energetic terms, such as that developed by Hans Andeweg in his ECOintention practice (Andeweg 2009),

enables us to work together in the energetic domain, exchanging our experiences and drawing conclusions.

It is important first to access the sensation through intuition and only after that engage the analytical mind to discern, translate and communicate the experience. This was one of the main lessons learned by Dr Robert Jahn and Brenda Dunne in their 28 years of Princeton Engineering Anomalies Research (Jahn & Dunne 2005). They emphasised how important it was to apply their analytical filters only after all the subjective intuitive data had been completely relayed.

Radin (2013, 271) refers to the “inflow of information that we label psi perception, which includes clairvoyance, precognition, and telepathy”. Serena Roney-Dougal (2010) lists out the conditions she discovered in her research that enhanced people’s success in accessing this information. They include:

- Relaxation
- Quieting of the analytical mind
- Grounding
- Curiosity
- Openness (don’t sensor any impression that comes in)

These are first-person qualities that create the conditions for someone to be able to receive information more accurately from the informational fields. There are many practices in the realm of personal development that help people to develop these qualities, most of which involve some level of directing your attention to your inner experience and noticing and accepting the busyness of the mind and the world outside while not getting caught up in it.

One of the most compelling pieces of evidence for the existence of these abilities came from a report Commission by the Congress of the United States in the 1990s from the American Institutes for Research. While producing compelling evidence, the two primary reviewers couldn't agree. Currivan (2017, 198) reports:

The conclusions by the two primary reviewers differed. One, who'd previously been open to the reality of remote viewing, was convinced by the evidence and in favor of then focusing on how such psi phenomena works. The other, previously skeptical, remained unpersuaded. The oversight panel then elaborated a consensus that, while agreeing there was a statistically significant demonstration of the ability to perceive on such a nonlocal basis, there was disagreement as to whether it could be unambiguously attributed to psi or some unconfirmed experimental bias. Without clearly establishing the cause of the proven evidence, the panel also considered that, even if it did exist, the experiments did not identify the origins or nature of the phenomenon.

In other words, while the evidence was there, the members still disputed its validity, regardless of the lack of any proof of error or bias; they couldn't, in any case, understand how it could work.

The Second Person “We” - Co-creativity, en-acting with others

Working with attention and intention is one of the main ways people can co-create with life. The first part of this section explores how that can look when working with other people, and the second explores more examples of co-creating with other entities.

The formative force of life, the force that shapes our material reality, comes out of a process of giving something attention from the heart and bringing in creative intention from the higher mind (Andeweg 2009). If a leader is sensing well from the field, then they have an intuition about which general direction the community is destined to go in its journey to contributing the piece of the puzzle that it holds. With that general direction in mind, it is possible to co-create with life to bring it into form, through the conscious use of intention. In this sense, “leadership” is very much grounded in a perspective of co-creation, a continual cycle of sensing and acting.

In his most recent work, *The Universe Loves a Happy Ending* (Andeweg 2016, 207-215), Hans Andeweg names ten principles for leading an organisation or looking after a piece of land in resonance with the energetic architecture of that system:

1. Check whether your conviction is free and independent - are you really the steward of the entity you lead or are you dependent on others?
2. Develop inner tranquility
3. Become conscious of the whole – having your awareness on all the different parts of the system that you are leading

3 Architectures for Natural Design

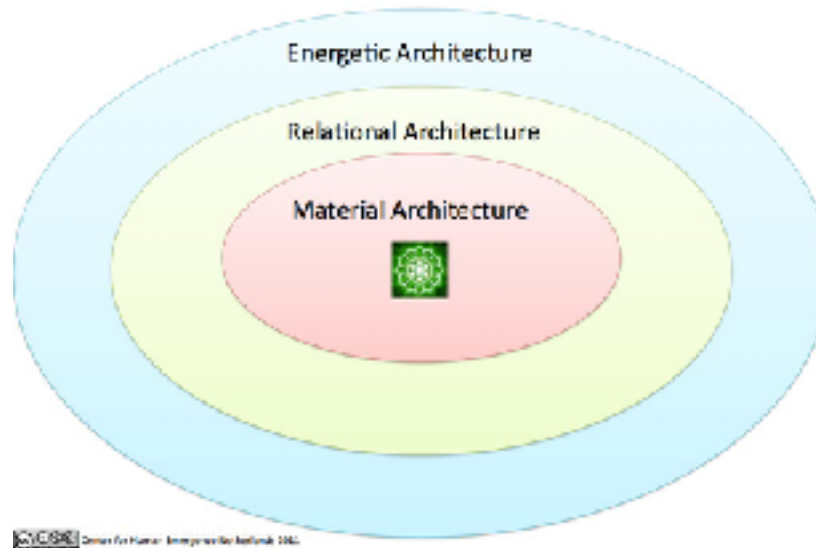


Figure 41: *Three Architectures for Natural Design*
(Center for Human Emergence Netherlands 2011)

4. Have a sense of what is happening – a heart-felt connection to the experiences of the people and other life forms in your system
5. Put your wheel in the spotlight and practice Tonglen – a practice of holding your system in the light of love in your heart, including any pain that may be present
6. Affirm and visualise your goals – paying regular attention to your goals, and visualising their realisation
7. Use knowledge and expertise – knowing about the content of what is being worked on in your system
8. Go with the flow – understanding and working with energetic time (such as that described in sacred calendars like that of the Maya, or other fractal systems such as the Elliott timewave)
9. Transform your burdened past – being aware of what traumas from the past may be holding the system back from manifesting its purpose and releasing the energy that is held there
10. Be here now, consciously and with joy – don't take yourself too seriously...

An important area to explore in the co-creative qualities is that of working with tensions and seeming polarities. The information fields often show themselves to us through creative tensions. As the intention that we hold as leaders for our system meets the

current reality, tensions emerge that invite us towards greater wholeness and coherence. Those tensions can be in the field of relationships between the people in our systems, or around material issues. I like to think of these three architectures in our living systems:

As we start to align ourselves with the informational and energetic fields, our relational and material architectures are called to come into resonance with them. That is likely to create tensions in our organisational systems which we need to learn to work creatively with. Practices such as Holacracy's Integrative Decision Making (Robertson 2015) is one example of how people in organisations can treat tensions as information from the field, and work with that information in such a way that it can be of greatest service to the organisational entity that they are leading. The ability for a leader and community to be able to work creatively with tensions is critical, particularly in the increasingly complex and challenging times we live in. In holding a tension open, we keep the probability waves open, and invite in information and insights from the informational fields to literally in-form how we transcend them.

The remainder of this section of the second person "We" looks at co-creation with non-human elements of life. The best example I have encountered of this is Machaelle Small Wright's work on "Co-creative Science" (Small Wright 1997). Small Wright has developed a practice that she trialled with a garden, inspired by work at the Findhorn eco-village in Scotland, that involves explicit collaboration with



Figure 42. The Involution / Evolution Coning Dynamic. Small Wright (1997, 11)

entities in the angelic, devic and nature spirit realms.

I described the Perelandra process in the previous Section. In the co-creative process, different players have different roles. The humans set the intention and vision. This is

related to the longer-term human transformation process that is held by an angelic family she calls the White Brotherhood. Together, the humans and

the White Brotherhood are focused on holding an intention for the future

so that life moves in that general direction, the e-evolutionary process. On

the other hand, there are the devas who hold the blueprint of how to

implement such an intention in this reality for the greatest benefit of all

life, and Pan and the nature spirits who are responsible for pulling all

the pieces together - the in-volutionary process. Small Wright developed

a set of protocols for interacting with these partners to help develop a

physical garden or an organisational project (a “soil-less garden”), as well as to support

healing processes (the Medical Assistance Program).

FOUR-POINT CONINGS



Figure 43. The balanced four-point coning. Small Wright (1997, 13)

Roney-Dougal (2010, 170-199) also provides a grounded review of the various elemental

nature spirits and the roles they take on. Spangler (2010) devotes his book *Subtle Worlds*

to working with the different entities in the subtle realms. He identifies four main ways

“that subtle beings can and do help us” (26-28): 1. “by intervening to handle anything we

can't handle ourselves yet”, such as energetic cleansing and transformation; 2. “by

seeding the realms of thought and feeling with ideas and qualities that human beings can

pick up on and be inspired by”; 3. “by directly offering guidance and instruction to those

who can receive it”; 4. “blending of the presence and energies of the subtle being with those of the incarnate human being in a manner that creates a larger and more potent field than either could manage on his or her own”. He also describes how he was given four key practices for working with entities in the subtle realms by his main subtle contact, John: “attunement to self, attunement to sacredness, attunement to the subtle environment in the physical world around me, and blessing” (37). An important point he makes from his experience is how communication with the subtle realms works more at a poetic level that needs to be unpacked by your conceptual imagination before your cognitive mind can engage with it (43). Spangler describes the subtle realms as “not so much in the physical sense but conditions and states of consciousness... locations within the vast, universal spectrum of life and sentencing. ... they are like notes on a guitar string. The plucking of the string creates and sustains the note” (61).

The Third Person “It” - Active, acting on third-party systems

“A miracle does not happen in contradiction to nature, but in contradiction to that which is known to us of nature.” Saint Augustine, in Radin (2013, 46)

This third-person perspective is maybe the one most popularised due to people’s natural tendency in the scientific-rational mindset to orient through the third person. Although the framing of the examples of practices below is in the third person, they include first

person and second person practices. Radin (2013, 271) refers to it as the “outflow of information, which includes psychokinesis and distant healing”.

Abram (1996) quotes from anthropological research into the Navajo’s view of what we would call “the future”. They see it as:

a stock of possibilities, of incompletely realised events and circumstances. They are still most of all ‘becoming’ (rather than being) and involved in the process of ‘manifesting’ themselves. The human being can, through his thoughts and desire, exert an influence on these ‘possibles’. (192-3)

Hardy (2008) describes how traditional perspectives on quantum physics have polarised into two camps - the indeterministic where it is all random, as postulated by Werner Heisenberg, Niels Bohr and the Copenhagen school, and the deterministic where “hidden variables” or an “implicate order” determine manifestation on the material or “explicate” dimension (postulated by Einstein and David Bohm). She suggests that the underlying reality is closer to the “synchronistic acausal events” proposed by Jung and Pauli where intention and meaning play a role through what she calls “syg-energy (semantic energy)” (322-323).

The practice that I am most familiar with which reflects this perspective is that of ECOintention, developed by Hans Andeweg and Rijk Bols (Andeweg 2009, 2016). This practice was originally known as ECOtherapy and grew out of resonance therapy, which itself emerged from radionics, that was developed in the 1920s at Stanford University in California. All three methods use treatments (or “balancing”) at a distance through a map or photograph. I choose this one to focus on not only due to my experience of it, but also due to the 20 years of application and the related research they have done around it. From

the various practices I am aware of, it is one of the most developed and researched in terms of impact on larger scale systems such as natural parks and organizations. Towards the end of the section I will mention some other practices in this area.

ECOintention

The different methods that developed into ECOintention have become increasingly less technical with each step. In radionics only radionic equipment was used. In resonance therapy symbols and fractals (mathematical images and formulae) were added. An ECOintention Practitioner doesn't use radionic equipment at all, but has a self-assembled energetic toolkit with colours, crystals, homeopathic treatments, Bach flower remedies, symbols and an orgone beamer. What is also important in ECOintention is that the owner, manager or guardian of the project is intensely involved in the balancing process. That is neither the case in radionics nor in resonance therapy.

Before proceeding it is important to define certain terms used here. In ECOintention, the "Guardian" is the person who is ultimately responsible for a certain entity. That could be the warden of a piece of land or the head of a business unit or organization. It could also be more than one person if a group is collectively accountable. The Guardian(s) may not always be the people one would expect and are checked in the initial informational scan by the ECOintention Practitioner. The "Practitioner" is the ECOintention-trained person who is carrying out the work at a distance on the project. The "coach" is the person who is working directly with the "Guardian", helping them to steward their project in the context of the informational data they are receiving. The coach role could be played by

the same person who is performing the Practitioner role. The “Client” is often the Guardian, the person who contracts the ECOintention Practitioner and coach to carry out the work.

Below is a short description of the different steps that an ECOintention project goes through, taken from an adapted translation that I made of material from the Dutch ECOintention website. The ECOintention process is essentially creating a non-physical attractor that increases the probability of a project achieving its goals and fulfilling its purpose.

An ECOintention project varies from 7 to 12 months depending on the size and complexity of the project. How long the energy stays at its target levels, as defined by the ECOintention practice, depends on the attention and intention of the Guardian.

ECOintention uses a set of parameters to measure the informational and energetic data of a system. The vitality of a living system is measured by:

- how grounded it is (%age grounding)
- how adequately its own information field is integrated (Bovis scale)
- how fit it is with its context (%age organisation and adaptation - POA)
- how much life energy is present (%age orgone)
- how much blocked and stressed energy is present (%age dor & oranur)

These parameters are measured by the Practitioner dowsing (more below). There are specific target values for each of these parameters that over the years have proven to be the key parameters for a well-balanced informational energetic architecture.

Before any intervention, the Guardian needs to have clearly identified the scope of the project; what are the goals, exactly which entity within what timeframe.

The clearer and more focused this is, the more chance there is of success. It is like pulling back the string on the bow—the tighter and steady it is, sure it will fly.

From a scientific perspective, Laszlo and Currivan (2008, 61) describe how the greater the initial level of order in a system (and therefore the lower its initial informational entropy), the more propulsion the system has with greater opportunity for additional informational entropy (differentiation and interconnection) and manifestation. Therefore the clearer the identity and boundaries of the project at the outset the more effective an ECOintention intervention is likely to be and the greater the possibilities of success for the project itself.

1. Energetic Scan

After the first meeting between the ECOintention Practitioner and the Client, the Practitioner completes an energetic scan of the organization or ecosystem. This will reveal the vitality of the project, whether the Guardian's goals are achievable and how much time it will take to get the project aligned energetically. For this scan (and the balancing interventions later on) the ECOintention Practitioner uses a map, a floor plan or the name of the project as what is called a “resonator”, through which they are able to establish an intuitive connection with the morphic

field of the project. This field contains the project's blueprint. This is also accessed during family and organizational constellations. The researcher Rupert Sheldrake describes morphic fields in his books (Sheldrake 1981). He provides a scientific explanation for family constellations and the ability to work with information and energy at a distance via a map. At this stage the Practitioner is using receptive competencies to read the information in the membrane (informational field) of the organism.

The initial scan takes place at three levels:

- i. Concept level: This is the level where the vision, mission, resulting goals and the strategy of the organization are determined. It is from this level that the organization is lead. You can see this as the organization's head where the thinking is based. From a volutionary perspective this is related to the seed and potential.
- ii. Realization level: This is the workplace or the operational level. This is the place of action and turnover. At this level words are turned into deeds. Here ideas are implemented and transformed into products and services. It is similar to the stomach. In an ecosystem it is the location where the life processes take place. This is the central part of the volutionary process where the information is most expressed as energy and matter.
- iii. Middle level: This is the level where internal and external communication happens, the interaction inside the organization as well as with other

organizations and its operating environment. It can be compared to the heart, to feeling. It is also about branding and public relations. Blockages or low-energy at this level can often lead to miscommunication and misunderstanding. This is the field just outside the central systems of the evolutionary process, where the system is resonating both inside and outside.

2. Conversations between the Client and the Practitioner

Graphics with the energetic data from the scan provide information about blockages, stress, healthy life energy and the self-organization of the project. The data is compared to the target values of a healthy and self-organizing organization or ecosystem. In this way the Client gets an immediate insight into the state of the whole system. The scan also shows to what extent their goals can be achieved using ECOintention. The next step is a proposal and an outline of the costs. Once agreement is reached with the Client the balancing project can start.

3. Making a holon

Before the ECOintention Practitioner can test for a balancing, they shrink the project map and create a holon around it - represented by an unbroken circular line. A holon is an energetic resonance box. It is how the project's healthy

vibration can be optimized. It connects the volutionary seed to the potential so that all the information related to the system is available.

4. Testing for a balancing

Using the holon and their intuition, the ECOintention Practitioner establishes contact with the project. They “ask” the project what it needs to strengthen its own healthy vibration. Everything is energy and everything has its own unique vibration. The ECOintention Practitioner strengthens the unique vibration of the project using things that have a similar vibration. The Practitioner offers a number of different things from their energetic toolkit such as colors, crystals, music, mandalas, symbols, Bach flower remedies, homeopathy etc. In this way they can remove blockages, harmonize stress, add healthy life energy and increase the project’s self-organizing capacity. Here the Practitioner is using receptive skills to pick up information from the organism’s membrane.

5. Balancing

A balancing consists of a number of steps that are carried out several times per week. Depending on the results of the latest scan, colors, mandalas, music, symbols, Bach flower remedies or other energetic interventions are used. The ECOintention Practitioner places each energetic item in a specific position on the

holon. This takes practice and experience. This is how they connect the project's energetic fields and the specific energetic intervention with each other. At that moment the transfer of energy and information takes place. The ECOintention Practitioner improves the vitality of the project with their balancing. During the balancing the Guardian concentrates on their affirmations. In this way they give the energy direction. This unique collaboration improves the speed and quality of the developments. Here the Practitioner is using active skills to interact with the organism. See below for a list of conditions for successful active practice.

6. Project support

Every 9 to 14 days the project is tested for new balancing with an energetic scan. The scan shows whether the energetic values are increasing and the project improving. The results of the new scan are presented in a chart and sent with a report to the Guardian. The ECOintention Coach visits the project every 4 to 6 weeks. A meeting to assess progress is held with the Guardian and energetic check-ups are carried out. Where necessary the affirmations are amended and heavily stressed areas can receive healing on location. The Guardian is coached using the resonant leadership principles so that once the process is completed they can manage the energy themselves. This is important for bringing the Guardian's energy more into resonance with a volutionary perspective, so that they can lead the system from a more informed place.

7. *ECOintention in 3 phases*

i. Balancing

After 4 to 8 months the energetic target values of a healthy organization are reached. The time needed is dependent on the size and complexity of the project. This is the end of the balancing phase. This phase is essentially working in the fields outside of the central evolutionary system.

ii. Stabilising

The stabilizing phase comes next. The energy of the project is maintained at the target levels. In this way all the parts of the project get the time they need to absorb and integrate the energy. A lot of changes can happen in the project during this phase. It is important that the ECOintention Practitioner stays in touch with the project and the Guardian. In this phase the new information is finding ways to express itself in energy and matter concretely in the project.

iii. Continuation

After 3 to 6 months the stabilization phase moves into the continuation phase. The energy is now well anchored throughout the whole project. All elements are well aligned. The ECOintention Practitioner steps back and the Client takes over full stewardship of the project. After a while they can request an energetic check-up scan. Where necessary some short balancing interventions can be carried out.

8. *ECOintention results*

The Client's goals determine the ECOintention results. In most of the projects the goals are realized. Due to a broad diversity of goals many different results are achieved.

Results that have been achieved include:

- Increasing assignments and revenue
- Improved organization and collaboration
- Higher profit and better financial results
- More free time and inner relaxation for the Guardian
- Healthier staff, animals, trees and plants
- Better harvest and quality of product
- Increased biodiversity

Research results after 4 years research

Managers and guardians have more time to themselves, are more relaxed and more effective at realizing their goals. There's improved organization, communication, productivity and finances in organizations. This is what a four-year research project showed about the effects of ECOintention. The research was carried out in 2014, 2008, 2007 and 2005 in projects run by the third and

fourth year trainees in the vocational program to become an ECOintention Practitioner.

Healthy finances

In order to research the impact of ECOintention the Guardians were given a questionnaire with 11 statements about their well-being and the condition of their organization or project, at the start of the project, and after 4, 8 and 12 months. For example: “I have time for myself”, “I achieve my goals”, “My organization’s finances are healthy”. The Guardians assigned each statement a score of 1 to 7 depending on to what extent they agreed with the statement. In this way their opinions at the start and at the end of the project could be compared.

Significant results

The 2014 research showed that for all statements the score increased compared to the beginning of the ECOintention project. For 67% of the statements the increase was statistically significant. In 2005, 2007 and 2008 there were similar results.

The 4-year research shows that managers and Guardians experience improvements in a large number of areas for themselves and their organizations / ecosystems at the end of an ECOintention process. They have more time to themselves, are more relaxed, have greater self-confidence, feel healthier and are better at achieving their goals. In their organization or project, they experience

improved organizational coherence and communication. Productivity increases and finances improve.

Question	T1 (n=31)	T2 (n=31)	T3 (n=31)	T4 (n=31)
I have time for myself.	3,5	3,9	4,5	4,7
I am relaxed.	3,9	4,6	4,9	5,1
The organization is achieving its goals.	3,5	4,1	5,0	4,6
Communication with the outside world.	4,1	4,4	4,8	5,1
Financial health of the organization.	3,3	3,5	4,2	4,2
I feel self-confident.	5,0	5,3	5,7	5,7
Communication in the organization.	4,4	4,5	5,0	5,1
Luck is on my side.	4,5	4,4	5,4	4,9
The organization of the enterprise.	4,4	4,2	5,1	4,8
I'm at the hub of my organization.	5,3	5,2	5,7	5,4
I'm healthy.	5,3	5,3	5,7	5,4

Table 7 with ECOintention results in 2014: there were 31 Guardians who completed the questionnaire at all four moments in the process. Green means a higher and red means a lower score than the initial measurement. Figures in bold represent a statistically significant change. The scale was 1 (poor) to 7 (very good). (Source: http://www.ecointention.com/bedrijven_natuurgebieden/resultaten/resultaten_e.htm; Center for ECOintention (2014))

Broad diversity of projects

There were 57 Guardians involved in the 2014 research (e.g. managers, leaders of organizations, wardens of land). They represented 49 very different projects, for example an energy company, a research Institute, a bank, a political party, a

magazine, a publisher, a camping site, a beekeeper, educational institutions, agricultural organizations, natural areas, estates and public parks. The third and fourth year trainees practised ECOintention on the project for a year. They made energetic interventions on average three times a week, on their own or together with another trainee. In order to bring the energy and flow back into their projects they used the resonance of different energetic items. Every 6 to 8 weeks they visited their projects to check up on the energy on location and to have a coaching conversation with the Guardian about the project's development. Center for ECOintention supervised all the projects.

From a volutionary perspective we can conclude that the ECOintention process is informationally entropic for the system it works with - creating greater differentiation and interconnectedness at the same time, increasing its fit with its context and purpose.

It is important to note that in the ECOintention practice developed by Andeweg and colleagues, he talks primarily about energy, whereas from a volutionary perspective it is more accurate to think of it as information expressed as energy. Energy is information that is still dynamic, is moving, whereas manifest matter is information that has been fixed in standing waves.

Further Examples of the Third Person Perspective in Action

The third person perspective is important as it identifies the entity that one is working with, clarifying the boundaries. Given that information is stored in the membrane of an entity, being clear on the boundaries of what we are working with is essential. Energy needs a defined boundary to be able to work. As

Currihan says (2005, 90):

Where waves are free to move, they will do so until their energy eventually dissipates. But where waves are generated for example, in a closed space or by stroking the strings of a musical instrument whose ends are fixed, the waves are not free to travel and instead setup standing patterns of vibration.

Being clear on what “closed space” or identity we are engaging with, and seeing it as such outside of ourselves, is an important aspect of setting up the We relationship. There needs to be clarity of both the I and the It to establish the most free and effective interaction. Given that many entities have stressed or blocked energy in them, it is important as an energetic Practitioner to create clear boundaries between oneself and the entity, to prevent the energy from jumping over into your system. This does not mean that there is no first or second person resonance, as we shall see, but that there is clarity about what energy belongs to what entity and its particular journey.

In *CosMos*, Laszlo and Currihan (2008) describe a number of experiments that seemed to demonstrate the power of intention. For example the work of William Turner and a group of experienced meditators:

Over a number of years, they have successfully imprinted intentions to either increase or decrease the acidity of purified water above or below its previous predicted level. In other tests, they printed the intention to alter the speed of development of fruit-fly larvae. In every case and over many different experiments, the results have been replicated and have shown significant variations from the norm— always in the direction of the given intention. (196)

Currihan devotes much time in *The Wave* (2005, 123-157) to documenting the research into the effectiveness of energetic and PSI interventions, as does Dean Radin in *Supernormal* (2013, 130-275). The impact of transcendental meditation on violent crime rates is one of the most well known - with a maximum of 23.3% decrease as compared to the same period in previous years, and odds against this being chance of 500 million to 1 (Radin 2013, 204).

Both Currihan and Radin link the external impact to internal states of the practitioners. Roney-Dougal (2010) summarises the qualities required for effective active energetic interventions that her research turned up:

- Focus on the end-result, not on the process of how it is achieved
- Don't be too serious; light-heartedness and fun work best
- Impact seems to happen after one has finished trying, release-of-effort effect, mischievous
- Group work can help get round any disbelief that you are making it happen

After documenting much of the research Laszlo and Currihan (2008) conclude that “All these results support the view that the effects of nonlocal influence relate to the intensity of the intention, the level of mental and emotional coherence of group, and its size” (92).

Radin and Dunne (2015) note that “reports from our operators suggested that successful

results also required that they establish an emotional connection with the tasks at hand, a relationship we have come to refer to as ‘resonance’” (106).

And we often noted that when the dynamic interaction among the PEAR staff members was at its warmest and most collaborative, experimental results appear to reflect this residence with stronger and more consistent results. (107)

There is one final important point to make about our ability to (co-creatively) impact reality through our work with the informational and energetic dimensions. Ken Wilber (1995) describes twenty tenets of holons (the parts and wholes of all life). Tenet number six is “The lower sets the possibilities of the higher; a higher sets the probabilities of the lower”. The lower levels of a holon are closer to matter, and the higher levels get increasingly subtle. The implications of this are that the more physical reality will ultimately determine the parallel possibilities in the more subtle dimensions, whereas the subtle dimensions can only increase *probabilities* in the material world. The kind of work described above can therefore never guarantee impact in the physical world, however it can increase the probability of a certain outcome manifesting - as Jahn and Dunne (2015) conclude after their 28 years of research at Princeton University, “the accumulation of small effects can compound to significant shift in the mean of the statistical distribution of random events” (119). Laszlo & Currivan (2008, 65) describe how different types of entities have a “biofield” that determines the range of possibilities that it can draw from (e.g. the heights of people). Within that field of possibilities, working in information and energy fields can increase the probabilities of a certain possibility manifesting. This perspective enables us to connect the concepts of predestination and free will.

Spangler (2010) describes this relationship from his more second person perspective:

All things being equal, if a physical person has a strong intention to do something and is using his or her will to see that it's done, he or she will exert a much more powerful influence within the physical world than a comparable nonphysical being trying to will this person to stop and not do that thing. The physical person is in resonance with physical activity and energy, whereas the subtle being is not. ... It can [only] attempt to influence the fields of subtle energy within a particular physical environment to influence probabilities. (25)

Integrating the Three Perspectives

The very idea of matter as an expression of consciousness, which these kind of approaches reflect, has been embraced by top physicists. Max Planck was clear: “I regard consciousness as fundamental. I regard matter as derivative from consciousness” (quoted in Currivan 2017). Currivan herself (2005) emphasises the need for “coherent intensity” to increase influence (132), linking the impact of any intervention we make to our interior states. She goes on to describe it in this way:

In scientific terms, the resonance of our attention and intention causes the quantum field of free-wave possibilities to harmonize into the coherent standing waves of realized materiality.
[...] The higher our vibrational awareness, the more focused our attention and the more coherent our intention, the greater our empowerment to consciously co-create sustained health and well-being. (133)

Linking a third person perspective to a first and second person perspective, she notes:

For a holographic projection to create a three-dimensional hologram, the light source needs to be coherent. And for the holographic principle to create the physical world, the coherent intention of higher consciousness is required. (287)

The implications of this through a holographic perspective are that if you change something in one place it impacts everything. As Braden (2007, 109) says, “Just as a

hologram contains the original image in all of its many parts, any change made to just one of those segments becomes reflected everywhere throughout the pattern”.

Other practices with similar intentions are well documented by Currivan (2005, 2017), Currivan & Laszlo (2008), Hardy (2008), Radin (2013), Roney-Dougal (2010) and Talbot (1991). Radin (2013, 89) for example documents the research that shows how people who believe in their ability to do something perform better than those who don't - the first person beliefs influencing the third person behaviour. As Wolfgang Pauli noted, “It is my personal opinion that in the science of the future, reality will neither be ‘psychic’ nor ‘physical’ but somehow both and somehow neither” (Radin 2013, 311).

The entanglement of the observer and observed has not only been the domain of quantum physics, but also of philosophy, with Merleau-Ponty's work suggesting that “participation is a defining attribute of perception itself”:

By asserting that perception, phenomenologically considered, is inherently participatory, we mean that perception always involves, at its most intimate level, the experience of the active interplay, or coupling, between the perceiving body and that which it perceives. (Abram 1996, 57).

That leads Abram to the statement: “we are *all* animists”. He goes on to describe how the Uto-Aztecan and Athapaskan language groups don't have a clear distinction between space and time but rather “a subtle differentiation between manifest and unmanifest spatiality – that is, a sense of space as a continual emergence from implicit to explicit existence, and human intention as participant with this encompassing emergence” (193).

It is indeed in the present moment that all the perspectives are united:

That which has been and that which is to come are not elsewhere—they are not autonomous dimensions independent of the encompassing present in which we dwell. They are, rather, the very depths of this living place—hidden depths of its distances and a concealed depth on which we stand. (216)

Invitation

Bob Jahn (2005), at the very end of the DVD reporting on their 28 years of inquiry into these matters at the Princeton Engineering Anomalies Research project, concluded by saying that they had proven beyond statistical doubt that human intention impacts the world around us, and that it was now up to us to work out the implications. In the context of seeing life through the lens of volution, we see how important this ability is in influencing formative phases of the life process that have until now generally remained outside of our awareness. The pioneers in this area, only a handful of which I have been able to describe in this section, have given us much to work with. The opportunity now exists to build on this experience, work more consciously with the whole volutionary process and bring this awareness and practice into the mainstream. As Talbot (1991) put it:

“As we become more adept at tinkering with what Jahn and Dunne call the interface between consciousness and its environment, is it possible for us to experience reality that is once again malleable? If this is true, we will need to learn much more than we presently know to manipulate such a plastic environment safely, and perhaps that is one purpose of the evolutionary processes that seem to be unfolding in our midst.” (300)

Conclusion

Learning

The process of working on my PhD and this dissertation has taken me into the depths of both my mind and my being. The act of researching material that points so clearly towards a dynamically interconnected Universe where the boundaries of our inner and outer worlds are so subtle is bound to be psycho-active. The process of reading, reflecting and writing has impacted profoundly my sense of who I am and my experience of my relationship to the world around me. The bigger and more beautiful the picture that emerges from my mind, the more crystalline and grounded is my experience of life. Each new discovery of course opens new doors, as explored in the Further Research section below. At the same time I do feel a wholeness and completion around this evolution thesis. This new philosophical argument about the holographic and trans-linear dynamics of life feels right and as well as adding up rationally. As ever, this step will be a foundation for the next steps.

Further Research

There are two main questions that still play around in my mind related to this thesis. They are connected through the idea of perspective. The first is about our place in the evolution of our Universe, and the second relates to our perspective of our Universe itself.

One of the questions I came across regularly in my literature review and general material in this domain is how it is that the universe has actually unfolded with just the right conditions to create life as we experience it, and that we seem to be right in the middle of the scale. Here are some quotes to illustrate this:

We human beings literally stand midway on the scale between the nuclear and Galactic realms. (Laszlo & Currivan 2008, 111)

The measures of physical constants or relationships between forces need to be *exactly* what they are otherwise our Universe would have been snuffed out before it even got going; dying at its first challenge of creating balances between energy and matter or perishing before the first stars were formed. (Currivan 2017, 85)

As we continue our journey of exploration of our perfect Universe and ultimately what it means to be human, the number N also ensures that we are poised midway in size between a molecule and a star; held in the benevolent balance of these cosmic forces which have shaped us. (Currivan 2017, 87)

Mankind is poised midway between the gods and beasts. (Plotinus in Wilber 1982, 162)

Figure 44 illustrates the point.:

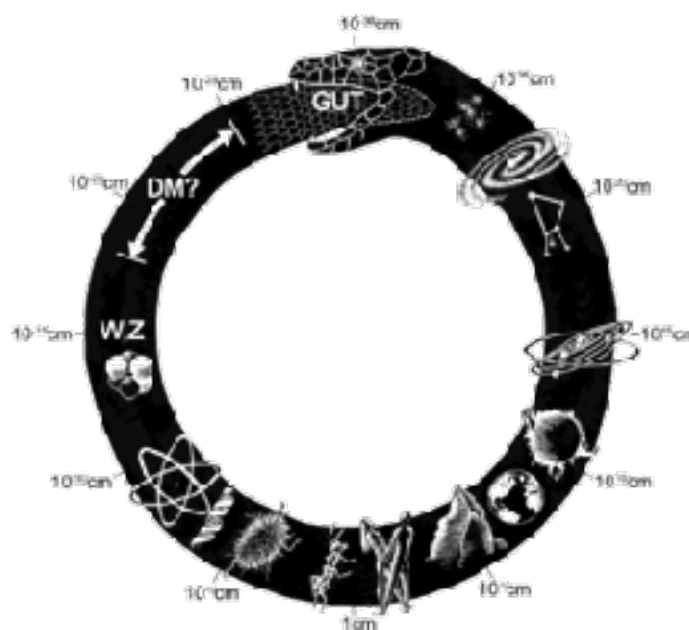


Figure 44. The Cosmic Uroboros. (Source: <http://blogs.discovermagazine.com/imageo/2014/12/31/yes-center-universe-one-sense/#.WPCi8VOGNTY>)

This perspective that this is such a miracle has never sat comfortably with me, not because it is not true that the parameters that need to be in place for life to have evolved this way are very specific, but more because it seems obvious if one looks at it from a consciousness perspective. Given all the evidence quoted above that our inner and outer worlds co-arise, surely at any moment we are at the very centre of our own volitional process, held in the creative tension field of our own seed-potential envelop. Our apparent past and future will be equally balanced as they are the equivalent of the branches and roots of a tree that grow out simultaneously to ensure the tree is balanced. The further we look into space the deeper we will be able to look into matter and vice-versa. It is as if our awareness expands in all directions of time and space from our own centre. As individuals we are a holographic aspect, microcosmic co-creators, me and we reflected as one. Therefore the idea that one often hears that it is such a miracle that we are who and what we are now, seems to me to be an inadequate way of thinking about it. It seems obvious that everything has come together in a perfect relationship for us to be who and where we are now - or else we wouldn't be here... That notion is calling me to contemplate it further.

Another question that has arisen for me is about the relative perspective of what a closed and open system is. Our current perspective as described above in the evolution thesis is that all systems are open up to the level of our Universe which is a closed system so all

energy-matter is conserved on a physicalized level. It seemed strange to me that this wasn't a fractal and as I reflected on it, I came to the conclusion that it might have to do with our relative perspective. Currently, the boundary within which we can make sense of our reality is our own Universe. We have not yet developed a perspective of what it would be like to sit outside of our Universe and look at it in relationship to other universes, for example. The inquiry that I still hold is whether our understanding of our Universe as a closed system is related to our perspective of having our Universe as our chosen macro-boundary for now and that if we were able to conceive of it as part of a bigger whole, whether our understanding would change to it being an open system, with our closed system criteria shifting to the next biggest whole that we could conceive of (a multiverse, for example).

Next Steps

The next steps I see myself taking in relationship to this thesis involve both the inner and outer journey. My experience of writing this has been like an inquiry, an opening through which insights have poured. It feels almost like a channeling process. I know that if someone asked me to sit down and explain to them in detail the evolution theory that it wouldn't come across very coherent. I need to go back and read what "I" have written carefully and enable it to really resonate with my system as a whole and enter my full being. I know it holds significant implications for my work in the world and those will start to manifest themselves as I enable this concept to drop deeper into my awareness.

Part of that process is also putting it out there in the world for people to engage with, question, deepen and further explore. I will put the final dissertation on the www.volutiontheory.net site where I have been posting latest versions as well as on the Academia platform. I will also be exploring how to make a book of it that would be accessible to a wide readership.

Ultimately I trust that this process I have been through, and will continue to go through, is of service to life as a whole as we become more conscious of our wholeness, uniqueness and our interconnectedness all at the same time.

So be it.

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