

ROOTING, TRUNKING, AND BRANCHING

THE CONSCIOUSNESS PERSPECTIVE

of

GEORGE SIMON

A Project Demonstrating Excellence

by

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ABSTRACT

George Simon explored states of consciousness which were the common denominator for his integral approach to personal growth, social change, and spiritual growth. His method of exploration was called 'grokking' and involved feeling things, events, ideas, people across space and time. He created maps and a language for describing and making sense of his explorations in consciousness evolution.

His work is highly inaccessible because he died unexpectedly before writing a manuscript, his notebooks are written in unfamiliar symbols, and the organization he founded has stagnated.

'Grokking' was a key to the growth process. It involved heightened discrimination in the vague/sure world of feeling tones. The vague/sure characteristic enabled the process to guide without blueprinting. The method relied on an openness to God or the Universe.

Korzybski, Aurobindo, and Lao Tzu were major influences on Simon. Korzybski influenced Simon's orientation toward the event, his awareness of abstracting, and his concept of feeling things across space/time. Aurobindo influenced Simon's integral orientation and his mapping of consciousness evolution. Lao Tzu influenced Simon in his notion of Beingness as a guide to growth, and in his life in his humility and his doing by being.

Simon's method of feeling things, his mapping and his everyday experience combined to generate his approach. Simon developed many maps/systems including God maps and a system for the evolution of human consciousness in seven stages, the HS system. Simon was particularly concerned with the transition from this stage (HS3) to the next stage (HS4). These maps reveal an integrated strategy for personal, social, and spiritual evolution.

Simon's perspective has had a number of problems developing. These include: youth of co-workers at the time of his death, difficulty in teaching his approach, and lack of wider credibility, demonstration projects, and new theory. A new theory on neutrality as a kind of consciousness the world needs, and a counseling project using Simon's approach are developed and reported on as a response to these problems.

The true meaning of Simon's perspective comes in feeling the states and in the changes emerging from those events.

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P R E F A C E

George Simon explored consciousness; he created maps and what he called a language for describing his explorations and for guiding personal growth, social change, and spiritual growth. Although he made significant contributions in these areas, his work is still unknown, because it has been highly inaccessible. There are several reasons for this, each of which compounds the others.

George Simon's work tends to be highly inaccessible because: 1) he never wrote a definitive manuscript; 2) other sources of his ideas are problematical; 3) abstract language makes his notes hard to decipher; 4) his method of exploring consciousness is difficult to learn; 5) the organization which he and his student/co-workers founded has stagnated; and 6) he valued and emphasized a side of reality which, traditionally, the Western world has not.

1. There is no manuscript by Simon which defines his perspective. In 1973, at the age of forty-six, at the height of the development of his approach and of its public affirmation, Simon died while on a camping trip. He had plans to write and publish, but he did not have even a partial manuscript completed.

2. Other sources of Simon's work are problematical. His student/colleagues have been the best source of his methods, but since each person has his/her own viewpoint of Simon, there has been more divergence than synthesis regarding Simon's work. There are letters, tapes of

classes, a few essays by Simon, and interviews with people who knew him; but much of this material describes the man better than it describes his ideas on consciousness. Probably the most valuable source of Simon's ideas is his notebooks, which he kept from 1965 on, as a record of his explorations--but even these present problems. While they indicate that Simon's basic approach did not really appear until 1969 or 1970 and that its development accelerated rapidly from that time on, they contain many contradictions and passing or incomplete ideas, as one might expect to find in notes.

3. Simon's abstract language also makes his notes hard to decipher. Simon explored states of consciousness creating extensive quasi-mathematical terms and systems to represent what he discovered. However, without direct reference to those states of consciousness, which require an openness and discrimination of intuition that few people have developed, the terms have little or no meaning. For the uninitiated, reading the notebooks can be like trying to read a foreign language that uses an unfamiliar alphabet.

4. George Simon's method of exploring consciousness is difficult to learn. Learning enough of Simon's language to feel comfortable using it, is a difficult and lengthy process. Just mastering the necessary intuitive discrimination can be very demanding when frequently one is not sure whether one is progressing, regressing, or simply deluding oneself. Even after five years of intensive study many things are still difficult for me, and there are areas

that I have not begun to explore. The difficulty of the method hinders the spread of Simon's ideas and has tended to shrink the circle of those developing his approach.

5. The organization which Simon and his student/co-workers created (the Community for Conscious Evolution--CCE) has been stagnant for some time. In the first seven years or so after Simon's death (1973-1980), CCE took some important steps. Simon's notebooks were transcribed, edited, and published. The 'community' had regular gatherings. Several people began teaching classes. As key individuals moved away from the San Francisco Bay Area of California (where Simon had lived) and taught classes, there were some glimmers of a national CCE. In Boston, classes were particularly successful and a newsletter emerged there which eventually linked a national community of more than a hundred people.

However, there were also problems with CCE's growth. Simon's student/co-workers were mostly young at the time of his death--between sixteen and twenty-three years old. Of the hundred or so who had studied his method of exploring consciousness and been influenced significantly by it, only a small group of five to twenty had the experience to teach and develop the approach. Of this small group, probably less than ten have successfully taught or actively continued Simon's work.

More recent publishing efforts have stalled. The newsletter is now practically defunct. CCE has been unable

or unwilling to define its membership or direction. A major split on the board of directors in the late seventies stymied organizational decisionmaking, and the stagnation of CCE has led to a contracting of the circle of those familiar with Simon's perspective.

6. Finally, George Simon valued and emphasized a side of reality which, traditionally, the Western world has not. He valued the source, beingness, and the 'unspeakable silence' of the event (Korzybski, 1958) over structure, representation, and abstraction. This value means that the external orientation of traditional research is potentially in conflict with the orientation of Simon's approach. Even phenomenological research, which emphasizes essence and meaning, is highly structured and externally oriented compared to Simon's perspective.

Lessening the inaccessibility of Simon's work is a major purpose of this paper. Because each aspect of Simon's inaccessibility seems to compound the others, this project can only be an incomplete beginning at that task.

I N T R O D U C T I O N

This Project Demonstrating Excellence is about the rooting, trunking, and branching of the consciousness perspective of George Simon. The rooting involves creating a context for the perspective by examining some of its roots. 'Trunking' is an examination of Simon's perspective, including his consciousness mapping as well as various other aspects and elements of the approach. 'Branching' concerns developing the perspective by analyzing its problems, by responding to those problems, and by adding new theory and practice.

Part One (Rooting) creates a context by looking at three influences on Simon's perspective: Korzybski, Aurobindo, and Lao Tzu. To further fill out the historical context, a brief sketch of Simon's life and a section relating Simon's approach to those of different authors and fields are included.

Part Two ('Trunking') examines a key aspect of Simon's character, his purpose and means of exploration, as well as what he was exploring. In the 'Generator' section, I consider Simon's mapping process, the role of his everyday experience, and how these combined with his means of exploration to generate his map/systems of consciousness. Then I look at some of these map/systems and explore the relevance of his work to personal growth, social change, and spiritual growth. I conclude the 'trunking' of the

perspective with a look at the language used in Simon's maps and discuss another key aspect of his character.

Part Three ('Branching') analyzes the problems of developing Simon's perspective and notes the lack of wider credibility and of new exploration/theory. In it, I propose several demonstration projects. I report on one mini-project and present new exploration/theory as a response to the problems and as a way of developing the perspective.

The reader will find that the inaccessibility of Simon's perspective influences the organization of the paper. Usually, one insures appropriate thoroughness in a Project Demonstrating Excellence by choosing the right sized topic, but here other considerations came into play. Following appropriate size criteria, I might well have focused the entire paper on a small part of the whole; for example, I might have written only about the influence of Korzybski on Simon, or about one of Simon's map/systems, or about problems of the perspective's development.

However, writing about Korzybski's influence on Simon or writing about the problems of developing the perspective when it is still relatively unknown and inaccessible does not make sense. The difficulty of writing about Simon's work at all, and the need for a context, led to the discussion of historical influences an entrance to the subject. Presenting Simon's work without considering how to develop it beyond its current stagnation, would be to fail

to fulfill a primary motivation in the writing of this paper.

I have now outlined the three basic parts of this paper and indicated why it is organized in this fashion. In the rest of the introduction, I shall discuss why Simon is important, review the methodology that has been used in studying Simon's perspective, and look at the issue of language, including language style and the key terms 'personal growth', 'social change', 'spiritual growth', and 'consciousness'. The latter term is explored extensively.

A. The Importance of Simon's Perspective

Why is George Simon's work important? It is important because Simon developed a notion of consciousness that is unique--one which enabled him to integrate personal growth, social change, and spiritual growth while developing each in its own right. His notion of consciousness includes a unique way of 'feeling' things, people, ideas, and events across space and time. It includes a unique way of mapping and exploring consciousness, which at times is like a language. It yields age-old virtues such as beingness, humility, individuality, freshness, and empathy in a manner just different enough to be important. It also yields a picture of consciousness evolution that is unusually fluid and extensive.

Simon's notion of consciousness and its uniqueness can be elusive. It is not easily defined. However, I hope that the whole effort of this paper--the roots of his perspective (Rooting), a journey inside the approach (Trunking), a look at developing the perspective (Branching)--will convey the uniqueness of his sense of consciousness.

Simon's perspective integrates personal growth, social change, and spiritual growth by focusing on states of consciousness. By changing states of consciousness, growth can occur on personal, social, and spiritual levels. George Simon developed map/systems for different realms of consciousness. These vary in their relevance to personal growth, social change, and spiritual growth. Simon's most

basic map of consciousness evolution works similarly for all three. The same principles apply in the same way.

Does this sound too reductionistic? It is not, because states of consciousness are not specific and limited. Because they are not overdefined, states of consciousness can be a guide to change while not blueprinting change in a mechanical, programmed way. How are states of consciousness a guide but not a blueprint? A look at Simon's world of consciousness will make this clear.

Simon's consciousness states are a world of 'feeling tones' (Gendlin, 1981) often quite distant from the everyday verbal world, though still close at hand. The kinesthetic sense (feeling) is prominent, not because the event occurs on a kinesthetic rather than visual, auditory, or olfactory level, but because the kinesthetic sense is particularly suited metaphorically for combining the vague with an intuitively sure sense of things.

Simon's world of consciousness also differs from many people's everyday awareness because it attempts to move toward the thing itself, toward essence, toward the event, and away from labels, categories, and interpretations (Korzybski, 1958). As one gets away from conventional labeling, the world becomes more fluid and more vague. However, with experience, one can develop a precision and sureness within this basically vague, more fluid world. The combination of vagueness and sureness is what enables Simon's perspective to guide without blueprinting.

How does this 'awareness of a world of feeling tones' translate into personal growth, social change, and spiritual growth each in its own right? How does it work? Simon's perspective includes a way to 'feel' states of consciousness, to 'feel' an event however it is defined. One might decide to 'feel' 'love'. 'Love' is not very defined in terms of space or time but it is an idea that seems to represent an event. A rock is another kind of event. It is fairly defined in space and time. There is no question that it can be held and felt kinesthetically, that it can be seen if nearby--but can one come close to its essence? What makes a particular rock itself? Is it its weight? Its shape? Its context? One's relationship to it? For everything there is some essence which is not the same as the characteristics which can be observed with the five senses. To 'feel' or to 'grok'* something is to be in a state of consciousness which corresponds to that thing's essence**. This process can be compared to the way light reflected from an object enters one's eyes and is transformed into an image which corresponds somewhat to the object.

How consciousness of essence translates into awareness of mundane aspects such as of the shape of a rock, is not clear, nor is it necessarily very accurate. If I 'grok' without being in its immediate presence, I may or may not

*from Heinlein's book Stranger in a Strange Land. It connotes knowing in an essential and/or total and mysterious way.

**'Essence' here does not mean all or nothing. There is always more essence. Essence is always being approached rather than reached.

know anything about its shape, color, or weight. However, for those who learn to 'grok', there is enough linkage between essence and mundane details that 'grokking' develops some credibility for relating to the 'out there' as well as the 'in here'.

With Simon's method, one can 'feel' another person or a childhood block to one's development. One can also 'feel' new kinds of consciousness by asking a question and 'feeling' the response: What kind of consciousness do I need to become a better parent? What is a better way to be? In addition one can 'feel' something through a command or decision--for example, "'feel' the next step in your spiritual growth," or "'feel' the best direction for this country to take toward the Phillipine Islands."

All these moves bring slightly different states of consciousness. As I 'feel' a state of consciousness more deeply, it becomes a part of me. I am enlarged. I grow. I may feel a solution to a particular problem. To the extent I am successful in 'feeling' it deeply, it becomes a part of me, it changes me.

But does anything result? Yes and No. If I look for a cause and effect model with an 'if A, then B' lens in my glasses, I shall not commonly find good results. But if I look with a lens such that outcomes are a result of many things, I shall find an unusual incidence of some connection between A and B. By definition almost, the depth of a 'grok' generally precludes a claim for a direct result or manifestation.

In Part Three I report on a counseling project where in fact the client presented a specific problem, we 'grokked' a state that would help, and amazingly, the problem was gone by the next session. I could make a good case that 'grokking' solved the problem but I do not. Instead I present it as a fortuitous combination of circumstances of which 'grokking' was an important part. The connection of 'feeling' a state of consciousness to change or growth is like the connection of 'feeling' something (in its essence) and its outside appearance. It is not direct, it is very incomplete; but it is there.

Simon did not have a scientific explanation for how these connections were possible, or why the process worked. He only knew from thousands of experiences with himself and others that it works, and, I would add, that it works partially and mysteriously.

For social change, for change at a group level, one can 'grok' a direction in which to move, or a solution to a problem. However, that is just one person 'feeling'/being those states of consciousness. The outcomes, as a result, are even less direct and more partial. Even with a whole group 'grokking' something, the outcome is a guide, an intuitive vague sureness, not a blueprint.

One explanation for how a person can get these perceptions is that they come from an all encompassing entity like 'God' or 'the universe' or 'the collective unconscious'. Simon used the term 'God', though he had a

particularly extensive and fluid notion of what 'God' is as I shall show in Part Two.

Built into 'feeling' or 'grokking' something is openness to God. Without openness to God there is little or no perception received. Further, 'openness to God' is extensively defined--there can always be more, and each act of opening is new and holy (Buber, 1970).

So, spiritual growth (relating to God) is built into every 'grok', but it can also be explicit. I can ask God how to be today, how to be with my ex-wife, how to more authentically grow in my spirituality, and so forth. I can ask God to show me a particular state of consciousness or to show me something about Jesus or Buddha or Lao Tzu.

A relationship to the largest gestalt to which one can attend (my current notion of God) develops out of 'grokking'. A greater capacity to be inspired by the ultimate is cultivated. This relating to and being inspired by God is a wonderful way to spiritually grow.

In exploring consciousness for personal, social, and spiritual change, Simon began using symbols to represent what he had explored. Words were not the right medium for the nuances of his exploration. He used numbers, letters, triangles, squares, spirals, see-saws, and matrices, among others.

These maps were a way of making sense of Simon's explorations and growth. They were stepping stones to further growth. If one labels a state as 'A1' one can later take up where one left off by 'grokking' 'A1'. The maps

were useful for guiding others' growth: "Tonight, class, we will 'feel' 'A1'."

The maps sometimes formed systems that related to a more definite conceptual area. There were a whole series of maps concerning 'power', for instance. This aspect of the maps helped link the work in 'feeling tones' to conceptualized areas of life without bringing the full association of words and concepts into the 'grokking'. This linking of concepts and essence also served as a stimulus for further exploration.

Simon's style of mapping was exceptionally fluid. His fluidity fits with the nature of the subject, with its vague/sure aspect. The abstract symbols--letters and numbers for example--also served fluidity well. His fluidity was part of a capacity for rapid alteration and transformation of maps. This capacity became a valuable part of Simon's perspective.

In 'grokking' with the aid of maps, Simon developed the beginnings of a language for the world of consciousness. Toward the end of Simon's life he increasingly referred to his work as 'the language'. The quest for and development of a language for consciousness has a long history. The Tarot and its ancient roots may be seen as an attempt to develop a language for the vague/sure world of consciousness. Simon's language is still so incomplete and at such a beginning stage that it would not make sense to say that it is better or worse than other efforts. But the task

(developing a language for consciousness) is certainly large enough that Simon's approach can be valued for its uniqueness.

What does the perspective yield in everyday terms? Spiritually and personally, it yields more empathy, more appreciation for 'what is' (beingness), more humility, more responsiveness, more individuality, more spontaneity, and more freshness. Socially, it yields directions to work toward; it makes sense out of chaos. In myself, in classmates and teachers, in clients, I see gentle, slow, almost invisible movement toward these personal and spiritual virtues. Beingness, in particular, is emphasized in Simon's perspective. But this beingness is not bland or homogenous or necessarily passive; it fosters more individuality, more boldness.

In leading and participating in groups, I have noticed a growth in my integrity which has affected the groups. I have noticed that a move toward beingness on my part can have as much or more of an impact on a group as a more overt move.

In all, Simon's perspective is a very fluid and extensive approach to consciousness evolution on personal, social, and spiritual levels. Simon's perspective maps out thousands of states of consciousness. It is a process for mapping out more states. The maps are transformed often. They move from personal to universal spiritual evolution with a 'blink of the eye'. If one encounters something new and different, the idea is not to fit it into an old scheme,

but to be with that new aspect on its own terms. If, at some point, the old frameworks can serve a creative and enhancing function, they are used.

To summarize the importance of Simon's perspective:

1. Simon's perspective has an elusive and unique notion of consciousness.
2. It links personal growth, social change, and spiritual growth by using the common denominator of consciousness.
3. It includes a vague/sure world of 'feeling tones'. The vague/sure aspect enables the approach to guide without blueprinting as that world also provides the linkage for the three growth areas.
4. It includes a method, 'grokking', for 'feeling' states of consciousness.
5. It works for personal growth or social change or spiritual growth individually, and 'grokking' is the key to how these occur.
6. It includes a way of mapping states of consciousness. The mapping can be a tool for change, for further exploration, and for making sense of many aspects of the approach.
7. It forms the beginnings of a language for consciousness.
8. It yields age-old virtues--beingness, empathy, individuality.
9. It is an unusually fluid and extensive approach to the evolution of consciousness.

These aspects of Simon's importance will surface again and again throughout this paper.

The foregoing is only an introduction to the importance of Simon's perspective, but hopefully pointing to its value will help make Simon's perspective more accessible.

B. Methodology

My methodology in studying Simon's perspective has been a mix of Simon's approach to explorations and my own process. The method has a number of links with heuristics. Douglass and Moustakas describe heuristic research as,

. . . a search for the discovery of meaning and essence in significant human experience. It requires a subjective process of reflecting, exploring, sifting, and elucidating the nature of the phenomenon under investigation. Its ultimate purpose is to cast light on a focused problem, question, or theme. (1985, p. 40)

They describe the steps of heuristic inquiry as including immersion (exploration of the question), acquisition (collection of data) and realization (synthesis). Speaking of the process of the heuristic approach, they say,

Without the restraining leash of formal hypotheses, and free from external methodological structures that limit awareness or channel it, the one who searches heuristically may draw upon the perceptual powers afforded by maturation, intuition, and direct experience. (p. 44)

Heuristics provides a framework for the maturation, intuition, and direct experience which have been such a part of my study of George Simon's work. My maturation has been distinguished by dramatic shifts in beliefs, external environment, personal expressiveness, and the responses of others to me. In the seventies I spent several years living out an encounter philosophy; I spent nine very intense months as part of a Trotskyist revolutionary political party; and I spent two years as a spiritual seeker. Those experiences left me wise to the personal growth, social change, and spiritual growth market places. They left me wanting something that could work on all three levels.

I first learned of George Simon in the fall of 1980. I had become acquainted with Marty and Becky Cohen through an interest in speed-reading which Marty taught. I discovered they had a spiritual 'thing' and asked Marty to include something about it as part of his speed-reading course. From that beginning, 'consciousness' classes related to Simon's work sprang up.

Marty Cohen was one of the five or ten people who had studied with George Simon enough to take a leading role in carrying on the work after Simon's unexpected death in 1973. Marty and his wife, Becky, whom he met after Simon's death, have taught classes both separately and as a team on what I would call their version and development of Simon's perspective.

I spent over three years studying with the Cohens intensively. Some weeks there would be five hours of class, a two-hour individual session, another two-hour study group, and possibly some social time with them. During much of this period, our relationship was intense enough for them to be characterized as my mentors.

Getting to know fellow classmates outside of class was also an important way to learn about Simon's perspective. Two classmates were my housemates for extended periods in addition to being good friends. Another classmate has been not only my friend for four years, but she and her children are also friends of my children and their mother (my ex-wife). Another classmate is a friend and fellow therapist. Another classmate has been a very close and highly respected

friend for nine years. The convergence of new and old friendships, housesharing, family, and classes immeasurably enriched the process of learning George Simon's perspective.

Undirected Immersion

From January, 1981, (when I started classes) to September, 1982, I would characterize the process of studying Simon's perspective as a slow but deepening immersion. I was fairly undirected about the study, only knowing that the more I did the work, the more I liked it.

My immersion increased in a natural way. At first I used the approach by myself--a little bit, and then quite a bit. I talked to others about the approach--a little and then more. I began to informally teach others about the approach, and when the class dwindled from five down to one or two, helped build it up to eight or ten. I began thinking of the approach as part of myself and began helping plan the directions we would go as the community we were becoming. I helped build it up to eight or ten with several of the additions being friends or contacts of mine. I began thinking of the approach as part of myself and began taking a share of the responsibility for planning the directions we would go as the community we were becoming. Even though this phase was characterized by a large amount of responsibility and activity I would still describe it as relatively undirected.

Directed Immersion

The second phase was a directed immersion. A real question was emerging: What is George Simon's perspective? I attended a gathering of the Community for Conscious Evolution (CCE) in San Francisco, and I helped initiate a study group (from the Santa Fe class members) on Aurobindo and Korzybski, two of Simon's major influences. I subscribed to the CCE newsletter, ordered Simon's Notebooks, and started plowing through them. I began weekly private sessions with Marty and Becky Cohen as part of learning to teach the approach well and to use it in counseling. Eventually I started doing counseling sessions with another classmate with live supervision from Becky Cohen. I helped start a group from our class which met independently from the Cohens, and also visited CCE people in the Bay Area.

Acquisition

This phase lasted a little over a year, and involved two related movements: a deepening in the approach as preparation for writing this paper (a vertical movement), and a fuller exploration of other approaches to consciousness from many different fields (a horizontal movement). This phase had barely gotten moving when a crisis occurred--a major break with the Cohens. In my eyes, the people who had by their teaching and example led me to the beauty of Simon's perspective had fallen. It was only much later that I realized how related this break was to the twin movements of writing a dissertation and broadening my knowledge of consciousness in many fields. With each of

those movements I was establishing an independence that conflicted with the mentor relationship I had enjoyed.

During this phase, I studied Korzybski, Aurobindo, Lao Tzu, and Teilhard de Chardin more carefully. I clarified my perceptions about how Simon's perspective was and was not unique, did and did not converge with other approaches, by completing my study of consciousness in various fields. I intensified my reading and re-reading of Simon, and intensified 'grokking' his explorations as well as making 'grokking' an integral part of my life's unfoldment. I visited the other major location of CCE people--Boston--and met several key people there. I made a point of meeting CCE people in New York and even in Paris. I edited a newsletter for CCE--which meant writing several articles myself, soliciting other articles, and meeting more CCE people nationally.

Synthesis

In the last phase I have synthesized my examination of George Simon's perspective by writing this paper and in talking about my ideas to others.

These phases of undirected immersion, directed immersion, gathering data horizontally and vertically, and synthesis parallel the general phases of heuristic inquiry--immersion, gathering data, and synthesis (Douglass and Moustakas, 1985).

With the directed immersion there arose a burning question: What is the approach of George Simon? The

question led me through a painful break with my mentors and onward to an independent grasp of what Simon's perspective is. The presence of a burning question or interest is again a characteristic of heuristic inquiry.

The entire study was distinguished by a tremendous struggle to grow and expand and to reflect upon that process. Virtually every writing session for this paper began with a 'grok' asking God how to be. The plan for this paper represented a synthesis of what I could do on Simon and what needed to be done, rather than a more practical smaller look at an aspect of Simon's work.

Heuristic inquiry, in contrast to phenomenological inquiry, "may involve reintegration of derived knowledge that itself is an act of creative discovery, a synthesis that includes intuition and tacit understanding." (Douglass and Moustakas, 1985, p. 43) The choice of what to write and how to write it, involved both the 'reintegration of derived knowledge' and 'tacit understanding' through the use of 'grokking'.

My basic guide to this study, my basic methodology, has been to start with my beingness, to be with the world, my family, the weather, my job, etc. Then I followed my intuition--a synthesis of experience, learning, 'grokking', and instincts. From there, I formed rational frameworks that would inform the subsequent moves toward beingness oriented by intuition. Throughout the study I have tried to maintain a balance between acting on the world and being responsive to it--letting 'the world' also speak to me.

C. Language

This section prepares the reader for the language style of the paper and discusses certain critical terms.

1. Style

George Simon uses many unfamiliar symbols and terms. His Notebooks, the one published book on his work, comes from a posthumous transcribing and editing of his notes, with a commentary by the editor (Tim O'Reilly). Because the terms are unfamiliar and strange, the reader may find them irritating. They may not be aesthetically pleasing. Their meanings may be forgotten, and it may interrupt the flow of reading to recall or find their association. In addition, the meanings of the terms may necessarily necessarily be vague.

I shall frequently repeat meanings or associations so that recall interruption will be less. I hope the repetition does not become an obstacle. I invite the reader to be patient with the necessarily vague meanings of these terms, and ask you to defer aesthetic reactions to the terms as much as possible.

Within many limitations, the writing attempts to reflect the states and themes being discussed. Sometimes this results in the writing being dense. For example, in the sections that discuss Korzybski's and Aurobindo's influence on Simon, I use lengthy quotes so that the 'feeling tone' of Korzybski or Aurobindo can come through. Both Korzybski and Aurobindo can be difficult to read, but

the 'feeling tone' is as important an influence on Simon as anything else.

Another difficulty in the reading comes from the fact that Simon's perspective is incomplete. I do not attempt to cover up this incompleteness, for incompleteness and the wisdom of being comfortable with it are themes in Simon's work. However, the reader may not see being comfortable with incompleteness as wise, or may not have mastered that ability. In either case I regret any difficulty in reading that may result.

Sometimes the writing may be strange because it is about words and their limitations in representing things. Writing about words and about their limitations introduces a reflexivity that also can be difficult.

2. Critical Terms

There are several terms that are critical to the paper. These are 'personal growth', 'social change', 'spiritual growth', and 'consciousness'. By far the most critical is 'consciousness'. This subsection presents an extended examination of what is meant by 'consciousness' after a brief discussion of the other terms.

a. Personal Growth, Social Change, and Spiritual Growth

All three terms represent a change for the better, a positive development. Each term selects a different area for understanding change. Of course, reality is not so easily divided. Personal growth, social change, and spiritual growth affect and are part of each other. The three terms are not necessarily arranged in terms of size. It is not assumed that social change is a larger area than personal growth, or that spiritual growth is a larger area than social change, or vice versa.

'Personal growth' is probably best understood by noting its rise during the sixties and seventies as an inclusive term for the many ways people became interested in developing on a 'personal' or 'individual' basis. That context for 'personal growth' is the general one used here.

Similarly, 'social change' became a catch word for a rising interest during the sixties and seventies in changing society. The Civil Rights Movement, the 'Great Society' programs, the opposition to the Viet Nam war, the Ecology movement, the Women's Liberation Movement, the Gay Rights Movement, the Intentional Community Movement, and the

Ecology Movement were all part of this heightened interest. That context for 'social change' is the general one used here.

'Spiritual growth' does not have a similar social history. There have been in the same period many divergent spiritual movements--fundamentalism, the charismatic movement, the Black Muslims, Eastern trends, and the New Age movement. While a person's use of the terms 'personal growth' and 'social change' by a person often suggests he/she holds certain values and perspectives, the associations with 'spiritual growth' are not as clear. My use of 'spiritual growth' is influenced by the culture of the New Age movement, but it more generally refers to an essence, a transcendence, and to a metaphysical realm. While it can include moving toward God or 'enlightenment', it can also apply in realms where neither 'God' nor 'enlightenment' are used.

All three terms convey a reflexivity, a sense of command of one's destiny, a call to action, which have emerged prominently in this society in the last thirty years.

b. Consciousness

What do I mean by the word 'consciousness'? Titchener, a psychologist, calls psychology 'the study of consciousness' (Giorgi, 1970). Gurwitsch says,

Inasmuch as necessary conditions of the possibility of consciousness also prove to be necessary conditions of the possibility of objects apprehended by, and constituted through acts of consciousness, therefore, they are also necessary conditions of the possibility of a universe of objects, a 'world' (1964, p. 273).

Ken Pelletier wants consciousness to be the name of a new science which would integrate physics, metaphysics, and psychology (Pelletier, 1978). Crook, in a book called The Evolution of Consciousness, says,

The women's liberation movement has given us the idea of 'consciousness raising'. It means becoming aware of social issues in a deeply involved and responsibly personal way in which an understanding of self is related to an understanding of others both individually and collectively. (1980, p. 398)

Ken Keyes wrote a popular book called Handbook To Higher Consciousness. At JFK University in the California Bay Area, there is a school of 'consciousness studies'.

Looking at the initial root word--conscious--I could move into psychoanalytic terms of 'the unconscious', 'the subconscious', 'the conscious' and their different definitions. Consciousness is such a 'big' word, with such an 'a priori' nature--what is there without consciousness--that one could write a book simply trying to define it.

The word 'consciousness' is like the word 'culture'. In a well known anthropological book by that name, Kluckhohn and Kroeber attempt to define the word 'culture'. After 223 pages of hundreds of definitions used by various authors, they do not appear to be any closer to giving an ultimate

definition of the word. The reader has had his 'consciousness' stretched, however, in expanding his capacity for understanding the word 'culture'.

Korzybski, the father of General Semantics, crusades against the limitations of what he calls Aristotelian thought--defining things as either this or that, using the word 'is' to create identity. ("That is an apple, this is print.") With the emphasis on identity I think I know what something particular is--an 'apple'. However, in truth, 'apple' is simply a general category which is not the same as the object, and the object is not the same as the time/space event. (1958)

Like Korzybski, the following discussion aims for an extensive divergent range of meanings for 'consciousness' rather than an intensive convergent range. I shall look at various viewpoints of consciousness emphasizing the 'prior to' aspect, consider the term 'states of consciousness', and review consciousness seen in a partial way. I shall also look at consciousness as a total, all-encompassing phenomenon. Finally, having emphasized other viewpoints, I shall then provide my own.

'Prior To'.

There is the sense of 'consciousness' which is 'prior to', that which gives us a capacity for something or the capacity to respond. For example, Moss and Keen suggest that consciousness provides the capacity for research itself.

Consciousness is never merely a thing or event in the research field of the scientist, it is rather the condition for the possibility of research itself. Consciousness is that by virtue of which we can observe, classify, and interpret. (Valle and von Eckartsberg, 1981, p. 107)

Consciousness is seen as the determiner and the forerunner of human activity.

Consciousness is the essential structure of the human psyche. It is something which is the common denominator of all the levels of the human psychic structure. Consciousness is the essential structure of human reality. And all that we do outside of us in our human relations, social activities, or building up social, political and international structures, is ultimately determined by the dynamics of the human psyche.
(Chaudhuri, 1977, Foreword)

White conceives consciousness as the capacity to know reality.

In order to know reality, you must examine the means whereby you know: consciousness.
(Chaudhuri, 1977, Foreword)

Gurwitsch sees consciousness as prior to the perceptual world.

Consciousness . . . a unique and uniquely privileged realm, prior to every domain, including the perceptual world. (1964, p. 165)

The 'prior to', 'capacity for', meaning of consciousness is so essential and so pervasive that it is easy to forget about it.

States of Consciousness.

Another way I frequently use the term 'consciousness' is in 'states of consciousness'. "Each form of consciousness . . . plunges us into a distinctly different space and manifests to us a different face or aspect of the world." (Moss, in Valle and von Eckartsberg, 1981, p. 110)

Pankow makes a distinction between formal openness--ordinary states of consciousness--and 'self transcendence'--which refers to extraordinary states of consciousness. He points out that language is fine for formal openness but not for self-transcendence which is a matter of experience. This state can only be discussed if others have experienced it. (Jantsch and Waddington, 1976)

I generally do not make such a distinction. I simply note that, if someone does not have a capacity for a state of consciousness, it is difficult to communicate about that state, whether it is common or rare. For example, a feeling of sanity is fairly common, yet, if a person is missing a capacity for sanity, it can be very difficult to talk with her/him about what is missing.

Fortunately, there is great relatedness among states of consciousness so that if a state's essence appears to be in a different world, it is still usually possible to relate it to other worlds with which a person is more familiar.

Bock also rejects the ordinary-altered distinction: "I use the phrase 'alternative states of consciousness' rather than the usual 'altered states' [Tart] . . . to avoid the presumption that our . . . everyday way of experiencing the

world is 'unaltered' or normal in any absolute sense."
(1980, p.222)

While Bock counters the distinction by saying an ordinary state may be an altered state, I see it more as every state (even if altered) being potentially ordinary. Whether a state is experienced as ordinary or extraordinary is mainly a function of how familiar it is.

Partial.

Some viewpoints see consciousness in a more partial way. They see it as an aspect of something else. While I do not share these viewpoints, some of their products are useful, and discussing them can provide a contrast.

Neisser suggests that, "Consciousness is an aspect of mental activity." (1976, p. 105) However, he also uses the concept of a cognitive map as an information seeking structure, which is a good parallel to states which provide the 'capacity for'.

Tart sees consciousness as the emergent interaction between the mind/life system and the brain (Lee, Ornstein, Galin, Deikman, Tart, 1976). While I do not see consciousness as an outcome, I notice that Tart's idea of consciousness crossing space and time, is consistent with this important piece of Simon's perspective.

In general, there is an aspect of human consciousness that, though largely focused on the here and now of physical space and time, is also spread out to some extent in the immediate space and time around the organism, and is capable of focusing to quite extreme spatial and temporal distances away from the organism . . . [This illustrates] one of the empirical consequences of the Emergent Interactionist approach to consciousness, namely the prediction that consciousness will manifest properties that are paraconceptual by our ordinary concepts of space and time, and so require understanding on their own terms, M/L [Mind/Life] terms, rather than being reducible to physical explanatory [e.g. the brain] concepts. (Valle and von Eckartsberg, 1981, p. 216)

Crook, along with many others, emphasizes that consciousness is consciousness of something: "Consciousness is almost synonymous with attention, for to exist at all it must have an object, a thing of which the individual is conscious." (1980, p. 313)

Such a definition reduces consciousness to awareness and fits well with the psychoanalytic concept of the 'unconscious'. The world is neatly divided between what an individual is conscious of and what he is unconscious of.

However, Aurobindo's view of consciousness differs somewhat from the partial viewpoint.

We are accustomed to identify consciousness with certain operations of mentality and sense and, where these are absent or quiescent, we speak of that state of being as unconscious. But consciousness can exist where there are no overt operations, no signs revealing it, even where it is withdrawn from objects and absorbed in pure existence or involved in the appearance of non-existence. It is intrinsic in being, self-existent, not abolished by quiescence, by inaction, by veiling or covering, by inert absorption or involution; it is there in the being, even if its state seems to be dreamless sleep or a blind trance or an annulment of awareness or an absence. In the supreme timeless states where consciousness is one with being and immobile, it is not a separate reality, but simply and purely the self-awareness inherent in existence. There is no need of knowledge, nor is there any operation of knowledge. Being is self-evident to itself; it does not need to look at itself in order to know itself or learn that it is. (1977, p. 545) [ay underlining]

Here consciousness can be 'withdrawn from objects', it is 'intrinsic in being', and through being, knows itself without needing 'to look at itself'. It is no longer an outcome (Tart), consciousness of something (Crook), or an aspect of other things (Neisser).

Aurobindo's view leads to what I call the all-encompassing, total aspect of consciousness--but before leaving the 'partial' viewpoint of consciousness let me reiterate that while it is not an important part of my

meaning, there are aspects of the 'partial' viewpoint that I find valuable and useful.

Total, All-Encompassing

The total or encompassing view of consciousness is connected to the 'prior to', 'capacity for' view of consciousness. In fact, Gurwitsch, who was quoted regarding the prior aspect also presents the total viewpoint well:

From the phenomenological point of view, consciousness cannot be regarded as one mundane realm among others . . . Consciousness thus reveals itself as the universal domain or medium of presentation of all objects, a domain to which every mundane realm refers. (1964, p. 159)

Here consciousness is the 'universal domain', and, consequently, it cannot be considered as any other realm would be.

Teilhard de Chardin sees consciousness in this broadly encompassing way:

The within, consciousness, and then spontaneity--three expressions for the same thing. It is no more legitimate for us experimentally to fix an absolute beginning to these three expressions of one and the same thing than to any other lines of the universe . . .
. . . 'consciousness' is taken in its widest sense to indicate every kind of psychism, from the most rudimentary forms of interior perception imaginable to the human phenomenon of reflective thought. (1959, p. 57)

Consciousness is nothing less than the substance and heart of life in the process of evolution. (1959, p. 178)

Here Teilhard de Chardin relates consciousness to the whole of our interiority as well as to the evolution of life.

Merleau-Ponty emphasizes the receptive side of consciousness by stating, "Consciousness is openness to the world." (1968) In the following quote Moss highlights the

receptive and active sides of consciousness in relation to the world in the following way:

Consciousness is comprised equally of man's activity in orienting himself to this world, and the activity of the world in expressing itself within human consciousness. (Valle,1981,p.109)

Here, human consciousness both gives the world possibility and is an expression of the world's evolution. Human consciousness is the world becoming conscious of itself.

Aurobindo combines the 'total' and 'prior to' aspects of consciousness:

Consciousness is the quest underlying fact, the universal witness for whom the world is a field, the senses instruments. (1977, p. 19)

I have shared many viewpoints defining or contributing to a better understanding of consciousness. I have noted Korzybski's (and my) orientation toward a range of meanings rather than to a pigeon-holed definition. What follows is an original addition to these viewpoints.

Original Addition.

Let us begin with time and space. Time immediately invokes the image of a clock. Hopefully, since we are in the early stages of the electronic age, people can still remember the clock with hands, an analog to the cycles of the sun, moon, and earth.) Let us imagine that this clock, in addition to the familiar second hand, has some faster hands for measuring such things as scientific experiments or sports events, and some slower hands.

One slower hand might be for a day. Another might be for a week. There could be other hands for a year or for a century. One hand might move so slowly that it would

function well for measuring the creation of mountains and the movement of continents.

When I speak of states of consciousness, my time frame of reference is often implicit and often varies along different time levels (micro-second hand, minute hand, century hand). A school girl might be walking down her usual path to school. She might or might not have a different state of consciousness than usual, and she might or might not be aware of it. If I were to discuss such a state, it would probably be at a time selection level somewhere between that of hour and minute. That time selection level would be implicit.

However, suppose that a state of consciousness were to extend for a long period of time. (Again, it would not matter whether the state were usual or unusual, positive or negative, calm or emotional, extreme or barely perceptible. One example might be the way people describe themselves as 'depressed' for months or even years.

Undoubtedly this 'depressed' state would in fact be composed of much more variation and movement than people imply. Similarly the state experienced in walking to school is composed of variation and movement. I could change my viewpoint to a 'second-hand' or even 'micro-second-hand' perspective, and the picture would be decidedly different.

A particular designated state of consciousness is both false to its faster level perspectives and false to its slower level perspective.

A man meets an event. It could be another boring day at the office, or it could be the loss of a parent. To dramatize, let us imagine that it was the loss of a parent and the man has a 'nervous breakdown'. Let us say that twenty years later he loses the other parent and merely comes down with a sore throat. One might say that his consciousness, the total of his capacity to respond, has changed in that twenty years.

But this 'total consciousness' is also potentially misleading. It is only a viewpoint from a slower moving hand on the clock. There is always yet a slower hand. I could take a larger perspective on this man and say the change was merely a shading of an aspect of a more fundamental total consciousness that did not change significantly in that twenty year period.

Now let us look at space. I enter a person's bedroom and there is a feeling about the room which is very connected to the person. I can describe that feeling as a state of consciousness (remembering, of course, that I am selecting a time level). If I go to that person's living room it might be less connected, less personal, and have a different feeling--a different state of consciousness. I might notice the feeling of the neighborhood and I might be aware of a level of commonality between the person and the neighborhood, though compared to the bedroom it might seem almost non-existent. As larger expanses of space are focused upon (bedroom, livingroom, neighborhood), the

connection to the person lessens, and the state of consciousness varies although some connection remains.

I might become aware of the town or city the person is in, or the mountains and geography of the area. Even then, I might note a commonality between the person and his/her being a Chicagoan. I might even notice a regional distinction--in this case Mid-Western. Compared to a regional level, the neighborhood level of commonality may seem large and visible.

The point is that consciousness, states of consciousness, 'feeling tones', vary with the size of the space that is selected; i.e. it is easy to forget that I have left out smaller and larger spaces, or to assume that those are being negated by my selection.

Similarly to the time and space discussions, I can talk about consciousness of one person, of parts of that person, of a couple, a family, of those belonging to a religious group, to an ethnic group, to a nation, to speakers of a common language or language family, and so forth. Again, the size of the focus is selected, is arbitrary, and is misleading unless one remembers the selection level.

Similarly, concepts--for example, love and compassion--carry consciousness. They begin to be expressions of ideals, archetypes, or eternal truths as well as parts of the lives of individual people. I might feel a concept as a state of consciousness. To some extent it would be like feeling 'all the elements in a neighborhood'--all the

parts--but in another way it would be aimed at an ideal, at an essence, at 'Scenic Hills' or 'Park Plaza'.

I can also feel matter, a rock for instance, as a state of consciousness. However, this statement should not imply that a rock is conscious just as a neighborhood or a concept are not implied to be conscious (in this 'conscious of' sense).

Also there is the issue of who is feeling what. There is a reflexivity to consciousness work, just as one's gaze (active) can make someone uncomfortable or being seen (passive) can become uncomfortable. Am I feeling the mountain, or is the mountain feeling itself through me? In a large enough time frame I can see life as an expression of matter (mountain); over millions of years life evolved out of matter.

What is important for a viewpoint is to not deny its selection of a time/space level and its leaving out much of what is--the other levels. By exploring perspectives, one learns more about this total encompassing, prior thing called consciousness.

George Simon's perspective assumes a range of time/space consciousness capacity that can be unsettling. Calling a feeling in a room a state of consciousness and describing that feeling is not unsettling, even though it implies my having extended myself into the room or vice-versa. Similarly, consciousness at the level of a neighborhood or region is not unsettling, although again it implies an extension of myself into an area, or vice-versa. But feeling another region in which I never have set foot, or feeling a book or author which I have never read, definitely can be unsettling.

Once variation in our occupation of time and space is acknowledged, greater variation is conceivable. As part of this greater variation, there is the possibility of subtle knowing (consciousness) across time and space that previously, because of a mistaken conceptualization, did not seem possible.

What consciousness is, is at the heart of George Simon's perspective. The meanings of consciousness presented in this introduction are, in a sense, a preface to Simon's own notion of consciousness.

In this introduction, I have outlined the entire paper, looked at why George Simon's perspective is important, and introduced themes which will recur in the rest of the paper. I have presented my methodology in studying Simon's perspective, and I have discussed the language in the paper, both in terms of language style and in elucidating certain key terms. I have focused on the word 'consciousness' extensively because it is a key concept in George Simon's work.

The inaccessibility of George Simon's perspective, and the current stagnation in its development have combined with its personal, social, and spiritual value to become a driving force behind this project. I see meaning in the history of the world and in the history of homo sapiens, particularly, in the huge overarching movement of the evolution of our consciousness. In trying to be a world creature, a world citizen--someone who tries to contribute to the planet being a better place--I have searched for a perspective that includes a moment and a hundred years; that can include helping an old lady across the street as easily as going to jail for a cause; a perspective that is specific enough to give some guidance and integrity, while being open enough not to pigeonhole or blueprint 'what must be done'; a perspective that thrives on ever-greater opening to and appreciation of every little bit of life as it is.

In George Simon's work I have found the beginnings of that perspective.

PART ONE--ROOTING

A CONTEXT FOR GEORGE SIMON'S PERSPECTIVE

In Part One, I shall create a context for understanding George Simon's perspective, in lieu of the traditional literature review. As explained in the introduction, the literature on Simon's perspective is limited to one book--Notebooks, an abridgement of Simon's notebooks with a commentary by the editor. Written with extensive use of the 'language' Simon created, these notes are difficult to decipher and understand. Moreover, Simon's perspective is different enough that there is not a body of closely relevant literature. The point at which other literature is relevant is far enough distant from the perspective that whole ranges of fields would then become 'relevant' if I were to expand 'literature review' to include that distance.

In response to this situation, I would like to create a context for George Simon's perspective in several ways. First, I shall present a chronology of Simon's life that comes from Notebooks, briefly discuss his life. Second, I shall discuss three influences on Simon--Korzybski, Aurobindo, and Lao Tzu. Third, there will be a section on correspondences to Simon's perspective from a wide range of fields.

Korzybski, Aurobindo, and Lao Tzu influenced Simon profoundly. Simon's family and co-workers consider all three to have been significant, and Simon read from all of

them. It is possible that reading may not have been the crucial source of influence (e.g. in NOTEBOOKS, it is clear that Simon felt he had quite a bit of 'psychic' contact with Aurobindo or Aurobindo's spirit).

In view of the inaccessibility of Simon's work Korzybski, Aurobindo, and Lao Tzu are important because they are known. All have written works, though the position of Lao Tzu is somewhat different from the others because he lived in a much different time and is considered the source of a major religion (Taoism). The most widely known works of each are; Science and Sanity, by Korzybski, The Life Divine, by Aurobindo, and the Tao Teh Ching, from Lao Tzu. (Simon was especially fond of Witter Bynner's translation of the Tao Teh Ching, called The Way of Life.)*

When first studying influences on George Simon, I had the impression that Pierre Teilhard de Chardin was one of them. However, further information made it unclear how much Simon read Teilhard de Chardin and how much he simply picked up when he studied at the California Institute of Asian Studies with Haridas Chaudhuri. There are clear references to Teilhard de Chardin in Simon's notebooks and some excellent fits between the two; but since the influence of written works is not as clear as with the other authors, I have left Teilhard de Chardin out of that area of Part One. Instead he will appear prominently in the 'correspondences' section, where Simon's work will be related to work in a

wide range of fields. The correspondences come from authors in fields such as cognitive psychology, transpersonal psychology, depth psychology, phenomenology, political science, psychological anthropology, religion, sociobiology, history, and consciousness studies.

Knowledge of his life, historical influences on him, and correspondences to his work from other fields should establish a context for George Simon's own perspective. It will prepare us for venturing directly into that perspective in Part Two.

Section 1. SIMON'S LIFE

CHRONOLOGY

December 16, 1926: George Simon was born in Cologne, Germany to Frank and Gerda Simon.
August, 1927: Gerda left George and his father Frank.
1933-1939: Attended various boarding schools in England and Switzerland.
May, 1940: Emigrated with his father to America.
1940-44: Attended Stuyvesant High School in New York City.
1945: Served in U.S. Army.
1946: Took a freighter to South Africa to visit Gerda, his mother.
1946-50: Attended New York University School of Commerce.
1946-53: Worked with Boy Scouts in New York City.
1950: Began work as a salesman for Sonneborn Chemical Co.
1951: Had a powerful spiritual experience on Mt. Beacon.
February 1953: Met Mildred Owen.
1953: Moved to Illinois with Sonneborn. Began working with Explorer Scouts.
April 10, 1954: Married Mildred Owen.
November 1954: Moved to San Francisco with Sonneborn.
January 14, 1955: Birth of daughter Shelley.
November 11, 1956: Birth of daughter Barbara.
1956-57: Worked at various jobs.
1958: Began working as a salesman for Paul Koss Supply Co.
April 26, 1961: Birth of son Frank.
1964: Moved to Pacifica.
1965: Began notebooks.
December 1966: Began studying with Haridas Chaudhuri.
January 1967: Began Explorer Post 54 to study "non-verbal communication."
July 1971: Founded the Community for Conscious Evolution.
June 1973: Began teaching at Esalen Institute.
September 18, 1973: Left for the camping trip on which he died. (Simon, 1976)

Several events in the fifties foreshadowed Simon's later work. These included his study of Zen, General Semantics (Korzybski), Jungian thought, Lao Tzu, and Scientology, a profound experience on top of Mt. Beacon, and intense experiences of non-verbal communication with a member of his Boy Scout troop (Simon, 1976). Most of his studies were informal, though they included some formal activity, such as classes at the New York Zen Center. These early studies and experiences were an important preparation for the development of his perspective, which began more concretely in 1965 with the beginning of his notebooks.

In 1954, Simon moved to San Francisco. Within a few years California and the Bay Area particularly, became a fertile breeding ground for personal, social, and spiritual growth movements. Allen Watts, Charles Tart, Fritz Perls, Esalen, Virginia Satir, women's liberation, gay liberation, Arica, and various Eastern Religions, were all gathering prominence at that time (Ferguson,1980). Undoubtedly, Simon was influenced by and contributed to this dramatic setting.

When Simon started his notebooks--basically a journal that later became a major record of his systems, ideas, and discoveries--he was wrestling with church (Unitarian) and God. His children were four, eight, and ten. He had been a salesman with two companies for fifteen years. He lived in Pacifica, California, a suburb of San Francisco. One can imagine that he was ripe for taking up some minor themes of his life and making them major (Progoff,1975). His children were almost all in school. He had a nice home in a beautiful setting. His finances must have been relatively stable. He was thirty-eight years old. Simon later renumbered his early notebooks so that the first was '-7' and '1' did not come until April, 1968. This renumbering implies that Simon saw the earliest notebooks as preparation for his approach rather than a real beginning.

In the few years between 1965 and 1968 two critical events took place. First, he started studying at the California Institute of Asian Studies with Haridas Chaudhuri. Simon considered Chaudhuri his guru and the Institute of Asian Studies his ashram.

Chaudhuri, in addition to being an accomplished academic, was a disciple of Aurobindo. This contact with Aurobindo's Integral Yoga undoubtedly laid the foundation for many of his later explorations.

Second, Simon established an Explorer Post to study non-verbal communication. Simon had been influencing children through Scouting for almost 20 years. Part of his genius with youth came from a capacity which was critical to his later discoveries. One could call it a rapport with his 'inner child', a 'child vibe', a connection to his 'lower self', or a way that The Fool archetype could flow through him. This quality will be more fully described later, but it certainly had an important role in these critical years. In starting the Explorer post Simon created a laboratory in which to develop freely, though this probably was not part of his conscious purpose. Teaching and leading the group increased his level of sophistication with non-verbal communication.

In 1969, after three years of intense study, Simon broke with Chaudhuri and Integral Yoga when his ideas/discoveries were considered heresy. By 1971, the Explorer post classes included more than Scouts, and the Community for Conscious Evolution was founded to promote Simon's discoveries. The pace and maturity of Simon's work increase significantly, sometimes fantastically, in the coming two years. He had been doing counseling in addition to teaching classes. He grappled with how the 'community'

could grow and develop. He decided publishing his discoveries was a necessity. He could see the need for changing careers. By 1973 he was ready to venture beyond the Community for Conscious Evolution.

At this point a person in the 'community' arranged for Simon to lead a staff workshop at Esalen. Apparently, Simon made a big impact, for he returns during the summer to teach again. People from Esalen began attending his regular classes in San Francisco.

In September of 1983 Simon died while on a solo backpacking trip, apparently while experimenting with a physical position (hanging upside down) as part of one of his consciousness experiments. From indications, he accidentally dropped his knife, the only way out of the position, and died from exposure.

Simon's Impact on People

George Simon made a profound impact on many people's lives. Because he was not famous, not published, and not in a job where influencing people 'comes with the territory', the numbers of people he affected are small. But I would ask rhetorically if profoundly influencing thousands of people is greater than profoundly influencing fifty? Does it make sense to describe profound influence in a quantitative way, or is it the uniqueness of each event of greatly contributing to another's life that is important?

Of course I cannot know whether Simon's work will one day influence large numbers of people. I do know that his influence on people is qualitatively the most interesting I

have ever seen. I have asked dozens of people who knew Simon about him. The words they respond with vary widely, but the 'feeling tone' is similar. Their voices shift. Their faces become a little more vital. There is a little more twinkle in their eyes. At the same time their speaking of 'George' begins to affect me. I feel a 'freeness' enter my being. It carries a long, warm depth--nothing ostentatious, just comforting. The individuality coming from this feeling is nourishing because it is both personal and impersonal. It is connected to something in George Simon, yet I experience no inclination to be like him--only to be more myself.

Beyond the impact on people's lives and their expression in speaking of it, there are only hints of Simon's stature, if not clear signs. Simon's student/co-workers, in spite of their young ages, have begun establishing themselves. One published a book on Frank Herbert, author of Dune. Another published a collection of poetry. One taught consciousness classes very successfully in Boston for many years. Another is a professor at the prestigious St. John's College, although he has only a B.A. degree.

There has been a second generation of students who never knew Simon but studied his perspective with one of Simon's original colleagues. This second generation has included older people and, as might be expected, people with more academic credentials. Psychologists, doctors,

physicists, and others with advanced degrees have studied Simon's approach. Also, several have learned to teach the approach.

After Simon's death, the Community for Conscious Evolution, evolved from a local to a national organization, as members began to move from the Bay Area to other parts of the country. In Boston, particularly, a large network of people who had taken classes from Chris O'Reilly developed.* They started a loose organization and a newsletter, both of which were called 'Networking'. A gathering of this group and of the Community for Conscious Evolution led to the newsletter becoming national and the merging of 'Networking' and CCE.

Other groups sprang up--in Los Angeles, New York, and Santa Fe. The Community backed the transcribing, editing, and publishing of Simon's notebooks, and began the project of publishing a collection of articles and poetry relating to Simon's work by various members of the 'community'. Other projects on the drawing board are publishing Simon's letters and class transcripts, as well as publishing a collection of poetry by one of Simon's students.

*Chris Feldman O'Reilly was Simon's teaching partner before he died. Tim O'Reilly, who became her husband after Simon's death, was the editor of Simon's Notebooks and is the O'Reilly frequently referenced.

Beyond these testimonies to the enduring strength of Simon's influence, Simon impressed a few 'known' people. Richard Price, the founder of Esalen, said, "Simon was the greatest natural gestalt therapist I have ever seen--and that includes Fritz Perls." (O'Reilly, private communication) Others who hold Simon in high esteem include Fred Lorenz, Professor Emeritus and former Chairman of the Department of Animal Physiology at the University of California, Davis, Jack Schwartz, healer and author, and Ron Kurtz, founder of the Hakomi body/mind approach which is becoming so popular today.

The influence of Simon's life on many people even after his death is one indication that his perspective is important. The 'feeling tone' of their talking about Simon indicates this importance as much as the content of their words. There are hints of Simon's stature in the achievements of his students, in the growth and accomplishments of the Community for Conscious Evolution, and in the respect Simon commands from some well-known persons. But these are only hints which may or may not develop into true signs of Simon's greatness.

Section 2. THE INFLUENCE OF KORZYBSKI

Alfred Korzybski was the originator of General Semantics, an approach which emphasizes how language is at the root of personal and social problems. He published his definitive work, Science and Sanity, in 1933.

Korzybski is probably most famous for his statement that 'the map is not the same as the territory'. He saw words as representations for something else, the way a map represents a territory. When a person begins to overdefine a word and thinks the word is reality, problems begin.

Korzybski conceived of General Semantics as a science of humankind. He saw it as a parallel development to non-Euclidian mathematics and non-Newtonian physics and thus called it a non-Aristotelian system since he saw the Aristotelian approach as being the traditional one to humankind and language.

George Simon studied General Semantics in the 1950's. Korzybski's influence on his approach is undeniable. Tim O'Reilly, a student/colleague of Simon, says that Korzybski and Lao Tzu were the two [literary] influences which Simon never repudiated. (O'Reilly, private communication)

Korzybski invented a model which served as a visual aid for explaining his ideas. He called this aid the 'structural differential'. It was much more important than visual aids normally are. Because Korzybski's ideas concerned words, what they do and do not represent, and how they are misinterpreted, using only words to explain his

approach ran the risk of continued confusion. Moreover, while explaining his system with words was fairly complex, using the structural differential made it fairly easy.

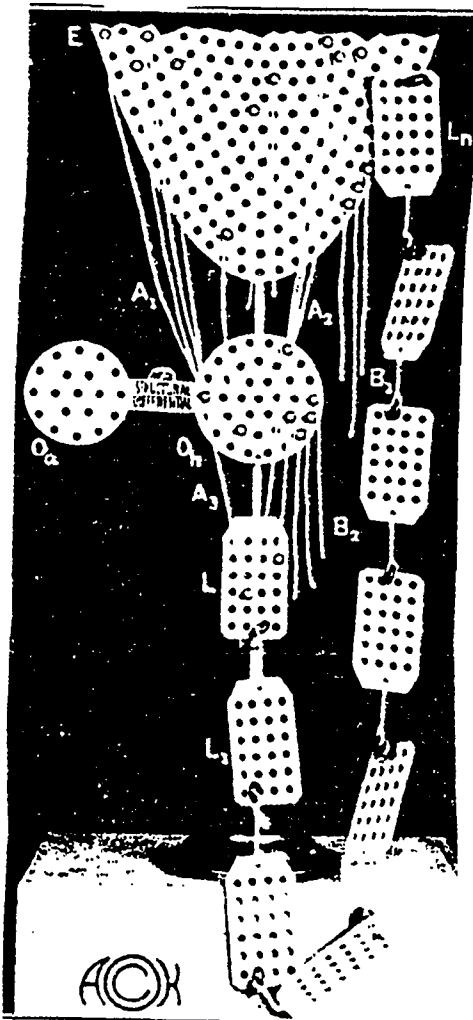
Another reason he used the structural differential involved his notion of 'semantic reactions'. 'Semantic reactions' are a bodily response to some meaning. Korzybski emphasized that functional orientation toward reality was not merely a 'mental' or thought awareness, but that it also included the whole organism, the whole body. The structural differential could be seen visually and felt kinesthetically and could make an impact on one's lower (in terms of the brain), physical perceptions and responses as well as fitting with one's higher perceptions (abstract thinking).

The integration of lower and higher perceptions/responses was a critical part of Korzybski's approach.

I think of the structural differential as a 'western' koan. It appears simple and yet it is elusive. Right when I think I have grasped it, some paradox arises only to be resolved later when my understanding goes to a deeper level.

Simon spent 'literally hundreds of hours' studying the structural differential. He also used it as an aid in working with his system when he began his trainings at Esalen. (Simon, 1976)

I present here a picture of the structural differential and a description by Korzybski so that I can use the structural differential as a reference in discussing his influence on Simon.



THE STRUCTURAL DIFFERENTIAL

For the event we have a parabola in relief (E), broken off to indicate its limitless extension. The disk (O_n) symbolizes the human object; the disk (O_a) represents the animal object. The label (L) represents the higher abstraction called a name (with its meaning given by a definition). The lines (A_n) in the relief diagram are hanging strings which are tied to pegs. They indicate the process of abstracting. The free hanging strings (B_n) indicate the most important characteristics left out, neglected or forgotten in the abstracting. The Structural Differentials are provided with a number of separate labels attached to pegs. These are hung, one to the other, in a series, and the last one may be attached by a long peg to the event, to indicate that the characteristics of the event represent the highest abstractions we have produced at each date. The objective level is not words, and cannot be reached by words alone. We must point our finger and be silent, or we shall never reach this level. Our personal feelings, also, are not words, and belong to the objective level.

The whole of the present theory can be illustrated on the Structural Differential by the childish simple operation of the teacher pointing a finger to the event and then to the object, saying 'This is not this' and insisting on silence on the pupil's part. One should continue by showing with the finger the object and the label, saying again 'This is not this', insisting on silence on the objective level; then, showing the first and the second label, saying again 'This is not this',.

In a more complex language, one would say that the object is not the event, that the label is not the un-speakable object, and that a statement about a statement is not the 'same' statement, nor on one level. We see and are made to visualize that the A [non-Aristotelian] system is based on the denial of the 'is' of identity, which necessitates the differentiation of orders of abstractions. (Karzybski, 1958, p. 398)

The structural differential affirms two directions of thinking/feeling. One direction is toward the event on its own terms, in 'unspeakable silence' where one's whole organism must stop to acknowledge the infinity. The other direction is toward further and further abstraction and how that can occur effectively. The two directions are linked in that our highest abstractions define how much of the event (how much of the parabola) we can aim toward. Also, further and further abstraction can only happen fruitfully if there is an awareness of event and object and of the process of abstracting.

Both of these directions are very relevant to Simon's perspective. On the one hand there is a tremendous orientation toward the event and feeling it on its own terms. At the same time, the mapping is extremely abstract and is used to open up aspects of the event that previously could not be imagined.

Toward the Event

Simon was oriented toward the event, toward deeper and deeper essence. He generally called this 'beingness' or just 'being'. Simon's value for beingness is very present throughout his work. For example, before a counseling session using Simon's perspective, I 'grok' how to be. If there is a major problem revealed by the client, we 'grok' how to be with it. If I am having a problem writing something, I 'feel' how to be with that problem.

Moreover, in Simon's maps of consciousness there is a large emphasis placed on beingness. One of Simon's most basic maps is his 'quadratic'. Because it shows his orientation toward the event and has several other links with the structural differential, I present it here using the structural differential as an introduction to it.

Beingness A	Knowledge C
B Experience or Energy	D Structure

Simon's quadratic has four areas or quadrants. These areas are so fundamental that any state of consciousness can be seen in terms of these A, B, D, and C quadrants.

The A quadrant corresponds significantly to the event (the parabola in the structural differential). In fact when Simon was at Esalen for the first time, he used the structural differential as a model for presenting his work, for moving the participants into the A quadrant. He represented moving into the A quadrant as moving into the parabola.

The A quadrant was often referred to as 'beingness'.

A major aspect of the quadratic is the distinction between the A and B quadrants. The B quadrant of something corresponds significantly to the object level of the structural differential (the O_n circle). Simon spoke of this level as our experience of something.

For a partial illustration of Korzybski's and Simon's meaning, imagine perceiving a bottle of ketchup. The bottle of ketchup at an object level is certainly more than the verbal label 'bottle of ketchup'; the actual experience of it is at a level of 'unspeakable silence', but there is no contact with the thousands of microscopic and submicroscopic changes that are taking place in that bottle of ketchup. The latter is more at an event level.

The B quadrant represents a profound level of experience of something, but it is not as basic or as essential as the beingness (or event level) which is the A quadrant.

One of the most common reports about the value of Simon's perspective from those who have studied it concerns the ability to distinguish between a 'being' and an 'experience' orientation. Many have commented that it helps to 'separate the wheat from the chaff' in the spiritual marketplace. The 'chaff' is satisfied with the experience of something, the B quadrant level. The 'wheat' has an orientation and value for beingness and essence, the A quadrant level.

Simon labels the A and B side of the quadratic 'origin' which captures the aspect of both quadrants being at a deep level just as Korzybski's event (parabola) and object (circle) are known in 'unspeakable silence'. Furthermore the A quadrant of something has many associations with being unlimited and infinite like Korzybski's parabola, and the B quadrant has some associations of being enclosed like Korzybski's circle (for the object level).

Origin	Manifest
A	C
B	D

The D and C quadrants (the manifest) have more to do with the other direction of Korzybski toward further abstracting.

Toward Further Abstracting

At the same time that Korzybski is oriented to and aware of the event, he certainly understands the inherent necessity of abstraction. In fact, he distinguishes humans from animals based on the human capacity to abstract more and more, without limit. It is one's orientation toward and awareness of the event which enables one to abstract effectively.

Much of Korzybski's work is about abstracting effectively. Korzybski's influence regarding effective abstracting is particularly evident in Simon's mapping process.

Korzybski frequently warns against the 'is' of identity. He suggests that when one holds an apple and says, 'This is an apple', one is liable to identify the object with its label. While Korzybski acknowledges that English is so arranged that the 'is' of identity cannot be totally avoided, he comes up with many ways to undercut this and other kinds of over-identification.

Among these ways were his extensional devices.

To achieve extensionalization we utilize what I call 'extensional devices':;

- | | | |
|---------------------|---|-----------------|
| 1) Indexes | } | Working Devices |
| 2) Dates | | |
| 3) Etc. (et cetera) | | |
| 4) Quotes | } | Safety Devices |
| 5) Hyphens | | |

It should be noticed that in a four-dimensional world dating is only a particular temporal index by which we can deal effectively with space-time. . . .

A few illustrations of the wide practical application of some of the devices may be given here. In many instances serious maladjustments follow when 'hate' absorbs the whole of the affective energy of the given individual. In such extreme cases 'hate' exhausts the limited affective energy. No energy is left for positive feelings and the picture is often that of a dementia praecox, etc. Thus an individual 'hates' a generalization 'mother', 'father', etc., and so by identification 'hates' 'all mothers', 'all fathers', etc., in fact, hates the whole fabric of human society, and becomes a neurotic or even a psychotic. Obviously, it is useless to preach 'love' for those who have hurt and have done the harm. Just the opposite; as a preliminary step, by indexing we allocate or limit the 'hate' to the individual Smiths, instead of a 'hate' for a generalization which spreads over the world. In actual cases we can watch how this allocation or limitation of 'hate' from a generalization to an individual helps the given person. The more they 'hate' the individual Smiths instead of a generalization, the more positive affective energy is liberated, and the more 'human' and 'normal' they become. . . . But even this indexed individualized 'hate' is not desirable, and we eliminate it rather simply by dating. Obviously Smiths¹⁹²⁰ is not Smiths¹⁹⁴⁰ and most of the time hurts¹⁹²⁰ would not be a 'hurt' in 1940. (Korzybski, 1958, p. xlviii)

Simon's mapping is extensively oriented and uses some of these devices. For example, if Simon is exploring power in terms of states of consciousness, he quickly shifts into power₁, power₂, and power₃.

Why do I break under responsibility and tension? Who is it who is so vulnerable to Steve? I find an I. It seems to have 3 positions. 1st no confidence and not assertive. 2nd confidence but comparative and limited. 3rd, sort of not there, and therefore free . . . 2 is great until there is much power and ability and responsibility. Then it must give way to 3. 3 is a background in which 1 and 2 play out--in this world, but beyond it. . . Use nomenclature P1 P2 P3 It turns out there is a P4,5, etc. So we renumber--P1 being like HS1, P2 being like HS2 . . . (old P1) (Simon, 1976, p. 204-9)

Simon used highly abstract symbols in a quasi-mathematical way to represent his explorations. This use was tied into Korzybski's orientation toward extensity. It was also tied into his idea that all knowledge was structure, and that 'structure' was 'order' and 'relation'. So mathematics was the ideal realm for demonstrating order and relation, for creating structure without the misleading influence of verbal language.

The following two quotes are from Korzybski. The first regards the relation of structure and knowledge, the second regards the relation of language and mathematics.

If words are not things, or maps are not the actual territory, then, obviously, the only possible link between the objective world and the linguistic world is found in structure, and structure alone. The only usefulness of a map or a language depends on the similarity of structure between the empirical world and the map-language. (1958,p.61)

Structure, then, becomes the only possible content of all knowledge., and all scientific technicalities, admittedly laborious and difficult, become only a necessary tool in the search for structure, with little, if any, intrinsic value, and are unnecessary for 'knowledge' as soon as in a given case the structure is discovered. (1958,p.544)

. . .mathematics must be considered a language. By definition, whatever has symbols and propositions is called a language, a form of representation for this something-going-on which we call the world (1958,p.66);

Mathematics is alone and unique in that it has no content or definite meanings ascribed to the undefined terms; and therefore, only in mathematics can we avoid the vicious influencing of lower centers through the feeling of false analogies which distort and disorganize the process. (1958,p.301);

Considered as a language, mathematics appears as a language of the highest perfection, but at its lowest development. . .At the lowest development, because we can speak in it as yet about very little and that in a very narrow, restricted field, and with limited aspects. . . Between the two languages [mathematics and ordinary language] there exists as yet a large unbridged structural gap. The bridging of this gap is the problem of the workers of the future. Some will work in the direction of inventing new mathematical methods and systems, bringing mathematics closer in scope and adaptability to ordinary language. . .Others will undertake linguistic researches designed to bring ordinary language closer to mathematics (for instance, the present work). (1958, p. 69)

Simon's mapping was in unfamiliar symbols without words, so as to avoid over-identification with words. By being in symbols, its value came from pointing to states of consciousness but also in giving order and relation, that is, structure, to a world of states of consciousness.

Now I can return to the rest of Simon's quadratic and give examples of how it was influenced.

Origin	Manifest
Beingness A	Knowledge C
B Experience or Energy	D Structure

First, the D and C quadrants are labeled 'structure' and 'knowledge'; they appear together (and are often

discussed together) on the 'manifest' side. In classes I would often feel the A or beingness of something, then the B or experience, then the D or structure level, and then the C or knowledge level with the implication that this was the abstraction order in reality. Why 'knowledge' was labeled with the third letter of the alphabet rather than the fourth is a curious mystery, as far as I can tell.

In Simon's basic map there are areas related to Korzybski's event and object, and on the 'manifest' side of the quadratic, the critical Korzybski terms of 'structure' and 'knowledge' appear. How about order, relation, and mathematical operation?

Since anything could be looked at through the four quadrant levels, that meant that each of the levels could be further broken into beingness, experience, structure, knowledge--A, B, D, C. From four ways to look at some state of consciousness,

a	c	a	c
A		C	
b	d	b	d
B		D	
b	d	b	d

there could suddenly be a more extensive sixteen ways with more differentiation infinitely possible.

The quadratic was an essential part in Simon's 'HS System' which described the evolution of human consciousness in seven stages. In a map of the third stage (the industrial, individual era), the sixteen subareas of the quadratic are used and each subarea is further divided into three levels (or parts).

	3 (K)			
a	2	c	a	c
	1	A		C
	1			
b	2	d	b	d
	3			
	3			
a	2	c	a	c
	1 (R)	B		D
	1 (T)			
b	2	d	b	d
	3 (L)			

The numbers are arranged in a particular way, however. This way implies one of the 'operations' that was part of the picture. Moving from R to T area (my labeling for this example) was a polarization move. Moving from area K to area L was a polarization move, also. Moving from 1 to 2 was another kind of change. It might be called a 'fulfillment' move. '2' fulfills '1' but in a qualitatively different way than at the '1' level.

This map will be discussed much more in Part Two. The presentation here is mainly for pointing out the way structure is presented as order (1,2,3) with the areas related in various ways. There are operations as in a mathematical system.

Korzybski's concern with effective abstracting, his orienting extensively, his use of extensional devices, his emphasizing structure as the essence of knowledge, and his 'order' and 'relation' as the essence of structure, are particularly evident in Simon's mapping process. Simon's quadratic is an example of this concern with effective abstracting. Moreover, Korzybski saw the linking of mathematics and language as the area of the future for implementing effective abstracting (thinking/feeling). Simon's mapping had a mathematical side to it, and Simon eventually called his mapping and his approach 'the language'.

There is one other area of Simon's approach where Korzybski's influence must be discussed--'grokking'.

In presenting 'grokking' in the Introduction I pointed out that any concept could be 'grokked'. Korzybski's ideas can add to the understanding of 'grokking' although they cannot fully explain it. A concept can be seen as knowledge (as C quadrant). There must be a structure of which this knowledge is in fact composed (D quadrant). There must be an objective level to this structure which can be experienced (B quadrant or circle O_h of the structural differential). If there is an experience, there must be an event (A quadrant or parabola).

'Grokking' is an orienting toward the event, toward the A quadrant (event level) or toward 'origin' which includes the objective and event levels (B and A quadrants). However, 'grokking' includes the other levels (structure and

knowledge--D and C quadrants) as if to suggest that abstracting is inherently a part of our perception of the world even at the origin levels. In 'grokking', structure and knowledge (D and C quadrants) are in terms of 'feeling tones'; they are in terms of the 'unspeakable silence' of the 'origin'. In Simon's mapping, structure and knowledge are 'manifest' in a series of symbols related to each other in particular orders.

Korzybski does not suggest something specifically like 'grokking' (other than perhaps his 'unspeakable silence'). However, in his exploration of the 'coveted thalamo-cortical integration', he does occasionally come close.

Thalamo-cortical integration is a physical correlate to an integration of 'thinking' and 'feeling', to an integration of the origin level (event and object--'feeling') with the manifest level (the process of abstracting, labeling--'thinking'), or in quadrant terms, it is the integration of the A and B quadrants with the D and C quadrants.

In explaining his thalamo-cortical integration Korzybski asserts that the course of the processing follows a lower--higher--lower path and that with proper thalamic-cortical integration, we can receive an abstraction at our higher centers and then process it to have a feeling in our lower centers that corresponds to that of the author of the abstraction or idea.

When these higher order abstractions, produced very often by many individuals, are absorbed and returned in a modified form to the lower centres as 'visualization', 'intuition', 'feelings', the given individual is closer to the external world than he was before, because he has absorbed, digested, and appropriated the nervous results of many more experiences than he himself could have gathered alone. He is able to compare, evaluate, and relate, revise and adjust his private experiences and observations with the translated experiences from higher abstractions of many more individuals. The translation is indispensable, because the reactions of both levels are entirely different and comparable only when they are on one level. Creative work has begun.

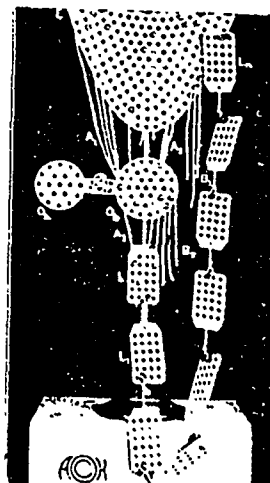
When this is accomplished, the mathematician [one who would have thalamic-cortical integration] has at his disposal an enormous amount of data; first, his personal experiences and observation of actual life (lower centres and lower order abstractions), and also all the personal experiences and observations of past generations. Although the latter were stored in the form of higher order abstractions only as an account of past experiences in neural or extra-neural forms, his nervous cycle was affected by them, and they were translated back into experiences of the lower levels. (1958,p.300)

If one extends this idea far enough and if one becomes interested in this feeling/being level of semantic reactions, then, in reading of realizations from great mystics, one could feel the reality they were representing. Extended even further, with any idea or conceptualization or formulation, one could have some correspondence in feeling to the event that corresponded to that formulation. How did Socrates feel? What was his 'semantic reaction' when he wrote 'know thyself'? With extensive practice and persistence, one would expect to find greater discrimination and accuracy in one's corresponding 'semantic reaction' ('feeling') which might lead toward even better thalamic-cortical integration.

In some ways this process is at the very heart of George Simon's 'grokking'. He developed discrimination and accuracy so that he could experience and be in valuable states of consciousness, 'feeling tones', or semantic reactions, merely by deciding to feel an idea, formulation, event, or state (or to allow an idea, formulation, event, or

state to be felt or to be received). As this process occurred, it also highlighted limitations in his capacities (thalamic-cortical integration). He then could work on those limitations, by accessing helpful states of consciousness (semantic reactions). This work would then present new limitations for new work and new explorations.

Korzybski's efforts largely concern effective abstracting, the 'manifest'. He basically explores his structural differential from the first label to the second to the point of hooking it back to the parabola. But Korzybski points to the event and object level (the parabola and circle) as crucial levels to be aware of. Simon essentially explores the other part of the structural differential--from the first label to the objective level to the parabola, but uses Korzybski's ideas on abstracting in making sense of his explorations.



(1958, p. 398)

Korzybski influenced Simon with his orientations toward the event and toward further and further effective abstracting. His structural differential is definitely linked to Simon's quadratic. Even Simon's 'grokking' has a link with Korzybski through his 'thalamo-cortical integration'.

Section 3. THE INFLUENCE OF AUROBINDO

Aurobindo was an Indian sage who was known for his interest and participation in social change, and for his 'western' schooling. He studied philosophy at Cambridge in England. He advocated an Integral Yoga which would integrate the wisdom of the ascetic in retreat with that of the social change activist and the Eastern truths of Vedanta with the Western truths of science.

George Simon was influenced by Aurobindo: 1) through Haridas Chaudhuri (a disciple of Aurobindo), whose Institute of Asian Studies he attended and who was his 'teacher' for a while; 2) through reading Aurobindo; and 3) through what he felt was direct contact with Aurobindo. Tim O'Reilly who edited Notebooks and worked with Simon extensively, says in his commentary, "It is almost impossible to grasp how much George was influenced by Aurobindo." (1976,p.495)

Aurobindo influenced Simon with: A) his value for 'commonality', B) his emphasis on integrating polarities, C) his levels of consciousness, D) his concept of consciousness evolution, and E) his relating individuality to social evolution.*

*There are many other areas of influence. For example, Aurobindo's relation to the 'Divine Mother' and his emphasis on Turyo--a force descending from above--rather than on Kundalini--a force rising from below--were both significant influences on Simon.

A. 'Commonality'

George Simon's perspective carries a quality which I would describe as 'commonality'. It can be seen in his orientation toward direct spiritual experience, in his life, and in his appreciation of the consciousness of the 'common man'. While Simon's 'commonality' is certainly different from Aurobindo's, there is undoubtedly a link between the two in each of these three areas.

Aurobindo emphasizes direct spiritual experience without the trappings of religion, philosophy, or the occult.

There are four main lines which Nature has followed in her attempt to open up the inner being,--religion, occultism, spiritual thought and an inner spiritual realisation and experience: the three first are approaches, the last is the decisive avenue of entry. . . . Spiritual experience has used all the three means as a starting point, but it has also dispensed with them all, relying on its own pure strength: discouraging occult knowledge and powers as dangerous lures and entangling obstacles, it has sought only the pure truth of the spirit; dispensing with philosophy, it has arrived instead through the heart's fervour or a mystic inward spiritualisation; putting behind it all religious creed, worship and practice and regarding them as an inferior stage or first approach, it has passed on, leaving behind it all these supports, nude of all these trappings, to the sheer contact of the spiritual Reality. (1977, p.860)

Simon also emphasizes direct spiritual experience without the trappings of religion, philosophy, or the occult. His emphasis on the level of the event (from Korzybski discussion) is part of this attitude. One of his counseling approaches ends with the resolution of a problem being between the client and God as if to get his ideas--trappings--out of the way. He is not very philosophical; not having an explanation for how 'grokking' works does not concern him (Simon, 1976). None of the people whom I have interviewed from the 'community', considers Simon's work as involved with the occult.

2. Both Simon and Aurobindo had a 'commonality' in their lives. Satprem, a biographer of Aurobindo, describes him as ordinary and without fanfare in comparison to other sages.

. . .we would search in vain in the life of Sri Aurobindo for those touching and miraculous stories which adorn the lives of the great sages or mystics, in vain also for sensational yogic methods; everything there is apparently so ordinary that one see nothing there, as in life itself. (1968,p.143)

Simon's relationship with teenagers and to his job as a salesman demonstrates the 'commonality' in his life. Simon adored teenagers and found them to have great insight.

George, you have no idea how to look at people. Youngsters you give a chance. But in others you miss the divine entirely. All this supercriticism all the time. . .
Sean [a teenager in the Explorer Post] is such an example to me, he shames me into more discipline, giving, faith, rightness. . .
The power of Mother [the Divine Mother] was fantastic as she took the conference by storm. The kids in the center of it were all totally stoned, drunk [with the spiritual experience]. Such power-love-wisdom. Immense! . . .
[I am] Inspired by Sean to really build up cardio vascular 'shape'. (Simon, unpublished notebooks, Notebook minus one)

Simon worked as a janitorial supply salesman, a rather unusual and 'common' job for a spiritual teacher. He did not feel any hesitation about revealing this side of his life when he was in the role of teacher. When he first taught at Esalen he not only told them about being a janitorial supply salesman, he also sold them janitorial supplies (O'Reilly, private communication).

3. Valuing the common man.

Simon emphasized the dignity of the common man in contrast to what he calls the doctrine of 'Avidya'.

I reject the doctrine of 'Avidya'. The dignity of the common man is astounding. Avidya my eye. (1976,p.120)

'Avidya' is "Ignorance of oneness, the Ignorance, consciousness of Multiplicity." 'Vidya' is "the consciousness of Unity, the Knowledge." (Aurobindo, 1977,p.1073,1079) Classical Yoga emphasizes 'Vidya' (Unity) and de-emphasizes 'Avidya' (Multiplicity). When Simon says he rejects the doctrine of 'Avidya', he means that he is rejecting this emphasis on Unity over Multiplicity. He asserts that this emphasis cannot acknowledge the dignity of the 'common man', a symbol for him of the Multiplicity.

Aurobindo often argues against the withdrawal into Unity of classical Yoga for a higher valuing of Multiplicity. It is a basic part of his integrality. However, a devaluing of Multiplicity continues to occur.

It is by Vidya, the knowledge of the Oneness, that we know God; without it Avidya, the relative and multiple consciousness, is a night of darkness and a disorder of Ignorance [the devaluing]. Yet if we exclude the field of that Ignorance, if we get rid of Avidya as if it were a thing non-existent and unreal, then knowledge itself becomes a sort of obscurity and a source of imperfection. We become as men blinded by a light so that we can no longer see the field which that light illumines [the integral argument] (1977,p.34)

The devaluing of 'Avidya' (the Multiplicity) by Aurobindo was the doctrine Simon rejected. That rejection was part of his break from Chaudhuri and Aurobindo. It is important to note, though, that Aurobindo was moving in the same direction as Simon--more value for the Multiplicity--when they are compared to classical Yoga. Aurobindo's movement toward Multiplicity was expressed philosophically; Simon's embracing Multiplicity was symbolized by his appreciation for the 'common man'.

Aurobindo:
...my own life and my yoga have always been
... both this-worldly [the Multiplicity] and
other-worldly. (Satprem,1968,p.147)

Simon:
Still average person my age, Bay area, not
as neurotic as I. (1976,p.133)

B. Integrality

Aurobindo's integral orientation will be clearly present in most of the quotations by him in this section, just as in the 'this-worldly/other-worldly' and 'Vidya/Avidya' writings on the previous page. Consequently, I shall omit further examples of his integrality and simply present three examples of Simon's integral orientation.

The first example is a poem about integrating the active and the passive.

That action and passive acceptance
are two sides of
an inseparable event 7/8
All right action springs from a
base of passive being
and all passive opening comes from
an act of will
and when these two are out of balance
neither action nor passivity
bear fruit . . .
Balance is not only useful
and wise, but essential . . .

SKI Passive
SIT Active

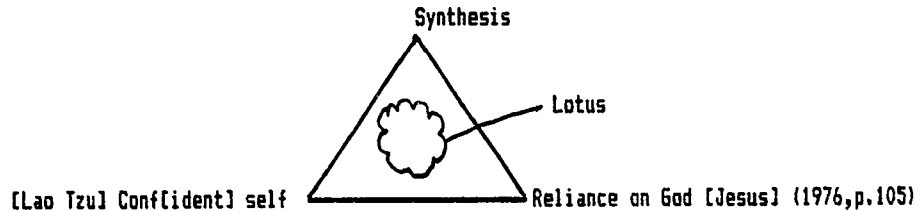
Integral means Balance . . . Integral and Yoga are begun in me as attitudes. (Simon, 1976, p.11)

Example 2.

One of Simon's early map/systems revolved around a triangle. This system had to do with the resolution of conflicting states of consciousness. Starting with two states in opposition, one holds them in consciousness until they reach an uneasy resolution. Then, that partial resolution is surrendered in return for a higher synergy. In the triangle below the two opposing states are 'Confident self' and 'Reliance on God'. The apex of the

triangle (Synthesis) is the uneasy or partial resolution. The lotus in the center represents the higher synergy that comes after the surrender.

How do I reconcile Jesus and Laotzu? Confidence related to God. God causes 'C'[confidence]. 'C' is trust in Self and God.



Example 3.

Simon developed an extended map/system describing seven stages in the evolution of human consciousness. He called this the 'HS' (for Homo Sapiens) system. The first stage was HS1 and corresponded somewhat to the consciousness of a 'band' level of society. HS2 corresponded somewhat to agricultural society, HS3 to industrial, and HS4 to global society. In the following example Simon relates integration to different stages of evolution.

For a good HS3, anima/mus etc. had to be integrated. For a good HS4, Etheric Body, Intensity/Extensity have to be integrated. (1976,p.259)

C. Levels

Aurobindo divides concepts into levels and aspects. Simon was deeply influenced by this 'leveling' process especially in his mapping.

The following quote is from Aurobindo. It is a good description of how he and Simon see consciousness as a complex harmony with levels ascending and descending with each one opening whole new worlds.

The principle which underlies this continually ascending experience and vision uplifted beyond the material formulation of things is that all cosmic existence is a complex harmony and does not finish with the limited range of consciousness in which the ordinary human mind and life is content to be imprisoned. Being, consciousness, force, substance descend and ascend a many-rungged ladder on each step of which being has a vaster self-extension, consciousness a wider sense of its own range and largeness and joy, force a greater intensity and a more rapid and blissful capacity, substance gives a more subtle, plastic, buoyant and flexible rendering of its primal reality. (1977,p.257)

In the Korzybski section I presented several versions of Simon's 'quadratic'. One of these shows an excellent example of Aurobindo's leveling being incorporated into Simon's maps. Below is the quadratic used for HS3 (current stage of evolution). It has sixteen subquadrants and each subquadrant has three levels.

3			
2			
1			
1			
2			
3			
3			
2			
1			
1			
2			
3			

Simon labeled level 1 'individual', level 2 'universal', and level 3 'transcendent'. Aurobindo suggests, "The nodus of Life is the relation between three general forms of consciousness, the individual, the universal, and the transcendent." (Aurobindo, 1977,p.37)

Simon had another series of levels called levels of God Realization. These ran from 1-57 and had many correlations to his stages of evolution. The names of the first 7 levels were the same as the names for Aurobindo's stages in the ascent and descent of consciousness. Stage 1 was matter or the physical, 2--vital, 3--mental, 4--spiritual, 5--Sat or existence, 6--Shakti, Chit, or Consciousness-Force, 7--Ananda or delight.

Classical Yoga and Aurobindo divide Brahman (the Ultimate or God) into Nirguna (Unknowable and Impersonal God) and Saguna (Knowable and Personal God). Simon uses this division also.*

Aurobindo:
A purely impersonal existence and consciousness is true and possible, but also an entirely personal consciousness and existence; the Impersonal Divine, Nirguna Brahman, and the Personal Divine, Saguna Brahman, are here equal and coexistent aspects of the Eternal. (1977,p.86)

Simon:
All structure--Saguna--is Nirguna in Gestalt. . .
seek always God, that is the changing location and viewpoint of Nirguna background. . .
Let's not get confused about the centrality.
source (nirguna) • manifest (saguna) (1976,p.304)

*An explanation of Simon's Nirguna/Saguna will come in Part Two.

Aurobindo had levels of 'psychic' knowing. While Simon did not have neatly corresponding levels, his 'grokking' is well described by Aurobindo's deeper level of 'psychic' knowing.

It is the subliminal in reality and not the outer mind that possesses the powers of telepathy, clairvoyance, second sight and other supernormal faculties whose occurrence in the surface consciousness is due to openings or rifts in the wall erected by the outer personality's unseeing labour of individualisation and interposed between itself and the inner domain of our being. It should be noted, however, that owing to this complexity the action of the subliminal sense can be confusing or misleading, especially if it is interpreted by the outer mind . . .

But more important is the power of the subliminal to enter into a direct contact of consciousness with other consciousness or with objects, to act without other instrumentation, by an essential sense inherent in its own substance, by a direct mental vision, by a direct feeling of things, even by a close envelopment and intimate penetration and a return with the contents of what is enveloped or penetrated, by a direct intimation or impact on the substance of mind itself, not through outward signs or figures--(but) a revealing intimation or a self-communicating impact of thoughts, feelings, forces. (1977,p.536) [underlining mine]

D. Consciousness Evolution

Aurobindo's integrality makes evolution and time a partner to the timeless and the eternal, as the Multiplicity is to the One. This concept opens the door to concern and advocacy for the evolution of consciousness--". . . the future must be a more and more conscious evolution of the spiritual being until it is fully delivered into a self-aware action by the emergent gnostic principle." (1977,p.707)

Aurobindo sees the evolution of consciousness in terms of a descent from God to Matter and then an ascent back to God. Thus he sees all kinds of patterns for the future as already set up, waiting to be uncovered:

The evolution of consciousness and knowledge cannot be accounted for unless there is already a concealed consciousness in things with its inherent and native powers emerging little by little. (1977,p.612)

Aurobindo's viewpoint on consciousness evolution suggests there is 'no end' to knowledge even though he sets

up God as an endpoint in his ascent of consciousness; Simon does not have even this limit in his emphasis on there being 'always more'.

Aurobindo:

Large aspects of truth come into view in which the ascending Mind, if it chooses, can dwell with satisfaction and, after its former manner, live in them as in a structure; but if progress is to be made, these structures can constantly expand into a larger structure or several of them combine themselves into a provisional greater whole on the way to a yet unachieved integrality. In the end there is a great totality of truth known and experienced but still a totality capable of infinite enlargement because there is no end to the aspects of knowledge. (1977,p.941)

Simon:

God realization is a continuous process, and eternal. Never complete.

Ideas and Rules

1. God realization is never complete.
2. Psychic progress [is] related to and limited by biological progress.
3. Certain stances, e.g. Ev0 [HS4], most appropriate for earth's evolution now, hence more vital.
4. There is an optimum point for functioning for given situations. Higher points don't hit, like using a 200mph plane for ground reconnaissance.
5. I function well in I [HS3] and O [HS4], adequately I guess in Fut 5 [HS5]. The rest is exploration. 5 handles Ev1's [HS3's], so no higher Fut [stage] is needed at this time.
6. Most important is to have it complete.
7. All is God's structure. God is synergistic in each level as well as immanent. God is conjectured. Since structure goes on and on, biologically I am not able to get to finalities. Settle for the process and the functional strength of the levels reached. (1976,p.171)

Aurobindo advocates that a change in human consciousness is not simply a result of other changes, but is a critical factor in our species facing its crisis:

For the problem is fundamental and in putting it evolutionary Nature in man is confronting herself with a critical choice which must one day be solved in the true sense if the race is to arrive or even to survive. The evolutionary nisus is pushing towards a development of the cosmic Force in terrestrial life which needs a larger mental and vital being to support it, a wider Mind, a greater wider more conscious unanimsed Life-Soul, Anima, and that again needs an unveiling of the supporting Soul and spiritual Self within to maintain it.

A rational and scientific formula of the vitalistic and materialistic human being and his life, a search for a perfected economic society and the democratic cultus of the average man are all that the modern mind presents us in this crisis as a light for its solution. Whatever the truth supporting these ideas, this is clearly not enough to meet the need of a humanity which is missioned to evolve beyond itself.

. . . for to hope for a true change of human life without a change of human nature is an irrational and unspiritual proposition. (1976,p.1055)

Here, Aurobindo relates a spiritual perspective on consciousness to the need for social change in the world.

Simon's perspective is about the evolution of human consciousness. He also has a spiritual perspective that assumes an Eternal; that is, he assumes that paths of consciousness evolution are already laid out. But this teleological position does not deter him from an interest in social change now. On the contrary, a prime purpose for his explorations was to guide such change. Simon's social/spiritual orientation toward consciousness evolution was significantly influenced by Aurobindo.

E. Relating Individuality to Social Evolution

Simon was quite an individual and valued individuality before he ever heard of Aurobindo. There is also much that suggests that Simon grew in his individuality during the years of his notebooks (1965-1973) which included the period when he was influenced by Aurobindo. Aurobindo's insistence on individuality in contrast to a more traditional Ashram approach (Satprem, 1968) may have contributed to Simon's personal individuality, but I would guess it did not. However, the conceptual position of the consciousness of individuality evolving more in the future, and the integral approach that includes an individualist as well as a social/spiritual perspective certainly influenced Simon's representations

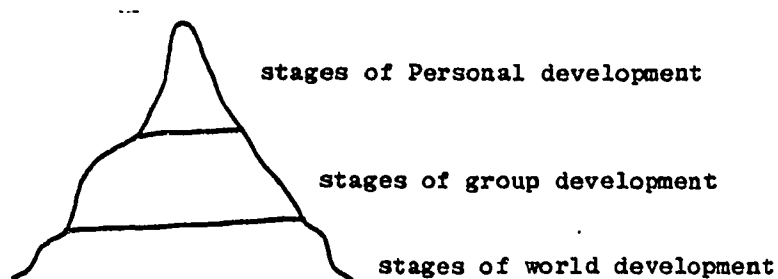
of his explorations. Aurobindo writes about the importance of individuality to social evolution:

The perfection of the integral Yoga will come when each man is able to follow his own path of Yoga, pursuing the development of his own path of Yoga, pursuing the development of his own nature in its upsurging towards that which transcends the nature. For freedom is the final law and the last consummation. (Satprem, 1968,p.64)

He has to stand apart, affirm his separate reality in the whole, his own mind emerging from the common mentality, his own life distinguishing itself in the common life-uniformity, even as his body has developed something unique and recognisable in the common physicality. He has, even, in the end to retire into himself in order to find himself, and it is only when he has found himself that he can become spiritually one with all; if he tries to achieve that oneness in the mind, in the vital, in the physical and has not yet a sufficiently strong individuality, he may be overpowered by the mass-consciousness and lose his soul-fulfilment, his mind-fulfilment, his life-fulfilment, become only a cell of the mass-body. The collective being may then become strong and dominant, but it is likely to lose its plasticity, its evolutionary movement: the great evolutionary periods of humanity have taken place in communities where the individual became active, mentally, vitally or spiritually alive. (1977,p.694)

Simon also sees the importance of the individual to social change:

My failure was to lose faith in the personal development due to my inability to create social change, which is a far out end result of a long list of progressions from personal through group to society.



(1976,p.294)

Simon also explored how individuality could emerge more fully in the future. Below is one map from the 'Z16' system which describes personal issues for each stage of human evolution. O'Reilly said:

George felt these areas [in diagram below] had immense practical importance. They were the personal systems needed to live in the various cultures described by the HS system.

	God	Self coming from the outside	Reach God for Self	Self blocked from outside	
++	Free Will	Identity in Structural terms	-Free Will	-Identity	+ -
	Self Control	Overwhelm	Despair	I feel terror	
-+	Anger	peace	tension	shut offs	--

Z16 system

(Simon, 1976,p.470)

At the same time that Aurobindo and Simon see the growth of individuality as critical to social evolution, they see the social level as limiting the possibility of real individual growth.

Satprem on Aurobindo:

There is no individual transformation possible, complete and lasting, without a minimum of world transformation. (1968,p.348)

Simon:

It is not possible to live a future state until the environment is ready. (1976,p.462)
 HS4C [a particularly important area of consciousness in Simon's next stage of human evolution] isn't really a state 'I' get into, but we get into. (1976,p.265)

Conclusion.

I have presented Aurobindo's influence on Simon in five areas--commonality, integrality, leveling, consciousness evolution, and individuality in relation to social evolution. These areas are very compatible with much of Korzybski's influence on Simon. Integrating opposites is connected to Korzybski's use of hyphens--'space-time'--to counter false dichotomization. 'Leveling' is connected to Korzybski's use of indexes--apple, apples, apples. 'Leveling' and integrality are a driving force in Simon's map/systems. While Korzybski's explorations were about the abstracting process emphasizing awareness of the event as the key, Aurobindo actually explores consciousness on the event level. He introduces Simon to the expansiveness of this level in a way Korzybski could not.

In spite of his emphasis on direct spiritual experience without religious, philosophical, or occult trappings, Aurobindo brought quite a bit of 'baggage' to his exploration of the event. Eventually this 'baggage' was too constraining for Simon. When he perceived a kid at the beach as more enlightened than his guru and when he stumbled upon an eighth stage of consciousness evolution, he found that his ideas were treated as heresy. Even though this experience led to Simon's break with Chaudhuri and with Aurobindo, there is no question that integrality and 'leveling', consciousness evolution and the linking of individual evolution to the social, were critical parts of the perspective Simon created.

Section 4. THE INFLUENCE OF LAO TZU

With Korzybski, Simon trained himself to be conscious of abstracting, to be extensional in his thinking. Structure and Knowledge became the two basic descriptions of his two manifest quadrants. While Korzybski in a sense provided him with a perspective on the outside, Aurobindo gave him a map to the inside--to conscious evolution, to being and energy--the two representations of his origin quadrants. To simplify, I can say that Korzybski played a role in the outside of Simon's systems, and Aurobindo, the inside. Where, then, does that leave Lao Tzu? I have purposefully created an image that would leave Lao Tzu out, because there is a way that Lao Tzu does not fit as an influence on the same level with Aurobindo and Korzybski. Lao Tzu is more constant, overarching, and underlying in his effect on Simon.

Simon's perspective on Lao Tzu did not vary greatly. Korzybski, hardly mentioned in the notes, is represented by the fruits of his influence; Aurobindo fades after Simon's break with Chaudhuri and eventually is rarely used as a reference, or guide, though his influence lived on; Lao Tzu is repeatedly referenced and used as a guiding light.

I read Laotzu again. Life for me has only begun. I must grow towards the master. Laotzu's wisdom, pristine, illimitable, illumined, immense. I read in awe. Let his book be my text now that I grok it. Let it be my lead for the new life. No show, no act, lead through being, let the glow of my life daze no-one. Let me humbly be a channel of divinity. (1976,p.46)

Lao Tzu is a great source for sanity for George Simon. He provides a balance which is different from

Aurobindo's integral inclusiveness. Lao Tzu's influence was toward a less conceptual more intangible balance. Lao Tzu was Simon's great guide to power/non-power, his great neutralizer of self-inflation. Lao Tzu was the soul of Simon's inclination toward simplicity. He was the one who really captured how "Existence is beyond the power of words, To define:" (#1, Lao Tzu)*. Korzybski said, "the map is not the territory", and pointed the way; Aurobindo stressed spiritual experience; but Lao Tzu, in his tone, manner, brevity and sanity, by example, and in his being/writing, gives Simon what existence is. Lao Tzu's poetry for representing paradoxical or elusive feelings or content or attitudes often helps Simon in describing/translating what he has discovered.

Lao Tzu taught Simon something about 'animation'. It can be illustrated with his delightful way of playing off of other people's ideas. Whether it was tone-level or thetan (decision-maker) from scientology, stages of enlightenment from a zen story, Oscar Ichazo's levels and numbers, or one of his student's ideas such as 'underlining' (O'Reilly) or 'best' (Cohen), there was such an originality in whatever Simon did that the question of 'stealing' or 'taking' others' ideas never entered the picture.

*All quotes from Lao Tzu are from the Witter Bynner translation--The Way of Life, 1944.

A. Sanity and Balance

In Notebook O, in January, 1968, George Simon says:

In the total matrix of all this happening together, all of us in it, there are endless varieties of events, 'living,' communication or non-communication and with ten different aspects and temptations and all of them real. And I need, being all, need all the pieces. All the trips are holy. And yet teach. Show the way. Believe in it. But make this distinction. The world is too tender for me to have the right to fuck it up. Wisdom is not all sanity. Stop hating bigots. Stop avoiding non-communication. Love the whole range. 'The sanest man sets up no deed, lays down no law, takes everything that happens as it comes. To earn not to own. Do not appropriate it. and because he gets in no-one's way, no one resents it.' [#2] A way towards Lao Tzu! (1976,p.24)

From the beginning, Simon is wise enough to know that the wisdom he is studying and teaching "is not all sanity." Sanity is something different. He realizes that he needs to open up to everything, to all--"All the trips are holy." "Love the whole range." He knows something of his capacity for power and for that power to be misguided, and it is the world in its tenderness which asserts that he does not, "have the right to fuck it up."

Can you hold the door of your tent
Wide to the firmament?
Can you, with the simple stature
Of a child, breathing nature,
Become, notwithstanding,
A man? Can you continue befriending
With no prejudice, no ban?
Can you, mating with heaven,
Serve as the female part?
Can your learned head take leaven
From the wisdom of your heart?
If you can bear issue and nourish its growing,
If you can guide without claim or strife,
If you can stay in the lead of men without their
knowing,
You are at the core of life. (Lao Tzu, #10)

B. Power/non-power and neutralization of self-inflation

One of the elements George Simon explored is power. He began by discovering three kinds of power which he labeled P1, P2, P3. Later, he changed the numbering, so each P# corresponds to the HS#--the stage of evolution--with which it fits. P3 is kind of a non-power, a being, a place without control involving reliance on God. P2 involves control and confidence:

2 is great until there is much power and ability and responsibility. Then it must give way to 3. 3 is a background in which 1 and 2 play out--in this world, but beyond it. It is beyond even all-inclusive ground. To go Saguna-Nirguna-etc. is to approximate. It is Etc. period, with the rest subordinated.

[P1 is] no control, [potentially] very unable, lost, lonely, hurt. (1976,p.205)

Simon's notes at this time referred to Lao Tzu several times: "Have to read Lao Tzu again. A pure 3 [P3] book." "I just deeply hope I can live up to what must be and be a truly surrendered vessel. I'm carefully re-reading Laotzu. I had understood little. Like #2, 'never assuming importance'. [Lao Tzu, #2] I hope I'm learning it now." (1976,206)

Lao Tzu speaking on the related issue of self-inflation:

He who feels punctured
Must once have been a bubble,
He who feels unarmed
Must have carried arms,
He who feels belittled
Must have been consequential,
He who feels deprived
Must have had privilege,
Whereas a man with insight
Knows that to keep under is to endure.
What happens to a fish pulled out of a pond?
Or to an implement of state pulled out of a scabbard?
Unseen, they survive. (#36)

C. Simplicity and Ease

Throughout Simon's explorations there is the excitement of a child, of discovering something, of thinking 'this is it'. Sometimes that kind of fullness can make everyday life difficult: "Damned hard living in this world down here. Much to be learned. Need to get over self-consciousness of my state. A man of sure fitness never makes an act of it nor considers what it may profit him.

[Lao Tzu, #38]" (1976,p.47) In these experiences he values simplicity and ease more and more:

My ideal: endlessly at ease with everything--no more hold than a baby's [paraphrase of Lao Tzu, #55]. This I want to practice. Living in terms of this 'New Reality' is more an attitude than a mindstate. A mindstate involves too much 'doing' for entry into this gentle door. (1976,p.42)

Lao Tzu:

He whom life fulfills,
Though he remains a child,
Is immune to the poisonous sting
Of insects, to the ravaging
Of wild beasts or to vultures' bills.
He needs no more bone or muscle than a baby's for sure
hold.
Without thought of joined organs, he is gender
Which grows firm, unfaltering.
Though his voice should cry out at full pitch all day
it would not rasp but stay tender
Through the perfect balancing
Of a man at endless ease with everything
Because of the true life that he has led.
To try for more than this bodes ill.
It is said, 'there's a way where there's a will;'
But let life ripen and then fall.
Will is not the way at all:
Deny the way of life and you are dead. (Lao Tzu, #55)

Simon was very committed to the system he discovered,
and was excited about its scope, originality, and

potential. However, he repeatedly found a nourishing ease in putting his commitment to his system in perspective:

Several principles arise. First of all, the 'influence' any one system of discovery has is somehow not easily predictable in advance. Some seem to have power way beyond their merit, e.g. Freud or Marx, and some great masters came up with no system at all, e.g. Laotzu. None of these people has yet 'saved' the world. Many did great eventual harm--people did harm with their work. I can't really predict or conceive my role except to know that it is a great blessing to be off P2 before I got very far. In staring at my own creations I tend to forget and under-realize the productions of others. I had the feeling that what I was doing hangs together so well and was so comprehensive. Yet it failed to comprehend P3, which is simple, which many simple people live, which I had in Laotzu for years. So let's put it all in better perspective. An interesting and very wide discovery, not as great as a simple way, not as narrow as many other specialized things. My life's meaning is not to push that stuff however useful it may seem. How useful is it? Look at the results around me. Some good--sure--but no world cure. My job is principally to be P3 and let the rest be tools of that. The primary event then is Existence and I am a function of Existence. When I measure my separate effect, my systems, then I am apart from existence--unsimple--wrong--dead and harmful. (1976,p.207)

D. Translation and Description

When George Simon moved into a new area of exploration and had difficulty translating that into words, he sometimes used phrases from Lao Tzu:

There is so much difference in the perceptions that I'll have to learn a new language again. So much the better. Empathy will rise with discrimination.

Another night of 'new path' exploration. Only thing that seems clear is that more being and less doing is required. I can be quite immobilized and still effect things. 'If there seem to you to be the need of motion to sway earth, it has passed you by' [paraphrase of Lao Tzu, #48]. (1976,p.197)

Simon felt that there was a different sense of God in different stages of evolution, and he also felt that different groups of levels of future evolution had particular impact on earlier stages, kind of a form for how the future folds in on the present. In this scheme level 57 is the most distant and future place. Simon returned to Lao Tzu in describing the God of level 13, 21, 43, and 57, which correspond to his HS3, 4, 5, 6, 7 respectively:

God 13 Kismet, Nature of system
21 Personal Creative force
31 Pure happiness, no feeling of anything
43 Marvelous, intelligent, coordinated universe
57 all pervasive, nearest at hand yet farthest
away [paraphrase of Lao Tzu, #21] (1976,p.395)

Lao Tzu:

The surest test if a man be sane
Is if he accepts life whole, as it is,
Without needing by measure or touch to understand
The measureless untouchable source
Of its substances,
The source which, while it appears dark emptiness,
Brims with a quick force
Farthest away
And yet nearest at hand
From oldest time unto this day,
Charging its images with origin:
What more need I know of the origin
Than this? (#21)

E. Existence, Being, and Simon's A quadrant

Simon uses the words 'being' and 'existence' and 'beingness' in ways crucial to his perspective. There are many who write about these words who use them in a different sense. Moreover, there are degrees to which someone's discussion of 'being' and 'existence' may fit or not fit with the sense of Simon. Lao Tzu's references to these terms are very close to Simon's. This assertion is evidenced by Simon's referral to Lao Tzu when he works on this subject:

New Ego (I) arises to coordinate essence with manifestation. Being integrated now. It seems as if one aspect of this is perfect commonness. A sort of ordinary beingness where manifestation and essence are natural parts.

Find another -win, combine and go LI to doo. This led to a \wedge \star , and then to the whole consciousness track to the end. (Observer is the new 'I'). Next child vibe Self has a 'win' counterpart. Combined with 'I'. Next the Sunyata fullness, father of all the levels (I hope): Out of no thing essence arises to be in place of no thing. Penetrates, that is, is SEEN as essence of all things--essence and manifestation of say 'Self' are the same. 'The core and the surface are the same.' [paraphrase of LaoTzu,#1] (1976,p.124)

Lao Tzu:

Existence is beyond the power of words
To define:
Terms may be used
But are none of them absolute.
In the beginning of heaven and earth there were no
words,
Words came out of the womb of matter;
And whether a man dispassionately
Sees to the core of life
Or passionately
Sees the surface,
The core and the surface
Are essentially the same,
Words making them seem different
Only to express appearance.
If name be needed, wonder names them both:
From wonder into wonder
Existence opens. (#1)

There is a dynamic interplay throughout Simon's life in which he continually rediscovers 'being'--beyond maps. 'Being' as described in the map is ultimately not 'it'. He advances via mockups of states of being or 'tunes in' to states of being or uses them as 'key ins' to certain consciousness areas. Sometimes, he falls through all the maps into true origin, and is revitalized. The cycle begins anew.

A week or so before he died, Simon was writing about his A quadrant (which he represented with "Being") and his D quadrant (which he represented as "structure" or as the "story" of an experience). 'D', in this passage, seems to represent his maps:

People want my A not my D. Hard to realize but true.

At any level to hold a synergy of a system is to hold D if I am aware of it. Have to hold A which contains D etc. Level is less important than the A. A is before unfolding--contains sd but manifests itself not. 'To know self but not to show self' [paraphrase of Lao Tzu, #72]. Be A, be A. A is the integration of old E's structures. To really be A--be off the map. Don't know it, drift like a kid. (1976,p.430)

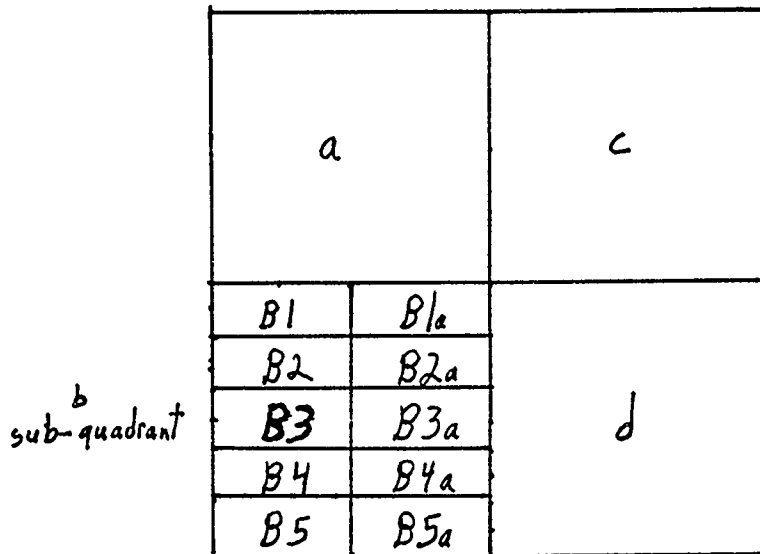
Lao Tzu:

Upon those who defy authority
It shall be visited,
But not behind prison walls
Nor through oppression of their kin;
Men sanely led
Are not led by duress.
To know yourself and not show yourself,
To think well of yourself and not tell of yourself,
Be that your no and your yes. (#72)

F. Animation

In October, the morning dew impresses upon a wilderness camper with a suddenness that belies the frost it verges on. So too, George Simon, whenever we get his essence, seems to burst upon us while simply being there. This quality is alive in George Simon whether he is in teaching mode, helping orientation, or in the midst of further and further exploration where he pulls divergent concepts and terms together to capture a state of being. But this 'capture' is of his own beingness. The terms used--Oscar Ichazo's levels/numbers, Yoga's Nirguna/Saguna--or the person's problem, or the student's blocks to learning, are still free in their own right. He has not appropriated them or rather his appropriation is so clean that it loses the violence of having been taken, it is so animated that it lives within him in its own way.

In the following example, Simon is exploring H55 and, specifically, the levels of what he calls the 'dominant' quadrant of H55 (fifth stage of human evolution).



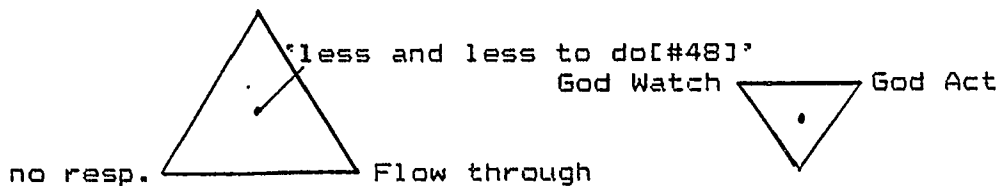
^b
sub-quadrant

The Dominant B Quadrant of HSS.


Well what did I learn? The issue is not what I Geo, am like or to get rid of anything. There is a place for all this. The issue is to flow from left to right and thus to manifest. It goes against much of what I know. Yet it is surfing or skiing and I do know. Hard to learn in life. Practice!

The reason HSS B2 transcends God's will is because God's 'Will' is an HS3 concept.

B2 deals with a reconciliation of my action and life's action. B3 deals with a reconciliation between my non action and B2's action. So in this case non action raises the level. Non interference.



=HSSB3

I used Tim's formula for B2 and  for B3. Work similar.

B3 is also a love form. In my inaction with flow through we get God's love through. It seems really important to realize this whole business. HSS starts off with computer like right action B1, led by my decision. The decisions are then diluted by my non-action to create 'life's' action with less interference. In all this I am like Laotzu says: to animate not appropriate, to earn not to own. [#2] So having been gotten out of the picture I re-enter as an animator, that is, my energy and existence acts as a sort of facilitator or amplifier for the material flowing through. This is difficult but beautiful. (1976,p.326)

Lao Tzu:

People through finding something beautiful
Think something else unbeautiful,
Through finding one man fit
Judge another unfit.
Life and death, though stemming from each other,
 seem to conflict as stages of change,
Difficult and easy as phases of achievement,
Long and short as measures of contrast,
High and low as degrees of relation;
But, since the varying of tones gives music to a voice
And what is is the was of what shall be,
The sanest man
Sets up no deed,
Lays down no law,
Takes everything that happens as it comes,
As something to animate, not to appropriate,
To earn, not to own,
To accept naturally without self-importance:
If you never assume importance
You never lose it. (#2)

With Lao Tzu, Aurobindo, and Korzybski, I have shown areas of influence on George Simon and the perspective he developed. The discussion has had the double purpose of creating a context for the perspective by examining some of its roots, and of serving as an entrance into Simon's work.

In the next section I shall create context by pointing to several sources that have interesting correspondences to Simon's perspective. Many or most of these had little or no influence on Simon whatsoever; some had not published until after his death. Others may have had some influence, I do not know to what extent. Teilhard de Chardin did have influence, though not to the extent of Lao Tzu, Aurobindo, and Korzybski.

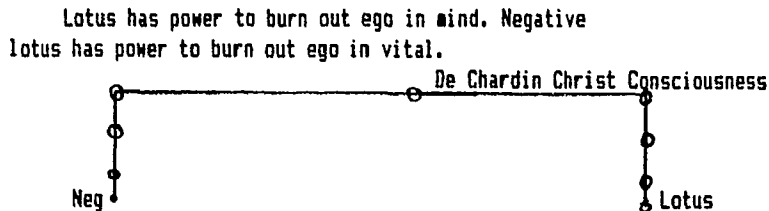
Section 5. CORRESPONDENCES

In this section I shall show correspondences with George Simon's work in various fields. This effort is paradoxical because Simon's perspective as a whole does not link well with other systems. I do not mean that his system cannot supplement or complement other systems; nor are there no elements of connection; indeed the 'influences' and this section are intended precisely to show the parallels. What I mean is that the heart of his work, the locus of his major areas of exploration, and his means of representing and communicating that are, overall, different from other perspectives.

Classic mystical texts from widely varying cultures and times seem to prescribe the same basic psychological techniques for attaining the same basic alteration in consciousness. (Deikman in Lee et al, 1976, p. 71)

In reading books about mysticism, I have been impressed by this convergence, also. Simon's perspective does not converge so obviously.

Teilhard de Chardin had some influence on George Simon. In 1969, Simon took a course at Chaudhuri's Institute which focused on Teilhard as well as Aurobindo.



Christ consciousness is not elimination of sin, evil, egotism but it transcends by incorporating it. On its level it ceases to be ego or evil. It absorbs and transforms these there and yet feels their pain. This then is the work of Christ. And I have pledged myself to Christ as I have to SRI Aurobindo. So to be taking a course on De Chardin and Sri Aurobindo is magic, for I am a creation of both. Now there is a tool for the transformation of vital as well as mental. (1976, p. 51)

The quote above is a reaction to the class. However, Teilhard is mentioned few times, and it appears safer to discuss his work in relation to Simon's in terms of correspondences. Others having parallels to Simon's work come from many fields--cognitive psychology, transpersonal psychology, depth psychology, phenomenology, political science, psychological anthropology, religion, sociobiology, history, and consciousness studies. To give order to this section I shall examine their links according to five different areas of Simon's perspective.

The first area involves 'psychic' knowing (grokking). The second has to do with issues in mapping and 'lanquaging' states of consciousness. The third covers stages of consciousness evolution. The fourth concerns processes and consequences of the evolution of consciousness. The fifth considers personal/social relevance. These areas are not very distinct from each other because they are so interrelated in Simon's work.

A. 'Psychic' Knowing (Grokking)

For George Simon as well as Teilhard de Chardin, there is an assumption of a reality to the subtle realm of the psychic: "The first [assumption] is the primacy accorded to the psychic and to thought in the stuff of the universe." (Teilhard de Chardin, 1959,p.30)

But how do we know of this realm? Simon's grokking has some correspondence to contemplation or meditation or the phenomenologist's 'bracketing', though, depending on whose version of these it is, there is much more or much less correspondence. For example, Ornstein says:

The concept 'meditation' refers to a set of techniques which are the product of another type of psychology, one that aims at personal rather than intellectual knowledge. As such, the exercises are designed to produce an alteration in consciousness--a shift away from the active, outward-oriented, linear mode and toward the receptive and quiescent mode, and usually a shift from an external focus of attention to an internal one. (1972,p.123)

This version of meditation has little in common with Simon's way of knowing since he does not often refer to 'techniques';, nor does it necessarily involve a shift away from 'active mode' to 'quiescent mode', or from an external to an internal focus.

However, other versions seem to have more similarities:

Meditation practice is not an attempt to enter into a trance-like state of mind nor is it an attempt to become preoccupied with a particular object. (Trungpa, 1973,p.153)

Trungpa's emphasis, instead, is on 'opening', and his version is more similar to the way of knowing in Simon's perspective.

Arthur Deikman in discussing 'contemplative meditation' suggests there is a de-automatization where structural/abstract categories are lessened, and the whole

and vividness are intensified. He correlates this with a child's perception. (Lee et al, 1976,p.70) The idea of dropping categories and getting to 'the thing itself' (Husserl's motto) is certainly a correspondence with Simon.

When Gurwitsch says: ". . . the most primitive visual phenomenon . . . is the appearance of some kind of inarticulated ground" (1964,p.113) his 'inarticulated ground' sounds similar to the quality of things with which Simon worked.

Gurwitsch also reminds us that the forgetting of one word is different from the forgetting of another word in its feeling and that this area needs more investigation. William James suggests that there be a "reinstatement of the vague to its proper place in our mental life". He also says, "There are innumerable consciousnesses of emptiness no one of which taken in itself has a name but all [are] different from each other." (Gurwitsch, 1964,p.339) These statements fit well with Simon's interests. How does one work with these areas of emptiness?

Gendlin (1981) develops a system of psychology where 'feeling tones' and a greater discrimination between them is important, and this discrimination is certainly part of Simon's approach.

From examining the evolution of computers, Puran Khan Bain points to greater discrimination also. There is

found some evidence of a clear path of evolution which computers have followed and continue to follow. It seems reasonable to believe that all technology follows this same path, but that the limitations inherent in the physical machines (noncomputer machines) are so great that we had only observed a very small part of the technological evolutionary chain before the computer . . . If we assume that human evolution will proceed in the same direction as technology has, then we can expect the following . . .

6. Discrimination will become very fine, owing to the very fast processing of comparisons. This will give a fine sense of judgement and a much greater ability to predict the consequences of actions.

7. The experience and memory of others will be instantly available to us through direct communication without the need for expression. (Valle, 1981,p.474)

As one moves towards this greater discrimination, as Simon did, the ability to work with others on these levels is enhanced. Greater discrimination requires a greater openness in Simon's perspective as it does in Tibetan Buddhism. Levine, in comparing Buddhist psychology with Jungian psychology, says:

the Jungian will tend to think and practice therapy with a well-defined conceptualization of the healthy, wholesome Self, whereas the Tibetan Buddhist tends to work beyond, or beneath [my underlining] all conceptualizations, in the openness of direct experiencing, so that the relevant norm of health, for the latter, is much more intimately ingrained, much more concretely embodied in the 'spontaneous flow' of the experiential process. (Valle,1981,p.248)

This working 'beyond or beneath' conceptualizations is certainly a basic part of Simon's approach.

However 'direct experiencing' raises another issue. Does Simon's way of working belong to the level of experience? Is there a prior level? Martin Buber certainly suggests there is something more essential than experience. The tone and content of his description of I-You versus I-It response to the world, represents well some of Simon's emphasis on 'beingness' and Simon's emphasis on 'beingness' is inherently involved in his way of knowing.

In distinguishing the I-You way of 'meeting the world', from experience, Buber says:

I experience something.

And all this is not changed by adding 'mysterious' experiences to 'manifest' ones, self-confident in the wisdom that recognizes a secret compartment in things, reserved for the initiated, and holds the key. O mysteriousness without mystery, O piling up of information! It, it, it!

‡

Those who experience do not participate in the world. For the experience is 'in them' and not between them and the world.

The world does not participate in experience. It allows itself to be experienced, but it is not concerned, for it contributes nothing, and nothing happens to it.

‡

The world as experience belongs to the basic word I-It.

The basic word I-You establishes the world of relation. (1970,p.56)

The human being to whom I say You I do not experience. But I stand in relation to him, in the sacred basic word. Only when I step out of this do I experience him again. Experience is remoteness from You.

--What, then, does one experience of the You?

--Nothing at all. For one does not experience it.

--What, then, does one know of the You?

--Only everything. For one no longer knows particulars. (1970,p.61)

In other places Buber makes it clear that I-You is toward a particular rather than a general, though it is that particular as a whole.

Later, Buber says,

Pitiful are those who leave the basic word [You] unspoken, but wretched are those who instead of that address the ideas with a concept or a slogan as if that were their name. (1970,p.65)

Now the issue has become how one represents and names this way of knowing. This issue leads into a discussion of correspondences to Simon's mapping and 'linguaging'.

B. Mapping/Languaging

Simon's early mapping and symbolization was not directed toward exploring the realms of the evolution of consciousness as such. He was at that time seeking enlightenment, and these helped him in his search. Later, when he no longer conceptualized enlightenment as his goal, his system of discoveries became more of a purpose in and of itself. Then he was consciously using symbols and maps rather than words to describe his explorations:

The Beauty of my language is that it can only be learned by me or others by direct experience [in a 'being' sense]. No abstracting possible. (1976,p.321)

However, the question of whether one can have a language for this I-You or 'being' realm remains. Ken Wilber says, "man has two major forms of knowing, one being symbolic-map knowledge and the other being non-dual awareness." (1977, p. 178) George Simon's map/languages try to bridge these two worlds. Because his maps are designed to be somewhat irrelevant if someone cannot 'feel' the reality a symbol represents, they do not work very well as simply 'symbolic map knowledge' without the 'non-dualistic awareness'. On the other hand it is clear that this bridging was an attempt rather than a final success as evidenced by Simon's statement:

THE MAP IS NOT A PRIEST . . . People want my 'A' not my 'D' (1976,p.430); [i.e. the maps in their systemicness and associations do become symbolic knowledge.]

Moss sees language as critical:

Man languages his world, and languaging in this sense is a creative process. Man lives in a world recreated continually by his own language. Above all, the nuclear places and moments in his world are designated by proper names. (Valle, 1981,p.115)

The importance of proper names is here to be noticed as another parallel to Simon's use of symbols without definitions.

Maps are certainly useful in pursuing 'non-dualistic awareness'.

But other pathways exist, and as ..Price-Williams has wisely suggested, it would be a mistake to evaluate shamanistic, Yogic, or Tantric doctrines exclusively from the standpoint of Western science, for 'these schemes appear to be more in the nature of a chart or map through which people, following them, are able to share experiences' (Price-Williams, 89, Explorations in Cross Cultural Psychology). (Bock,1980,p. 225)

While I again have run up against that controversial word 'experience', I can still see the link to Simon of these maps.

When I introduce the element of evolution of consciousness, maps become even more important. Teilhard de Chardin says, "Man will never take a step in a direction he knows to be blocked." (1959,p.231) Inversely, a map opens up a way and a potential for taking a step.

What prevents our consciousness from confining itself to our individual consciousness is . . .the presence in ourselves of a plurality which is not reduced by hominization . . .This means that by the sole fact that evolution passes through the human personality without staying there, we are forced to place the goal of this movement, which is drawing us on, infinitely further ahead . . .there is no possible stopping place before the appearance of a single centre of the noosphere [omega point].

Any attempt to imagine the concrete nature of such a far distant reality would be entirely vain . . .But we must attempt here to express in our present scale of measurement the conditions which this end must satisfy to be capable of representation on our maps of the universe. How otherwise could we plan our route? (1969,p.65)

Simon has some agreement with this theory as he recognizes the limitations to describing the concrete nature of a far distant reality; yet he feels the direction is critical. He also feels that there are different stages in this process with closer stages having more direct relevance.

C. Stages of Consciousness Evolution

One of the hallmarks of Teilhard de Chardin's thought is his assertion that evolution leads to both more of the collective and more of the personal. This seemingly paradoxical assertion is not entirely new: Cooley, a sociologist from the thirties, wrote:

The ideal that grows up in familiar association may be said to be a part of human nature itself. In its most general form it is that of a moral whole or community wherein individual minds are merged and the higher capacities of the members find total and adequate expression.

In so far as one identifies himself with a whole, loyalty to that whole is loyalty; it is self-realization . . . One is never more human, and as a rule never happier, than when he is sacrificing his narrow and merely private interest to the higher call of the congenial group.

[Kanter in quoting Cooley says,] Cooley thus presented an image of the cooperative, intimate face-to-face group effecting perfect harmony of interests between the individual and the collective. (Kanter, 1972,p.33)

While concern with this issue may not be new, Teilhard's slant on it has many unique sides. Many of his observations fit with Simon's descriptions of the consciousness of HS4, the next stage in human evolution,

where community and global consciousness take hold, and yet the individual becomes more personal and unique.

Totalitarianism and personalism: contrary to our theoretical expectations, must these two functions necessarily vary in inverse proportion to one another . . .

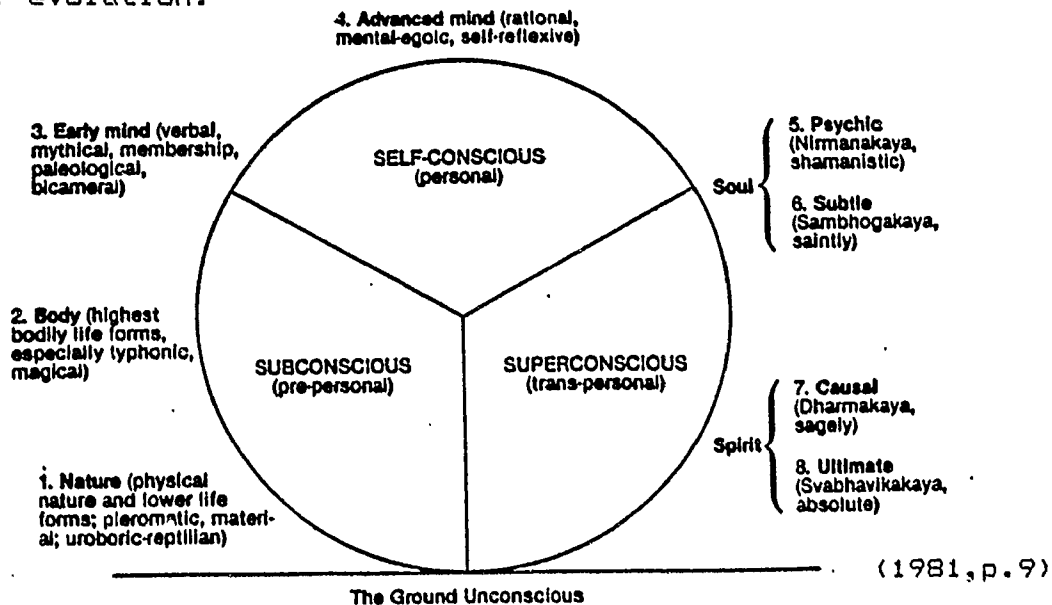
The reason . . . for the disturbing checks suffered by humanity during the last century in its efforts to organize itself are not to be attributed to some obstacle inherent in the undertaking itself, but in the fact that the attempts at grouping are made by inverting the natural order of factors of the projected union.

How do present-day social groups (democrats, communists, fascists) rate the values they theoretically agree in wishing to preserve? They all consider the individual as secondary and transitory. (1969,150)

The phenomenon of man has already left the scale of the individual to propagate in a vaster field. But does this attraction lead, as I claimed, towards a personalization? . . . If there is one universal complaint in the world today, it is that of the human personality stifled by the collective monsters . . . Great cities, great industries, great economic organizations . . . Heartless and faceless Molochs. Like any other union the collectivization of the earth, rightly conducted, should 'super-animate' us in a common soul . . . There is no turning back . . . By what signs shall we recognize the reefs that we must every moment avoid, and the path we must follow? We must apply to our course, insofar as it is free, the fundamental law of union. In order not to lose our way on our journey into the future we have only to take our bearings constantly in the direction of a greater personalization, individual or collective. Individual first . . . Collectivity then as requisite condition . . . And here we are inevitably brought back again to a centre of universal consciousness shining at the apex of evolution. (1969,p.80)

In truth does not love every instant achieve all around us, in the couple or the team, the magic feat, the feat reputed to be contradictory, of 'personalising by totalising'? (1959,p.265)

While Teilhard does not explicitly mention different stages of future evolution and characteristics of them, Ken Wilber, like Simon, does. He explicitly designates 8 eras of evolution:



Wilber's '2' correlates well with Simon's HS1, his '3' with Simon's HS2, and his '4' with Simon's HS3 (current stage). For example, his emphasis on agriculture for his '3' corresponds to Simon's similar association. In Wilber's stages 5-8, however, there are greater problems of correlation. Wilber conceptualizes a system where the esoteric heroes of his '2' represent his '5' (his next stage in human evolution); the heroes of his '3' represent his '6'; the heroes of his '4', his stage '7' and '8'.

. . .we are now collectively at the precise point in history (level 4) where the esoteric curve (1-4) is starting to run into the exoteric curve (5-8), our analysis suggests that future evolution on the whole will begin to run into the same higher structures first glimpsed in successive fashion, by the esoteric heroes of past ages--and it will do so in the same order. If our analysis is generally correct, this fact will necessarily provide a most powerful, general, sociological prognosticative tool. And this analysis is supported, not, just by the hierarchic ordering of past transcendent heroes, but also by the hierarchic disclosures of present-day meditators. (1981,p.255)

While this scheme differs specifically from Simon's, it has a number of common elements. First, Simon saw future stages of evolution as sort of overtones of current and past ones. HS1, then, has access to 2 and 3 of a system of levels that relates to future stages of evolution. Level 2 would relate to HS2. In Simon's system, each progression in stage yields greater numbers of what can be called overtone levels. Whereas HS1 has two overtone levels (2 and 3), HS2 has four overtone levels (4-7), HS3 has six (8-13) etc.

Simon also has a provision for guru HS1, guru HS2, etc. which entail access to the next stage of human evolution, and through that to additional overtone levels. So that conceivably Simon's guru HS1, in having access to HS2 would have some link to overtone levels 4-7 while level 4 would

have some correspondence to HS4 (Wilber's stage 5) so that there would be some connection here (though beyond this point the parallels break down).

Simon relates stages of evolution in other ways, too. HS1 and HS5, HS2 and HS6, HS3 and HS7, have the same dominant in his quadrant system. Stages alternate between personal and impersonal, origin and manifest of the dominant quadrant, setting up links between alternating stages (HS2,4,6) and (HS1,3,5,7); and there is a link between HS1, HS4, and HS7 as beginning, middle, and end.

Wilber's use of a similar number of stages of the evolution of human consciousness, parallels between his and Simon's stages, and parallels between the ways they relate the different stages to each other, establishes a significant connection between Wilber's and Simon's work even if, at other points, they differ dramatically.*

In presenting his eras or stages Wilber develops the idea of "an average structure of consciousness dominant at each period" (1981,p. x). Not to be confused with Simon's 'dominant', this statement clarifies that at a particular time in human evolution, say 1506 A.D., a particular structure of consciousness is dominant or prevalent even if many people do not represent that consciousness; as, for example, a 'band' culture in 1984 would not be likely to represent HS3 consciousness.

*Wilber sees the gurus or transcendent heroes of his stage 4 as representing the stage 7 and 8 or last stage of human evolution, and thus sees the ultimate of various Eastern perspectives--enlightenment, satori, nirvana--as the ultimate in human evolution. Simon makes it plain that he feels that these systems are not ultimate or final, either for an individual, or as indicative of the last stage of human evolution. Also note Simon died before Wilber ever published.

Crook, a sociobiologist, tries to describe consciousness from different stages of evolution:

In humans, active involvement in a task when the awareness is dominated by the job in hand represents the state of mind plausibly closest to primitive consciousness. In such a state of consciousness the subject is not aware of him or herself. The awareness is 'outward' based in sensory experience. (1980, p. 334)

The lack of conscious awareness that Crook points to as a distinction in comparing HS3 and HS1 consciousness, is consistent with Simon's perspective. However, the example would probably be seen as overly conceived in HS3 terms.

A problem encountered by Crook, Wilber, and Simon is that of hierarchism; i.e. if one sets up a hierarchy one ends up valuing the top and devaluing the bottom; the top tends to value the proponent's cultural view, and the whole thing runs the risk of being terribly ethnocentric.

Wilber confronts this problem in three ways:

1) He frames each step up the ladder as having its pluses and its minuses--'moving up ain't all cake':

we tend anyway to be much too glib about our rise up from apes, imagining each new evolutionary step as a wonderful leap forward that brought new potentials, new intelligence, and new abilities. That is in one sense quite true, but it is equally true that each new evolutionary step forward brought new responsibilities, new terrors, new anxieties, and new guilts. (1981, p. x)

2) Wilber asserts that the conscious elements of one stage are the unconscious of the next. This viewpoint equalizes things a bit; a person from a previous stage has the advantage of having elements in consciousness that are buried in the unconscious of a person from a later stage.

It is as we will see, a general fact that the conscious elements of one stage tend to become the unconscious elements of the next, continually stage by stratified stage. (1981,p.53)

This assertion implies that a fully conscious person would need to integrate previous stages.

3) He makes the transcendent heroes of his 2nd, 3rd, and 4th stages the models for his future 5th, 6th, and 7th areas. In so doing he gives the previous and lower levels value by association.

Simon was generally too busy exploring states and stages to consider such issues fully. Indeed some of the problems of hierarchy within the Community for Conscious Evolution (CCE) (an organization he started with some co-workers/students) were probably overlooked to its loss, which may have contributed to future problems of the organization, but this issue will be discussed in Part Three. More relevant is the likelihood that Simon felt that a further development of consciousness would be required before the capacity to resolve hierarchical issues would be available.

There are two other aspects of Simon that relate to hierarchism, though it is not clear whether they are particularly directed toward it. First Simon had a value for feeling something on its own terms and for joining with what one 'feels'. Part of his whole concept of dominant quadrants involved the ability to feel other states on their own terms rather than seeing those states as a reflection of one's own projection, for example, in HS3, someone with his consciousness based in the D quadrant would perceive and experience someone with his consciousness based in the A quadrant as feeling like the a of D quadrant. This state feels dramatically different from how the actual A quadrant feels. However, from the A or dominant quadrant the ability

is present to perceive accurately people based in other quadrants.

a	c	a	c
A		C	
b	d	b	d
a	c	a	c
B		D	
b	d	b	d

Simon's Quadratic

The other aspect of Simon that is relevant to hierarchy is his discovery of what he felt was a physical locale in space where the evolutionary progression of the intelligent life in terms of consciousness was directly opposite ours. Their first stage parallels our seventh and vice-versa. While this report is what Simon calls a class III perception (too far out to have any means of verification), it can be seen as an interesting metaphor that counters some of the problems of hierarchism.

Arthur Koestler uses the word 'holarchy'--a "term for a hierarchically organized, self-regulating open system of 'holons' . . . a holon is a whole to those parts beneath it in the hierarchy but a part to those wholes above it." (Hampden-Turner, 1982, p. 162) George Simon's system of consciousness evolution is organized like this 'holarchy' in that 'overheads' of a stage, say HS2, 'comprehend' the stage and then form the dominant of the next stage. They are wholes in relation to HS2 and a part in relation to HS3.

Considering the problems of hierarchism brings us to considering evolution itself, as well as to the role of the increasing consciousness of evolution.

D. Processes and Consequences of Consciousness Evolution

Barzun and Graff (historians) state that there has been a strong penetration of evolution into the 20th century mind. With penetration, "behind every phenomenon was a long chain of facts to be discovered before the one in front could be understood." (1977,p.56) One could add that such a perspective also means that there are a chain of events proceeding afterwards.

Teilhard de Chardin says about evolution:

One after the other all the fields of human knowledge have been shaken and carried away by the same under-water current in the direction of the study of some development. Is evolution a theory, a system or a hypothesis? It is much more: it is a general condition to which all theories, all hypotheses, all systems bow and which they must satisfy henceforward if they are to be thinkable and true. Evolution is a light illuminating all facts, a curve that all lines must follow. (1959,p.219)

Huxley says that our species "is nothing else than evolution become conscious of itself." (Teilhard de Chardin, p.221) Liking hierarchism or not, it does, through the prominence of evolution, seem to be on the agenda, and Simon as well certainly takes it as a given.

Teilhard de Chardin sees the advancing edge of evolution as moving through the west:

But however efficacious these [mystic] currents for ventilating and illuminating the atmosphere of mankind, we have to recognize that, with their excessive passivity and detachment, they [India and China] were incapable of building the world.

. . .more western zones . . .where an exceptional concurrence of places and peoples was, in the course of a few thousand years, to produce that happy blend, thanks to which reason could be harnessed to facts and religion to action.

. . .we would be allowing sentiment to falsify the facts if we failed to recognise that during historic time the principal axis of anthropogenesis has passed through the West . . .It is not in any way naive to hail as a great event the discovery by Columbus of America. (1959,p.211)

At certain points in his writing, Simon would imply agreement with this view that sees the apex of current evolution in the West. In the winter of 1971 he was working

on becoming more of a HS3 person--less HS2 orientation. He looked back on his history of the past few years and gave a percent figure to represent his degree of HS3. He was still calling HS3, 'Ev1' at this point. It is clear that he sees the influence of Chaudhuri (Eastern) as lowering the percent HS3, for when he leaves Chaudhuri it quickly goes up.

My own Ev history (%Ev1)[HS3]:

Note--1 month before Chaudhuri--53. Then

Jan 15 '67--40
Sep 15 '67--40
Sep 15 '68--25
Jan 15 '69 --5
*April 15 '69 --4
Sept. 15 '69 --1
Dec. 15 '69 --4
Jan 15 '70 --5
Mar 15 '70--15
Jun 15 '70--25
Sep 15 '70--40
Oct 15 '70--70
Dec 15 '70--70
Jan 20 '71--90
Sep 15 '70--40
Buckminster Fuller--EV1 95+
*left Chaudhuri (1976,p.165)

At other points in his writing, the continued prominence of Eastern individuals such as Lao Tzu, would suggest that this perspective on the more advanced status of the West over the East, varied.

What did remain constant was the perspective that we were now conscious of our evolution. On this subject Teilhard states:

From man onwards and in man, evolution has taken reflective consciousness of itself. Henceforth, it can to some degree recognize its position in the world, choose its direction, and withhold its efforts. These new conditions open on earth the immense question of duty and its modalities. Why act--and how to act? All the rest of this study will, in effect, be nothing but a sketch of the cosmic problem of action. (1969,p.29)

Simon's interest in action is certainly a parallel here.

Jantsch sees the evolution of consciousness as the other side of the non-dualism of mystic experience:

But if this order [the mystical experience] can be experienced directly in a non-dualistic way, it can be explicitly expressed only in terms of a complementary or dualistic unfolding of energy. Viewed in this perspective, images of man form an evolving system and become part of the evolution of human consciousness. (1976,p.231)

Teilhard explains the ability to project forward as based on the fact that everything, to have developed, must have come from a prior latent potential. Thus, life is latent in matter, consciousness in life, and future consciousness in the present.

In the world, nothing could ever burst forth as final across the different thresholds successively traversed by evolution (however critical they be) which has not already existed in an obscure and primordial way. (1959,p.71)

However, is not the peculiar difficulty of every synthesis that its end is already implicit in its beginnings? (1959,p.54)

Simon's process of exploring a future state by an extrapolation from one he has already entered, is consistent with this viewpoint.

One of the elements of evolution of consciousness that Teilhard de Chardin examines is time and space. He says,

I know of no more moving story nor any more revealing of the biological reality of a noogenesis than that of intelligence struggling step by step from the beginning to overcome the encircling illusion of proximity [that stars are so distant and Time so vast].(1959,p.216)

Many of Simon's explanations are phrased in terms so vast in terms of space (other galaxies, other universes) or time (millions of years in the future) as to seem ridiculous. This statement of Teilhard's would fit with these ventures.

Crook connects the development of subtle empathic abilities (a base for grokking?) to the evolutionary role in human history of partnerships:

Much of human life involves the formation and dissolution of partnerships. Since a partner can exploit another by deceit, individuals monitor their partnerships for reciprocity. The evolution of subtle empathic abilities upon which this system depends requires a competence in distinguishing one's own states of mind from those empathized to be present in the other. Without this ability autonomous action is impossible. (1980,p.277)

L.L. Whyte espouses a grand notion of the universe where it is guided by a graded sequence. This theory can be seen as a parallel to Simon's evolution of consciousness:

Since we are organisms, beneath all psychoses, neuroses, perversions, and egotisms there must lie a morphic principle promoting coordination and order. (1974,p.57)

a new language and new morphological way of reasoning have to be learned . . .The world view asserts that the known universe as a whole, and every organism, including man, contains a graded sequence of units in each of which a formative tendency has been, or still is, present. (1974,p.58)

Whyte also emphasizes immediacy in his evolutionary scheme:

My guardian principles are unity, clarity, and immediacy. To achieve clarity and unity we must return to the immediately given three-dimensionality of space and the experience of temporal succession.

The world view sees the structure of the universe of experience as a hierarchy of morphic processes, i.e., as a sequence of levels of formative processes in the three-dimensionality of space, evident both in external nature and in our minds. To understand anything in nature, without or within, at least two levels must be considered. In this world view lies the clue to the unification of knowledge, of the various sciences, of the human person, and possibly, for this is only a personal hope, of the human community--all this in this century.(1974,p.59)

Like Teilhard de Chardin and George Simon, his grand schemes of the evolution of human consciousness do not lose relevance to the here and now.

E. Social/Personal

The 'here and now' is the place where social/personal issues enter. How do some of these large over-arching principles relate to immediate issues facing us?

A state of consciousness is in some ways a cognitive map. Neisser says, "the cognitive structures crucial for vision are the anticipatory schemata that prepare the perceiver to accept certain kinds of information rather than others and thus control the activity of looking." (1976,p.30) Getting a new map, a new structure, new consciousness enables one to see and feel in ways one could not previously. Simon's interest in personal growth for himself and others involved gaining new capacities for anticipation.

Working with others toward gaining new capacities, through using states of consciousness, raises a number of issues. Teilhard de Chardin says:

The final preoccupation of any specialist in spirit, therefore, when dealing with human units who are undergoing any kind of transformation under his direction, is to leave them the possibility of self-discovery and the freedom of self-differentiation, both to an ever-increasing extent.

The organization of elemental human energy, whatever its generalized methods, must culminate in the formation, within each element, of a maximum of personality. (1969,p.131)

This attitude parallels Simon's closely.

Individuals exist in a social context; their consciousness is affected and limited by their environment and vice-versa. Freire sees the issue of consciousness of

oneself as subject or of oneself as object as critical to social change:

. . .we rejected the hypothesis of a purely mechanistic literacy program and considered the problem of teaching adults to read in relation to the awakening of their consciousness. We wished to design a project in which we would attempt to move from naivete' to a critical attitude at the same time we taught reading. We wanted a literacy program which would be an introduction to the democratization of culture, a program with men as its Subjects rather than as patient recipients, a program which itself would be an act of creation, capable of releasing other creative acts, one in which student would develop the impatience and vivacity which characterize search and invention.

We began with the conviction that the role of man was not only to be in the world but to engage in relations with the world--that through acts of creation and re-creation, man makes cultural reality and adds to the natural world which he did not make. We were certain that man's relation to reality, expressed as Subject to an object, results in knowledge, which man could express through language. (1973,p.43)

While Simon does not comment much on immediate social change issues, his perspective is ideal for illuminating and assisting in such a project as Freire's precisely because states of consciousness in a moment as well as in an evolutionary scheme, are so extensively designated. His HS3B1 and B1a states, for example, relate to an individual as object, whereas his HS3A1 and A1a relate to individual as subject.

Michael Harrington sees the decline in religion as requiring a search for new transcendentals:

Religiosity . . .is indeed surviving the decline of religion. But religiosity does not provide the norms to integrate a society, much less a civilization. Therefore the present crisis demands something unprecedented: a united front of believers and atheists in search of a common transcendental which is neither supernatural nor anti-supernatural.

Can Western Society create transcendental common values in its everyday experience? Values which are not based upon--yet not counterposed to--the supernatural?

And there is no easy way forward to new transcendentals, for these, I suggest, must first exist as a commonplace before they can be stated as a dazzling truth. (1983,p.196,7,8)

Simon's perspective is a search for new transcendentals; though they presently cannot be expressed in words, they can begin to become commonplace.

In dealing with the immediate social/personal world, it is easy to become overcommitted, inflexible, or dogmatic. George Simon was constantly changing and adapting his systems dramatically. Giorgi, in speaking of existential phenomenological psychology, represents this value for flexibility:

. . .our existential phenomenological psychology is continuously in evolution. In our attempts to deepen our understanding of the meaning of human existence, we are constantly questioning our presuppositions and forever challenging our tendencies to reach premature closure. Thus while we are reasonably certain of our overall direction and the goals toward which we are striving, we want to remain open to change; we seek to deliberately avoid any dogmatic stance. There is no room in our project for irrevocable prescriptions, for dogmatic assertions, or for the construction of an immutable conceptual edifice. In the sense that it is still unfolding, our existential phenomenological psychology remains essentially unfinished, critical of its presuppositions, and concernfully oriented towards widening its relevant contexts. This style of developing--one that is ever mindful of the fact that the paradigm itself can change and grow--seems to us to be a prerequisite for adequate and mature theorizing. (1973,p.v)

In this final section of creating a context for George Simon's perspective I have focused on correspondences to Simon's work from a broad range of authors and fields. I have loosely organized these correspondences under psychic knowing, mapping--linguaging, staging of consciousness evolution, processes and consequences of consciousness evolution, and social/personal relevance realizing that all these relate strongly to each other. The boundaries are instrumental, not essential. The authors and fields have included Teilhard de Chardin, who had some influence on Simon, as well as a matrix of authors from psychological, religious, political, sociobiological, and anthropological fields.

Part One has presented a brief biographical sketch and discussion of George Simon. It presented three of his major influences--Korzybski, Aurobindo, and Lao Tzu--all of whom had written works that were a significant influence. Chaudhuri, who was Simon's guru for a while, was not presented since his perspective was very consistent with Aurobindo's; nor was Jesus presented as an influence, even though he certainly was major, because the influence did not pass through the written significantly. I have shown correspondences to Simon's work in Teilhard de Chardin and in authors from various fields.

The purpose has been to provide a context for George Simon's perspective. Because of the unfinished nature of Simon's work, the difficulty in understanding it, and its uniqueness, this context is very important. Consequently, there has been extensive and lengthy discussions of what would actually seem to be only a preliminary setting.

Part One has served the purpose of introducing Simon's approach. When paragraphs of symbols continue to baffle seasoned students of Simon's perspective after years of study, one can be sure that many of the most important sections of Simon's notebooks are difficult to present or introduce. The biographical sketch, the influences, and the correspondences are an entry into his work.

PART TWO--TRUNKING

THE PERSPECTIVE

of

GEORGE SIMON

Simon's mixed feelings about his structures have been noted. On the one hand he sees maps and languages for consciousness as central to his mission, to what he stands for. On the other hand he sees that, "People want my A, not my D. Hard to realize, but true." (430)* In other words he sees that his maps are not the most important thing, they are not essence.

This position comes in part from the attempt of his language to bridge symbolic map knowledge and non-dualistic awareness which is only partially successful. His maps do not have meaning--symbolic map knowledge--except to the degree someone can feel the states of consciousness. HS4C3a and HS3A2 do not carry meaning. Yet over time, with the build-up of a system containing principles and a community to whom these symbols have meanings and associations, Simon's maps become symbolic map knowledge.

Part of the problem is that symbolic map knowledge and non-dualistic awareness are not distinct; in other words, the map may not be the territory, but it is not entirely separate from that territory either. A word would carry

*Simon is quoted extensively from his notebooks in Part Two; the reference will be indicated by the notebook and page number--(N6,13)--if from the unedited and unpublished notebooks and by just a page number--(66)--if from the published Notebooks.

little communicative value if it did not overlap with the reality of what it represents. So a story may not be the same as the event it tells of, to the extent, however, that it is a good story, it should share quite a bit with the event.

Simon's perspective involves a very extensive breaking down (analyzing) of consciousness and yet of course an event is not divided into A, B, D, and C quadrants. It is not divided at all. Certainly, Simon's perspective has a unifying (synergizing) side as well as the analytical extensional side. Both of these are needed. To merely repeat 'all is one' (Wilber, 1984) is to become an extreme reductionist. To see only the distinctness, as for example between the story and the event, is to become confused.

Part Two--Trunking--will be a story about George Simon's perspective. As a story it is not the same as the event. However, to the degree that the story is a good story, it will share quite a bit with the series of events of George Simon's perspective.

A discussion of 'the fool' quality in Simon opens the story, followed by a discussion of motivation, area of exploration, and means of exploration--'grokking'. Together, these will form a groundwork for the rest of Part Two, and section 1 is accordingly titled 'Groundwork'. After that will come the 'Generator'. This second section will cover Simon's mapping and everyday experience, and describe how these combined with 'grokking' to 'generate' map-systems of consciousness. The third section will

concern 'Emergent Systems'. I shall discuss some of Simon's 'God-maps' and his HS system. The fourth section will focus on the relevance of Simon's work for personal growth, social change, and spiritual growth. The concluding section will consider the language aspect of Simon's work and it will look at a personal aspect of Simon designated 'the return'; this aspect played an important role in balancing the perspective.

Section 1.--GROUNDWORK

A. The Fool

In reading Simon's Notebooks one is periodically struck by statements that seem foolish. Sometimes these statements seem to be connected to ego and manifest as delusions of grandeur, or as inflation (Jung, 1959). At other times the nature of a statement seems too vast or too extreme. One wonders what it means to get a vision of an event which is 65,000 years ahead of us? (Simon, 1976) Further, Simon, on occasion, sees himself as foolish, calling himself 'the village joke'. He asks more than once why God would choose him. His glowing admiration of adolescents, virtually looking up to them, begs a reader to ask if these are the notebooks of a fool?

But 'the fool' is more than just these negative characteristics. 'The fool' can also represent the openness and freshness to life of the inner child; can indicate a purity in pursuing things from the heart; can release a tremendous freedom from the constrictions of mental mind. These qualities are of the essence of Simon's perspective, and are critical to Simon's development of his system.

'The fool' is one of the twenty-two trumps of the Tarot deck. Its number is 'zero'. The 'zero' (rather than 'one') suggests that 'the fool' stands outside the other basic representations of consciousness (Case, 1975) The focus here, is on a part of Simon's perspective that stands

outside the rest. Not a focus in Simon's notebooks, it is still particularly inherent in Simon.

This subsection will explore this beginning point which is both on the outside and at the head of the perspective. References to the Tarot and to the 'lower self' demonstrate the qualities for which 'the fool' is a focal point, as well as the function of those qualities in the perspective.

In the Tarot 'The Fool' is embarking on a journey always beginning in inexperience, never becoming fully 'experienced' (Case, 1975). Simon continually embarks on his explorations with a freshness that correlates to this inexperience. Without this naive freshness the openness required for 'grokking', for learning discrimination in consciousness realms, is significantly limited.

At the same time, the quality of inexperience leads to misplaced perception and judgment. In Simon one becomes suspicious when he sounds too grandiose or when he conceives of himself as too important.

Yesterday was a monument in Earth history. An explosion of consciousness, a breaking in of a new power into consciousness of man. To be on stage at such a moment is surely a rich and marvelous blessing for which neither words nor comprehension are adequate. It is surely the Second Coming of Christ for he is manifesting in us and living and walking on earth. The Millenium has begun.

Then it led onto a point

Beyond Spirit

in a 5th world.

Only found Buddha, Jesus, Mary and us there. Is it possible? (88)

Part of the value of a pure 'fool' quality is that fairly foolish mistakes do not destroy one either internally

from shame or externally from loss of respect. The innocence somehow prevails as is seen many times in Simon's notebooks. In the first example below, in March, 1969, Chaudhuri (SRI Haridas) has told Simon that what he thinks is Samahdi is not.

SRI Haridas told me it was not Samahdi. . . Also the discussion of endstates, of Negative Cosmic Lotus and Buddha's renunciation. It was clearly shown in my report. He must have known my confusion. He knows my asking for direct info. Therefore this course was deliberate! It was his intention to leave me in my illusion. For its positive values--incentive to learn, dedication to God and Divine Life, confidence, show inner power and power of an idea even false to propel forward. Now it has served its term. Truth can out.

I feel the frustration the Zen student feels with the Master. He doesn't know how to deal with him. Here I set up an absolute standard. 'Truth.' But a Guru has a 'higher' standard. Fact is disclosure came at right time. Earlier would have stopped progress. It was a compromise between outer damage and inner damage. I suddenly feel grateful. Much is gained, nothing lost, and we go on. If I was deluded, so was Newton because he wasn't Einstein and so were the people who said andromeda is 800 million light years away. At each stage a 'delusion' may be a forward thrust for the field and useful for a time. And so it was with me. Now we peacefully give up the size of our universe and allow that it is perhaps larger. My diagrams are like this: a map of telescopic observations of a space. The object to be the space. Each point, like any good language, corresponds to an experienceable reality. This is not equal to being the reality. . . .

The adventure continues. As long as I thought I was enlightened I had a lot of upward swing. I'll just keep thinking that I am and keep going. (57)

Here Simon does not negate the event of his experience because his representations of it appear to be off. He takes what is valuable, the upswing, and keeps going.

Sometimes the inflation or delusion of grandeur and humility can be seen going hand in hand with each other.

Yesterday moved what I thought was years ahead, more integration, oneness with God. But I also thought the stock market was influenced to go up 3 points. Instead it dropped 12 points. A mess. (106)

At the same time that he thinks he could influence the whole stock market psychically, the recognition that his perceptions were not accurate is found in: 'I thought' and 'what a mess'.

In regard to this same issue of influencing the world he develops a perspective that is more humble in regard to how much an individual can affect the world and at the same time still sees himself as great, all followed by a more fundamental humility in Being.

Message from God: I as an individual, and all other Individuals, will not have a nearly 1% effect in changing the world. It will be God's will. None of us, and I'll do as much as anyone, are important.

I don't grok God enough.

My present concern is to act in small ways, when they are in front of me, like everyone else. To learn to be. Being that.

I have said that the reason kids have a higher child vibe now is that I wrested consciousness and crashed barriers. Wrong seeing! The wholeness was always there. Grace lowered my barriers and synchronously others. My only 'thing' is the participation in the growing edge, not its movement or initiation. If I'm wrong and I have more to do than this, God will let me know in time. All I need is the God awareness communication. (110)

Simon eventually sees delusion as inherent in growth.

There are of course delusions. The usual I identification with stuff Thetan in a sense owns, or illumines, are delusions. Also when the Self is egotized we have a delusion. this of course happens over and over. Just to grok this brings freedom. Periods of greatest growth (e.g. Jan 68) are periods of greatest delusion. (132)

This recognition of a certain kind of simplistic believing, (involving delusion) as necessary for growth, reminds one of the 'lower self' (Long, 1948). The 'lower self' is the self of the higher animals and is very simplistic and childish. However, it is also the source of vital force (prana) and memory. The middle and higher self have to rely on the lower self for these. Without rapport with this 'lower self', psychic knowing, action, and exploration cannot take place. Simon had an unusually productive relationship with that aspect of himself, a relationship critical to his perspective; this rapport is part of the quality which I call 'the fool'.

In exploring such a nebulous and shifting subject as consciousness there is a need for a faith, a belief in one's experience, perhaps even in one's greatness. To work with initially slight traces and intimations of sensation, this belief is necessary or one stops in frustration. However, the belief must be that of 'The Fool', and extremely malleable. It cannot be a belief in form or a belief which holds on to itself.

In Simon's mapping this element of 'not holding on' is seen over and over again. He will quickly change everything around. The 'C' and 'D' quadrants of his HS system are first discovered as polarities of an original 12 areas of consciousness. They are initially seen as being very negative. Then, suddenly, they become basic parts of the system, losing their inherent negativity.

'The fool' is oriented toward experience, toward being in the world. His 'trip' is not that of retreat or withdrawal. There are tendencies in Simon to seek an ultimate or beyond--to go so far that one sometimes wonders what the purpose is. There is a tremendous emphasis on a beingness that is prior to 'experience', that has some commonality with the world of retreat. Nonetheless, there is also an ever present quality of orientation toward fully experiencing the world, toward living life on its own terms. This quality comes across as normal, as common as in the discussion of 'commonality' in the section on the influence

of Aurobindo. It makes Simon very accessible to the people, mostly young, around him.

Near the beginning of the notebooks Simon writes:

I have no difficulty choosing whether to be serene, a Buddhist, and set an example for people to follow--showing them a way out--or to give up some of the power and engage with people. The choice was made for me in April. I simply have to live out who I am. Greg is disappointed in this. Hunter accuses me of avoiding loneliness. But the contract is made not to get rid of myself. Not just to stop loneliness, but to experience fully. (3)

From the beginning to the end of the notebooks there are instances where the people around Simon, for example those attending his classes, feel free to challenge him. There are groups where challenging the leader may be recommended, but that kind of prescribed freedom to challenge is different from the quality of 'the fool' experiencing which evokes such freedom organically.

Then there was the matter of Rosemary. I admired, even liked her, thought much of her intelligence. So she goes out with Chris and Tim and comes back as one of us. And I almost wrote her off this morning in an orgy of distrust and then they came back and Rosemary and they are one and I'm in it. [O'Reilly's note here: 'George felt that the sharing of some of these growth moves made he and Chris and I one person--that the states we shared had more weight than our manifest separateness. Here Rosemary unexpectedly joined us.'] And they really nail me about it--not very sympathetically, I must say. So I can't do anything against that combo and for the first time in ages I am actually overpowered. They said I should feel relieved. I felt very queasy. I never elected Rosemary to be me and here she is. . . . (It incidentally annoys me when the three ridicule me and shut me up, especially about structure--how the hell did we get here in the first place? . . .) (410)

Hammerblow letter from Cathy. . . .Cathy's attack dissolved my stupidity in believing her or anyone to be so special. We all have these human failings. No special people. I'd trust her again because she can push me to grow and thus aids me. No one can hurt me. They merely stimulate my strength. Even enemies are friends. (103)

Problem of overwhelming people: There is a vibe in me, since a little more than a year ago and growing. It is a kind of Bigness and it has 2 effects. On confident people, it increases their strength and Bigness. On weaker people, it makes them weaker and smaller. It dissolves out their beingness and self-respect. Hence Cathy is trying desperately, as did Theodora, to get out from under me. We see it with Mona. She loses herself in me and borrows my being/strength. All of these people have hinted that, none of them fully understood it. It lies at the root of the Wednesday problem. Thus no kind of structural change alone will suffice. (Jesus had the same trouble say Peter vs. Judas.) I killed off the vibe. Now I mirror the other person so they become more themselves, less involved with me. . . . Getting rid of many such vibes, particular sets, so there can be freedom. (103)

Reference to the challenge, and reference to working on the issue of freedom is evident. But Simon appears not to have noticed how rare the challenge was in the first place; how much freedom, comparatively, there was already.

'The fool' quality in Simon is a mixture of innocence seeking experience and the soul incarnating in life. The Fool's journey grants the freshness of inexperience and the delusions as well. Its spirit is the source for overcoming those delusions and for the humility which can exist side by side with the striving for greatness which is inherent in it all. This quality begins in a low and simple, childish place ('low self'), but it is essential to our highest strivings. Its mode of believing enables us to discover and create in worlds that are initially subtle and deceptive. It allows us to modify as quickly as need arises. It urges us toward the world and to a full intercourse, including disagreement and challenge, from others.

George Simon, in his first notebook, later numbered -7, writes a little poem:

People sit in a circle
Who am I?
Can I love them all
not judging
touching as I do Fat
maybe being a fool
fool for God
leap
come on Tiger--bite! (N-7,4)

Tim O'Reilly near the end of his commentary says:

Right after he died my feeling was that George, more than anyone I had ever known, was 'a fool for God.' He had the incredible courage to follow an inner logic rather than outer expectations, to be really totally open. And so he would go on incredible cycles where he would think he had great cosmic powers, only to crash again--but somehow with new insights rich in experiential and philosophical implications--and start afresh. (493)

B. Motivation

It is undoubtedly true that George Simon was motivated by an incredible search for God. But 'God' was not a static for Simon: "The shape or nature of God is not innate. His possibilities are limitless and he is shaped to our perceptions." (91) Later Simon invents all kinds of maps relating to the changing nature of God. Periodically, he uses terms like 'etc.', and 'IS IS' as substitutes for 'God'. His tremendous striving for going further was fueled by a desire to come closer to God.

But the search for God was not separate from the search for self. 'God', as in many spiritual and psychological perspectives, was coextensive with the self. A part of the motivation for the journey is Simon's discovery of himself. This discovery includes mundane things like the neckaches which Simon came to feel were signs of his resisting input, as well as larger issues--for example, his struggles with his desire for power.

The search for God was not separate from learning how to meet and engage with others. O'Reilly, in his commentary very early quotes a flyer that Simon used in establishing the Explorer Post for studying non-verbal communication. At the end of this passage O'Reilly says:

One thing that really amazes me in this is that George still used the term non-verbal communication for what he was doing years later. I remember always thinking it a bit inappropriate and limited. After all, George was trying to map the consciousness universe! It was actually only a couple of months ago that I finally understood. Suddenly I grasped how much all those complicated languages are still attempts to completely be here, feel good, experience joy, make it with people. (438)

The search for God was not separate from social change. Social change or world evolution was like a macro version of the personal, micro, search for God.

Oh God how many people have rejected God, It, suchness in the name of Jesus or in the name of Christ or in the name of rejection of Jesus and Christ. All the beliefs and non-beliefs are protections against life, sanity, compassions unbelievably foolish--unbelievably prevalent. All this wouldn't be so bad if the world were governed sanely, if stupidity and corruption were not rampant, if the unity of world/man were recognized. What to do--what to be? Though life orders itself--(I part of it) I feel (as part of this ordering) I cannot sit idly by. The torture is that I can't see how to proceed. The problem is known, but not the solution. Not even for my own small action. (N-7,13)

Later he says,

Jesus wants me to be 'Simon' Peter, a new rock to found his new church. He is guru now and will guide me. There is enough heavenly host and help. It is my work on Earth that counts.(81)

In consideration of the story of the perspective of George Simon and the exploration of his map/systems for consciousness, it is important to remember his goals: God, self/others, World. In the fourth section of this Part Two, I shall develop this theme further when I explore the relevance of Simon's discoveries to personal growth, social change, and spiritual growth.

C. Area of Exploration

'The Fool' begins its exploratory journey. In Simon it is for God, self/others, and the world. But what is the area of exploration? For George Simon the 'what' of his exploration is consciousness. Mind-states, non-verbal reality, the unspeakable event, states of consciousness-- these are his realm.

The introduction to this paper contained a rather extensive discussion of consciousness. While this discussion included much of the author's own ideas, these were developed in support of the perspective which comes from Simon.

While Simon sought to go further and further, he was not based in a conceptual system that made a distinction between 'altered' and 'non-altered' states of consciousness. The 'ordinariness' of a state was not inherent in the state, but was a function of how usual it became for the person feeling it.

In Simon's perspective there are a number of general notions about evolution--about Nirguna and Saguna aspects of God, about being, about language and events, about psychic knowing, to name a few. He inherited many of these from the influences discussed in Part One. But, in general, his realm was neither the academic tradition concerning consciousness, nor even that of spiritual philosophy.

His realm begins with an orientation toward what is-- direct spiritual experience in Aurobindo's terms. His

systems and theories are a result of dropping beliefs that do not fit with the primacy and the directness of being which he explores.

While the 'what' of this perspective has something to do with other systems and philosophies, it is a principle of the perspective itself that spiritual experience and being are primary, not our beliefs about them. Whether it is 'inarticulated ground', 'feeling tone', or other terms invented for the subtleties of the realm, it still remains that it is a realm in which all begin somewhat equally--that is, without definition.

The area of Simon's work--consciousness and states of consciousness--was discussed extensively in the Introduction; consequently, I shall move on to the question of how the area is explored. This is the category designated earlier as 'psychic knowing' or 'grokking'. This process has been mentioned already, but important aspects remain to be considered.

D. 'Grokking'

'Grokking' is a critical aspect of Simon's perspective; yet its description in words is limited. I shall attempt to bridge the gap between its 'indescribability' and the need to describe it, in several ways.

'Wishing' and 'printing' can be designated as predecessors to 'grokking'. There are different ways of 'grokking'--a fuller range that 'grokking' eventually covered and the different kinds of 'grokking' which happen at different stages of human evolution. There is the issue of 'precision/imprecision' in 'grokking'. There are also the problems of credibility and validation.

Simon, in an early version of grokking, developed a process which he called 'wishing': "The technique is to concentrate on the Ajna center (eyebrow) and push the mental image or verbal image of the wish out. This [process] sets up some force in the 'mental' world, which in many cases brings a fulfillment of the wish." (436) The most common use of 'wishing' was in creating states of consciousness or mindstates.

About mindstates, Simon writes:

A mindstate can be thought of in three aspects: quality, strength, penetration. The quality determines what it is. Strength is an amplitude. It can vary greatly. But penetration varies most of all. Is it just in my head? Does my whole body, being feel it? If nothing opposed a mindstate it would last until recalled but in fact the mind, vital, body and the environment fights mindstates and they lose strength unless renewed. (40)

Another technique that was part of the development of 'grokking' was 'printing', "a device for recording and holding on to the total feel of an experience." (437)

O'Reilly describes 'printing':

One makes a decision to feel the mindstate, and gives it a name to recall it. The first prints are simple records of experiences or people, such as 'Right Seeing' or 'Sean's face.' Hundreds of these are listed and numbered in the back of these notebooks. (especially 2 and 3). Soon George found 'overprints' of related prints, and discovered that he could design 'Integrals' by superimposing different prints on one another. More and more complex Integrals followed, and as George kept adding on his newest and most powerful experiences, he found that printing was a technique for advancing his growth as well as just recalling it. (437)

Simon recalls experiences within himself, and moves across time in others: "Any person as a person can be grokked at any past date or relatively into the future."

(50) The 'as a person' here is an interesting qualifier; what does it mean to grok a person as a person? It means that the level of perception is at a level of the whole, of the 'inarticulated ground'. So that while one can get some information, it is not the same as other forms of clairvoyance where the particular and the detail are emphasized. Simon speaks more of the 'feeling tone' of a person.

In this realm of 'feeling tone' there can be a kind of 'precision'. However, it takes increased discrimination and an adjustment to the appropriate level of precision. To better understand this idea, think of 'grokking' as a sense. Each sense has appropriate levels of precision. We do not expect the human eye to see with the precision of a microscope. It has its own appropriate level of precision.

Moreover, discrimination varies widely for the same sense. For an Eskimo who knows over a hundred varieties of snow, it is very imprecise to call the white form of solid H₂O 'snow'. To an American it may be considered 'precise'. 'Grokking', as a sense, seems to live in a world of greater imprecision than the sensing with which most of us are familiar. In fact, the world of 'grokking' can sometimes appear impossibly vague. However, when that 'world' is accepted on its own terms, with its own appropriate levels of precision, when discrimination is learned, there can develop a 'precision', a sureness in our differentiation.

Simon develops a small map to describe different ways of 'grokking'. He has been working with the concept 'I am that'. He calls such an 'A' way to 'grok'. Then there is a 'T' way that involves feeling things from Aurobindo's overmind ascension center (kind of an 8th chakra above the classical 7th chakra). Then Simon sets up an 'S' way which combines 'A' and 'T'. The 'S' way involves receiving perceptions in a whole body, whole being way; it combines a sense of inside and outside.

The thing to do is to study 'S' technology. It could mean not having to know all the earlier technology because one acts by decision with all areas open. Study how Jesus did it. (80)

The emphasis on 'decision' and 'automatically acting' are both connected to the fuller version of grokking that Simon developed as he went along. Simon used the name, 'decisionmaker', to refer to the part of a person which makes these decisions to feel something across space and time ('grokking'). It appears that making decisions to feel

things, 'grokking', came inherently to include an opening to God.

When Simon began describing and exploring stages of human evolution and the areas of consciousness which relate to these stages, he noticed that the way of 'grokking' changed. For example, he notes that in HS3 we "feel ['grok'] by the body", in HS4 we can "feel by the group." (167)

Later he theorizes that the the old form of knowing gets destroyed in a new stage to make way for the new, and he also describes the differences.

All the knowledge which was 'library' HS2 gets destroyed in HS3B1 to allow opting in. Now all the structure is NOT IT, therefore goes as all the attachments to knowledge and words went to allow opting. Word stories were replaced by math structures, now replaced by inbuilt awareness. . . .

I had 'opting' and UM [Universal Mind] before I lost HS2 junk. so I have Atman--Knowing before I lost structure junk. Now complete out HS4, but from above and not a step at a time. Structure is less meaningful 'cause with the Atman, any structure can be reached.

HS1 Principle - Self Identification
HS2 " - Additive Knowledge
HS3 " - Opting
HS4 " - Knowing, including God
Knowing without evidence
Standing on nothing
emptiness as source
I call it awareness (257)

On the difference between HS4 and HS5 knowing, he writes:

'0' [HS4] knows that he knows. Fut 5 [HS5] does not even stop to know that he knows. His knowing is so built in that he 'functions' from knowledge without self-reflexiveness. Without thought he is sure . . . Fut 5 sees the inside of things, transcending separate view points. (176)

At certain points Simon develops different words to differentiate the kinds of knowing ('grokking'). 'Opting' becomes related to HS3 (current stage), 'Key In' seems to

refer to the process in HS4 when God is a more inherent part of the 'grok'. 'Overkey' is built upon 'key in'. "You can train and do stuff from bottom. Or you can linguistically know--overkey and demand it from top. And it works. " (324) Exploring a hierarchic process of Simon's, one works up from the bottom or one can 'overkey' and get it from the top, which is presumably much easier.

Simon's searching was so consuming that when a concept or tool like 'overkey' stopped being useful, it disappeared and was replaced; looking back, it is hard to ascertain which pieces were ultimately essential.

As 'grokking' developed it appeared that one could make a decision to feel anything across space and time. One could, for example, feel the 'dark ages' or one could feel-- 'grok'--the state an author had in mind for a character in a novel. The ability to get a valuable perception, however, is qualified by a numerous factors. When attempting to 'grok' something, does one have the capacity for the state being 'grokked' or for an aspect of the state, or for an intensity of the state? If not, one may register little or nothing. Similarly one may have the capacity for the state but not have the capacity for recognizing such a 'feeling tone' in a perception. Further, to what degree does one 'grok' something? Does one perceive 10% of a person's minute hand state of consciousness, 15% of their day hand, 1% of their year hand, 2% of their lifetime hand?

Using percentages and aspects of a person are ways of suggesting the different 'feeling tones' of the

'inarticulated ground' of states of consciousness. They are not the actual manner of perception.

One use of Simon's maps is to enable one to work his/her way into states which are initially unavailable to him/her, or to fill out one's perceptions and to find what is essential in what one is 'grokking'.

Simon does not answer the question of how 'grokking' is possible. But a comment he made about ESP probably reveals his position.

[In response to the question] isn't all this ESP unscientific and weird? What IS unscientific is the idea that we have to have a theory as to how something works before we can experience it. Experience comes first, theories later. We avoid theory or explanation as to how this works. What we know is that these contacts work with great reliability. A separate observer, if he is trained in this, can confirm the events. The participants verbally confirm what has occurred. These occurrences have been checked literally thousands of times. (437)

This solution to the problem of how to establish the reality of our perceptions is not unique to Simon. Gendlin uses a similar consensus test when he postulates a capacity for responding to therapy, which is experienceable as a 'felt tone'. He trains students to have a high correlation of their perceptions of this capacity from observing initial therapeutic sessions, and then takes that correlation as support for his assertion that they are perceiving the same 'felt tone' (Gendlin, 1981).

'Grokking' does, however, live in a world of imprecision, and it is difficult to validate. This imprecision creates problems for the perspective, one of which is credibility. These problems will be considered in Part Three.

In this section a groundwork for the 'story' of Simon's perspective was presented. The journey of 'the fool' is motivated by God, coextensive with concern for self/others and the world, in the area of consciousness using 'grokking' as the means of exploration.

Basic to this exploration is the use of map/systems as representations for what has been explored and as the take-off point and guide for further explorations. The next section will focus on how these map/systems were generated.

Section 2. THE GENERATOR

The interaction of Simon's mapping process, his everyday experience, and 'grokking' comprise the 'generator' of his perspective. 'Grokking' is discussed in the previous section. This section will treat the mapping process and the role of Simon's everyday experience.

The subsection on mapping will look at the development of one of his map/systems--the 'F' system--to describe the range of his maps (from 'coding' to mega-systems) and to describe the process of developing maps. The everyday experience subsection will point out the prominent role of Simon's everyday experience in generating his maps. The major areas of everyday experience will be noted, with examples given from two of these areas.

In the mapping subsection the reader may notice Simon's everyday experience entering into the mapping process. In the everyday experience subsection the reader may notice mapping playing a role. These categories are not distinct in Simon; they are for the purpose of telling the 'story'. The spillover between them and the way each generates ideas, systems, and growth, will be inherent in the presentations rather than the explicit focus.

A. Mapping

The Korzybski section in Part One discussed extensively using Simon's 'P' maps as an example of Korzybski's influence. That system will be used again to consider the range of Simon's mapping.

In October of 1971, Simon worked on the end of Notebook 18. The notebooks were numbered from -7 to 40 including a Notebook 0 for a total of 48. He had discovered his HS system about a year earlier; his break with Chaudhuri and yoga was about two years earlier. After the discovery of the HS system there was a marked change in tone; the pace and value of discoveries increased. Simon's work matured despite the ongoing presence of some of the negative aspects of 'the fool' quality.

Why do I break under responsibility and tension? Who is it who is so vulnerable to Steve?
I find an I. It seems to have 3 positions. 1st no confidence and not assertive eg. Hermes (a student). 2nd confidence but comparative and limited eg. SRI H (Chaudhuri), me etc. 3rd sort of not there and free eg. Nixon, Schweitzer, U. Thant. (N18, 39)

As part of a struggle to understand his interaction with others such as Steve, and his everyday experience, he tried to grow. To achieve growth he explored; the first step was a creation of a code: "I find an 'I'. It seems to have 3 positions." This kind of coding happened so quickly and fluidly in the notebooks that it is easy to miss. It is possible to guess that it was a step that was often omitted.

From the level of 'coding', the map can be dropped or developed further. In this example it is developed further. The 'I' positions are described and explored.

That Sunday when I '2' and they got weak and then I got down they were ok. I '3'd them.

Coping a '2' problem. Very successful -Dn [another consciousness map] yields a '3' eg. the time years ago or the tree in Marin. The '2' tension gets intolerable. I want \$ as approval of me--even if I don't take it, I want to give it (2). Escape into '1' but try for '3'. (N19, 1)

EFFECTS 1,2,3

1 on 2	Impatience, concern	
1 on 3	ok	
2 on 2	Anything --	
2 on 3	Impatience, concern see 1 on 2	
3 on 3	Joy Fullness	
1 on 1	some sort of <u>ease</u>	
3 on 2	I will follow him - confidence	
2 on 1	surrender to Being - dependence	
3 on 1	slow - But gradual freedom to grow	
therefore 3	inspires confidence in	2
	Joy in	3
	slow growth in	1
2	hurts	1
	does anything to	2
	annoys	3
1	peace with	1
	(Simon never been a freak)	
1	annoys	2
1	ok with	3 (N19, 3)

In these two quotes are visible some of the aspects to be highlighted later. Simon is immediately applying his discovery in the world of everyday experience. He is comparing it with other maps (-Dn), and he is making observations and theories about the effects of 1,2,and 3.

The exploration continues and Simon creates a more effective labeling. "Use nomenclature P1,P2,P3." (N19, 4) The 'I' nomenclature was clumsy. He ended up dropping the

'I' and then he was stuck with '1,2,3' which was not sufficiently distinct.

This step of a more effective labeling often signifies that the mapping has taken or is about to take another step. The area of consciousness has been explored and described enough to necessitate a more abstract, less definable representation.

This step is difficult to explain. What makes P1, P2, P3 less definable than an "'I' that has 3 positions"? The Jungian distinction between a sign and symbol is relevant here. The move to P1, P2, P3 is a step toward symbol and away from sign.

As the labeling shifts to reflect a more extensive understanding or realization of a state of consciousness it frees up further exploration. P1 is not necessarily in terms of 'I' any longer. This change can be called a shift from 'coding' to 'preliminary mapping'.

At this level the descriptions become less two dimensional. The 'bad guys' (P2) can be 'good guys', the 'good guys' (P3) can be 'bad guys'.

I don't want to cut down P2. Our mechanic, Tom is P2 and very useful, also hates blacks. Many P2's are fine. But it is wrong for me now. Just as I had to go through yoga to see what's wrong with it (dependence on guru) so I had to go the P2 way to see the error (dependence on self). (N19, 7)

Nixon has a P3 attitude but that does not make his politics enlightened. I grok Jesus to have had a P2 attitude (by his death he will change things, for example) and yet his material was good. (N19, 7)

The areas get more interrelated with past and present experience and more with issues related to personal growth, social change and spiritual growth.

Several principles arise--1st of all the 'influence' any one system of discovery has is somehow not easily predictable in advance. Some seem to have power way beyond their merit eg. Freud, Marx, some great masters came up with no system at all, eg. LaoTzu. Others have systems which become cults or (p.23) fads, Gurdjieff and Ouspensky--still others become a danger by the efficiency in which they peddle their wisdom eg. Hubbard [scientology]. None of these people has yet 'saved' the world. Many did great eventual harm. People did harm with their work. Look at the mess they made of Taoism or the horror of Christianity, not to mention Freud or Marx. I can't really predict or conceive my role except to know that it is a great blessing to be off P2 before I got very far. In staring at my own creations I tend to forget and under realize the productions of others. Some I disdain not for their ineptness but because of the founders . . . I had the feeling what I was doing hangs together so well and was so comprehensive. Yet it failed to comprehend P3, which is simple, which many simple people live, which I had in LaoTzu for years. So lets put it all in better perspective. An interesting and very wide discovery, not as great as a simple way, not as narrow as many other specialized things. My life's meaning is not to push that stuff however useful it may seem. How useful is it? Look at the results around me. Some good--sure--but no world cure. My job is principally to be P3 and let the rest be tools of that. The primary event then is Existence and I--it. I want to exist--am a function of existence. When I measure my separate effect, my systems, then I am apart from existence--unsimple--wrong--dead and harmful. (N19, 7)

The end of this last quote is an excellent example of the return to simplicity which will be discussed in the concluding section of Part Two.

Next comes a major expansion from the preliminary map level.

It turns out there is a P4, 5 etc. So we renumber
P1 being like HS1
P2 being like HS2 etc. out of control [old P1]
P3 individual control [old P2]
P4 (HS4) mankind and community [old P3]
P5 a Heavier individual transpersonal
P6 Spaced
P7 Synthesis and Place to Be
P8 A delightful input. The whole pattern goes on like that to . same patterns. (N19,14)

I would call this step an extensifying map, as the range of possibilities has expanded significantly. There are eight areas of consciousness rather than three, and there are correlates with other systems--here the HS stages.

In making the correlation with the HS mega-system there are all kinds of correlations implied. No longer are the effects of P3 (now P4) on P2 (now P3) simply a personal matter, for they have been related to social/spiritual evolution with all its additional complexities. For example, Simon connects each P with a range of HS levels that are reachable (Saguna) and a range that is reachable only as an unknowable or ultimate (Nirguna).

	Saguna	Nirguna
P1	2-3	4-7
P2	4-7	8-13
P3	8-13	14-21
P4	14-21	22-31 (N19, 15)

Simon's version of the Hindu terms of Saguna and Nirguna eventually becomes a map/system itself. His connection of earlier stages of human evolution with influences from later stages is a key element in a system of levels of God Realization. Both of these will be discussed in the subsection on God Maps.

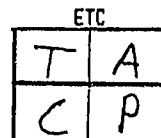
Next, the interaction with experience, generalities, and other maps continues and a new picture emerges. The 'P' map is part of a larger map.

- A Consciousness
- P Level or form of decision maker or non-maker
- C Energy commitment
- T Transcendent Being input. etc. . . .

P is a sort of I am ness. Personal - communal etc. a D quadrant.

T a mystery space - hidden but whole. Getting your quadrants together.

While we've been working on A factors, Esalen etc. work on 'C' which is very liberating.



(N19, 18)

On the way to this quadrant type map, Simon worked with the qualities 'A', 'P', and 'C', each having many different levels. Below is a list of some of the combinations and brief descriptions.

A1	P1	C1	sort of painful compressions	A4	P4	C2	Pain-lost-conflict
A2	P2	C2	useless but restful	A4	P4	C3	queasy
A3	P3	C3	solid individual	A4	P4	C4	delight
A4	P4	C4	Groovy	A2	P4	C2	spaced
A5	P5	C5	Superman-wild	A3	P4	C2	uneasy
A6	P6	C6	Bizarrely transcendent	A2	P4	C3	bit of strain
A7	P7	C7	Challenging - <u>deep</u>	A2	P4	C4	can't do it
A8	P8	C8	Input overwhelm				
A10	P10	C10	Can't commit that much				
A13	P13	C13	'C' out of phase Can't <u>do</u> a galactic commitment (N19, 16)				

This stage of mapping can be designated a 'map/system'. At this level there is a system which can generate many individual maps.

The one further range of mapping is that of a 'mega-system'--a system of systems. The HS system is the prime example of this level, though there is an earlier system called the 'Lotus' system which has some of the same qualities of integrating different systems.

In the 'P' maps discussed here, the HS system is particularly prominent in the move from P1, P2, P3 to P1-8 where the new numbering corresponds to HS stages, and in the shift to the TCAF quadratic.

An interesting feature in Simon's mapping process is that a development of one map level--'map/system' for instance--can transform into a previous level such as 'coding' and be the root of a whole new process.

For example, Simon eventually comes up with a state beyond the P system or perhaps integrating the P system. He

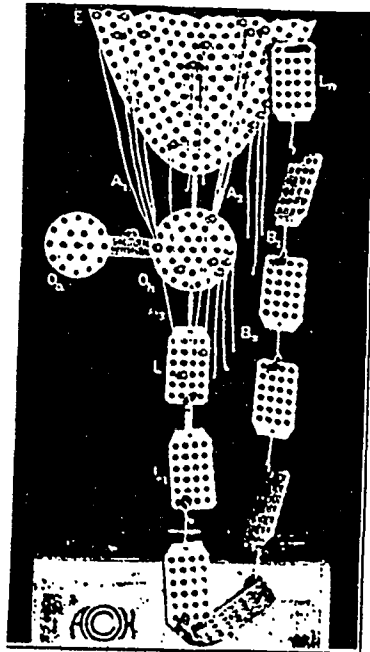
calls this state 'IS IS'. 'IS IS' then becomes a code and a root of further development. When it refers back to what it has gone beyond, it is part of a map/system, but as it refers forward to building more maps it is at the 'coding' stage. I recall here Koestler's definition of holon: "a holon is a whole to those parts beneath it in the hierarchy but a part to those wholes above it."

Another interesting feature of mapping is how the aspect of language begins to appear. As there are larger maps--map/systems and mega-systems--the terms begin to be a language. It is hard to say at what point this happens. For Simon, the use of terms as a language seems to go on at all the levels of mapping. It appears that the language aspect begins once a mega-system becomes useable, and thereafter it is operative at any level.

The focus of this subsection on mapping has been on different levels of maps--coding, preliminary map, extensifying map, map/system, and mega-system. Simon's 'P' system has served as the example. Along the way there have been brief references to God Maps and the HS system which are the subjects of the section on Emergent Systems; to personal growth, social change, and spiritual growth which are the subjects of the section on Relevance; to language and to 'the return' which are the subjects of the concluding section. Mapping is so integral to Simon's perspective that all the various parts are present in it.

B. Everyday Experience

In Simon's perspective 'grokking', mapping, and everyday experience merge with each other and generate Simon's perspective--his maps; his observations, theories, and applications in personal, social, and spiritual growth. This viewpoint is an abstraction. Examination of Simon's notebooks shows the difficulty of drawing the line between everyday experience and 'grokking', between 'grokking' and mapping, between mapping and the map/systems themselves, or between the map/systems and the observations and theories. They all seem to interpenetrate each other. However, this abstraction leads back toward the event that constitutes the perspective. I recall here Korzybski's structural differential where the tags representing further and further abstractions loop back toward the parabola representing the 'unspeakable event'.



THE STRUCTURAL DIFFERENTIAL

Everyday experience is a fundamental part of Simon's perspective. The perspective is not one that lives and dies in its 'concepts', in its presentation in a book, or in polemics between advocates. It lives and dies in the individual's everyday experience. That experience becomes more and more imbued with a struggle to grow--for oneself, for relating to others, for the world and and as part of the world's evolution.

This part of the 'Generator' section will note five arenas of experience which were intrinsic to Simon's development of his perspective. From the arenas a couple of examples will be explored further.

Simon's everyday experience in the notebooks can be categorized in five ways: 1) students, 2) family, 3) outdoor trips, 4) Chaudhuri and the Asian Studies Institute, and 5) his use of his approach. There are other areas, his job for example, but these five seem to be the most significant. The categories are not exclusive. His family members were sometimes 'students' and his students sometimes lived at his house as 'family'.

'Students' refers in the early period to those in the Explorer Post. Later the category covers anyone in the Community for Conscious Evolution or anyone participating in his classes or counseling sessions. This arena appears often in the notebooks.

'Family' refers to his wife and three children. His notes show many instances where family experiences either inspire or inform his mapping process.

His outdoor trips included ski trips, bike trips, camping trips as well as the drive in his car to and from these outings. He often went on these outings alone, and they appear to be the settings for some of his most profound experiences and discoveries.

While his interaction with Chaudhuri and the Asian Studies Institute ended fairly early in the notebooks, it is very prominent at a particular time. Subsequently, there are many references back to SRI Haridas [Chaudhuri].

The last category is Simon's use of his approach. It is a different kind of category of everyday experience because it is not defined by outer settings, persons, or activities. In addition, it obviously cuts across the other four categories. It is used here for two reasons: (a) it appears that Simon intentionally used his approach a significant amount each day; this category is selected to emphasize that fact; (b) there is a concept or coding map called 'Left Trips' which is particularly concerned with everyday feelings. It demonstrates the interaction of mapping and everyday experience. 'Left Trips' fits well into this category of 'using the approach'.

Example 1.

The first example concerns Simon working intensively with a woman named Joan. At least three or four times over the eight years of the notebooks Simon worked intensively with one of his students. During these times discoveries were cast in the terms of this dyad. Often the relationship was so intense that the other person was experienced as

psychically inside him. As a result it is often difficult to tell in the notebooks whether he is working with that other person actually present or whether he is working only with himself present and experiencing it as working with the other person there.

These relationships tended to be marked by extremes; the other person is held to be fantastically great at one point, amazingly immature at another. The other tended to be seen as being full of a deep caring and when there was a definitive parting, Simon did some deep soul-searching and stretching to try and understand the relationship.

Joan is the first person in the notebooks with whom this type of relationship develops:

The meeting last night developed a spiritual power far exceeding anything I have ever experienced . . . The love between Joan and I was 10x the love I have ever known in my life, even with SRI Haridas [Chaudhuri]. (53)

Joan and I got together. Walls broke. We are one person. Have always been. All her plans and workings have been mine. I have always been her thoughts. Our communication is literally one mind. This fact was a new dimension to 'L' [enlightenment] which has now acquired the depth and power of SHAKTI . . . This new infinite power with shakti of Joan creates a New Being which is integrated, lower, upper, +, -, male, female, and is personally safe from counterattack. That is what we are progressing towards. When that is achieved the power will expand in our foci and the battle will go into the world where we will meet the enemy. (74)

Mind to 100% penetration. Fear not all gone; explored Fear until I realized that fear, darkness, separation are a basic fact, building block of universe. Found fear opposite each member of trinity. Together there arose a new unity like I felt last night. Then Joan and I followed Jesus in taking on our backs the pain, suffering, fear, Sin, ignorance of the world. It is deep and broad. (75)

In the above quotations there is evidence of a quality that is true in all these intense relationships. Simon and the other person are experienced as being one person. This unity brings power and range for new experiences and explorations and leads to a greater dedication to the world.

It renews a struggle to understand negatives. It includes a closer feeling to God.

Further, the interactions with Joan fuel the mapping process even as it also fuels delusion.

Swimming pool. Fantastic--on and on and on. Turyo had to go through 7 lotuses within what I had called Nirguna which included a sort of 8th or '∞' level. All that completed and this level pushed down and through and still not satisfied. Then it led on to a point

Beyond Spirit

in a 5th world.

Only found Buddha, Jesus, Mary and us [Simon and Joan] there. Is it possible?

The point, not gotten to by mind, by effort, but by a supramental decision, instant. The source of more than I can dream now with vast consciousness, power. It is beyond the sevenfold bliss.

Greatest day in life = 5. Yesterday = 10. Today = 18. (88)

'Turyo', 7 lotuses, '8th level', Nirguna, and '5th world' are all part of the developing mapping process.

Eventually Simon returns to a more grounded place, usually as the psychic partnership is dissolving.

Message from God: I as an individual, and all other Individuals, will not have a nearly 1% effect in changing the world. It will be God's will. None of us, and I'll do as much as anyone, are important.

I don't grok God enough.

My present concern is to act in small ways, when they are in front of me, like everyone else. To learn to be. Being that.

I have said that the reason kids have a higher child vibe now is that I wrested consciousness and crashed barriers. Wrong seeing! The wholeness was always there. Grace lowered my barriers and synchronously others. My only 'thing' is the participation in the growing edge, not its movement or initiation. If I'm wrong and I have more to do than this, God will let me know in time. All I need is the God awareness communication. Anima as I knew/had it will block out Child vibe. Joan had to disconnect for same reason. That relationship is now dated. (110)

The 'child vibe', which Simon discovers is blocked out by anima, later becomes an important consciousness area of his HS3 (third and current stage of evolution). Anima/animus relations, an element of most of Simon's

intense psychic partnerships, becomes a characteristic of HS3 which is changed in HS4.

O'Reilly's observation, already quoted, that Simon's belief in his inner process which sometimes led him to extremes that seemed foolish but through which he would gain, "new insights rich in experiential and philosophical implications--and start afresh", is never so true as in these intense relationships.

Example 2.



The second example comes from the 'use of his approach' category of everyday experience. It concerns his concept of 'left trips'.

Simon would change and grow in exploring new states of consciousness. In his attempts to go further he sometimes noticed a contraction after he felt he had made great progress. He called this contraction being 'left' (versus right). However, he noticed that the contraction did not always take place, sometimes he just kept expanding. He called a growth movement which kept expanding a 'right trip' and he called a growth movement that would contract afterwards a 'left trip'. Often, however, the 'left trip' simply became the contraction phase and the time when he would study 'right and left trips'.

The following quote comes at the beginning of the concept:

Tension is the real or imagined difference between a desire/responsibility and ability to handle it. Worry is a rehearsal where abilities seem less than needed. Peace--absence of tension--negatively due to no responsibility, e.g. sitting on a cliff over ocean, positively because God has responsibility, e.g. surrender.

Expansion/contraction is related to confidence vibe. That is, when there is expansion, there is confidence . . . Expansion creates ability . . . Ultimately excessive expansion can bring on a collapse, e.g. the big businessman on skid row. Expansion creates tension unless it is God expansion, that is a surrendered thing. Balance is when capability and responsibility are close to each other. This could result in Peace, but not necessarily fast growth or creativity. Higher balance is when aims are high but I am an instrument. Neither success or failure affect me. God acts through me. There is no tension but the peace of great usefulness and being used creatively.

Most of Wednesday group functions at less than abilities,  [left], instead of  [right], because God's help and then powers are not fully (cusped, grokked).

An escape habit or compulsion can throw one to the left or even imprison one there. These things disturb balance. I have the habit pattern of staying 'left' at home until I 'turn on' in the car . . . Fatigue is a number 1 contraction device. A result rather than cause. (107)

Here the relation of his everyday feelings such as confidence, tension and worry, to being 'left' or 'right', can be seen. He begins to be aware of when he is 'left' and why.

Gary, Joan and I all left. The move was so great that left is essential now.

Digestion trouble from the big moves. Still left. However discovered a dynamic, creative left move. It restores faster! The dynamic left states are enormously intense dream states. There may or may not be dream images. REM sleep--dreams--as recreative left trips, whereas dreamless deep sleep is a 'Right' trip into a divine aspect of Being. The kind of sleep depends on need. Dynamic left in concentrated form is very fast. It gets rid of and cures left problems. Skiing is a strong left because there is a drop in externalization and a concentration in self and its movements, even if mountains are considered. Left could be when the world is in me, right when the world is me, or I am the world. This accounts for the strong movement of balance point to the right during a ski trip and the miracle of Sact.-Vallejo. [O'Reilly's note here--'George felt he consistently had very central 'God' experiences on the drive from Sacramento to Vallejo, a route he travelled on the way home from many of his camping and ski trips.']

Learning Plateau = Left (107)

Simon is using the 'Left/Right Trip' concept to understand his everyday experience; he is diversifying the left end of the polarity to make room for a 'dynamic left'.

Here he explores the right side more as well as the movement of left to right:

It seems to me when one is substantially in the Real, the situation is extreme Right. Therefore my Balance point moves way over to the Right. Trust in Self, hence no tension. Furthermore one is then open to energy, beyond the 'mock-up' input-output. All is free here. Instant refilling of supply. Total energy fluidity.

Left trips still are needed, for reasons other than the energy thing. It seems that gradually the mock-up Being is increasingly going towards God. Then there is a revitalizing, giving the mock-up a greater reality. That is, we can call it divine creation instead of mock-up. (108)

The emphasis on the 'real' is an ongoing concern for Simon. One feels a state, but having that consciousness become a living part of oneself and having it be a 'real' state and 'real' part of oneself, can involve a more extended process.

Simon eventually correlates 'left trips' with his HS system.

Why left trips? Because?? All growth involves mind eventually and this means new programs, that is extensive -1A [HS3B1a which is described as 'ego'] changes. So -1A has to have its head of steam and its way. Left Trip, rest. (144)

The struggle to understand his daily experience, why it is sometimes 'left', and how 'left' can be constructive, continues throughout the notebooks:

The reason for sick left trips is the unbalance of going too far in a horizontal without corresponding vertical work. One reason anyway. Like last night going way out on adonai without the 5th, 6th steps, etc. (170)

Left trips happen because known areas are left. One goes left to lower/known/old ways. Natural, needed. (257)

Counterattacks are not due to advancing too far but too flat. (298)

'Left trip' is a way for Simon to understand his everyday experience of contracting or moving backwards in his growth. From this attempt to understand, he develops

correlations of this forward/retreat, expand/contract movement with his other maps. Eventually, getting a state fully (vs. 'too flat') and in a 'real' way, becomes a fundamental guide in his explorations.

Simon does not mention 'right trip' as often as 'left trip'. 'Right trip' eventually merges with the search for God's way. Many different maps are developed in relation to God.

Two examples of Simon's use of his everyday experience in generating his perspective, his pattern of having an intense relationship with someone involved in his work, and his study of his own ways of growing using 'left trips' as the informing factor, have been examined.

Simon's mapping process, his interaction with his everyday experience, and his 'grokking' interpenetrate each other to generate his perspective. The following section will focus on some systems that emerged from this 'generator'.

Section 3. EMERGENT SYSTEMS

From the 'generator' emerge Simon's consciousness systems and his observations and theories about change on personal, social, and spiritual levels. This section concerns the emergent systems. I shall look at two of Simon's 'God Maps' as examples of emergent systems in a critical area of Simon's work. Second, I shall look at the HS system which is Simon's most extensively developed system.

A. God Maps

In a way every map which Simon made eventually had to do with God. In this subsection I look at maps that have to do with God more immediately.

Simon developed several maps relating directly to God. These maps were built around code words such as 'centrality', 'etc.', 'IS IS', 'Key In', 'God 4 and 5', 'G', as well as the TCAP quadratic already mentioned.

Simon felt that "The shape or nature of God is not innate. His possibilities are limitless and he is shaped to our perceptions. In short, God is what I perceive him to be." (91) Moreover, he felt that our perception of God changed decisively with an evolutionary shift in stage. He particularly explored new and future possibilities for 'God'.

I shall look at two of Simon's 'God Maps'. The first map is a perspective which uses the Yogic concepts of 'Nirguna' and 'Saguna', but in Simon's own way. The second concerns what I shall call 'overtone' levels, which at one point Simon called 'God Realization' levels.

a. Nirguna/Saguna.

In the yogic tradition Nirguna and Saguna differentiate two sides of Brahman. Brahman is,

the one Reality which is not only the spiritual, material and conscious substance of all the ideas and forces and forms of the universe, but their origin, support and possessor, the cosmic and supracosmic Spirit. (Aurobindo,1977,p. 1074.)

Nirguna (brahman) is,

the Eternal without qualities; the Impersonal Divine. (Aurobindo,1977,p. 1075)

Saguna (brahman) is,

the Eternal with infinite qualities, the personal Divine. (Aurobindo,1977,p. 1077)

For Simon, Nirguna becomes the unknowable (God, Reality); Saguna becomes the knowable (God, Reality). Aurobindo says, "it is possible to exaggerate the unknowableness of the Unknowable." (1977) Simon's work with Nirguna/Saguna takes this idea to heart.

Eventually, as the idea of no ultimates, 'always more', settles in with Simon, Nirguna and Saguna become moving qualities rather than fixed. Exploring the unknowable (Nirguna), transforms Nirguna to the knowable, (Saguna) and, thus, creates a new Nirguna (unknowable).

When Simon had difficulty 'grokking' something, when it seemed out of reach, he would sometimes try and get it in a Nirguna way, which is like acknowledging that one is getting something, receiving 'information', even though one is not noticing anything. From this point the struggle would usually be toward the switchover from Nirguna to Saguna; Simon asserts, however, that some things require an unknowing (Nirguna) kind of knowing.

The word 'information' above can be misleading because it can evoke bits of data, pieces of 'information', when, in fact, receiving something in a 'Nirguna' way is more like getting something as a whole. "All structure--Saguna--is Nirguna in Gestalt." (86)

In some ways the tension between Nirguna-Saguna is similar to that between Simon's 'A' and 'D' quadrant.

"People want my A [my beingness] rather than my D [my language]. Hard to believe but true." (430) The 'A' quadrant and beingness have qualities of Nirguna, that is of being qualityless and of feeling something as a gestalt rather than parts. The 'D' quadrant, on the other hand, is structure which, a la Korzybski, is the form of knowledge.

So far I am the whole kaleidoscope of action, memory, experience, know, etc. as a school is many rooms, people, ideas, etc. My body, perceptions, etc. is precisely a structure, is 'D', can't be all if I experience it. IT IS IT, IS NOT IT. . . .How idiotic. I look for reality everywhere. The whole thing is it. I seek God and yet all positives and negatives, all is He. Accept that. The point is to live life in that awareness. Boy this has just begun. It's really going to go. The issue is the 'Duck'. [One of Simon's favorite images is that of the duck floating on water] Total harmony. I continually try to erase all False, that is 'limited' I am's which have desires and ideas of need and survival which are contrary to the flow of the wholeness. I amness has to be congruent with the whole. It really is, but within the congruency is the notion of a separate I am--or a can of worms of them, each with in/out puts, e.g. desires and joys. This non-sense goes on. We could call that 'unreal'. In fact it is an aspect of the reality, but because it is incomplete, that is something less than an expression of wholeness, we can linguistically assign it a lower level of reality. The whole IS. To the extent it is perceived it is like a language. Saguna is structural. It is D. It stands for, freezes, an energy, a Being. Saguna capacities evolve and never zenith, always improve like speed or communication. Nirguna then must be Nirguna. No No No No No qualities. Not ananda, not energy, not cubes, not knowledge, and not sachidananda. What is there then beyond perception of any sort? That's just it. And that is so real that it is the source of manifestation and me, being I, my harmony with it. My true I amness is my expressions of that reality.

To evolve--to go HS4 etc. is a way of approximating this expression--to make form, Saguna, language, similar to the real I am which expresses the wholeness. (251)

At the end here, Simon alludes to evolving as a way toward Nirguna, toward the whole, and beyond Saguna--language, form, etc. Later, he suggests that in the next stage of evolution, Nirguna ways of knowing become more established and necessary.

Content of quadrants becomes so Nirguna, unknowable, non-structured, that just knowing is enough. Hard to learn to live in HS4. What's wrong in me is the D1 [of HS4] disease--drive and need for structure vs. more Nirguna etc. All of 4/7 [HS4-7] is Nirguna--more and more. It's hard to pay the 'price', hard to give up concrete facts between HS2 and 3 and harder still to give up perceptions between HS3 and 4. (258)

Simon also uses Nirguna and Saguna concepts in relation to the overtone levels.

<u>I had to go to</u>	32 up	Etc.
	22-31	Nirguna
	14-21	Saguna
	8-13	Integrated (202)

SUPER IMPORTANT

Only a certain range can be covered by ME. As follows:

etc.	\22/
Nirguna	14-21
Saguna	8-13
Tail	4-7

If I do	etc.	\32/
	Nirguna	22-31
	Saguna	14-21
	Tail	8-13 it drops 4/7, period.



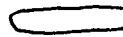
For most people it might be best:	etc.	\14/
	Nirguna	8-13
	Saguna	4-7
	Tail	2-3 (203)

In these examples, 32 up are overtone levels of HS6 and 7, 22-31 of HS5, 14-21 of HS4, 8-13 of HS3, 4-7 of HS2, 2-3 of HS1. 'Etc.' becomes an undefinable beyond the unknowable of Nirguna, and he progresses down to that which can be integrated which he calls 'tail' in the second quote. Interestingly, as one extends the further reaches, the old 'tail' drops. The example of what might be best 'for most people' (at the end) is low because the higher ranges drop levels which are very relevant to today's world.

One of Simon's uses of the Nirguna-Saguna perspective involved his dimension system. The dimension system was conceived at one time as a parallel to his HS system, though it was never developed to the same extent. It involved having the capacity to handle areas of consciousness without



getting sick or having 'left trips'. For example, having more 'd' [dimensionality] than consciousness brought health, having less resulted in illness. Having more dimensionality than consciousness involved a dominance of Nirguna over Saguna (expressed as Nirguna/Saguna).

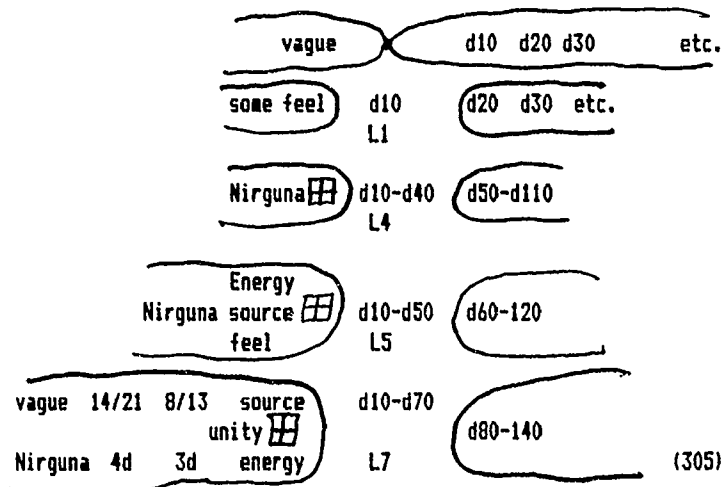
To have more d than consciousness = Nirguna/Saguna. That is what Nirguna is. One senses a dimension without the knowledge of that dimension. (302)

A symbol  is developed and used often in the later notebooks. The dot in the middle was 'me'. The left opening figure () was Nirguna or source or inspiration. The right opening () was Saguna, manifestation, or expression. The left involved his 'consciousness' (especially the HS) systems, and the right, his dimension system.

Let's not get confused about the centrality.

source (Nirguna) • manifest (Saguna)

Whether we see this as '•' or as a Lotus 1 or as Lotus x or $d\infty$ or anything [references to other systems], the viewpoint remains that there is a perceiving/learning I which is separable/inseparable from the whole, which is unlimited and unknown and hence , and which is apprehended and expressed partially and hence . To look at it another way, perception IS expression. The perception of the 'unfelt' is already its manifestation. It gives it dimension. But Nirguna has no dimensions or manifestation. It is not experienceable but is realized. Its organ of realization is the way I am an I--an individuality principle or L1.



It is difficult to have more than a limited understanding of the above. The visual image, however, conveys the sense of a broader range of Nirguna knowing resulting in a broader range of dimensionality in one's 'me' [' • '] and a higher dimensionality in one's expression/manifestation/Saguna knowing.

Simon's use of Nirguna-Saguna in some examples seems consistent with the yogic tradition. In others it seems to have taken a path of its own. While it is difficult to grasp the system with a fullness, there is a sense of its importance in making the unknowable more knowable, and in learning to live with and rely on indefinite perceptions. It is significant as a map for a world where the reliance on God, a new 'God', and a new reality, becomes more necessary, intrinsic, and extensive.

b. Overtone Levels

I shall now discuss Simon's map/system of overtone levels. This map/system went through many changes and uses and was not completely resolved when Simon died. That is, whereas the quadratic and other aspects of the HS system seemed to find a place fairly quickly, other systems would go through rather dramatic shifts, be 'the thing' for awhile, then be discarded, then picked up, then reworked, reconceptualized and redescribed. The 'overtone levels' were more consistent in this regard than some systems but there is still a sense of incompleteness about them.

Levels 1-7 match the yogic levels of physical (1), vital (2), mental (3), spiritual (4), sat (5), chit (6), ananda (7).

Much growth in becoming cause over levels as well as growth in top level:

4

separate mind	3-----5	conscious, one mind (Sat)
Desire	2-----6	will power (Chit)
all separate	1-----7	all one (Ananda-Love)
	relationship	(96)

Eventually these levels became associated with Simon's stages of evolution. Simon's HS3 is the current industrial, individual stage of human evolution and has an association with overtone level 3. HS4 is the next stage and has an association with overtone level 4. Eventually, Simon felt that the species (homo sapiens=HS) changed after HS7 so he just calls those stages Fut (Future) 8, Fut 9 and so on rather than HS8 or HS9. Overtone levels 8, 9 and so forth were associated with the corresponding future stage. There are also other associations--for example, overtone levels 8-13 with HS3.

The whole idea of far distant future stages of human evolution is difficult to imagine other than in science fiction. There is quite a bit of projecting to the next stage of human evolution--'post-industrial society', the 'information age' are familiar phrases--and there is some ability to wonder about what comes 'after the after' (HS5). There are several teleological descriptions such as Marx's last stage of communism or Teilhard de Chardin's Omega point, or Wilber's stage 7 and 8, all of which have correlations to Simon's HS7. There is, however, not much to

compare when one talks of a future 8,9,1050, 51. There is not much concern beyond the convergence point, beyond the 'ultimate'. Far exploration of time fits with the far exploration of space which homo sapiens has entered into recently.

Eventually, Simon explored far distant future levels in such a way that he felt that they correlated to or were 'cause over' earlier stages. He felt that they helped hold in current states of consciousness that were valuable.

Ev0 [HS4] develops areas 14-21, Ev1 IV [HS3 overhead IV--a very advanced integrated HS3] develops out 8-13, Ev2 III [HS2 overhead III] develops 4-7, Ev3 II [HS1 overhead II] develops 2-3. That is, II is Ev3's [HS1's] looking up and seeing a human, a vital and mental development and maturation which has occurred by Ev2. Likewise 4-7 are not integral parts of Ev2 [HS2], but rather later achievements of Ev1 [HS3]. In the same way, 8-13 will be integral parts of 0 [HS4] and hence need study and development.

It seems hard to get used to stopping the forward tripping and to study the spectrum where we are. No use living in -1 [HS5] if I'm going to be cut off from the field of action. E.g. the best ski state is not '0' [HS4] but 1 A/B [HS3 A/B]. Yet 0-V [HS4 overhead V] helps to hold in A/B [of HS3]. (167)

The 'overtone levels' are overtones of the HS stages. 'Overtone level' 21, for example, correlates or is an extract of Fut 21 (Future stage 21) and it relates as an overtone to HS4.

<u>HS Stage</u>	<u>Overtone Levels</u>
HS1_____	2-3
HS2_____	4-7
HS3_____	8-13
HS4_____	14-21
HS5_____	22-31
HS6_____	32-43
HS7_____	44-57

These levels are part of the highest integration or completion of a stage in evolution. Thus overtone levels 8-13 are a part of completing HS3. Each range of levels had a level which related to self, a level that sort of previewed

future levels (the next to highest--for example, 12) and a level (the highest--for example, 13) which completed the range and the corresponding HS#, for example, HS3.

One may ask how these levels relate to God? Why is this system considered a God Map? Being 'cause over' a stage of evolution as these levels were, is close to being the God for that stage of evolution. Moreover they began to be called 'levels of God Realization'.

First set of Fut#s of God realization probably means some subsystem. In any case I got a different view. From what I thought to be 43 I had seen into 57. Well that was first layer. So worked out to 43rd layer. I did All--e.g. 43 could have thousands of aspects. 43 was a giant God. My God now, personal. Then jumped to 57 and worked down. When I had gotten to 57 I realized the 7 steps of the 7 realization: Ego-Self-8/13-14/21-22/31-32/43-44/57. [O'Reilly's note: 'The future numbers as levels of God realization.'] So I integrated down past Ego to infinity and up to a new realization which was not defined, in short Nirguna. (338)

This passage demonstrates the beginnings of connecting overtone levels to God realization.

The God connection is visible later, when Simon talks of a God 4 or God 5. In the same way that an HS4 (next stage of human evolution) state can help 'hold in' an HS3 state, one of the basic rationales of Simon's 'forward tripping', Simon tries to 'feel' God 5 in order to hold in God 4. In Simon's 'return' phases he comes back to emphasize HS3 with HS4 and HS5 being important for holding in HS3 and as maps for movement. God 5 can be read as the God of HS5 and the concept can be seen as part of this 'holding in' theme. However, Simon extends the God 5 to God 57 which he then uses as a 'key in' or influence point for holding in God 5.

Open up again--widen to God 57 and push number ∞ . God 5,4,3,2 dissolves in God 57. . . Remember how essentially it is a new ABCD, with A = God 5, B God 4 etc. and Key in to 57. So while the new system has God 5 in A quadrant, that is introduces God 5, it does this only in qualities relevant to God 4. . . There would have to be an exploration. 22/31 . . . and 32/43 . . . get more fullness of God 5, till see where God 5 is merely an anchor for God 4 functioning ability--to keep God 4 from being an endstate. (383)

All God levels must point at the next one. Ego needs to integrate into 'unfinished' Self. A finished Self attaches to God 3. That is the crossing of Nirguna. None can be alone. As a Self has his god or A quadrant, so we need to open to God 5 and have our weight in God 5. . . It is believed that we have God 4 to a measure of completion (not all its powers) within the cover of God 5 and grounded in God 57. (385)

These passages are good examples of the unknowable Simon; they cannot simply be plugged into linear modes of thought and make sense. But the use of 22/31 and 32/43 and God 57 and God 5 offer clues that here is another reworking of what I am calling 'overtone' levels.

The value of Simon's explorations is not primarily in the description of the system, but in feeling/being these levels so that they become a part of one. While I shall not venture into a description say of level 13, I can report that the levels have the quality of a new space, and a new sense. It is like the experience of someone who has been color blind to red and green differentiation from birth, and then has an operation and can differentiate the colors. In one way it is 'no big deal', one is simply seeing green and red like everyone else, and it quickly becomes commonplace. In another way, it is 'a big deal'. A new range of the universe has opened up: 'I was blind, but now I see.'

In focusing on God Maps I have presented some outlines of two of Simon's God Maps--Nirguna/Saguna and overtone levels. In both, descriptions were often just maps of maps, abstractions of abstractions so that the territory, which is

so important, unfortunately remains distant. However, I have tried to convey both the tremendous importance that the search for God has for the perspective of George Simon, and the uniqueness of the extensity with which Simon explores this area. Whether it is the paradox of not exaggerating 'the unknowableness of the unknowable' (Nirguna/Saguna) or of the consciousness of a far distant future time having an overtone crucial to integrating the consciousness of our present time, Simon is developing ways of being related to the enormity of our universe, to the presence of Reality, and to God.

B. The HS System

Simon's HS system is his most prominent consciousness system. In this presentation, I shall present an overview of the system with a couple of extensive quotes from Simon to give a fuller sense of it.

In the summer of 1970 Simon had been exploring several different preliminary maps. There was a map playing off the Yogic term, 'Sacchidananda', which Simon labeled SCA. There was a map playing off 'Sunyatta' which he labeled 'Suny'. There was a print that Simon called first 'within' and later 'win'. God's will was one description of 'within'.

Find a sort of negative 'win' (within). It manifests as material, no self, not I--instead of love, hate and alienation. It will be moved in with the positive now. I keep trying to be 'I' or Sunyatta. That's like being a wave, which is only the form or manifestation which water assumes due to the moon's gravity, etc. Be the unseen gravity and the wave will appear to others. Therefore work only with the within. By a simple decision--not a process--I am.
(124)

He was also working with a state called 'central I', and states related to a card game he had made up in which certain numbers and suits represented different states. He linked the various maps in all kinds of ways to discover new states--new 'prints'.

	sat	chit	ananda		
Sunyatta	o	o	o	}	
All qualities	o	o	o		=10
'I'	o	o	o		=9 (119)

In this example he was working on Sat Chit Ananda and with three aspects he calls Sunyatta, All qualities, and 'I'. He creates a 3X3 and suddenly there are 9 new areas of consciousness. The whole of the 9=10; then '10' becomes a print to mix with other states.

At this time Simon was in the process of fully freeing himself from the yogic system in which he previously worked. It is when he writes, "I reject the doctrine of Avidya. The dignity of the common man is astounding. Avidya my eye." (120)

In late August he made a list that suggests a sober sense of completion and the beginning of a new cycle. A few excerpts:

1. Have to start fresh. No way of assuming the Yogic tradition.
2. With or without consciousness etc. I am essentially ordinary in most respects. Some extra skills to be sure, e.g. picking restaurants, etc.--but one can't prevent an injury, one can't cover all the holes.
4. No degree of endstate IS integration. NO level of integration is total. As environment changes the coping changes. One can cope with a set, e.g. Pacifica, and yet not be equipped for Vancouver. I'll look ahead into a meeting, but not into a hotel reservation. There are several points: (a) In past only strong people reached 'L' [enlightenment]. b) Today the same is true for people who keep growing, hence the goal is dynamic, not static. Therefore the strength, purification, integration is part of the growing process toward a fluid goal. Fluid growth always requires all, hence it means strength.
14. Relationship to others. The traditional guru thing is out. The assumption there is that a guru knows and he has access to the truth. The vidya/avidya thing. I reject that. A Charlie Freeman [a student of Simon's] can be more than an 'L' [enlightened] guru. Therefore relationship working toward love-equality, which means growing together. We grow together, not towards me. Their truth is their own.

I state afresh--must be free from old Yoga or old Christianity or Middle Ages, etc. (129)

Out of this freshness comes the beginning of his HS system:

Within(= Fullness)	vs.	Sunyatta (Void)
Origin	vs.	Self-Being
Particular	vs.	I-Knowledge (126)

He called this 'the 6'; then he discovered a polarity to 'the 6', creating a +6 and a -6. He initially saw the new polarity as negative in a value sense also. However, he was always working with ways of bridging the value polarity. "The good 6 is full of evil absorbed. The evil 6 is full of good." (N12-17)

Some of Simon's most interesting insights come in his discussion of these twelve areas. Below is his labeling of these twelve areas plus his initial descriptions of each, plus a description of each area combined with its negative.

Onto Something Big

Speculations, Using Algebra

win 3	3A	Suny	
2	2A		+
1	1A		
-1	-1A		
-2	-2A		-
-3	-3A		

The positives are what they were before ['the 6'] except that the I levels are the spirit within matter but not matter itself.

-1 is unrelated. A nothing, no-being, a Body without a within. It accepts what is. It becomes, without defense, or change, the environment. No 'I'ness to set it apart.

-1A is Ego, always trying to become. Stimulated by anger, sex, excitement, action, but not by a quiet picture, meditation, etc. It is what they call 'inauthentic being'.

-2 is the background of physical

-2A is a star, galaxy, rock, universe, electricity, the whole thing.

-1 and -2 sort of fail to relate. There is no vital or mental here. So the BMV [Body Mind Vital] idea was wrong. That is why it didn't work eh! Another swallowed assumption. God this is important! -2A has no authentic, no reality relation to -1A. Now.

-3A is like an inauthentic void. A 'nothing' void, with 2A not really related to it. From the physical point of view, it is a true vacuum.

-3 is Energy raw. I see how this energy in a vacuum will end up with -2 and -2A.

Ready to combine + and -:

+1A feels fuller. Ego integrated.

+2A better. Matter psychized.

+3A heavy, thick. ?

+1 like +1 except a sureness over the chaotic, the environment. No more environmental victor.

+2 World charged with origin life.

+3 Love energized. (134)

Simon began expanding on these descriptions, combinations, and interrelations quite rapidly. In fact he writes, "Late last night I systematically began mining the gold mine." (136) I shall quote a lengthy section here because it is such a good example of Simon at his best.

To surrender means +/-.

-1a is empty, needs to Be, wants Being, excitement, etc. +1 satisfies this only when Full, that is, has some 'win' along with consciousness. But any completed part of the + is Senior to and absorbs -1A.

+3 blends into +3 with power, energy added. But +3 has no energy characteristics in the usual sense. Neither does +3A or 1 or 1A. 2, 2A no in/out either. . . +6 is the structure in which man relates to God. -6 is the structure in which man relates to the world. . . All in/out are mock ups, therefore -6.

Energy expressed in any form is in the -. Being or consciousness is in the +. Energy is always split or partial. Being is always undivided. Being itself requires no energy.

+6 is real Shiva
-6 is real Shakti

1 rules -1A, that is, the real I can cathexize through consciousness the energy characteristics of the Ego level. Therefore 2 and -2A also relate; they are Shiva Shakti on the world plane. 3 and -3A are Shiva Shakti on the Divine plane. 3 alone is potential; with -3A, it equals bliss. . . The reverse is Bad occult, e.g. -3 and 3A ultimate power trip. Why? Because an origin number is Senior to an A or manifestation.

Consciousness is consciousness of this structure.

I can only clearly run -1A, but not -2A, environment. But 1 with 3 behind it will do it. . .

To surrender is to let go of all the energy, all the -, to have Being. Then go back and have the energy in a real way. . . .

Ego is the sum of -1A structures of a person. Illumined Ego includes some +1 depending on degree of illumination.

1 and -1A pull in or direct energies. One by decision, the other by habit.

1 x -1A = Personal Shiva Shakti. Responsible Being.

2 x -2A = SHIVA SHAKTI

3 x -3A (x -2A or -1A also) = Bliss

3 x anything is goodness; 3A x any negative ok but less so than 3

± the same # combine into wholes. Completion, action, integration would be a (±) whereas pure meditation be a +. Pure power is a -.

Complete patterns, e.g. -6 make sense as unified energy fields. . . .

1A with any -1, 2, 3 does not work out well as it seems now.

3A with -3 is intoxication, maybe evil? Sort of a super egotized super spirituality.

In general, -1A with anything above the 1 layer is overwhelmed and unfreed. -1A is sort of defenseless. Where -1a interacts and gets screwed up, +1A keeps to itself and is content. But it doesn't get groceries either.

Proper development, that is psychology, of -1A is most important in life. Good -1A structure can make for a beautiful person.

In general, things work best at their own levels. Especially 1 and 2 don't interact out of the straight sequence (↓ or →) with much success.

Concentration, doing one thing, etc. so called 'here and now' is a way of limiting the chaos in -1A.

Body is a sort of -1A and pulls in limited -2A, e.g. 'I' see only a little at a time

Ego always reaches outside itself for Being. In depression to -1, usually to -2A (environment), in love to +3, and in a conscious ego trip to +1. . . .All power, pride, property, prestige are just ways of faking identity. Nation, glory, all that crapTo enjoy sex or admire body beauty is one thing, to be compelled as a means of seeking false identity is another. . . .No amount of Ego structure, e.g. role, skill, importance as a man is Being, and therefore satisfactory. To look for that is always bullshit--e.g. my magic way of finding that miracle identity in others and stealing it. I've always had identity--have it consciously now, it is of God, no need to steal it or have anything. . . .Lots of vitality is not lots of Being. Being is senior to vitality.

-1A can be derived from +2A, hence child vibe kids. Like a kid can have a 1A, 2A surf trip. Talk of it afterwards and -1A ego usurps it to get that being.

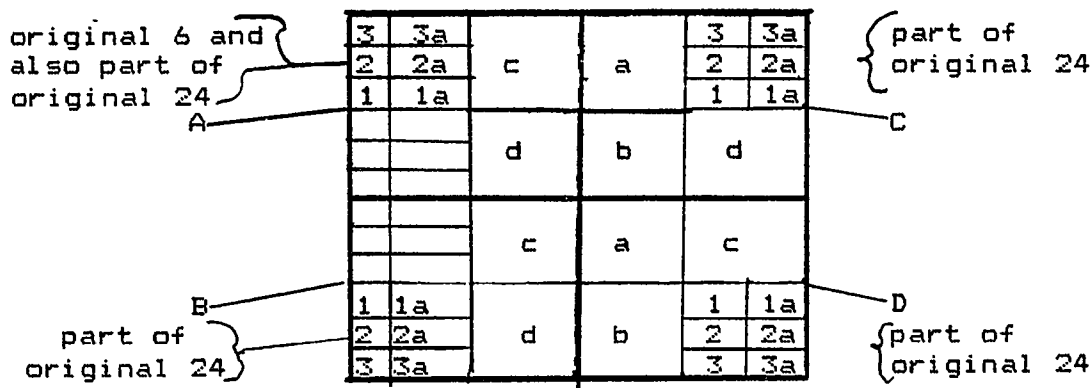
Child, crying, still bathed in Being.

Surfers at beach +2a, lots of it. (136 and 137)

From the 12, Simon eventually finds another polarity creating the 24. At this point things looked like:

POSITIVE		NEGATIVE	
Pos		Pos	
+3	+3A[original	+3	+3A
+2	+2A '6']	+2	+2A
+1	+1A	+1	+1A
Neg		Neg	
-1	-1A	-1	-1A
-2	-2A	-2	-2A
-3	-3A	-3	-3A

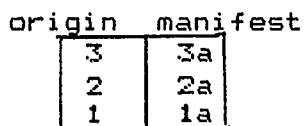
Then the quadrant system took over as a more effective labeling system and soon thereafter each of the 6 areas became a subquadrant creating 96 areas.



HS Quadratic

The first quadrant he labeled 'A' and associated with beingness; the second, 'B', with energy or experience; the latter two quadrants he labeled 'C' and 'D' and labeled them knowledge and structure respectively.

In his original move from 1,2,3 to a 1A,2A,3A, he thought of the latter areas as an expression or manifestation of the original 1,2,3. When he moved to the quadrant system, he began using the small letter 'a' to express this relation.



Origin became the label for the side on the left, manifest for the side on the right. These two words became an integral part of his quadrant system. The same origin to

manifest relationship that existed within a subquadrant also existed between the left and right quadrants. 'A' quadrant to C quadrant was origin to manifest as was B to D. In a way the quadrants were a simple 2x2 of origin/manifest and being/energy.

	origin	manifest
being	A	C
energy	B	D

The subquadrants were called Aa, Ab, Ac, and Ad, though the small 'a' here was confusing with it also being used to express the manifest (see 3a on previous page). The subquadrant areas which were not part of the 24 were not used extensively by Simon. They were mainly for representing how a person based in a certain quadrant would see a person based in another quadrant. Thus a 'C' based person would see an 'A' based person as Ca. Simon used the different feeling of Ca from the A quadrant to represent the misperception that a 'C' person has of an 'A' person.

Aa	Ac	Ca	Cc
Ab	Ad	Cb	Cd
Ba	Bc	Da	Dc
Bb	Bd	Db	Dd

(Note: Each of these 16 subquadrant areas is divided into the 6 subareas of 1, 1a, 2, 2a, 3, 3a; but these further subdivisions have been omitted here)

SUBQUADRANTS

This misperception recalls the misperception between Jung's personality types (thinking-feeling, intuition-sensation). It is possible to imagine Jung developing a typology for how a thinking type experiences a feeling type and other similar concepts. Jung's typology is also similar in that he has four parts divided two ways (the two

rational--thinking/feeling--and the two non-rational--intuition/sensation) However, Jung's typology is for describing types of people or personality while Simon's is for describing consciousness.

Because the subquadrants not containing 'the 24' were not used often in Simon's correlations, he labeled the area Aa3 as simply A3, and the area Bb3a as B3a. Similarly, the distinction between A1 and A1a, A2 and A2a would sometimes be dropped and he would represent both by A1 or A2 respectively. This omission occurred mainly in exploring certain aspects of future stages.

Unlike Jung the 4 areas of the quadratic at this point were not equal in value. While the negative valuing of first what was to become the B quadrant, and later, of what were to become the C and D quadrants, passed; there was still a differentiation in value. Simon developed the concept of dominant and recessive quadrants to represent this differentiation. The 'A' quadrant, beingness, was the dominant.

Eventually Simon stumbled onto a state that did not seem to fit with his basic areas. So he used the idea of stages of evolution. The 96 areas of consciousness on which I have focused so far, he called Ev1; the stage on which he stumbled, to him a prior stage, he called Ev2. As he explored further, he found a stage prior to Ev2 which he called Ev3.

He correlated these stages to some broad notions of evolution of culture. Ev3 covered areas of consciousness

that related to 'nomadic' culture. Ev2 correlated to agrarian culture. Ev1 correlated to industrial culture. These correlations, however, were loose.

<u>Ev3</u> [HS1]	Man	Hunter
	Community	The hunt team
	Culture	Stone age to Iron age
	Time	Timelessness
	Truth	None
<u>Ev2</u> [HS2]	Man	Farmer
	Community	Village
	Culture	ancient - medieval
	Time	eternity
	Truth	Absolute
<u>Ev1</u> [HS3]	Man	Individual, varied
	Community	Confederation, group of states, Federal
	Culture	Technological, mathematical
	Time	Tick-tock - Flow, dynamic
	Truth	Probable, relative, points of view
<u>Ev0</u> [HS4]	Man	Freely related to community
	Community	Earth
	Culture	Ecological, organic wholeness, Earth and People
	Time	Synthesis of tick-tock and eternity
	Truth	Synthesis of stability and relativity (164)

Simon felt that Ev1 had started in Athens long before industrial societies, and he felt the key description was individual rather than industrial. Further, he felt that there was widespread Ev2 (agrarian) consciousness in industrialized countries.

The following lengthy quote presents Simon discussing his HS system. Included in O'Reilly's commentary, it comes from a tape recording of Simon.

People can be in several quadrants at the same time or they can spend part of their time in one quadrant, part of their time in another. They may also spend part of their time in Ev1 and part of their time in Ev2, etc. The B and D quadrants of all Ev numbers always refer to 'energy states.' The A and C quadrants refer to 'Being states' or states of belief or states of community. Let us examine the A quadrant of Ev2 [HS2] first. We do not find many people in that quadrant. In literature, the figure of Hamlet gives a good description of that quadrant. It is the attempt of man to break out into higher and greater being, but is an unsuccessful attempt, and leads to self-pity and melancholy.

The B quadrant is the kind of ego-manifestation, which the ancient people suggested be eliminated in favor of yogic realization. It is quite different from a modern ego. The typical manifestation of the B quadrant is that all energy seems to come from the outside of the person. We are speaking of people who are motivated and run by internal and external compulsions, or habits, or morals, or requirements. We find many people in this situation and many of them are small, self-centered, and always victims of their environment instead of mastering their environments. One of these subquadrants is frequently encountered, namely Bd. This is a B person, attempting to delude himself and the world into believing that he is a 'D' person. . . .

Now, let us get to the dominant quadrants of Ev2 which deal with the healthy aspects of that evolutionary stage. Very briefly, the C quadrant deals with a kind of materialism. It deals with a body and the world as material facts, solid matters and that sort of point of view. Some conscious development and some Chakras are also found in the C quadrant. Chakras are Ev2 features and have no real relevance for Ev1.

The D quadrant is most interesting. In the D quadrant we find the Buddhist and Yogic points of view. The individual has yielded himself to the community, the village, the divine Mother, or whatever reality or symbol we may find there. The final culmination of this quadrant is D3. . . . The D3 area is where the crown chakra opens, and I would also call it a sound area, an area where the power of mantra resides and where mantras can be felt. The area can, on occasion, be entered by the practice of mantra. Perhaps the greatest beauty of D3 is that it allows a person to progress into the A quadrant of Ev1. Full realization of area D3 is considered enlightenment in Ev2 terms. . . .

We will now turn to Ev1 [HS3]. The Ev2 person progressed on the long ladder towards illumination by personal learning, perhaps, spread throughout many life times. The Ev1 person has it much easier. He can learn by purposely or accidentally 'opting' into the work which mankind has already done. As a result, we find very many young children who are already in the A quadrant--that is, already in the A form of spiritual consciousness as young children. In many cases these qualities are lost due to the negative actions of our school systems and other environmental influences. Our society is at present run by the D quadrant. That means it is a society based upon ambition, competition, force and power. We speak of balance of power, power blocks, refer to nations as powers, etc.

When a young man makes something of himself and becomes successful, it usually means that he 'opts' into the D pattern. Subservient to this establishment of power is the philosophy or belief pattern of the society. Therefore the C quadrant includes such things as philosophy, religion, nationalism, patriotism and dogma.

I am not attempting to discuss the C and D quadrants in detail, the evidence is all around us, we may need merely to open our eyes.

Numerically speaking, there are fewer people in the A and B quadrants at this time, but there are evident shifts in that direction and the immediate evolutionary task seems to be to create conditions conducive to A and B developments. When the leading quadrant becomes properly established, the entire society will change, because A and B are dominant over C and D.

Ev1 began with Athens. But the foremost proponent of Ev1 seems to me to be Jesus. He exemplified the love and spirituality and spontaneity of the A quadrant. Unfortunately, the Ev2 disciples did not understand Jesus very well and the public eventually ended up with a C type dogma. In due time, the C type dogma was picked up by the 'D' forces and eventually people were burnt at the stake in order to save them. Any living experience which becomes transformed into beliefs will suffer this fate and the world will suffer the fate of domination by 'D' forces.

The key and leading area for the entire system is A3. A3 is a very comprehensive and penetrating love. It is not only able to penetrate all other areas in the A quadrant, but combines very well with B3 or B3a. One of its manifestations is a kind of alive void which in Buddhism is called 'Sunnyatta'. Anyone who has that area open, and we can all 'opt' into it, can easily open a '2' which is spirituality.

A2a, the child vibration, is a spontaneous outward manifestation of this spiritual origin. The 'child' of spirit is consciousness in the individual, A1. This area includes the entire range of consciousness and includes all of the material which in Ev2 would be called Universal Mind, Universal Vital, or any of the chakra developments. It has the particular ability to throw a spotlight on any other of the 95 areas in Ev1, and to illumine that area so that it can be seen and understood. Of course, the consciousness referred to is limited to the end-states of Ev1 and does not go beyond that. A sort of outer manifestation is A1a, which is a deep sense of identity, where every person is seen as 'my own I'. The 'Being' quadrant, A, does not function well without being combined with the energy quadrant B.

B1 is schizophrenia. This may not be a bad thing, as it seems to most people. It can have the function of breaking up false beliefs, wrong trips, and freeing a person for higher development. God did not create schizophrenia for nothing. The schizophrenia develops into a kind of beingness, which I call ego, namely B1a. This is not quite as real as A1a; however, it can be combined with A1a. It would be well to experiment with all conceivable combination of these numbers. They have many mathematical relationships and follow mathematical rules and much of this can only be understood by experimentations.

Going on to B2, we find a very restful, sort of deep-sleep state. It combines well with A2 spirituality (also a kind of deep-sleep state). In terms of manifestation B2a, we have the 'turned on' person, the pepsi generation, the surfer, many athletes, people in touch with their environments. This includes the psychic environment, that is, universal vital, etc. The third layer is composed of B3, a great source of energy. Few people are in this area. Another manifestation is B3a, a sort of void. All these voids are not really voids but contain unseen higher consciousness, which is usually not felt on the Ev1 level, but which can be felt there once Ev1 is transcended. An ideal situation is a combination of A and B numbers which is equal. For example, A2a, B2a, or A2 and B2a. Of course, one can combine all of the A areas with all of the B areas or any numbers of them. Any such combination can lead to a balance which leaves the person quite happy and content. It also creates in the person a kind of inner community where he is very in touch with himself and finds it easy to communicate with others.

I find very few people in the lesser quadrants, such as Ab, Bd, etc. . . This does not seem to be an Ev1 characteristic. The real meaning of the lesser quadrants is that a 'B' person will feel about, and understand an 'A' person, the way he experiences Ba. The same applies to any other lesser quadrant. It is very interesting to me, to see how a philosopher, C3a, will see a person in the 'being' state. It really is distorted.

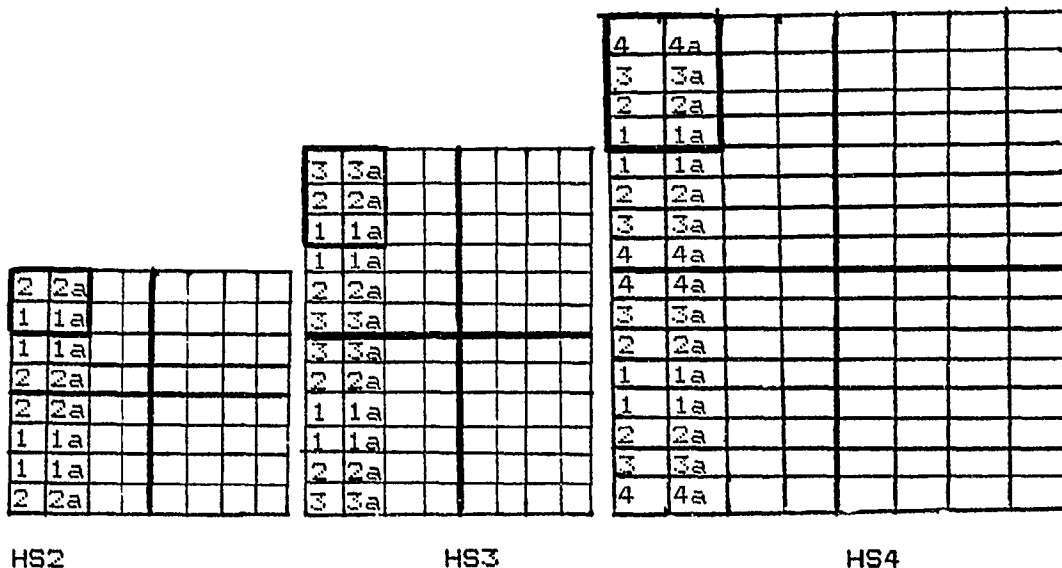
Unfortunately, the many rules for interactions, the many ways in which 'A' people deal with 'C' or 'D' people, etc. simply cannot be gone into. (457-60)

With Simon's sense of order it was not long before he wondered about what was after Ev1; i.e. Ev0 (or for that matter, what was after Ev0?). Rather than using the label Ev -1 (minus one) which would have fit with his system, he used the label Fut 5 (Future 5), Fut 6, Fut 7. Then he relabeled the earlier stages to fit with these numbers as well as other characteristics he was finding. He also decided to call it the HS (for homo sapiens) system. So Ev0

became HS4, Ev1 became HS3, Ev2 became HS2, and Ev3 became HS1. Fut 5, 6, and 7 became HS5, HS6, and HS7, respectively.

While the quadrants remained for each HS#, and while the labels of being, energy, structure, and knowledge (A,B,D,C respectively) remained; the states of consciousness in those quadrants were very different in each stage, as the previous quote illustrated (A quadrant in Ev2 was very different from A quadrant in Ev1).

In Simon's scheme the differentiation of a quadrant varied with the HS#. Where in HS3 there had been 1, 2, 3, and 1a, 2a, 3a or 6 areas in each subquadrant, in HS4 there were 8 as a fourth level was added--1,2,3,4, and 1a,2a,3a,4a. Similarly, each HS# had in each subquadrant a similar number of levels to the HS# always with an origin and a manifest. HS1 had one, HS2 had two etc.



Up to this point this system represents 896 discrete areas of consciousness for Simon's seven stages of human

evolution. (HS1-32, HS2-64, HS3-96, HS4-128, HS5-160, HS6-192, HS7-224).

Simon felt that the dominant quadrant changed in each stage of evolution. He felt that it started with the B (energy) quadrant in HS1, D in HS2, A in HS3, C in HS4, B in HS5, D in HS6, A in HS7.

Along with the dominant shift Simon felt that a sort of sub-dominant was present in that the relative importance of origin versus manifest was changing between stages also. So in HS3 with A quadrant dominant on the origin side, the other origin quadrant (the B quadrant) is the sub-dominant. In HS4 with C quadrant dominant on the manifest side, the other manifest quadrant (the D quadrant) is the sub-dominant. It is very important how the dominant and the sub-dominant relate in a person or event. Simon wrote A/B (A over B) rather than B/A (B over A) to express the priority of the dominant over the sub-dominant in HS3.

origin manifest

A	C
B	D

As Simon increasingly explored the history of consciousness, he felt that the influence of HS3 on HS2 over

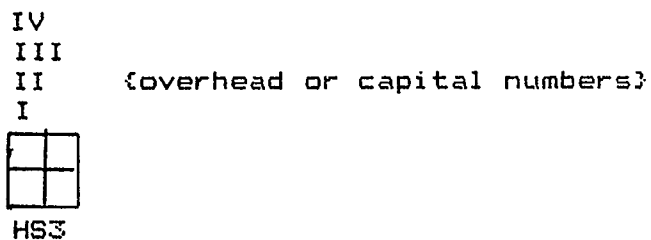
3	3a			
2	2a			
1	1a			
1	1a			
2	2a			
3	3a			
3	3a			
2	2a			
1	1a			
1	1a			
2	2a			
3	3a			

HS2 now

the last 2500 years had led to a third level in HS2. HS2 now had 96 areas though it had only begun with 64.

Similarly he discovered a fourth level for HS3 which within his system would imply the influence of HS4 on HS3. This layer of A4, A4a etc. was described as a 'Key in' to God's will and to the universe. The 4 level or layer of HS3 was considered important to the transition to global or HS4 consciousness, just as the 3 layer, particularly of the dominant quadrant of HS2 (HSD3 and D3a) had been important to the development of individual or HS3 consciousness.

The transition between stages of evolution, especially between HS3 and 4, was a major part of Simon's explorations. He discovered several integrating areas of consciousness for each stage which he represented with Roman numerals above the quadrants. He called these 'capital' or 'overhead' numbers. There was one more integrating area or overhead number than the HS#.



As can be seen in the illustration, HS3 had four overhead areas. These overheads then created the base for the layers within the dominant quadrant of the next stage. HS3-I, overhead or capital one of HS3, was a base for HS4C1 and C1a; HS2-III was a base for HS3A3 and A3a.

Simon saw the agrarian society religions as often developing HS2 overhead consciousness which was an excellent

base for HS3 A quadrant consciousness, which he saw a crying need for in the world. However, he saw these religions, and more precisely Eastern religions in the United States, as insisting on these states as endpoints so that their followers often did not develop consciousness in its next step. A step he saw as quite critical.

'Enlightenment', 'cosmic consciousness', and 'God realization' were all relative to stage of evolution in Simon's scheme. This idea did not mean that religious greats of the ages or outstanding current spiritual teachers were limited absolutely to certain states or stages. Jesus, Lao Tzu, and Buddha all had some degree of being trans-stage, Jesus more prominently than the others; and a few current 'teachers' were seen as being great carriers of HS4 consciousness. For example, at the urging of some of his students, Simon 'took a look at' (grokked) Meher Baba, a current 'teacher' or guru, and was surprised to find him in an HS4C quadrant state (a more evolved state than he had expected).

Furthermore, Simon saw the religious greats as playing key roles in the establishment of a new era's dominant states of consciousness. He saw them as being the initial openers of those areas on the planet. Such openings then made it much more possible for others to experience and have that kind of consciousness.

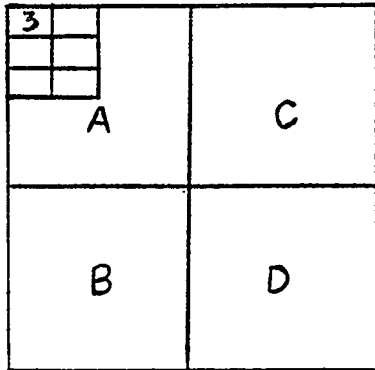
For example, Simon saw Buddha as being the main opener of HS3A3a, and he used very important Buddhist terms such as 'sunnyatta' and 'compassion' in describing this area.

Similarly he saw Jesus as being the major establisher of HS3A3 and used 'love' as a basic word in describing that area.

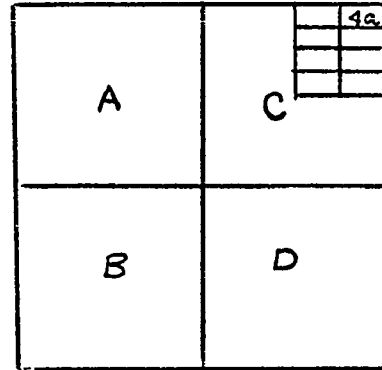
HS3A3, as a matter of fact, was a critical area to Simon. In combining it with any area of consciousness in the quadrants of HS3 the result was a stronger HS3A3. Adding 'hate', 'jealousy' or 'arrogance' to this 'love' only created a stronger version of that 'love'. Along the way Simon developed the idea that each stage of human evolution had an area of consciousness that was a key in this way. This area was the top layer of the dominant quadrant--A3 in HS3, C4 in HS4, B5 in HS5. As to whether the origin or manifest side of this layer was the key--C4 or C4a in HS4--there is some confusion.

At one time Simon suggested that the origin side of the higher layer is the key area. In HS2, D3, because of its historical development, rather than D2, was considered the key area; HS2D3 rather than D3a was presented as the key area. However, in my classes with a student of Simon, I learned the system such that the key area was the manifest side if the manifest side was dominant and the origin side if the origin was dominant. In this case the key area of HS2 would be HS2D3a and of HS4--HS4C4a, since the manifest side is dominant in those stages. It can be recalled here that HS2D3a is how Simon often represented what more precisely was HS2Dd3a, similarly HS4C4a was HS4Cc4a.

In this latter way of locating the key area, it always falls in a corner of the quadratic.



HS3



HS4

In addition to the overhead or capital number route to the next stage of consciousness, Simon discovered several others. One of these was kind of an extension to the capital numbers and involved two more steps of completion for an HS stage before it transformed into the next stage.

Simon also played with a 'ground' system (G series) being below or ground to the quadrant areas, but eventually his correlations to the HS system and to transitions between stages became too diverse and complex to relate all together in simple ways.

In HS3 Simon labeled the B1 area (actually Bb1) as schizophrenia. He came to see it as the archetypal disease of the era or stage. In HS4 he discovered a similar area in that it was the disease of HS4. It also was in a corresponding position in the HS4 quadratic in relation to the dominant quadrant; i.e. it was in the first layer of the subdominant--HS4D1 (Dd1). These observations about disease are one of the areas to be discussed in Part Three--developing the perspective.

The true meaning of Simon's work comes in knowing the system from having felt the areas, the moves, the connections and having made sense of that within one's life. The statement about ego--HS3B1a--reaching out in various ways to other areas, some of which have negative results, and then the result of reaching out for HS3A1, is interesting to consider. "Ego always reaches outside itself for Being. In depression to -1, usually to -2A (environment), in love to +3, and in a conscious ego trip to +1." (137) Making such a move in one's moment-by-moment daily life, however is something much more than 'considering'.

I want to say one has to 'experience' it, but the move from B to A areas in HS3 is precisely a move from

'experience' (another label for the B quadrant) to that which is before 'experience'. In fact, when a move is made reaching out from HS3B1a to HS3A1 from 'ego' to 'consciousness' or to a 'central I'; it is as if nothing had happened, only everything is different. It is the difference between 'looking' and 'seeing' in the Castaneda books.

When one has moved from 'looking' to 'seeing' has one 'experienced' the move, or has not one only 'experienced' the different results? Because one's perception is different one may guess that one is 'seeing' now, but that awareness of a different perceiving is not 'seeing'. 'Seeing' is not results, 'seeing' is based in a place of origin.*

Being in a new or unused or wider or better state of consciousness is like being in a new world. It is like the discovery of the Americas (a new world) or like being born, or like undergoing a conversion experience where one ends up with a new reality, or like a dramatic step in therapy where an old problem is now different.

These last paragraphs are presented to ensure that the reader does not identify this overview, this map, of Simon's HS system with his HS system.

Before concluding this section, it is important to note that most of the quotes and some of the ideas about the HS system are from earlier and simpler versions of the system.

*The use of Castaneda here is not an attempt to assert something about his works, but to use him as a reference point familiar to many, for illuminating Simon's work.

Moreover, they are from Simon's notes, which are not a finished manuscript. Rough edges are to be expected.

One of the rough edges is the problem of hierarchy. This aspect is most obvious in the way that 'enlightenment' for HS2, and by implication of Eastern religion in particular is superceded by HS3. This problem will be discussed more thoroughly in Part Three in the 'problems' section.

In this section on 'emergent systems' Simon's God Maps and his HS system have been discussed. These systems have been intentionally presented rather simplistically in order to familiarize the reader with the terminology and structure of the system, rather than trying to describe the meaning and value of these areas in lengthy metaphorical presentations. This simpler route was chosen because the terms and structure, while inherently simple, appear complex to the reader unfamiliar with them. It is analagous to learning a language.

The next section considers the relevance of Simon's perspective for personal growth, social change, and spiritual growth. It will begin to answer the questions: What are these map/systems for? What is their value?

Section 4. RELEVANCE

As is typical with an explorer, Simon frequently left many pieces behind as he moved on to explore further frontiers. Comments such as "a book would be required for a thorough explanation," (460) capture this spirit in that the books were not written, but new explorations were undertaken.

This striving onward does not mean that Simon did not use or relate his discoveries. Indeed, as I mentioned in the 'mundane experience' subsection, the discoveries were constantly used and refined in counseling, teaching, and relating. But they were not then organized or written about, with every implication or contradiction logically investigated. Being unimpeded by such requirements, in fact, was probably critical to Simon's process of exploring.

Nonetheless, as emphasized before, Simon's exploring did not take place in a vacuum. It was not exploring only for exploring's sake. There was a deep sense of commitment. This commitment can be seen as a commitment on the spiritual, social and personal levels; and all his mapping and exploring can be seen as informed by this orientation.

In this section I shall discuss the relevance of Simon's work for personal growth, social change, and spiritual evolution. The areas are relevant in different ways. For example, personal growth is more specific, while social change perspectives are more general. In many ways this section will be a prelude for the section in Part Three

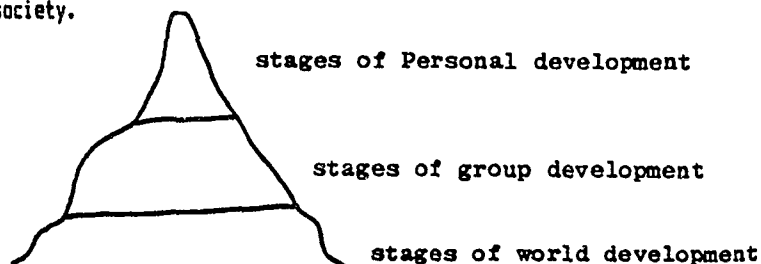
where demonstration projects are suggested.

How did spiritual evolution, social change, and personal growth relate to each other in Simon's perspective? Much of what he did was to extend our range of understanding in these areas, developing a capacity for discriminating dozens of kinds of 'love' just as the Eskimos discriminate dozens of kinds of snow with their many different words for it. However, the various parts such as spiritual evolution, social change, and personal growth, were so inherently interconnected that one is tempted to say they were all one. Personal growth involved seeking God as well as relating to one's self, significant others, and world.

So developmental paths can be:

<u>Personal</u>	<u>HS#</u>
a) within a quadrant	Skills
b) completion of quadrants	Completion
c) quadrant rotation	Society integration
d) repeat a and b	Creation of social change

My failure was to lose faith in the personal development due to my inability to create social change, which is a far out end result of a long list of progressions from personal through group to society.



In Jesus and Buddha's and SRI Aurobindo's case, for example, stage 3 [world development] came posthumously. (294)

This quote illustrates the connection of personal change to group and world change. By his examples--Jesus, Buddha, and Aurobindo--and from what is known of the HS

system (that it is in many ways a search for God)--the spiritual component can be seen.

The HS system and the quadrants work well as an outline for personal growth, social change, or spiritual evolution. The highly valued move toward the A quadrant in HS3, for example, is essential for all three. God realization, enlightenment, a more profound love (spiritual evolution examples), are found, in HS3, in the A quadrant. The way toward personal growth, in HS3, the way to have a good 'ego', the way to be 'conscious', is found in the A quadrant states. The way for the world to change in terms of consciousness is in moving toward the A quadrant.

Further the world's transition to the next stage of evolution of consciousness (HS4), an answer to many of the social problems in the world, was also the path for an individual's growth, and the path for seeking God. Another example is the extreme exploration of the future. It had the point of gaining a sense of God, of what is more ultimate (spiritual evolution), so that one can better hold HS3-4 states of consciousness as an individual (personal growth), so that groups that affect and change the world can do so in better directions (social change).

Creating a system that works for all three levels of growth is one of Simon's greatest contributions. By focusing on the aspect of consciousness common to all three he avoids reducing one level to another (psychologizing social change, spiritualizing psychology etc.).

Even though these levels of change will be discussed separately, one must remember that they are intricately a part of each other.

A. Personal Growth

Relevance to personal growth will be presented in two parts. The first will be on 'opting in' and the 'A' quadrant (beingness) as the dominant area of consciousness in this stage of evolution. The second will be on applications in counseling.

a. Opting In and the Beingness Dominant

'Opting in' is the ability to move to a state of consciousness by decision, by 'opting in'. It is the kind of 'grokking' that happens in HS3.

All the knowledge which was 'library' HS2 gets destroyed in HS3B1 [which interestingly is sometimes labeled schizophrenial] to allow opting in . . . Word stories were replaced by math structures. . . .

HS1 Principle--Self Identification
HS2 --Additive Knowledge
HS3 --Opting
HS4 --Knowing, including God (257)

The area A1 of HS3 and the overhead III of HS3 are both relevant to 'opting in'. A1 was described as 'consciousness', as the ability to light up areas of consciousness of HS3. Overhead III was described as the decision-making being and involved a capacity to be in a state of consciousness by decision.

If there is this capacity for 'opting in' as Simon asserts, then our potential for empathy, for shifting our own state by choice, for broadening and deepening ourselves, is great. Let us look at empathy. When one is with a

client, a loved one, a boss, a subordinate, or an enemy, one can opt into that individual's state of consciousness and increase one's empathy. This process is in its nature incomplete; recall the clock model of consciousness in the introduction which emphasizes this incompleteness. What one 'opts into' may have many different aspects; moreover everything is fundamentally a matter of degree. To what degree does one opt into the second hand level of another, into the hour hand level, into the century hand level?

Empathizing in this way is limited by one's skill in 'opting' which is limited by one's inability to surrender completely to God; it is limited by one's lack of structure for holding a certain state, which affects one's ability to notice that state. These limitations are what make 'dominance' important. Coming from the 'dominant' means coming from a place with access to the whole, coming from a place that can see with little distortion. Coming from a recessive (that which is not dominant) means translating another area of consciousness via distortion into one's own.

Dominance is a matter of degree also. To what degree is one coming from HS3A1 (part of the dominant A quadrant)? Even when one is coming from it a good bit, if one has a block to some area, what comes through will still be limited. Further, it is too simplistic to think that people are coming exclusively from one area or another.

To try to describe a guy like the Colorado-New Yorker with the pretty wife--who surfs and skis and all that--is difficult. Simplistic descriptions like A2a (which he is not) are almost useless--a complex mass of intensity and extensity but mostly ZB quadrants [another of Simon's map-systems] drives him in sports and work. (247)

But using the maps and exploring their areas helps one to understand the territory in a person when they meet.

'Opting in' also has implications for changing one's state of mind. If one is arguing with a spouse and notices his/her state is poor, it can be changed. Here, again, the qualifications are critical. Some groups such as scientology, EST, and religious science, to varying degrees emphasize their ability to choose a state of mind, but they seem to achieve that by narrowing the universe of possibilities--always staying in an artificial 'up', or convincing themselves of their positiveness via externals, such as affirmations, a forced smile, a forced lilt in the voice. They treat state of mind and living as button-pushing mechanics.

The ability to choose or opt into a state of consciousness can be understood in a different light especially with the value of beingness. For beingness is about origin, about working from the inside-out. It is about surrender which is paradoxical in the context of choice. So if one opts into a state of consciousness because of experiencing a difficulty, the change may take a while, and usually will not be perceived. The image of what one is reaching for in opting is marvelously short of the reality. In fact, what is received in consciousness may be very different from one's expectations. Further, some states are particularly difficult to get out of.

Energy states, sometimes intense enough that the body itself feels as if it is electrified or jumping, can cover

beingness states; can drown out, mysteriously, the greater roar of beingness. States like HS3B1 seem inherently cut off. HS3B2a can create such a sense of victimization from the outside that it is hard to move past it. HS3 C quadrant states can pose as the whole having aspects which mentally confirm such an impression. They can set up monstrous frauds as in some cults. The ability to move out of these states is, of course, mitigated by the strength of structures for the states one is moving toward.

The last potential to be presented for 'opting in' is in deepening and broadening oneself. One can 'opt into' the courage of Joan of Arc, the wisdom of The Leaves of Grass (Whitman), or various areas of Simon's map-systems. One is limited by his/her past--if one gives little 'mercy' for most of one's life it would not be surprising to have some blocks toward 'feeling' or opting into 'mercy'. One is limited by progression. To feel HS5 without a base in HS4 rarely works. Further, feeling any state that is barely present in the world or not at all, will be difficult. Exploring in this deepening and broadening way, one enhances the ability to empathize and to respond truly to one's own and others' predicaments by changing states through decision and surrender.

This discussion tries to suggest some potentials of 'opting in'--empathy, choosing new states, deepening and broadening--while prohibiting the tendency toward being a panacea that great potentials so easily invite. Indeed, in

Simon's perspective, this ability (great potential but no panacea, no weirdness) is linked to states of consciousness in the dominant 'beingness' area ('A' quadrant). Without the value of beingness and the states of the 'A' quadrant, of surrender and openness, 'opting in' can be seen so distortedly that it is unrecognizable as itself. Thus I have presented the potentials of 'opting in' together with the value for the HS3 dominant 'A' quadrant.

b. Applications in Counseling

This section will present parts of Simon's work as they are relevant to counseling. The parts presented will be representative of such relevance rather than a complete listing.

Simon saw the ultimate therapeutic goal as getting the client to God. This was another way of saying that he wanted the client to enter into his/her own search for values, direction, purpose. Getting the person to a sense of God might not mean 'God' to that person. That person might consider 'God' a myth about a father in the sky and might not associate the state of being or relationship he/she moved into, with that word/concept.

Therapeutic goal: to get a person together 'C', into good structure 'D', then Origin over manifestation, and into Free Will 'B'. Then it's between them and God ['A']. They are on their own. (142)

How is contact with God established and what does it mean. What is the dynamic? Barb connects with -2A[B2a] which gets to -3[B3] which gets to +3[A3]. So God works through such a network of forces. So the question is not does the person follow God. The question is through what force and medium does God reach them and what dynamic ensues. E.g. Mildred is reached through the +1, -2A [A1, B2a] of music, melody. (139)

God wants me to get people directly to him and not through me. I am not a priest. (219)

While the first quote points to the quadrants as a cycle or direction in therapy, the second quote illustrates how different HS3 quadrant areas lead people to God. "Barb connects with 2A[HS3B2a] which connects to -3[HS3B3] which gets to +3[HS3A3]. . .Mildred is reached through the +1, -2A [A1,B2a] of music melody." Not only can one use the map to get a picture of someone but the map is extensive enough to have many different 'roads' leading to the ultimate destination. Many therapeutic systems do not have this extensity.

Simon develops a value for harmony. He finds that each person has his/her own harmonies in terms of his maps. The point is to find the client's own harmony and what is currently missing from that and add it.

A child vibe is a different weight, or ego to totality relationship. It creates a local harmony just as in a 24 harmony (harmony of the 24 areas in HS3 in Aa, Bb, Dd, Cc), there seem to be lesser, but harmonious configurations. For example
$$\begin{matrix} +2A & A2a \\ -1 & -1A \end{matrix} \begin{matrix} B1 \\ B1a \end{matrix}$$
 is harmonious. So growth could proceed from harmony to harmony. Therefore in a therapy, find what a guy has, get it realized, and show how harmony can be created by adding a balance. . . . The order of harmonization is also vital. E.G. Toby -1A -2A +3 (B1a, B2a, A3) for neg-pos and haraony, but to go +3 [A3] first is to make things worse. (142)

This approach has a delightful way of making therapy easeful and congruent to the client. However, Simon reflected later on the shortcomings of his approach, and found that growth for those using his system was not easy.

Simon compared his system with Oscar Ichazo's 'Arica' sytem and played off some of the Arica concepts. He used a circle \bigcirc with one of Arica's numbers inside it to represent 'Ego' and a square \square with one of his numbers to represent 'Best'. The \bigcirc also carried overtones of 'worst'. However, this 'Ego' or 'worst' was not seen as bad, but as having an important function. Jung's concept of the shadow and anima is perhaps distantly analagous. (1959)

The whole person must be seen as a relationship between \bigcirc \square . All my work with HS#, Person# (another map) builds and is in \square ['Best']. Since I work on \square , I can work on \bigcirc ['Ego', 'worst']. One good way to look at \square \bigcirc is to place them on a fulcrum:
 \square \bigcirc Marty \square \bigcirc Pete Rubin \square \bigcirc SRI H [Chaudhuri]. So that's what we have to look at. We don't say how heavy a kid on a see-saw should be--but we do feel that 2 kids on together should have a balance.

People sometimes break: \square \bigcirc

Typical Bay Area person has low tension. Arica makes people functional by lightening \bigcirc . We make people grow by adding to quadratic. Balances between the two are needed. They end up comforting the afflicted and I afflict the comfortable. (my underline) (335)

Around the same time and connected to the same issue, Simon developed a 'dimensions' map-system. This system serves as a balance to development via the HS system.

Dimensions

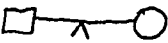

- 10 Me-our-this
- 20 Other-that-different
- 30 synergy-unification-whole
- 40 Me--that is integrated ME and Structure
- 50 underlying unity or energy
- 60 deeper unifying force and causality behind beings, things, and events
- 70 Transcendent, yet unknown to me (301)

d[dimension] is greater than consciousness=health. d is less than consciousness=illness. (302)

All dimension diseases are characterized by a sense of surfaceness, lack of depth, unreality, meaninglessness, as if it were all cardboard cutouts. Some of my counseling was how to make people sick, not well--that is, people in poor mental health come to us. They are already low d. We try to make them more conscious. This makes them worse off. Therefore programs should aim at 'd'--e.g. platform for consciousness, Counseling etc. should go for 'd' factors . . . (302)

d* stands in direct relationship to the ability of an HS# [x] to deliver its love. (304)

In both the 'dimensions' map and the 'Ego'-'Best' map, there are ideas about how to balance painful growth. Simon, on the whole, leans more on the idea that growth is sometimes painful or 'afflicting' and that it is more important to grow than to be comfortable. However, this position was softened and lightened by these two map/systems.

Therapeutic systems do seem to have a capacity for heaviness, and when that is not the choice of a client or would not benefit him/her, how does a therapist switch directions? Simon's work offers two maps that could be very relevant. In one, using the see-saw, it is possible to aim toward balancing 'Best' and 'Ego'  or lightening the 'Best' and/or putting more weight in the 'Ego' .

With the other map it is possible to work on filling out the relevant dimensions to a point where they balance the client's HS development and/or prepare him/her for further development.

Each of these systems has been somewhat simplified here. The main purpose is not to explain the systems, but rather to use them as examples of how Simon's work can be relevant to counseling, and, thereby, to personal growth.

Let us look at some more examples. Simon used some of the traditional terms of psychopathology in some of his maps.

Three levels of neurosis. Primary, Secondary, Karmic. My Karmic was very high compared to normal. Karmic and Primary are somewhat related. Now Primary low, Secondary medium high, Karmic gone. You have to get at Karmic and Primary--the secondary will then wear off. (233)

There are seven levels of neurosis in +-D. The first level is removable by an act of outer, the second by consciousness, the third by Free Will, the fourth by level 4. Most primal neurosis is at 4 . . . The question is this in each case [of neurosis]: 'What would you have felt, given this neurosis causing event--if you'd felt it'. The neurosis is the not having felt it, the having material in +-D instead. (241)

Being story: A psychotic is 'nothing' but fails to be 'everything' or 'anything'. I am Nothing and therefore anything at all. (N8-21)

He also used the term 'schizophrenia' as a label for his HS3B1 area. He saw this area as the consciousness disease area of the HS3 era.

Simon's comments in these areas of psychopathology are so incomplete and idiosyncratic that it does not make sense to treat them as full-blown hypotheses or theories about how to treat these problems. However, they could be beginning points for developing a hypothesis.

For example, if HS3B1 is a main part of the state of consciousness of people diagnosed as schizophrenic, what

might its relation to the rest of the HS system suggest in the way of treatment? The HS system is set up with the areas having many links. B1 is a polarity of A1, D1, and B2. It is the origin of B1a. All the 1 levels are related. What would be the result of moving a schizophrenic into some of these related states?

The disease area in Simon's system had the curious role of being instrumental in disintegrating the consciousness structures of the previous era (HS2 in this case) so that the areas of the current era could open up. Being caught in B1 could be seen as being caught in the transition between HS2 and HS3. This viewpoint could suggest avenues for effort. It is possible to attempt to fill out HS2 in the client so that it could be left behind.

Curiously, the disease area of consciousness in Simon's system could be a route to the next stage of consciousness (to HS4 in the case of schizophrenia). I understand this map less well and therefore do not venture further comments except to say that this idea could also suggest treatment attempts.

Before moving to the subsection on the relevance of Simon's ideas on social change, it is necessary to present a few of Simon's quotations regarding tension and some ways these ideas could be explored. Simon often wrote brief statements about a wide variety of topics relevant to personal growth--for example, about confidence, courage, sleeping, and fear. These statements do not seem to fit

into any category, but they certainly have value. 'Tension' is an example of these.

Tension is the real or imagined difference between a desire/responsibility and ability to handle it. Worry is a rehearsal where abilities seem less than needed. Peace--absence of tension--negatively due to no responsibility, e.g. sitting on a cliff over ocean, positively because God has responsibility, e.g. surrender. (106)

Tension. More energy generated than can be used. Counter moves, vacillation, etc., blocks. Blocks become habits and can unbalance body. Much fatigue. Usually some aim is either difficult, impossible or unknown--e.g. learning a new skill. Too much energy is used to offset 'not knowing'. That's often the start. Release of fatigue is to USE ENERGY, hasten flow . . . Best going into Being when in conflict. It wins over energy. Also prevents tension because Being doesn't create tension. (148)

[and from the 'Ego'-'Best' system:]

Ego [O] is like a buffer between the objective (including body) and the person. I feel Ego needs be automatic and fluid, going to higher Arica #s as needed. And also adjustable at will. Ego is a sort of conservative force. Even while other aspects say go, it wants to wait a bit, e.g. skiing this morning. Ego is less adventurous. Even in high HS#s where person is merged in the all, ego holds back.

□ expresses its energy as faith. Express means output into world. O expresses its energy as courage. Distance between □—O is felt as tension (ay underline). If at a given time □ can output directly into world. If □—O then the faith energy enters O and O by courage manifests it into the world. Thus does faith generate courage. If however tension is too great (tension is only a fair word), if the energy from □ is too great it shocks or jams up O and is blocked. (336)

If tension is the "difference between desire/responsibility and ability to handle it", then it is possible to alleviate one's own or another's tension by lowering the desire/responsibility or raising the ability, or a little of both.

In the second quote there is another strategy implied for dealing with tension--"go into being . . . prevents tension because being doesn't create tension." It also details a relation with blocks, energy, fatigue, and not knowing. Strategies here might involve finding blocks and

removing them, using up excess energy via exercise, reducing 'not knowing', or simply moving toward more being.

In the third quote Simon shows how too great tension could jam up 'Ego'; treatment might try and reduce the distance between $\square \rightarrow \circ$.

B. Social Change

Simon saw change in individuals affecting groups and then affecting the world. He saw working with consciousness as a powerful part of that process.

Unmanifested consciousness presses at the right time, or in any case is perceived as pressure (it does change) by those on the growing edge. Then they go out of balance because the new consciousness is now a weight factor in them and the work towards realization proceeds. Thus- as I grow the world evolves. [my underline] The pressure is the same but the hole reduces the barrier and more manifests through. (142)

This approach to social and world change relies on the change of individuals and small groups eventually to manifest on the world level not in correlation to their numbers but to the value of the work the individual or group did. The quintessential figures for this process are the founders of great religions of the world--people such as Jesus, Buddha, and Lao Tzu.

The fact that these same figures, in Simon's perspective, had been the openers of the key consciousness areas of this evolutionary stage, suggests how he viewed social change in this era. Individuals need to make the essential moves in consciousness, and these can then generalize to the world.

This position has the problem of not touching upon major issues facing the world such as: hunger; danger of

nuclear destruction; political repression, diminishment of life; huge discrepancies in living standards; wasteful wars and crime; pollution and environmental problems; disintegrating world economy; future energy and raw material shortages; and senseless ethnic and religious hatred resulting in various wars of dubious justification.

I do not think that Simon was opposed to involvement in these areas; only that his maps did not relate to these terms. The value for beingness and for origin over manifestation might deemphasize these terms. However, the completion of any stage requires an integration of its quadrants, of being and energy, origin and manifest realms. Although involvement in the particulars often results in a predominant valuing of the manifest (of the C and D quadrants), this result is not necessary.

I see the absence of discussion of the particulars as a point in the perspective that needs elaboration. I intend to discuss this problem in Part Three and to suggest ideas for addressing it. Here I want to examine what was begun in the area of social change.

What I do know is that Simon did care fundamentally about world change and human evolution.

How to change the world;

- a) Get a good map
- b) learn the map, inform others
- c) ask for consensus of change
- d) work toward change
- e) check maps for change as we go along,
e.g. map 1969 or 1972. (253)

The creation of the Community for Conscious Evolution (CCE) by Simon and some of his associates was a step toward

social change. It was a group, an organization of sorts, and therefore, a change of levels from the individual. Its name indicates the social change value.

Simon felt that his maps and his approach provided information about direction in human evolution that enabled people to be more conscious about the way they evolved (hence the name--Community for Conscious Evolution). These directions constitute the main relevance for social change. I shall present five issues for Simon concerning direction in human evolution.

First, for the world to evolve in a 'good' way, the prevalence of HS3 D/C (manifest quadrants of structure and knowledge) consciousness needs to recede with A/B (origin quadrants) consciousness taking its place. The overwhelming prevalence of D/C makes it more powerful even though A/B is dominant and can ultimately 'win' over D/C.

Second, some of the world's problems are so severe and unprecedented that it will require a transition to HS4 consciousness to solve them. This idea does not mean the whole world shifts to HS4 suddenly. Indeed, Simon saw that HS2 consciousness was widespread in the world even in 'modern' countries, even though HS3 consciousness is clearly the strongest.

The key term for HS4 is global consciousness. Numerous writers and leaders assert the need to think globally if we are to solve the world's problems which have become global in nature. However, based on an understanding of Simon's

HS4, I suggest that the talk of global consciousness is not an indicator that HS4 consciousness is present. Simon felt that very few people on the planet had an HS4 consciousness in a solid way. The one he mentioned frequently was Buckminster Fuller.

At the same time that I do not equate popular notions of thinking globally with Simon's HS4, I do not negate the connection either. A shift in era, if one is approaching it, would undoubtedly cast its foreshadowings. But Simon had strong values about the integral nature of a future state of consciousness--about establishing it fully and wholly--which brings up the next sense of direction.

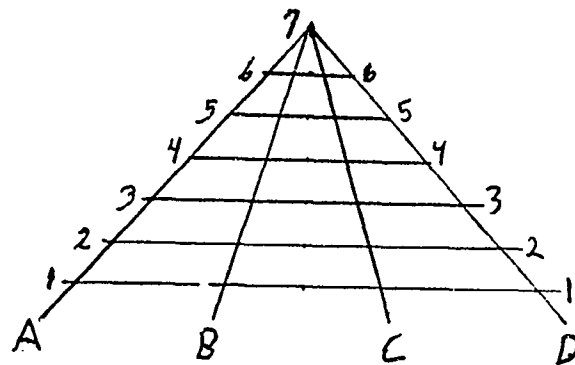
Third, Simon was concerned about how the world moved into HS4, and how the various parts of HS4 were established. There were some routes more valued than others--the overhead route for example. This evaluation was mainly based on how deeply in the dominant quadrant of HS4 the route landed.

At one time Simon wondered whether it might be necessary for a shift into a new era to unfold with the recessive forms of consciousness prevalent as in HS3's history, even though the key event for HS3 had been the opening of the dominant quadrant by Jesus, Buddha, Lao Tzu et al. Perhaps the prevalence of structure and knowledge, of recessive consciousness, has been necessary. If so, the prevalence of HS4 recessive quadrants A and B might be necessary. (Recall that the dominant shifts to the C quadrant in HS4.)

Eventually, however, it seems that Simon rejected this idea. He not only felt that it was possible to establish HS4 consciousness with the dominant prevalent or well established, but because of the nature of HS4, of global consciousness, it might be extremely important.

The exploration and establishment of HS4 in the best way possible, whatever the case, was one of his highest values and purposes.

Fourth, Simon developed a map of 4 tracks of the evolution of human consciousness. Each had 7 stages and the tracks converged at the apex.



4 tracks of the evolution of human consciousness

Evidently, he associated the apex with the omega point of Teilhard de Chardin. While the tracks all converge at 7, thereby giving some value to each, it was clear that Simon highly valued what he called the A track. The other tracks come close to being truly negative, evil, etc. Simon felt that the world was presently basically on the A track. He felt that the Atlantis civilization and perhaps part of ancient Egypt had not been on the A track and had in some

ways gone to higher stages (4 and 5) than we have currently reached.

Simon felt that some paths of human evolution were much better than others even if the ultimate destination was the same. There is not much information about this map, and it is difficult to use it further in the discussion. It is included because staying on the A track was a major direction in social change for Simon.

The fifth position is somewhat an interpretation. I ask why did Simon explore HS5,6,7 and beyond; when he saw potential dangers in being in states that had no context, that were too flat. Getting HS6 in strange ways while living in HS3 was definitely considered dangerous. I have already mentioned that Simon thought future consciousness could help 'hold in' important HS3 and 4 states. In discussing overtone levels in the emergent systems section of Part Two, I noted ways that future levels related to previous levels. But the interpretation here goes beyond this aspect.

I think that Simon's extreme explorations in terms of time and space occurred because this range becomes possible in HS4 consciousness although we cannot understand how just yet. If we did understand we would have HS4 consciousness. As HS4 is established, how humanity feels and relates to greater reach into space and into the future will be an issue. Simon's perspective, and his far explorations particularly, indicate directions regarding this issue.

The following extended quote summarizes some of the directions mentioned.

What do I want to do?

- a) support self in a meaningful way
- b) spread my work
- c) work with troupe to HS4
- d) change U.S. and world from HS3 CD to HS3 AB; stop drift to -HS3.
- e) get out and preserve my system
- f) contribute to evolution

We may begin to fight.

I want to support myself adequately while working with a group on the development of HS4. This group must share the goal, that is: to EVOLVE as a life commitment. The main reason for the organization is for the staff to learn things.

Clarification:

- (1) The continued viability of my income is a task not a problem.
- (2) Beingness--growth itself--is a major, self-compensating aim.
- (3) Eventual publication is obvious and a must--need steer that way. Because I intrinsically need to get things out. Because it should attract new people to get involved.
- (4) Direct psychic influence, if possible, may be a major occupation.
- (5) I am not clear yet of what else to do--but I'm not satisfied that we have enough of the right people to do it with. Therefore concentrate on some clear 3 year objectives vis a vis the world and figure out whom we want and why. Then formulate action 'set'.

We need a power penetration of the basic idea. We need a network of people with connections like the Tart-Watts-Esalen network. We need to specify what we have to start with--then to see (1) what we want to do with it (2) by what vehicle.

What can we do to people? I do counseling--but is it teachable?

- A) Increase in Empathy/Perception
- B) Explanation of our society, past and future
- C) The 'use' of our data finding methods
- D) Our therapeutic methods
- E) Maps of the human psyche

How do we package? How do we prove? To whom do we prove? What is my highest use? Can it economically support me?

It has suddenly become possible to write, because we're not jumping into HS4, we're in for a long haul and should do something now. We know a lot of HS3. The spiral keeps repeating and we know the main structures. Therefore we should define and connect the main structures. I'll have to write. . . .I have to separate out particular skills I have--e.g. teach, empathize, etc. --and discoveries, which theoretically are now independent of me.

One thing I do want to do is to get a clear indication of Class I-II-III perceptions and just 'knowing' to satisfy me--not the world. I need accuracy tests, limits of consciousness operations etc. etc. (268)

When he writes, "not clear of what else to do", he is verging upon the concrete areas of social change which need to be developed.

In regard to working with a group to HS4, he writes later that it will take a three year project with "the commitment of a marriage to working it out." (267) Such a three year project on HS4 by a group was never officially begun, though in much of his work it was implicit. It certainly was not completed. Simon died seventeen months later. None of his student colleagues have as a group either officially begun or carried out such a project to my knowledge. A long term project toward HS4 consciousness by a group would be interesting and in line with Simon's position that achieving a solid HS4 consciousness requires that context.

In looking at his students from a social action standpoint, Simon writes:

An analysis of the wants of people in my classes

Allen - Knowledge, quest

Toby - growth process

John - personal ok ness

Doug - " " "

Brenda - " " "

Carissa - evolve, but own way

Marilyn - ?

Marty - personal ok ness

My conception of what I do:

1. Personal ok ness only a means to an end
2. Expansion and functional consciousness
3. Creative action in the world
4. Evolutionary adventure

Trouble is this: Really ok people are satisfied and don't want my adventure, and people who aren't really ok can't handle it. (276)

The problem of sanity ('ok ness') versus creative action in the world echoes his, "Beingness--growth itself-- is a major, self-compensating aim" in the earlier quote. Beingness is a prerequisite for the action he wants to

take, but beingness appears contradictory to action. This issue surfaces later when he takes another look at Lao Tzu. "How does Beingness affect things? How to work with it. Laotzu's 'The way to do is to be'--how does that 'work'? Being doesn't seem to 'do' much but (sets an example) (feels good) (base for consciousness operations)." (404)

The issue of doing versus being is never completely resolved. How could it be? But it is a 'koan' for our knowing how to change the world.

In regard to teaching his system, Simon made a few statements:

I keep thinking about the kind of education desirable for consciousness. Is it possible to have a school now? . . .

Empathy: I. Perception

II. Discrimination

- a) level, e.g. 2,3,4,5
- b) logical analysis
- c) crosschecks

III. Structure, order, relation of what is perceived

IV. Awareness of point of view

- a) HS3
- b) HS4
- c) HS5, 6, 7
- d) Fut 8 up

V. Belief, confidence

VI. Practice (204)

Teaching Methods

1. Identification
2. Task and me--e.g. waiting on customer (or a kind of being there) or just pumping gas at a gas station.
3. The way we combine and synergize in fact
4. The realizing of the all me, a very conscious event. (304)

How to teach language:

A Intuitive Insight Symbols	C Logic Psychologic I got it
B Experiences actually had Semantic reaction	D Structures

(357)

Since Simon's death some of his student colleagues have taught Simon's system and/or their own offshoots/developments of the system. By and large these attempts have not yet established a completely satisfactory way of teaching 'consciousness' as Simon called his perspective. This area awaits development.

In the summer of 1973 Simon elaborated on HS4's cause: "That which will cause HS4 is not global but differs area to area." (389) This statement suggests a pluralistic stand on the development of HS4 and is consistent with the viewpoint of many others including Aurobindo and his disciples. (Auroville Review, 1985)

The Community for Conscious Evolution has occasionally achieved some objectives: supporting and helping to publish Simon's notebooks; establishing a newsletter; and maintaining a core group of twenty to thirty interested people with fifty or sixty others on the fringes.

These updates summarize the comparative lack of ventures into the more concrete areas suggested by Simon's directions in social change. If the perspective has value, as I suggest, this lack of development is a problem.

In this subsection on the relevance of Simon's perspective in the area of social change, I have pointed out five directions which Simon's work emphasizes for world change. I noted the limitation of elaboration in concrete areas of social change and pointed out some beginnings in these areas as well as the lack of their development since Simon's death.

While social change is perhaps the least elaborated of the three levels of Simon's integral commitment to evolution, the directions are, nonetheless, as valuable as anything coming out of the perspective.

C. Spiritual Growth

Simon emphasized frequently how his maps for the evolution of consciousness were also about getting closer to God.

Each EV# [HS#] has a range of self images, therefore '0' [HS4] has such an effect on EV1 [HS1] self images. Each new Ev [HS] must have such an effect. Each Ev of Fut [HS5,6,or7] moves self-image some. Idea is to be nearer to God. Greater God realization must mean a change in image. The image must get closer to a realization of that which it images--wholeness--God. (175)

However, he tried to get away from dogmatic notions of God and to not have his search based on or skewed by beliefs.

Oh God, how many people have rejected God, It, suchness in the name of Jesus or in the name of Christ or in the name of rejection of Jesus and Christ. All the beliefs and non-beliefs are protections against life, sanity, compassions unbelievably foolish--unbelievably prevalent. (N-7/13)

Major gains in people are not due to use of consciousness but due to Being which emerges when false ideas, 'L' (enlightenment), mind, etc. are dropped. (181)

His maps of God, and his conception of changes in what 'God' was as consciousness changed stages, contributed to this value.

For many people an interest in 'spirit' or in profound states of consciousness has been stymied by the beliefs and images that go along with these. Is God seen as an entity? Is God seen as having gender? Is God seen as the cause of things?

Every approach has its built-in values, images, beliefs, no matter what it says about not having beliefs. Undoubtedly Simon's approach has these. But the extensity

of his images of God can be inviting in two ways. First, one view is not being exclusively pushed. Consequently, if one image bothers a person he/she might find another about which he/she feels better. Second, the fact that there are many images suggests that there are many more than those Simon has mapped. For people who do not like those, there is the opportunity to discover a new image or non-image with which they feel more comfortable. Moreover, because most of Simon's maps about God are simply numbers--level 13 or God 5--the only way to know about them is through 'grokking' and 'grokking' is fundamentally something that happens between us and 'God', the universe, Reality, the outside/inside.

In Part One Aurobindo was quoted about routes for spiritual growth.

There are four main lines which Nature has followed in her attempt to open up the inner being,--religion, occultism, spiritual thought, and an inner spiritual realisation and experience: the three first are approaches, the last is the decisive avenue of entry . . . Spiritual experience has used all the three means as a starting point, but it has also dispensed with them all, relying on its own pure strength: discouraging occult knowledge and powers as dangerous lures and entangling obstacles, it has sought only the pure truth of the spirit; dispensing with philosophy, it has arrived instead through the heart's fervour or a mystic inward spiritualisation; putting behind it all religious creed, worship and practice and regarding them as an inferior stage or first approach, it has passed on, leaving behind it all these supports, nude of all these trappings, to the sheer contact of the spiritual Reality. (1977,p.860)

The nature of Simon's route was spiritual experience. Of course, the routes are not completely distinct as Aurobindo admits. If spiritual philosophy, religion, or occultism did not bring spiritual experience then they would not be routes to spiritual growth. The issue is emphasis. In some routes spiritual experience is inherently part of a philosophical search, of a religious commitment, or of an

occult exploration. In spiritual experience the commitment is to the states of consciousness; the forms that those states may come embedded in, either from an internal or external ideology, are comparatively de-emphasized.

While Aurobindo touts this one route, his writing is heavily informed by the yogic tradition. The commitment to spiritual experience 'sans trappings' is 'easier said than done'. Simon's movement toward a spiritual growth perspective without the trappings of philosophy, religion, or the occult, is rather successful. Such movement is relevant in today's world where wars along religious and philosophical lines still reign. The use of highly abstract symbols not meant to convey meaning except to the extent felt or 'grokked', is a significant innovation toward reliance on direct spiritual experience. "The Beauty of my language is that it can only be learned by me or others by direct experience. No abstraction possible." (321)

Simon's approach to spiritual growth begins from a relative base, with time being a fundamental changer of perspective. Below a quote is repeated in order to show a contrast between his description of HS2 and of HS3--where 'truth' has changed from absolute to relative, and 'time'

has changed from eternal to 'tick tock'. Note that HS4 is seen as synthesizing these two.

<u>Ev3</u> [HS1]	Man	Hunter
	Community	The hunt team
	Culture	Stone Age to Iron age
	Time	Timelessness
	Truth	None
<u>Ev2</u> [HS2]	Man	Farmer
	Community	Village
	Culture	ancient-medieval
	Time	eternity
	Truth	Absolute
<u>Ev1</u> [HS3]	Man	Individual, varied
	Community	Confederation, group of states, Federal
	Culture	Technological, mathematical
	Time	Tick-tock - Flow, dynamic
	Truth	Probable, relative, points of view
<u>Ev0</u> [HS4]	Man	Freely related to community
	Community	Earth
	Culture	Ecological, organic wholeness, Earth and People
	Time	Synthesis of tick-tock and eternity
	Truth	Synthesis of stability and relativity (164)

As the major spiritual traditions all have roots in HS2 it would not be surprising to find the pictures of spiritual experience of these traditions couched in absolute and eternal terms. Indeed, Simon's differences with some eastern traditions (or what he conceived as differences) involved his not seeing certain states of consciousness as ultimate and absolute. For him there was always more.

There is always Ignorance, always a frontier, always more experience, always more to be learned. God realization is never complete. Realization of a single atom is never complete. Nothing unfolding and dynamic is ever fully realized. (45)

'Cosmic consciousness', 'enlightenment', 'God realization' were not ultimate; these ideas were relative in regard to time or stage in Simon's system. The ultimate for one stage might be represented as an area in that stage or perhaps in the next. But somewhere in time that place would

be surpassed and those states would become relative, common, and possibly even taken for granted. 'Sunyatta' is considered to be HS3A3a. 'Samahdi' is "trancelike not because of its intrinsic high poweredness, but because of its distance ahead of where one is comfortably at. It may really be an event of say dimensionality 4 (40)." (301)

What is the relevance of Simon's 'relativity'? For many, the absolute and the eternal are comforting, but for others, these concepts are inhibiting. For these latter, Simon's perspective could be a rewarding approach to spiritual growth. In today's world there seems to be an explosion of relativity. Values that were solid twenty-five years ago are relative today. (Witness values regarding sexual relations outside the boundaries of marriage, or beliefs about the superiority of a race, or of an economic system.) For some, spiritual growth in an absolute and eternal framework is a balance for this trend. For others, only a relative approach is reliable or convincing. For the latter, Simon's perspective is relevant.

Separation of one's inner spiritual values from one's professional activities for a certain time was important in academic and professional circles. Otherwise one was not considered objective. For those seeking greater integration between their inner values and outer roles, a system of inner values and of spiritual growth which was relative might be more amenable to their increasingly 'relative' fields.

Simon emphasized not being a spiritual teacher or guru. In the personal growth section Simon was quoted on his 'therapeutic goal' which ended in getting the client into the 'A' quadrant where "it's between them and God. They are on their own." (226) "God wants me to get people directly to him and not through me. I am not a priest." (218)

The traditional guru thing is out. The assumption there is that a guru knows and he has access to the truth. The vidya/avidya thing. I reject that. A Charlie Freeman can be more than an 'L' [enlightened] guru. Therefore relationship working toward love-equality, which means growing together. We grow together, not towards me. Their truth is their own. . . .I state afresh--must be free from old Yoga or old Christianity or Middle Ages, etc. (129)

This emphasis away from an apprenticeship model is consistent with the move from an absolute to a relative perspective. The degree of reliance one can place in a teacher diminishes as one adopts a less absolute, more relative and less eternal, more 'tick-tock' perspective. For those interested in spiritual growth but wary of relying on an apprentice model, Simon's perspective is relevant.

Before leaving the relevance of the relativity aspect, it is important to point out that in HS4, Truth becomes a "Synthesis of stability [the absolute] and relativity." Time becomes a "Synthesis of tick-tock and eternity". (164) Thus, in making the move to HS4, one should expect to see attempts to synthesize the two perspectives of HS2 and HS3. One can see the interest in the absolute and the eternal in 'enlightenment' and in apprentice models, as preparation for this synthesis. Indeed, in Simon's perspective, there are lesser trends that would fit with these.

For example, Simon often seems to be looking for an ultimate state even after he has eschewed ultimates.

Partly, one can see this inclination as a process inherent to furthering his explorations. A venture into 'Nirguna' (the unknowable) turns into 'Saguna' (the knowable) necessitating another venture into 'Nirguna'. Partly, however, the search is for an absolute. Similarly, while Simon has extensive maps of God, there are times when he seems to formulate an eternal answer as surrendering to God, being open to God. Moreover, the process of learning to use Simon's approach is so difficult and intangible that it seems to require or encourage an apprenticeship or mentor model. The degree to which this latter is true, I regard as a problem in the perspective.

Before leaving the subject of spiritual growth and relevance, a couple of points will be stressed. (1) The real value in spiritual experience, in Simon's map systems, is in the state of consciousness itself. In Simon's perspective the only way to really know these is to feel them in one's being. I cannot reveal that level in writing. That is hard enough in an extended individual session.

Second, the directions for personal growth, social change, and spiritual growth are by and large the same. That is, the moves toward the dominant of HS3, toward origin away from the manifest, toward HS4, toward the HS4 dominant, and toward far future states of consciousness as important overtones of present valued states, can all be seen as critical directions in personal growth, social change, and spiritual growth.

Section 5. CONCLUDING DISCUSSION

This final section of Part Two on Simon's Perspective will briefly examine two aspects of his work and then conclude with a summary of Part Two. The first aspect concerns Simon's sense that his map/systems were a part of a developing language for consciousness. The language theme serves as a culmination of the discussion of Simon's map/systems. The second aspect concerns the theme of 'return' in Simon himself. The 'return' in Simon is a return on my part to the role of Simon's personal characteristics in the development of his perspective.

A. Language

Simon's legacy from his study of Korzybski was to see the limits and problems of ordinary language. The problem, for Korzybski, was remembering what is left out in our words--remembering the 'abstraction-ness' of the abstraction. Our ordinary language in its structure (according to Korzybski) is set-up to discourage such 'remembering'. The result is disorganization of the mind/body resulting in incredible waste of human potential. Korzybski saw mathematics as a language that did not contribute to disorganization because its terms, its relations, its structure did not misrepresent reality. Yet

mathematics as a language was limited by its applicability and generality.

Between the two languages [mathematics and ordinary language] there exists as yet a large unbridged structural gap. The bridging of this gap is the problem of the workers of the future. Some will work in the direction of inventing new mathematical methods and systems, bringing mathematics closer in scope and adaptability to ordinary language. . . Others will undertake linguistic researches designed to bring ordinary language closer to mathematics (for instance, the present work). (1958)

The emphasis on language never left Simon. The use of Korzybski's extensification devices was a critical part of Simon's code-maps even at the very beginning of the notebooks. However, it is doubtful that Simon started off to create a quasi-mathematical language for consciousness. It is much more likely that Korzybski's extensification methods, which were a beginning mathematics-ordinary language link, helped him develop the code maps and eventually the map/systems which were critical to his own growth and explorations. These code-maps and map/systems eventually became 'the language'.

Simon, in his notebooks, does not go into a full discussion of how or to what extent his systems are a language. But he does refer to them as a language, and he does indicate the critical importance to him of language as a tool.

The most important thing about a person is his Rock--his invariable, the product of his centrality, the essence of his I. . . To recognize a man's rock/root is not only to be his friend but to honor his uniqueness, freedom, place and need in world. (415)

What is my Rock--aside from a changing face of God. Is it not language as a tool? The invariable is the means of comprehension and unification. (412)

Occasionally, Simon would write about language:

Language: Events always occur in relationship, form a structure, having an order. To designate symbols to catch the quality and number to grasp intensity, order or relationship constitutes a language. In some way we need to be aware of events (conscious of events). The rest is logic--discovery--the nature of relationships--that is the structures. We have to see things like that. Just get it. Now we can study the sort of structures. (367)

We can see from Simon's use of terms such as 'order', 'relationship', 'structure' that the language concepts are based in the work of Korzybski.

O'Reilly, in his commentary to the Notebooks, adds insight on Simon's language.

One thing that should be becoming clear [in reading the notebooks] is the provisional nature of George's languages. Naming experiences helps to grasp them, but the names are not important in themselves. George goes through experiences and makes up stories about them. Sometimes these stories lead to new experiences for a while, but then peter out; another track must be picked up for the thrust to continue. . . . George's experiential track is primary and he goes through a repertoire of concepts to maintain contact with that track. Sometimes this involves shifts from one kind of system to another, usually with an incidental generation of new concepts and learning of new spaces. (George also works directly on the generation of new spaces and concepts. He called this 'technology'. [In Notebook 11] The '10-Joker' sequence seems a good example of this. George is no longer making up a story to keep up with what is happening, he is setting up an arbitrary reference system with which to explore nuances. There is a very deliberate translation of experience into terms which make it possible to vary it and add to it. George used to call his language mathematical. It is in this area that that statement was most true. Math consists of setting up a reference framework and exploring the operations made possible by that framework.)

But in all this talk of 'arbitrariness' it is easy to forget that these languages worked. It was the terms which were arbitrary, not the patterns behind them. And it was the patterns which George came to call 'the language', not the terms. The precise experiences become less important than the way they occurred, because that pattern was the key to new experiences. (451)

Here there is the assertion that 'the language' is the patterns and not the terms. This position is paradoxical. It is like someone who is planning a trek up Mt. Everest pointing to a map of Mt. Everest and saying "this is Mt. Everest we are talking about, not a map." The point of the assertion is to remind us that what we are really interested in is the 'real' level, the level of objects, or, even further, of events. The point is to not confuse a

representation with what it refers to; however the actual assertion--'this is Mt. Everest' while pointing to the map--actually seems to be suggesting an identification of representation with object, the map with the territory. Similarly in the quote it seems that the patterns are called 'the language' not the terms. Is not language representation, i.e. the terms? But is not language paradoxically the patterns also? Language represents our thoughts and yet also is our thoughts in that our thoughts result to some extent from the structure of our language.

Let us return to the real concern of Simon, however. It was not with the nature of language but with creating language.

The creation of language is not unusual in and of itself. A group, subculture, discipline, field, or explorer/creator of a new approach will often create a particular 'language'. The language not only enables a more fluid representation of the meaning to be communicated, but also the language becomes the symbol for the new meaning or the new consciousness. Witness Jung's language. There one sees such terms as 'the collective unconscious', 'archetypes', 'the shadow', 'the anima', 'synchronicity', 'introvert-extrovert', 'thinking-feeling-intuition-sensation types', 'amazon-mother-daughter-wise woman-hero-father-puer-wise man types'. Further examples are the language of art and the language of music.

There are two critical ways that Simon's language-creating differs from most. First Simon's language does not

dwell in new words, or in art, or in music. As for dwelling in the realm of mathematics, it probably needs more work before it could qualify there. It does not dwell in familiar realms.

Second, Simon's language relies on a 'psychic knowing' (on 'grokking'). It is possible to assert that it relies completely on such 'knowing'. "The Beauty of my language is that it can only be learned by me or others by direct experience. No abstraction possible." (321) There are philosophical perspectives that emphasize a prior 'knowing' which, ultimately, may not be very different from Simon's (Polanyi, 1967). However, the overt nature of this 'knowing' in Simon's language, the stark requirement of its use at the very beginning, remains distinctive.

There are two problems which are inherently connected to these differences. The first is the inaccessibility of 'the language'. The second is the difficulty in validating 'the language'. Simon was aware of the need to demonstrate the value of his language.

Have to show how the language can do things that have not been done so far . . . And then use the language to grow as much as I can and demonstrate that and make others viable--and then do something--to plan--act--create a way of changing people. Individually and in vast masses. (319)

I shall discuss these problems further in Part Three.

Simon changed his maps frequently. This practice should warn us about placing too much emphasis on one map. The essence of Simon's work was not in any one piece. It was in the whole, including the process of making that whole. Simon's term for that whole was 'the language'.

When we begin learning the language so that we benefit from its unique structures and so that we can create and discover consciousness freely in our own way, then we begin to learn what the essence of Simon's perspective is really about.

B. 'The Return'

The integral theme of Aurobindo endured in Simon's perspective, not only in the maps but in the relation between the map/systems and the personal aspects of Simon. This Part Two attempts to mix critical personal aspects of Simon with the development of his language to reflect this particular integrality.

While 'the language' was something to which Simon referred, this theme of 'return' is interpretive. He did not write about a theme of 'return' in himself. While 'the language' represents the whole as a culmination of the map/systems, 'the return', as a personal aspect, is simply an important part.

The theme of 'return' is connected to the influence of Lao Tzu and the way Simon would return to the wisdom of Lao Tzu. Thus, the return is often a coming back to what is ordinary, to a more grounded sanity. The 'return' is also connected to the humility I mentioned in discussing 'the fool' and the delusions of grandeur; how, after a period of delusion, he would return to a more grounded place. The 'return' is exemplified in the Notebooks when Simon seems to temporarily halt his exploring, his reaching, and make a list of principles--'Things to Live By', 'What I know', 'Ideas and Rules', 'What do I want to do'. Examples of the 'return' have been quoted previously, but the cessation of reaching and the return to a ground has not been explicitly pointed out.

I shall present some of these quotes again in this setting where the theme of 'return' is the focus.

In the following quote, Simon asks himself how people are influenced and how they grow. He looks back on his own life. He has been counseling and teaching classes for some time at this point in the spring of 1972. Toward the end of the quote he is beginning to move out of 'the return' mode and into his exploring/mapping mode, and after this passage he started making maps about 'courage'.

(1) In what direction does one influence people?

So they fulfill their potential in terms of a grooved or co-ordinated beingness. That is: they become able and express this ability in ecological ways.

(2) What is the opposite of this?

People who either disintegrate or move in circles. Also people whose growth is not meaningful, as a dime is meaningless in paying for a restaurant meal. Further, people who do function in terms of their potential BUT contribute nothing.

(3) How does one contribute to people's growth?

(a) By own growth

(b) Don't know!

Exploring 3b. In my life:

1. Very slow growth till recently (3 years)
2. Certain patterns recur:
 - a) person who loves me, e.g. scout master at camp in 1940
 - b) person who stretches me, e.g. Steve, Joan, Goldston (and hurts me).
 - c) something I do and struggle for, e.g. Sonneborn [a chemical company Simon worked for], South Africa [a trip to South Africa to see his true mother]
 - d) alone trips
 - e) when I love and fight for someone, e.g. Greg, Pat, Frank
 - f) obvious--Mildred, Community, SRI H [Haridas Chaudhuri]
 - g) physical: SKI--bike
3. Not these: school, psychiatrist, classes, courses etc., Drugs, U.M. [Universal Mind] per se, consciousness per se.

What does growth consist of for me?

1. struggle for others a lot
2. love - ability
3. degree of inner/outer freedom
4. confidence, sense of identity, reality
5. energy put into ecology

Personal involvement in people/things is good. Class learning is doubtful. Psychiatrists are useless. Alone is good. Sense of advancement, struggles is good.

PRINCIPLES alone
meaningful existential struggle
love in/output
body integration

Over principle Sense of God/etc/Man/Ajna

My contribution to people is (a) pointing this out (b) help with struggle (c) prepare--make ready for love (d) group physical things without me.

Growth case from a stretching, an extreme (subjectively) of delight or pain.

Answer: Password is courage. (274)

In the following second example of a list that represents 'the return', the setting is shortly before Simon discovered the beginnings of his HS system in late summer, 1970.

1. Have to start fresh. No way of assuming the Yogic tradition.
2. With or without consciousness etc. I am essentially ordinary in most respects. Some extra skills to be sure, e.g. picking restaurants, etc.--but one can't prevent an injury, one can't cover all the holes.
3. What happens after death is another matter and if that can be helped at all (I think it can) it has been.
4. No degree of endstate IS integration. NO level of integration is total. As environment changes the coping changes. One can cope with a set, e.g. Pacifica, and yet not be equipped for Vancouver. I'll look ahead into a meeting, but not into a hotel reservation. There are several points: (a) In past only strong people reached 'L'. (b) Today the same is true for people who keep growing, hence the goal is dynamic, not static. Therefore the strength, purification, integration is part of the growing process toward a fluid goal. Fluid growth always requires all, hence it means strength.
5. Any mission? I feel my end state growth does build a highway.
6. What good is the highway? (That is consciousness) Evolution: One can't always know all the practicalities. But it does mean:
 - a) Love, e.g. Mike Gordon
 - b) Successful self-search
 - c) Empathy
 - d) Some practical results
 - e) Political results
 - f) Psychological, gradual growth
7. Any special mission for me?
 - a) Research. Problem is the Class III perception ['Non-verifiable perception about spiritual or psychic events and patterns'--O'Reilly note].
 - b) Use of empathy in writing, teaching, developing consc.
8. Any teaching I have? No! But for each person to develop his own talents which requires
 - a) freedom of sorts
 - b) parental modes
 - c) educational systems

9. Any way of life I advocate? No! Because of #10, everyone is different--but locally, I would consider some qualities as central:

- a) Honesty
- b) Commitment
- c) Love

10. The world. Greater and greater synthesis (as SRI H does) between as many ideas, aspects of the world as possible. Mere East/West is too narrow. I want to include intellect/non intellect etc. ad infinitum. Form/formless etc.

11. My life. Yes to an extent set example, but mostly by growing. My historic role might be nil.

12. The world and its troubles

- a) Greater consciousness helps
- b) God really runs this

13. Activities: Yes teach-write-counsel. Yes go on with normal job. I'm not getting freed from the rat race. But will come up with new structure. Yes. Get research set up etc. etc.

14. Relationship to others. The traditional guru thing is out. The assumption there is that a guru knows and he has access to the truth. The vidya/avidya thing. I reflect that. A Charlie Freeman (apparently one of his students) can be more than an 'L' [enlightened] guru. Therefore relationship working toward love-equality, which means growing-together. We grow together, not towards me. Their truth is their own.

I state afresh--must be free from old Yoga or old Christianity or Middle Ages, etc. (128)

In the next quote (from around the end of 1972), the context is that Simon has been exploring 'dimensions', a system that balances his 'consciousness' work. The balance enables more love and more health while growing in one's consciousness. The 'return' to humility is very evident here.

Things to live by

1. All I can know is a point of view
2. There is wholeness
 - a) smaller units organize into greater wholes
 - b) seek always God, that is the changing location and viewpoint of Nirguna background
3. Evolution is
4. I'm a small cog. Let me be guided
5. Continuous faith.
6. Transcend experience. Non attachment. (302)

The final quote is written about a week before Simon died. Unlike some of the other passages it has parts of 'the language' in it. But it is not an exploration or development of 'the language'; it is a penetration of 'the language' into this 'return' aspect. It represents Simon's

return to the fundamental value of his 'A' quadrant, to beingness as more important than his maps, structure or his 'D' quadrant.

The lesson in all this upset is that most of the time I have already worked things out before I come up with a map; that in fact we go A D C B and therefore that map is not first. .
People want my A not my D. Hard to realize but true.

At any level to hold a synergy of a system is to hold D if I am aware of it. Have to hold A which contains D etc. Level is less important than the A. A is before unfolding . . . 'To know self but not to show self'[Lao Tzu #72]. Be A, be A. . . .To really be A--
be off the map. Don't know it, drift like a kid. (430)

The cycle of exploring and returning to a ground is a critical rhythm in Simon's perspective. It is a movement that supports the entire outlook, keeps it sane and 'ok'.

Part Two Summary.

I began this Part Two by pointing out the difference between the 'story' and the event. This story can only be but one tale of George Simon's perspective. To open the 'story' I used the image of the archetype of the 'fool'.

Not only were the 'fool' qualities in Simon prominent and critical to his perspective, but the 'fool' in the Tarot represents the image of someone beginning a journey. The development of Simon's perspective was like a journey. The telling of this story about Simon's perspective is like a journey.

I discussed Simon's motivation for the journey, the 'land' that was journeyed into--consciousness, and how this area was explored--'grokking'. Together with 'the fool' these aspects formed the 'groundwork' of Simon's perspective.

I then discussed Simon's mapping and the role of his everyday experience. I pictured these, together with 'grokking', as the generator of Simon's systems exploring consciousness.

I then looked at Simon's 'God-Maps' and his HS system as examples of Simon's map/systems. I called this section 'Emergent Systems' to emphasize the way Simon's maps were always developing. The relevance of these systems was highlighted next. I discussed them in terms of personal growth, social change, and spiritual growth.

The concluding section of Part Two highlighted Simon's systems as a language as well as the theme of 'return'. 'The return' was included to emphasize the integral role of the personal in Simon and in the perspective.

Throughout Part Two the limits of knowing Simon's perspective through words has been noted, when 'the language' is designed to be known by 'grokking'. Yet even such a limited presentation as this one can be seen as important to preserving and developing a perspective that begins creating a unified consciousness language for personal growth, social change, and spiritual growth.

Part Three will attempt to build on this beginning in areas that have great potential.

PART THREE--BRANCHING

DEVELOPING THE PERSPECTIVE

The work of George Simon is new in a world that needs new directions. The work of George Simon is profound in a world that needs to dig deep to discover its hope. The perspective of George Simon is a beginning toward a unified language for personal growth, social change, and spiritual growth. Unified language as a key to a unified perspective on these three. Anything less than a unified perspective on these three cannot yield the directions in which we as a world must move.

There is enough accuracy in Simon's systems that exploring them further has enormous potential. At the same time there is enough inaccuracy in Simon's systems that any further work must begin from a critical stance.

Part Three will begin with just such a stance. The problems of the perspective will be examined in section 1.

The two following sections will build from this analysis of the problems. One of the most obvious problems is the lack of wider credibility for the perspective. More demonstration of Simon's approach is a first step in responding to this problem. Accordingly, I shall suggest a series of demonstration projects in relation to personal growth, social change, and spiritual growth. I shall report on one small personal growth project which was carried out.

Another problem which will be discussed in the first section is the lack of theoretical development and the

comparative stagnation of Simon's perspective since his death, especially in the last several years. The third section will present a map that I have explored for states of consciousness related to neutrality. This map will be a response to the stagnation.

Moreover, even if there were not a stagnation, it seems to be part of the spirit of Simon's work to build onto the perspective rather than merely to report on it. This entire Part Three is part of that spirit, and it would not be complete without a contribution in the mapping area.


Section 1. PROBLEMS

There are many ways of looking at the perspective of George Simon. Each way would reveal some different problems. Some of the problems I shall identify would be noted by most people fluent in the approach. Others will be unique to this examination. The concern is not that the 'problems' be definitive or encompassing so much as that they are considered from a critical stance.

Beginning with problems which are more distinct and easier to present, I shall: discuss the heaviness of the perspective--the tendency for it to 'afflict the comfortable'; look at the problem of hierarchism in the evolutionary schema--the suspicious tendency of the perspective to define itself so that it is beyond all the other spiritual approaches; examine the dropping of the term 'the unconscious' and note the resulting disadvantages; consider the tendency in the perspective to become irrelevant due to the extreme range of futuring; show how forgetting to remember what is left out (as in Korzybski) can cause problems; look at a conglomeration of problems which are very interconnected; consider the problem of the approach having no name; discuss the lack of demonstration; note the stagnation of new explorations and theory; and conclude with a viewpoint in the terms of Simon's perspective on the problems. The conglomeration will include difficulty in teaching the approach, vagueness, verification, credibility, and the isolation and stagnation of the Community for Conscious Evolution.

Two of the latter problems--lack of demonstration and stagnation of new explorations and theory--will be the subject of sections two and three respectively.

A. Heaviness

Even though Simon realized that his approach could 'afflict the comfortable' it remained 'heavy'. While some of his maps--especially 'dimensions' and 'Ego-best ', can be used to lighten the process of growing, it appears that an emphasis on struggle, a belief that pain is necessary and productive, colors the approach.

Now, of course, pain is sometimes productive as is struggle. But I am characterizing Simon's perspective as over-weighted on that side. Undoubtedly, the fact that Simon died prematurely, and presumably while experimenting with 'consciousness', contributes to this evaluation. I see 'heaviness' in Simon's downswings in the notebooks, and in various developments in the Community for Conscious Evolution (CCE) since his death.

Two of the most basic perspectives on growth can be characterized as: 1) like attracts like, and 2) opposites attract. With the former good attracts good, joy attracts joy, prosperity attracts prosperity. The way to become happy is to be happy. In the latter I grow by struggle, I engage with my shadow, my repressions, and emerge better than I was; I take in the evil in the world and with love transform it.

Simon's notebooks were written in a period when the value of struggle and emphasis on the dark side were

increasing. Encounter groups were popular. Awareness of the dark side of our society (for example, the Vietnam War and racism) was at its height. The heaviness of Simon's approach may simply have been a product of those times and it may have changed had Simon not had his accident. While it is difficult to generalize about the development of the perspective since Simon's death because it has diverged and there has not been an integrating organization, my impressions are that such 'heaviness' continues.

My viewpoint is that the two basic approaches to growth--through struggle or by being happy--require a balance with perhaps a slight preference for being happy. Which is emphasized depends on the framework in which one is working. For example, if a family wants to grow and there appears to be little humor or joy, then more 'lightness' may be the way to go. If someone ignores the pain of a situation and forces happiness, struggle and pain may be the road to growth.

What is a response to this problem of heaviness? To answer this question, I shall use my experience of taking classes based on Simon's perspective.

In the classes it was common for people to report difficulties during the week as being associated with the consciousness work we had done previously. The explanation given was that the change in consciousness, the rearrangement of consciousness structures, was frequently experienced as difficult--i.e. struggle is part of growth.

With the present analysis, I suggest more frequently seeing this occurrence as a manifestation of the problem of 'heaviness'.

B. Hierarchism

I have mentioned the problem of hierarchism previously. When a hierarchical scheme is developed which happens to put one's self, peers, and culture on 'top' we are wise to be suspicious. In Simon's HS hierarchy, his culture--the U.S.A.--is an example of HS3 whereas much of the world is HS2. With Simon, Jesus is the greatest historical figure and, of course, Jesus is the great figure for most of western society. For Simon, the ultimate states of Eastern religions are only ultimates for a stage of evolution and he sees himself as going further.

Advocating suspicion does not mean that I disagree with his hierarchies per se. More precisely, there needs to be a balancing and softening of the hierarchy. For example, the emphasis on future stages of evolution needs to be balanced by an emphasis on the past. Besides emphasizing a future state as a highest attainment which easily ends up making it better, there is need also to emphasize range of useable consciousness. For example, being able to effectively move among states of HS1, 2, and 3 may be a greater range than moving among HS3 and 4. One might also emphasize relevance. Simon's HS2 and 3 states are obviously relevant if they are somewhat valid. If the future stages

are relevant as Simon felt, then that relevance needs to be demonstrated.

It may be that in being products of our cultures and our families that our formulations, of necessity, are self-serving. Perhaps the tendency to see our selves, our idiosyncratic viewpoint as the 'greatest', is somehow part of our coming to know the divinity within ourselves. If so, the process of Simon's mapping may have more potential than the actual maps.

I see the key response to the problem of 'hierarchism' as acknowledging it as a problem. From there, ways to mediate the dangers of hierarchism can naturally arise.

C. Forgetting to Remember

One facet of Simon's language is that I mainly or only know it to the extent I 'opt into' a state. Feeling a state then becomes a direct experience and there is a way I can say that it is not mediated by abstracting. In fact, in teaching 'grokking', I often am simply trying to stop the abstracting process.

However, I can also look at 'opting into' such that it is mediated by abstracting. I interpret as I 'feel' and that interpreting, that abstracting, affects what happens. Further, to a large extent, I remember the experience with its label--D2--and the label (the abstraction) and the direct experience are intermixed.

There is a danger of not remembering what has been left out. When Simon labels something 'x1' and then groks 'x2',

he is simply assuming order as a way of knowledge. But when he attaches concepts such that 'x3' goes along with the third stage of evolution and 'x4' the fourth, he is introducing all kinds of abstractions. Strictly, the feeling of 'x4' does not have an etched in label reading 'fourth stage'. Simon, in his notes, does not seem very aware of this problem, but his ability not to hold onto a map somewhat compensates for this inability. Perhaps Simon's study of Korzybski and especially the hundreds of hours he spent studying the structural differential established an attitude that embodied consciousness of abstracting to such an extent that an overt awareness was not as necessary.

However, for students of Simon, none of whom to my knowledge had this training, not being very conscious of abstracting, forgetting to remember what is left out, is a problem.

When I grok a person, an era, a nation, a book am I conscious of the abstraction I have made? Am I feeling all the people in a country? Over what time span? For all the moments of the time span? Am I feeling a common denominator of the people? Is it sort of the lowest common denominator? Am I feeling the whole, the gestalt?

It may be characteristic of an I-Thou attitude, and of grokking that when in that place, I am not analyzing the You, I am not specifying when or which aspect, that that

kind of distinguishing only lives in an I-It place (Buber 1970). Consequently, it may be that remembering what has been left out does not and cannot belong there. Nonetheless, I see the unconsciousness of this issue, or the assumption that I am wholly in a holy (I-Thou) place when I grok as problematic.

Again the first step in meeting the problem is to acknowledge it. I would also see theoretical dialogue as essential.

D. Absence of Unconscious

Simon rarely, if ever, refers to the 'unconscious' in his notes, nor does he write about not referring to it. Consequently, my analysis here is by inference.

For Simon consciousness is not simply what I am aware of intellectually. Consciousness was always present rather than removed. Unconsciousness, unawareness, in his scheme, would be a kind of consciousness rather than being the unconscious.

While there are some advantages to not using the 'unconscious', here I shall discuss the disadvantages. These disadvantages involve subtle tendencies and influences rather than cut and dried causes.

Without 'the unconscious' I am not as prepared to acknowledge my faults, my shadow side, my subterfuge and sabotage, when they show hints of surfacing. Without seeing someone as a mix of conscious and unconscious motives, I can have difficulty softening my judgments. They become

more 'good or bad'. Without the concept of the unconscious, I lose a great force for balancing hierarchism.

For example, Wilber sees previous stages of the evolution of consciousness as dwelling in our unconscious. Rather than being superceded and thus possibly relegated to a lower position, these structures from a previous stage, by dwelling in the unconscious, retain a tremendous importance and influence. Such a position softens the hierarchism inherent in a scheme of consciousness evolution.

The Community for Conscious Evolution (CCE) has apparently had difficulty resolving conflicts and has tended to stagnate. I see the lack of a concept of an unconscious as contributing to this stagnation. My suggestion that the absence of the unconscious concept makes it more difficult to acknowledge one's faults and shadow side, is informed by difficulties within this organization.

I also see the previously discussed 'heaviness' as related to this absence of the unconscious. My own explorations suggest that the struggle for higher and more evolved states of consciousness via Simon's approach tends to bring an influx of new material into the unconscious. In particular when I grok a new state such as HS4C4 which I have not known previously (even to a small extent), certain things happen. Because I have taken a leap into the state, the preparation within and without are not there. Thus the new material (in terms of structures of consciousness) has to move somewhat into the unconscious. That influx often has the effect of 'heaviness'.

With a greater recognition of the unconscious, Simon's perspective may work better in groups especially in resolving conflict. This resolution may help in 'lightening' the process and may soften the problems of hierarchism.

E. Irrelevance of Range

I have pointed out that Simon's far future descriptions have relevance via his concepts of overtone levels and of future states helping to 'hold in' important current states. I also feel that far forward exploration of time may fit with the greater exploration of far distant space that has become possible in this century.

However, I feel that it may be that much of Simon's far-distant 'forward tripping' is irrelevant. Not considering this possibility is a problem both in Simon and in those who have studied the perspective.

Acknowledging the possibility of irrelevance does not mean discarding Simon's far future maps. It simply means that I do not assume their relevance, rather, if I intuit the relevance, I look for ways to demonstrate it.

While credibility is a general problem which will be discussed subsequently, the far future ideas are particularly inviting of doubt.

F. The Conglomeration--Weakness of CCE, Difficulty in Teaching, Credibility, Conflict Resolution, Reliance and Transference on the Teacher, Non-guru Value versus Reliance.

There are a number of problems that seem so intertwined with each other that it is hard to separate them or to label their gestalt. Thus I have called them the 'conglomeration'.

Weakness of CCE. For a perspective to develop it needs a nourishing setting. That setting needs to provide for dialogue, a way to handle the inevitable problems and a way to grow. The Community for Conscious Evolution was the obvious candidate for providing such a setting, for developing Simon's perspective after his death. However, it has not succeeded in becoming that setting. Without that setting, there has been little dialogue, no system for correcting problems, and growth has stagnated.

To understand the weakness of CCE let us look at its history. While Simon occasionally tried to strengthen CCE by providing for more democracy in the organization, it is clear from my perspective that CCE, while Simon was alive, was a 'great person' organization. Its operation was almost totally based on Simon. When he died unexpectedly there were few mechanisms in place for running an organization.

Most of the people who were part of 'the community' were young (under 25). This fact created problems. They were inexperienced in how organizations operate. They had very high ideals. They were involved in establishing their

own identities and careers and , in that sense, did not have the stability that such organizations require.

Moreover Simon's totally unexpected death came at an unusual time. Had it come three months earlier before he led the trainings at Esalen, his activities would have been limited to the rather immediate group of mostly young people. With the Esalen trainings there was the step into a larger world, the validation of the approach through its success there, and the expectation of future success. If his accident had happened later and there had been continued success, I would guess that Simon would have followed his plans to write and publish, and would have left some manuscripts in which his work was organized.

As it was, CCE was left at the largest discrepancy between promise and documentation, between promise and its capacity to operate effectively.

Difficulty in Teaching. When Simon died he had a teaching partner and a few of his student-colleagues had tried teaching his approach also. Over the years since 1973, those who have tried teaching have generally found it to be difficult. The approach is hard to teach. This fact is a problem.

Several things make the approach hard to teach. First, the discrimination and perception being taught appear vague and imprecise. How does one know that she has 'grokked' what someone else has 'grokked'? Verification is elusive. Some people seem to have a low enough capacity for the approach that they are practically unteachable. Some places

seem to have few capable people at certain times as if a certain consciousness had not generally penetrated that locale yet. Who decides to teach 'consciousness' seems to be as much a function of confidence and boldness as skill, and sometimes, success in teaching is based more on the former also.

Learning the approach is like learning a foreign language. You can learn enough to speak or understand a new phrase right away. But to really think and develop in the language, to really use and create with it, takes a long time.

Difficulty in teaching has meant that few people have tried to teach, few have been successful--particularly to the point of people 'thinking in the language', and the number of people who use or know the approach has dwindled. Organization difficulties have contributed here. Various teachers have not learned from each other's experience because there has been a lack of dialogue. The organization (CCE) has not been able to establish guidelines for what the approach is and /or a basis for what is needed to be able to teach it. Further, the classes and teachers who have been successful have tended simply to stop at some point, possibly because of the absence of a wider support group, the relative inexperience with groups, youthfulness of the teacher, the incompleteness of the perspective, the general stagnation and disintegration, or the difficulty in

teaching. The tendency of the approach to be 'heavy' may also be a factor.

Credibility. Vagueness and imprecision, difficulty in verification, have made credibility of the approach in a wider realm a problem.

There are ways to overcome such difficulties. Gendlin has developed some credibility with his 'focusing' technique which works with the vagueness of feeling tones. Various studies have given transcendental meditation some credibility. The wider acceptance of a phenomenological approach and qualitative research all make establishing some credibility more possible. However, of the ten or twenty people who really know the approach, most are still relatively young and busy surviving. None are professional researchers in the 'consciousness' field.

Here again, the youth of Simon's peers, weak organization leading to stagnation, and lack of a manuscript from Simon, have combined to prevent ventures to establish credibility. Such credibility reflexively could help with verification difficulties, teaching difficulties, and even the stagnation of CCE.

Conflict resolution. An organization which is based on the acknowledged uniqueness (greatness) of one person can easily solve problems and conflicts by relying overtly or covertly on that one person's position. When the great person is gone, either the organization finds a new 'great person' or it learns more sophisticated means of conflict resolution and creative decision making. Several things

have combined to make conflict resolution difficult within 'the community'.

Lack of definition is one of these. Who belongs to CCE, what it is for, what Simon's work is, all are loose. This looseness is often characteristic of a new organization. In CCE some have mistakenly (I believe) seen this lack of definition as a sign of the advanced nature of the organization. Such a naive viewpoint only compounds the problem. Without a refined sense of commonality, resolving conflict or making decisions is difficult.

Undoubtedly youth, inexperience, instability, contributed to this lack of definition, which contributed to unrefined problem-solving skills. In some ways the problem of a low capacity for conflict resolution (and consequently group decisionmaking) is the same problem as the lack of a nourishing setting. However, I am discussing it separately because there is one characteristic that contributes to difficulty with conflict resolution that has to do with the nature of the approach.

As 'grokking' becomes more like a sense, certain problems emerge in interpersonal interaction. Person A groks, senses certain things in person B. Person A responds to that grok with values, interpretations of where the other is coming from. There is enough precision for the grok to act as a sense that guides. There is enough imprecision that there can be huge disagreement about what is 'grokked', not to mention interpretation of what is grokked.

Within such a setting the person acknowledged to be the better 'grokker' ends up leading. But when the better grokker is not clear cut or when people are not willing to defer in such a way, problems develop.

Some approaches to conflict resolution (e.g. Satir) resort to a systems approach which uses auditory and visual senses to describe what is going on to override interpretation. However, since grokking is more like a sense than an interpretation, it does not get overridden by other senses and so that approach does not work. Checking out a person's own description of her thoughts to override projections or mind-reading errors from others (another approach that Satir and others use) does not work because introspection does not override grokking, again because of its sense-like nature.

To complicate matters further, along with the valuing of beingness goes the value of origin over manifest (AB/DC) and being over experience (A/B). External indicators, consequently, are not emphasized as a source of validation.

Moreover there may be something like a Heisenberg principle in grokking. The act of grokking someone's states changes that person's state. Thus it is possible to have complaints of interference from the outside. Since grokking is like a sense it cannot exactly stop sensing. We may be able to close our eyes but not our ears. There does seem to be some element of choice implied by the words 'opt into' and 'decisionmaking' which are part of grokking; however, most people acknowledge that learning Simon's approach

increases one's organic awareness of states of consciousness. So that a room full of grokkers has a feeling of a high degree of interpenetration between the individuals and a corresponding high degree of responsiveness to others both receptively and actively.

The situation is not unlike that of an enmeshed (Minuchin, 1974) family or couple. However, while the prescription for an enmeshed family is to disentangle, to set firmer boundaries, for members to differentiate and experience more autonomy and freedom, the same is not true here. There seems to be an underlying belief in CCE that interpenetration is indeed the nature of reality, and that 'union need not totalize but can personalize' (Teilhard de Chardin, 1959). Thus, the direction is not in opposing the entanglement but in developing the capacity to hold it and one's individuality at the same time.

Reliance and Transference on the Teacher. Teaching Simon's approach or even some offshoot of his approach involves a great reliance on the teacher. The extent of this reliance can lead to something like transference. Having a transference like relation without acknowledging it is problematic.

Let me give an example of teaching to show how the great reliance develops. A teacher is guiding a class into feeling, grokking a certain state of consciousness. The teacher may give feedback to an individual (male in this case) to help him get into the state or to get into it more

fully. The teacher might use the body as a reference point and suggest that the student feel the state lower in the body or in the stomach. Then the teacher might tell the student that he is successful in following that suggestion. Often, however, the student is not aware of having been successful in following the suggestion or of any change. He may even have the impression of being unsuccessful.

Further, the student may feel successful and the teacher may gently let him know that he is not succeeding. In learning the approach the student learns to grant the teacher a substantially greater awareness of his own state of being than he has himself. While this granting of greater awareness does not extend to all levels of consciousness--for example to thoughts--it does cut across the various levels, and it does focus on underlying 'source' levels of consciousness which theoretically affect the other levels.

This granting of superior discrimination and perception of one's own state of consciousness to the teacher makes the student extremely vulnerable to the values of the teacher. This vulnerability has some similarities to a transference relationship. In studying the notebooks, taking classes from students of Simon, interacting with the Community for Conscious Evolution, I have seen insufficient awareness of this issue. Without awareness of the transference-like phenomenon the possibilities for a guru-based system increase. Since Simon is explicitly against a guru-based system (as he sees such) there is a conflict.

Non-guru Value versus Reliance. Simon has a value of setting up a non-guru based system. This value is consistent with his characterization of HS2 where truth is absolute and of HS3 where it is relative. Where truth is absolute, great reliance on an individual who is 'enlightened' makes sense. Where it is relative and one can only be relatively confident in a teacher, it makes sense to have less reliance on that teacher.

However, as I have stated, the teaching of Simon's approach tends to engender great reliance on the teacher. The student accepts that the teacher knows the movement and actuality of his states of consciousness better than he himself. The conflict between the approach's value and its tendencies is a problem. This conflict may be resolved eventually but that resolution has not happened yet. For it to happen there needs to be an acknowledgment of the conflict in the first place. Further, some of the devaluing of approaches that place great reliance on a teacher (or guru) needs to be softened with the recognition that such reliance is difficult to avoid.

I see the lack of continuity of classes or teaching, and the general decline of teaching as related to the conflict between the value for a non-guru based system and the actuality of great reliance on the teacher.

Conglomeration Summary. I have presented a picture of a conglomeration of problems which thwart the development of the perspective of George Simon.

The overarching problem is the lack of a nourishing setting, of an organization that could correct problems and make decisions. CCE was ill-prepared by the youth of its members and its reliance on Simon when he was alive. Difficulty in teaching the approach has made CCE's growth a problem. Imprecision and vagueness, inherent to the approach, are associated with the difficulty in teaching. They make verification and ultimately the development of wider credibility difficult. CCE has been relatively unsuccessful at resolving conflicts. This problem is partially a restatement of the weakness of the organization, but it also relates to the interpenetration of people that the perspective facilitates by 'grokking' becoming like a sense. The teaching of the perspective requires a great reliance on the teacher, and the result is something like a transference phenomenon. The conflict between this phenomenon and the value of being a non-guru based system undercuts the development of CCE.

G. No Name

The perspective of George Simon has no name. Even the term 'the approach of George Simon' (a name) is a controversial issue for some in 'the community'. Apparently this conflict is similar to that of a non-guru value coupled with great reliance on the teacher. There is a desire to not make it a 'great person' system, to not attach it to Simon's name. At the same time it is clear that the

association and attachment to Simon do exist to a large extent.

Again, I would not argue for dropping one side of the conflict. However, the conflict must be acknowledged as a problem.

H. Demonstration

I see the perspective as holding great promise in having a unified language for personal growth, social change, and spiritual growth. However, there must be some demonstration of this promise. Lack of demonstration is a problem.

Spiritual Growth. Spiritual growth is probably more difficult to demonstrate or measure than the other two. On the other hand it is perhaps the easiest aspect for an individual to feel in learning the approach. Feeling a state (via Simon's process or maps) can have an inherent value that would come under this category.

There are two areas which could help the spiritual growth area in its credibility. The first involves the heaviness of the approach and an overtone of unresolved problems. This overtone can obscure the spiritual value of the approach. As the problems lessen, this overtone can fade and the natural spiritual value of the approach can be brighter. Second, as the perspective finds a better relation with other spiritual perspectives, the instinctive doubt by the experienced, of systems which place themselves above, beyond, or comprehensive to other systems, can lessen.

Social Change. The main problem in relation to demonstrating its value for social change is the lack of specific social terms. World inflation, redistribution of income, development, nuclear destruction are formulations which lie apart from the perspective. Even if it should turn out that there are good reasons for avoiding such formulations, those reasons would need to be specified. The relevance to social change exists outside of any serious social change effort. Until it is taken inside the social change area, its claim to have relevance there will be dubious.

Personal Growth. This area is clearly the ripest for demonstration. There are many many areas where hypotheses and evidence are present and merely waiting to be organized and reported by competent investigation. To date, the persons with the most experience in guiding personal growth using Simon's perspective have either not been inclined toward the project of demonstrating its value, not sufficiently prepared academically to do so in a credible way, or not free to spend time for this purpose. Until this project is undertaken, the lack of demonstration in this area will remain a problem. In section two I shall address the problem of demonstration and credibility.

I. Stagnation of New Exploration, Mapping, Theory

Simon's notebooks are full of maps of consciousness and formulations or theories relating those states to personal growth, social change, and spiritual growth. In addition to needing demonstrations regarding those matters, there needs to be more exploration, more mapping, more formulations. Without growth in theory a perspective stagnates. The lack of development in this area is a problem. In section three I shall address this problem by developing a new map.

J. Viewpoint on Problems by Using the Perspective

In examining problems I am struck by some issues regarding transition between stages of evolution. In Simon's scheme of alternating stages, HS1 has similarities to HS3, HS2 to HS4 etc. Further in completing or realizing a stage one moves to the next stage while simultaneously leaving the completed stage behind. Sometimes such leaving is represented as a destruction of the previous stage. Thus there is some polarization between adjacent stages.

Moving to a further stage (HS4 for example) also requires the healing of the previous polarization, the integration of HS2 and HS3. In Simon's scheme Truth in HS2 is absolute; in HS3 it is relative; in HS4 it is the integration of the absolute and relative. What is difficult is that integrating a past stage--HS2--turns into a return to the old if the current stage, HS3, is not realized enough.

Trying to be an HS4 approach, a profound approach absolute in its expansiveness and relative in its being, 'the community' often slips into being an HS2 approach--it becomes another 'great person' approach. The problems of hierarchy, heaviness, 'non-guru versus reliance on the teacher', interpenetration, difficulty in teaching, weak organization can all be seen as insufficient efforts to transition to HS4 because of insufficient realization of HS3 with the resulting mirroring in an HS2 reflection of HS4 which can be particularly incongruent coming from an HS3 base.

For example, the difficulty with conflict resolution in CCE where 'I'm right, you're wrong' is conspicuous, belongs to HS2 where truth is absolute. In the modern world of HS3 where truth is relative and accommodation and peace are growing values, this juxtaposition is incongruent.

If the problems of the approach are symptomatic of a repeated failing attempt to cross from HS3 to HS4, then more recognition to such attempts and more patience with the failures must be given.

K. Closing

In this section I have examined problems in the growth of the perspective of George Simon. A critical stance has been necessary. The problems of lack of demonstration and stagnation of new exploration/theory are particularly key problems to address. They shall be explored further in this Part Three. The next section will explore and suggest ways of demonstrating the value of Simon's perspective.

Section 2. CREDIBILITY AND DEMONSTRATION

The development and growth of the perspective of George Simon has stagnated. Seeing great potential in that development I have analyzed problems of the approach in the previous section. In looking at this picture I do not see a single problem at the root of all other problems. Instead I see a system of problems that together have established the stagnation. Consequently, I do not see one response or one beginning as the right or best response to these problems.

I have chosen a response that is creative and right for me. I have framed it loosely as more theory and practice. The 'theory' is the continued exploration, the new maps, and that will be the focus of section three. The 'practice' involves demonstrating the integrity of the approach and establishing wider credibility. That is the focus of this section.

I have not made a sharp distinction between problems of the approach as it was when Simon died and problems in the development of the perspective since Simon's death. However, there is more emphasis on the latter because I am particularly concerned with 'development' in this Part Three. In relation to theory and practice, I see the main problem in Simon to have been the sudden interruption of his death. He saw the future need for demonstrating that his system worked. However, his efforts in this direction had not gone much beyond teaching a class, doing a session, doing a workshop and having the participants feel that the

approach was valid. Considering wider credibility, I realize that a more thorough demonstration is necessary.

I have selected 'demonstration' as a beginning response to the many problems for several reasons:

1) It is not particularly 'heavy'. Starting with the organization of CCE or creation of an organization to develop the perspective, I would immediately create conflict in a group weak in conflict resolution.

2) Demonstration does not require immediate cooperation from 'the community'. When a group has stagnated, cooperation becomes difficult in itself. Further, sensitive feelings from unsuccessful conflict resolutions tend to discourage further projects. While not requiring cooperation, the demonstration projects I shall suggest could benefit from it, and, if successful, they could invite further demonstration projects and/or cooperation.

3) Successful demonstration can start a motion for developing the perspective without being against anything in particular (besides the stagnation). When I see a system (family, group, or individual) that is paralyzed by a high degree of conflict, a strategy is preferred that focuses away from the conflict and so to speak builds the self-esteem of the group so that later the old conflicts can be resolved or forgotten (each takes a lot of self-esteem) or overcome when they manifest in another version.

4) I have chosen a place to begin where the inherentness of the problem is negotiable. Some problems

appear less negotiable at this time. For example, the problem of 'hierarchism' seems to beg the synthesis of the absolute and the relative, which synthesis is at the heart of an HS3-HS4 transition. Thus, currently, it does not appear to be very negotiable.

In suggesting demonstration projects I shall attempt to avoid unresolvable problems so as to increase the likelihood of a positive outcome. In transforming stagnation it is important to plan for success as it is contagious, and to not try to do 'too much too fast'. For example, trying to fit the perspective into a full blown empirical experiment at this point would be 'too much too fast'. Instead I shall suggest a number of demonstration projects, which, if carried out, could indicate areas for more extensive research. Finally I shall report on the results of a small project which was carried out.

Since I am probably the only likely candidate for carrying such projects out, projects have been selected which are inherently interesting to me. The demonstration projects will be organized in terms of personal growth, social change, and spiritual growth.

A. Personal Growth Demonstration Projects

In the areas of personal growth, Simon did quite a bit of teaching and counseling. Some of his notes refer to this activity, but they are not systematically organized. We are missing a record of his efforts in these areas. In the notebooks he often discovers a new way of counseling, but the reader does not learn whether it was ever used, if it worked, or how it did or did not work. In suggesting demonstration projects I shall orient toward just such organizing and documenting.

The projects for personal growth are further divided into those that relate to counseling, that relate to disease categories, and that link up with other approaches that seem complimentary to Simon's.

Counseling. Various persons in 'the community' have done private sessions with people in ways similar to those of George Simon. However, it is my impression, that these sessions have been a side project--often to go along with teaching 'consciousness' classes or to respond to a student's request. I am not aware of any full-time (or even half-time) counselors (psychologists, social workers, psychiatrists, mental health workers) who use Simon's approach extensively.

I am aware of some who use their work on grokking states of consciousness to assist in their full-time counseling occupations. However, the role of the perspective seems to be often unintentional and incidental. The value of having learned some of the approach seems to be

in having more general empathy and being a better person, both extremely important characteristics but neither very suitable for demonstration.

Demonstrating the efficacy of Simon's approach in counseling is a significant step in creating wider credibility.

Project 1--Now-End-Route . . .Being*

One of the most basic approaches to using grokking in counseling is simply to: a)grok the current state of a client; b)grok a good or best end state (either for during a part of the session, for the end of the session, or for the end of therapy); and c)grok a good or best route from 'a' to 'b'. The kind of states grokked are generally large enough time-wise not to be fleeting changes achieved in the office only to disappear when absent.

A variation is to phrase 'a' and 'b' in terms of direction: a)grok what direction the client is moving in now; b) grok a good or best direction for the client to be moving in at the end of the session, at the end of therapy, or at the end of a few minutes; c) grok the route from 'a' to 'b'.

Assisting the client in moving along the route is harder to describe. It may be indirect where the direction is not specified and is constantly being modified by the movements of the client. Indeed, states of consciousness

*I learned this method from Marty and Becky Cohen. I do not know whether one or both originated it or whether it came from Simon. How I shall represent it is probably different than they would, especially in my isolating it and identifying it as a method. That difference in representation may make it very different from what they do or it may not.

might never be mentioned, and the session might look like any other 'verbal' therapy session. It may be direct where the person has some facility with grokking and various verbal reports are given as hints and indicators toward establishing a state of consciousness.

Perhaps the most important element in moving the client along the route is the state of being of the therapist. It may simply be a state that bespeaks a good relation between therapist and client--grokking a good way to be toward the client for example--or it may mean embodying the state the client needs to move toward. Such a practice can make it easier for the client to make that move.

The now, the end point, the route and the therapist's being, all keep changing. The end point may stay fairly consistent or it may not.

I would document the method by describing an 'a', 'b', and 'c' for the client as well as a being state for the therapist for every session and sometimes for different parts of the session. I would grok and describe an 'a', 'b', and 'c' for the whole of the therapy every third session.

I would evaluate the process by: a) a written review after each session and a written review of the whole therapy every third session, which review would gauge how successful I was in the 'a,b,c and being' process, how the 'a,b,c and being' themselves changed in the actuality, and how problems and obstacles were handled; b) supervision in a fairly conventional practicum in a department of Psychology or

Counseling Psychology; c) a written or tape recorded evaluation at periodic points by the client.

Project 2--The quadratic route to God.

Simon used the HS3 quadratic (ABDC) to describe a counseling method. This method was to grok how, in terms of the quadratic, a client gets to God. Framed another way, what is the route toward openness, to the gestalt from which one needs to work.

Simon seemed only to use the origin quadrant states of HS3 in this method. I would focus on these 12 states (A1, A1a, A2, A2a, A3, A3a, B1, B1a, B2, B2a, B3, B3a). I would grok the individual's route to God in terms of these 12 states and then attempt to move the client along that route to the point where 'it's between them and God' (Simon).

Similar to project 1 this method would be used over different time spans--part of a session, a session, the whole therapy. The route to God could change though Simon tended to imply that it was fairly stationary. The process for moving a person along the route would be the same as in project 1. Furthermore, the process could be direct, entailing facility with grokking, or indirect where states of consciousness, or even the movement between them were not explicit. Since 'grokking' is difficult to learn, I would expect the latter to be the prevalent case.

Evaluation would be identical to project 1 involving written reviews by the therapist, supervision in a practicum, and an evaluation or report from the client.

Specific Illnesses.

I see researching Simon's approach in regard to specific kinds of problems as another area for projects. While these would still fall in the counseling area, they would be focusing on specific illnesses. The two illnesses I have selected are schizophrenia and cancer.

I am aware that these are actually two quite large families of illnesses, but this level of categorization fits best with exploring some of Simon's ideas.

Project 3--Schizophrenia

Simon labeled HS3B1 as schizophrenia. Because adjacent states are very related I would explore moving someone who is diagnosed as schizophrenic into these sister areas. These areas are HS3B1a, A1, A1a, B2, and B2a.

I would attempt to move the client into whichever of these states seemed more accessible. This effort might take more than one session or might be very limited in fullness. Then I would attempt to move the client into the other states. Finally I would attempt to establish accessibility to the other states in a more permanent manner by moving the client into them more easily and more fully.

With each session I would write a plan for the session. After each session I would review what happened and analyze obstacles.

The sessions would be periodically supervised and evaluated by a clinical psychologist or a psychiatrist.

Depending on the setting, the client's daily change, if any, could be reported.

The written plans and evaluations, the supervision of certain sessions, and reports on changes in the client's condition, would be the basis for evaluating the project.

Project 4--Cancer.

Following the hypothesis that an illness is an integrated body-mind condition which can be approached from the mind side as well as the body side, I would explore affecting cancer by the use of Simon's approach.

In this project I would not identify a single method or map of Simon's to use; rather I would emphasize the basic process of grokking a client's state and moving her to other states. I would emphasize planning and review and their documentation. I would stress exploration of Simon's maps to see which work, as well as exploration and mapping of new territories.

One idea I would use derives from the fact that cancer and schizophrenia have a low incidence of occurring together (Levitan, 1980). I hypothesize from this association, that cancer and schizophrenia represent polarities in a consciousness continuum. By mapping out this area, I would be in a position to try moving the consciousness of a cancer patient along the continuum toward the pole represented by schizophrenia.

For evaluation of the project, I would need to enlist the aid of the client's medical doctor. Then the evaluation

could include the written plan and review of each session, the exploration of maps, the client's reports, and the doctor's reports. Should the client improve, the doctor could provide information about lab tests, and the range of expected developments for the client's particular disease.

Linkage

The third project area in personal growth involves using Simon's approach with known systems of personal growth which are complementary or consistent.

Project 5--Wilber's developmental spectrum linked to Simon's HS system.

Ken Wilber has presented a developmental spectrum of consciousness which addresses the general lack of awareness of transpersonal and higher realms of consciousness. (1984). In his system, diagnosing the stage of development in which a person is, and knowing the characteristics of that stage, are critical. Further, Wilber uses the concept of problems in earlier stages creating problems in later stages.

I would attempt to use Simon's grokking within this frame of reference. I would use it for identifying the stage that the person is in and for identifying the stage where the source problem lies. Then I would focus on resolving that problem via movement in states of consciousness.

Second, I would attempt to relate Wilber's developmental stages to Simon's evolutionary states. In so

doing I would explore completing HS2 and transitioning to HS3 for relevance to correcting a problem in a developmental stage or for transitioning to the next developmental stage.

I would use the basic system of plan and review writing, supervision/coordination with an outside conventional source, and reports from the client, to evaluate this project.

Project 6--Being/Energy development using Simon's approach and Bioenergetics.

In Simon's approach there is a great value placed on the 'A' quadrant which is seen as the dominant quadrant of HS3. However, Simon frequently speaks of AB/CD, of the dominance of the origin quadrants over the manifest quadrants, so that the B quadrant becomes a kind of sub-dominant. Growth in these areas together would theoretically contribute to a fuller, greater growth.

In this 'linkage' project I would attempt to coordinate my counseling with counseling from a bioenergetic therapist. I see bioenergetics as focusing on HS3 B quadrant states whereas Simon's approach focuses more on A quadrant states. What would happen if 'A' and 'B' quadrant approaches were coordinated?

Coordination could take the form of alternating therapy sessions. Some sessions could be devoted to integrating the two directions.

There are two other approaches to growth which appear to me to be excellent candidates for linkage. While I do not have projects for linking them, I shall mention the approaches and the nature of their connection. The first is the 'focusing' method developed by Eugene Gendlin. 'Focusing' works in the realm of 'felt tones'. Thus, the language of 'focusing' is very amenable to Simon's describing and representing of states of consciousness. The second is 'Functional Integration' developed by Moshe Feldenkrais and often called 'Feldenkrais' work. The orientation of Feldenkrais work and the feeling after a Feldenkrais session is very consistent with the beingness value of Simon.

Summary

I have suggested projects for demonstrating and exploring the value of Simon's perspective for personal growth. I have suggested projects: using a specific method of Simon in relation to counseling; relating to two illnesses--one 'mental' and one 'physical'; and linking the perspective to other approaches to personal growth.

The specificity of the projects has varied. Usually, this variation was a function of knowledge and experience in the area.

The projects have all focused on one-to-one counseling rather than on groups, classes, or the use of the perspective by an individual without direction. These other arenas are very important. However, the focus on one-to-one

counseling in fairly conventional settings is an excellent place to start for gaining wider credibility.

For evaluating the projects I stress documentation by the counselor by a written plan for each session as well as a review. While this documentation can appear rather simple and conventional, I stress that in terms of Simon's perspective it is more involved than it may seem at first glance.

The projects use an outside credentialed party for both linkage to the generally accepted world of psychological counseling and for the objective benefits of having a professional third party involved. The projects use reports from the client because it is within the client that I am attempting to facilitate growth.

B. Social Change Demonstration Projects

I have noted the directions for social change that the perspective of Simon suggests in the relevance section of Part Two. I have seen value in the identity of those directions with ones in personal and spiritual growth in Simon's language. I have also noted the relatively undeveloped nature of the social change slant. I see this particularly in the absence of discussion of any of the major social problems facing the world--skewing of world wealth, starvation, threat of nuclear holocaust, crime and terrorism, threat of international economic chaos, environmental deterioration, and so on.

The thrust of the projects of demonstrating the value of Simon's perspective and for establishing wider credibility in the social change area is toward just such discussion. I want to bring the perspective into the earthy task of how to respond to these problems.

At the same time I am sensitive to the idea that the perspective would be making no contribution if it dealt with these issues just like any other social change perspective. The fact that it is based on consciousness maps and that it attempts to integrate personal, social, and spiritual, should make a difference.

The first step for demonstration and wider credibility is to find a setting emphasizing social change that encourages dialogue. The dialogue then requires an engaging in the terms most valued by that organization. By

intentionally emphasizing Simon's perspective I can engage the perspective with those terms.

Project 7--Simon's perspective in the setting of a social change organization.

In this project I would select two national/international organizations and one local organization to join. The purpose would be to relate Simon's perspective to the terms of the organization. I would attend gatherings, meetings, workshops. I would write letters, articles for newsletters and/or journals of these organizations. Activities would be geared toward engaging Simon's perspective with the terms of the organization.

I would use a version of the 'a,b,c and being' project with the organization. I would grok the organization's current direction ('a'), grok a good or best direction ('b'), and grok the route from 'a' to 'b', and grok a being place from which to work. Rather than seeing the route from 'a' to 'b' with the degree of responsibility that a therapist has in a session with a client, instead I would see it as something that one is an example or force for, in one's own way. This process could be used for individual meetings, and for the growth of an organization over several months. Written plan and review could provide partial documentation. Further and more complete documentation to provide for better evaluation could be explored.

The experience of being involved in an organization over eighteen or so months could be evaluated for each

organization for the demonstration of Simon's perspective in its social change aspect.

Project 8--A class on consciousness and social change.

I would organize and teach a class or series of classes on consciousness and social change. The class would include studying consciousness perspectives on social change (such as Ken Wilber's and Simon's), an objective look at world social problems (such as World Futures by Freeman and Jahoda), and a radical social activist perspective on consciousness and change such as Paulo Freire's Education for Critical Consciousness. The purpose of the class would be to relate these kinds of perspectives to each other.

A second theme would involve the kind of atmosphere that I facilitate in the class. Simon emphasizes the A quadrant states, and I find a class atmosphere dwelling in those states to be unusually rare. I would work toward establishing an 'A' base in the class. I would write a plan and review for it as well as for integrating and linking the perspectives above.

C. Spiritual Growth Demonstration Projects

Demonstrating spiritual growth is both the easiest and most elusive area for establishing wider credibility. It is easiest because on the levels where spiritual growth is demonstrated (in one's soul so to speak), the value of Simon's perspective is fairly clear and immediate to those who make the effort to learn it. It is the most elusive simply because those levels are subtle.

The suggested projects in the area of spiritual growth include: a) teaching a class in Simon's approach and organizing a seminar for those who have taught classes based on the perspective of George Simon; b) starting and leading a discussion group on states of consciousness and spiritual growth; and c) starting and leading a group on spirituality and social change.

The first project would gain information on the problems of teaching, problems that need to be overcome if the approach is to have wider credibility. The second and third projects would aim at breaking the isolation of Simon's perspective by considering it along with many other approaches. Its differences and similarities would be explored.

Project 9--Teaching a class on Simon's approach and organizing a seminar-conference for teachers.

I have noted how few classes teaching Simon's perspective are occurring presently. Carrying on that process is important. This project involves teaching a

class on Simon's approach and organizing a seminar-conference for those who have taught the approach.

I have listed this project under Spiritual Growth because, in my experience, that is generally the strongest motivation for taking the classes. It also is the area where the value of Simon's approach is most easily and quickly established for the student.

Because an 'open-endedness' seems to be such a prominent characteristic of Simon's perspective I would not establish a definite framework for the class. However, I would suggest documenting problems in establishing and continuing the class. I would use written plans and reviews by the teacher for each class, periodic reports by students before and after a class, and written reports after participant observation by another teacher of a spiritual approach. Familiar problems such as the difficulty in attracting people to 'consciousness' (Simon) type classes, 'heaviness', and the difficulty in sustaining the teaching direction, would receive particularly strong documentation.

As a second part of this project I would suggest a seminar for those who have taught Simon's approach. The seminar would focus on problems in teaching.

Project 10--States of Consciousness and Spiritual Growth.

Many approaches to spiritual growth emphasize states of consciousness explicitly. I would establish a discussion group to consider the interaction between these two. The participants' 'favored' approaches to spiritual growth would

be explored for their similarities and differences. With Simon's perspective one of these, I would begin to document its differences from, and similarities to, other approaches. In so doing I would be countering the isolation of the perspective which is an obstacle in establishing wider credibility.

Documentation would involve written plans and reviews by the facilitator, periodic reports by the group members, and periodic participant-observation reports by an expert on states of consciousness and spiritual growth.

Project 11--Social Change and Spiritual Growth Discussion Group.

Some approaches to spiritual growth are concerned with social change. I would establish a discussion group to consider the interaction of these two, and the purpose and process of the group would be virtually identical to that in Project 10 except that it is social change rather than states of consciousness that is considered with spiritual growth.

This group would read selections from Aurobindo and Teilhard de Chardin to inform its discussion of spiritual growth and social change. Documentation would include written plans and reviews of each meeting by the facilitator, periodic reports by the group members, and periodic observation reports by an expert on spiritual growth and social change.

Because various approaches would be considered along with Simon's, the linking and differentiating of Simon's perspective would contribute to its wider credibility.

D. Counseling Project Report

This project was a small experiment in using Simon's approach in counseling a client. It involved seeing a client four times, receiving hour by hour supervision, having the client write for about five minutes before and after each session, writing a plan and review for each session with the use of 'grokking', and using the concept of 'Neutrality Spiral' in the counseling process.

The 'Neutrality Spiral' is a concept I developed/discovered using Simon's approach. I hypothesize that most problems reflect an overspecialization or an overlearning. They are not problems in themselves so much as in the failure of the person to grow out of them, or in the inability of the person to choose another way of doing or being. (Satir, training seminar) For every problem I further hypothesize that there is a neutral state of consciousness specific to that problem, the function of which is to provide a base for the person to grow out of his/her overspecialization, to proceed developmentally in his/her own unique way.

I visualize these infinite number of neutral states as being a spiral cord. The spiral is used for several reasons, but that will be explained in the next section as part of my exploration of 'Neutrality'.

In finding a client for this project, I looked for someone who was either already experienced with 'grokking' or with states of consciousness and 'psychic knowing' generally. I looked for someone who had worked with me

previously so that the issue of establishing initial rapport would be behind us. I looked for someone whose presenting problem as she/he saw it was fairly 'cut and dried'. It was necessary that the problem be suitable for the length of our sessions or that it could be reframed into a suitable form. I was fortunate to find someone who met these criteria.

I shall call the client Dorothy. She is thirty-six years old. The problem Dorothy wanted to work on was her inability to have an orgasm with a partner in contrast to her ability to have an orgasm by herself. Dorothy's sexual history included marriage as a virgin in her early twenties, divorce in her late twenties, and several relationships with men since her divorce. These relationships had varied from short--one week--to long--two years. The issue of her having an orgasm with a partner had been a project with several of these men but without success. Dorothy indicated she may have had a total of two 'mini-orgasms' with a partner in her life. At the time of beginning the sessions, Dorothy had been in an intimate relationship for a few months.

The presenting problem was clearly defined. Dorothy by herself could have an orgasm. With a partner her psychological processes interfered so that the natural integration of psychological and physical factors did not occur and she was not able to have an orgasm. Because Dorothy was in an intimate relationship it was an ideal time to work on the problem both for her and for my project.

The one shortcoming was that four sessions did not seem like a reasonable time in which to expect a problem of this duration and degree to resolve itself. Consequently, I looked for a way to reframe the problem more realistically. Dorothy had mentioned that she had quite a bit of anxiety about the issue of orgasm within her intimate relations. We decided to make 'her feeling more comfortable with the issue of having an orgasm during intimate relations' a part of our work. We also decided not to expect results in having an orgasm with a partner within our time frame since it seemed unrealistic. This reframing not only created a more realistic project, but it also took the pressure to perform off of her.

In each session Dorothy and I spent about 2/3 of the hour 'grokking' with my guiding her to a fuller realization of the states. Each session we 'grokked' some aspect of the 'Neutrality Spiral'. I had 'grokked' in my overall planning to move through the personal, social, and spiritual levels of the problem using the 'Neutrality Spiral' for each. In planning the first session I 'grokked' that a beginning 'grok' of the point on the 'Neutrality Spiral' for the whole problem should be attempted. In subsequent sessions I thought we could 'grok' the point on the 'Neutrality Spiral' for different aspects of the problem (personal, social, spiritual); then, in the last session, we could 'grok' the point on the 'Neutrality Spiral' for the whole problem again, but in a much fuller and more complete way.

I was somewhat surprised to learn in the second session that Dorothy had had three full orgasms with her boyfriend during the weekend after the first session.

Dorothy continued to have orgasms with her partner during the remaining sessions. She reported more and more comfort and ease in her sexual relations and a deep appreciation for having this obstacle behind her.

'Grokking' is an openness to God or the Universe or the largest 'THAT' which one can relate to. It appears as a blessing that one's openness can have a direction, that one can guide openness without blueprinting or mechanizing the process--which would destroy the openness. Dorothy and I were very careful to prepare the ground for our 'grokking' so as to leave behind any mechanistic sense of solving her problem. The concept of the 'Neutrality Spiral' was explained to her with its characteristic of being a neutral backdrop for allowing her natural growth to take place in its own way. The concept of the 'Neutrality Spiral' is consistent with openness to God and guiding without blueprinting.

Simon's perspective was the basis for 'grokking' and for my discovery of the 'Neutrality Spiral' and for my 'beingness' within the sessions. Using it I was able to help Dorothy 'be' in such a way that her psychological and physical processes could cooperate in their organic way toward the natural outcome of having an orgasm with a partner.

A secondary outcome of the project was that I felt enriched not only by Dorothy's growth but also from having 'felt' the states of consciousness. The concept of the 'Neutrality Spiral' is only a map, the states themselves I would describe as 'holy'.

Section Summary.

In this section I have suggested eleven projects which could contribute to a wider credibility for the perspective of George Simon. I have organized these projects according to personal growth, social change, and spiritual growth. Some of the projects are specific enough to be seen as preparations for future research work. Others are merely beginnings at linking Simon's approach to others and to breaking the isolation which thwarts wider credibility.

I have presented a report on a small counseling project using Simon's approach. It was very successful.

The projects and the report are presented toward invigorating the 'practice' side of the perspective. I see this activity, along with analysis of problems in the last section, and the new 'theory' in the next section, as important to developing George Simon's perspective.

Section 3. NEW THEORY

Developing the perspective begs an analysis of its problems. Analyzing the problems requires a response. The previous section on demonstration projects and this section presenting new theory, new maps, are part of the response. They are also part of developing the perspective without their being a response. This last section, furthermore, is particularly fitting in that it explores new maps of consciousness demonstrating and affirming the process central to Simon's perspective.

Background:

A few years ago when I was taking classes in 'consciousness' from Marty and Becky Cohen, they decided to do a project on projects. Each class member in the small group of four or five picked something they wanted to explore using the approach we had learned in class (basically Simon's approach).

One person explored architecture for world futures, one explored personality types in a class she was teaching in a public school. I had always had a penchant for starting with 'the big picture'. My project began with the question: What does the world need now?

I ended up feeling 12 states in response to that question, and I labeled and described each one briefly. Later, the class helped me deepen and broaden some of those states.

An implicit qualification that always goes along with grokking needs to be made more explicit. While, on one hand, anything may be grokked, on the other hand, any grok is partial of the whole and limited by one's own self and being. For certain things, this fact practically means they cannot be grokked. Other things may be grokked so fully that the inherent limits are not significant. Most things are grokked somewhere in-between these extremes. The direction and purpose then becomes expanding one's self as well as expanding the degree of getting the state whole. The twelve states are thus not a complete answer, and they may have a significant slant toward areas in which I have a mission.

The first state that came had the unmistakable feeling of something unexpected, something less dispositioned by me or at least the cortical me so to speak. It also had the feeling of being new. Both of those feelings seem to go along with a good grok. Searching for a description of the state, I finally decided on 'neutrality'.

The new theory which will be explored in this section is this state labeled 'neutrality'.

Since originally grokking the state, I have become quite fond of the term, 'neutrality'. It fits very well with Korzybski's schemes, his hesitation, non-identification, and unspeakable silence. A visit to Switzerland and an interest in international neutrality aided the developing affection for the term. Exploration of 'utopian communism' via searching for a more neutral 'glue'

that could encompass larger groups was the third part of my attachment to the term. *

Unlike the example from Simon's notebooks in Part Two--the 'P' maps--I will stick somewhat with the word 'neutrality'. While it was asserted there that the disconnection to the word was an important stage in the development of the map, I have held onto the word both because of my affection, and because it seemed to be appropriate for this map and for this context (of the PDE).

In this way the map will fit with the level called a word-map. However, in other ways, because of the extensivity of the map and its relation to other maps (for example, Simon's HS system), it fits with 'preliminary map' or a 'map/system'.

The process of exploring and mapping a state of consciousness depends both on an arbitrariness and on ordering. It is through order that we describe and know things (Korzybski). However, the method of grokking lies in a world very imprecise compared to our normal worlds. This imprecision and the nature of getting something where there was nothing before, attract the use of 'the arbitrary', a well tread path for discovery.

So first I started grokking 'neutrality' again. After getting into it a ways, I began reflecting on what had been

#Utopian Communism has experimented with new social-economic arrangements in small communities or communes. Benefits of this approach have been severely qualified by the inability for the experiments to go beyond a small scale. My analysis of this limitation is that they are reaching for an HS4 arrangement with an HS3 consciousness that tended to go back to HS2 overtones. The solution is development of a real HS4 base which includes the more neutral, more widely encompassing 'glue'.

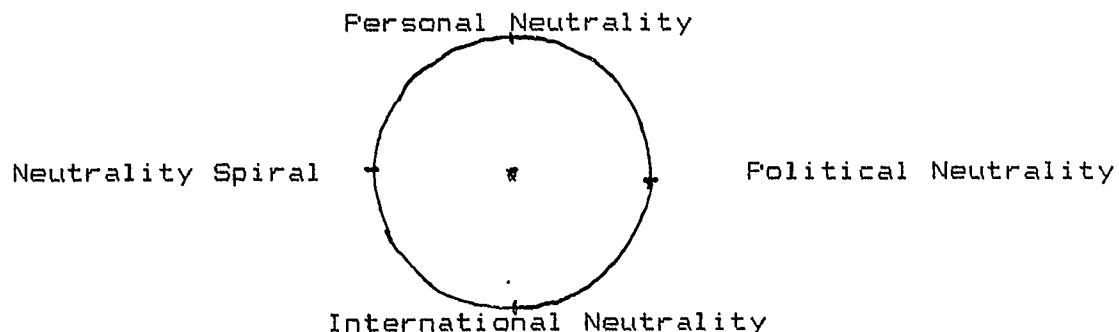
received. I noticed a distant quality, so I worked with that. Each working would raise three or four further ways of pursuing the investigation. Intuition and arbitrariness would guide me as to which of these to pursue further.

Going along this way, I created a number of tiny little systems regarding both the concept 'neutrality' and the state originally grokked. This interweaving of concept and grok is a critical part of the mapping process.

Having an array of disparate systems gives a sense of non-clarity, of disorder--kind of the opposite of 'mapping'. Such disorder, however, is frequently an inherent step toward clarity, order, mapping. Within each tiny system, this stage would develop and then a system would emerge to various degrees.

Finally, I was faced with the chaos of numerous small systems without an organizing concept. Eventually a system emerged which organized some of the most important aspects of my examination of: neutrality as a consciousness environment the world needs to develop.

The following circle with four points is the overarching organizer of my exploration of 'neutrality'.



A. Introductions To The Four Areas/Systems.

a. Neutrality Spiral

At the left is a consciousness system relevant to personal growth particularly. It has a characteristic of moving very slowly, of appearing set (like a continent) even though it concerns movement in a personal realm. Knowledge of this system could be a very valuable resource.

When we discover that we can overcome a personal problem or that we have a strong talent, we then tend to repeat that approach or repeat using the talent or repeat a tactic or set of tactics. By repeating we begin to specialize. That specialization then becomes a problem in itself. By repeating a certain way, we circumscribe the possible world. Once it is time to move out of whatever developmental stage (loosely) we are in, the circumscription is a most successful obstacle. How do we figure out a new mode when we have cut the new mode out of existence, and when we do not know that we have cut the new mode out of existence?*

I suggest/theorize that there is a state of neutrality that is very much in the distant background which enables us to negotiate these transitions. Inversely, if the necessary far backdrop state is absent, these points are difficult or impossible to negotiate. Further, I describe this background neutrality as a spiral so that at different

*This discussion is informed by my own experiences of moving into and through several different sub-cultures, belief systems. Some of these are as common and inherent as 'going to college' or 'becoming a parent'. Others are more particular-->radical politics, the encounter-be-honest-and-confrontive scene, the psychic-spiritual New Age movement, the humanistic psychology movement.

points in development there are different places on the neutrality spiral that apply.

A parallel way of thinking of this system is in the language of cults, subcultures. We are born into a family, which is a culture and perhaps a cult in the way it absolutely inculcates us with a certain outlook on life.

At some point we need to go beyond that initial perspective, and usually it takes a new seemingly more powerful perspective to do that. That perspective or cult could be academia, it could be Marxism, it could be a religious conversion. But each perspective at some point has a limitation. Each perspective, on the other hand, no matter how horrible, has some potential if followed far enough, for taking us toward wisdom and an enlightened way of life.

Undoubtedly there are times for specialization and times for 'despecialization', for the efficacy of 'despecialization' is enhanced if the awareness of its balance in specialization yields a non-judgmental outlook on others and the timing of their despecialization shifts. In the neutrality spiral, I am particularly concerned with 'despecialization'.

Why is it called a spiral? There are three reasons.

(1) If one looks at a spiral from a certain direction it is clear that one is advancing as she/he moves along the spiral and is getting higher. It is my impression that the spiral can be linked with Simon's HS system. In other words certain neutral states would be in an HS2 range of the

spiral and would relate to HS2 problems, others would be in an HS3 range and would relate to HS3 problems. The spiral accounts for progression.

(2) The spiral can be seen with axes. These axes imply that certain neutral problems) recur in new a levels. It softens linear progression regnancy over what has Being further along the imply greater mastery kind of neutrality until circle through the the state.



These axes imply states (just as ways at new the sense of a which implies gone before. spiral does not about a particular one has gone full recurrence of

Finally a spiral seen from above is a circle. From that vantage point the states are simply a recurring cycle without hierarchy.

After introducing the other three areas from the neutrality circle, I will give a couple of descriptions of points on the spiral and to situations, perspectives, problems to which they are a backdrop.

b. International Neutrality

The lower point on the circle is called International Neutrality. It also is a slow moving system that appears consequently to be set. Like the personal 'neutrality spiral', knowledge of this system is its asset as a guide. International neutrality refers to a more social, less personal, growth perspective.

This perspective is informed by the sense that the sheer diversity of the world is a major source of conflict. Handling conflict is now an immediate problem. A new, greater, broader neutrality is needed to bridge and maintain this diversity. This neutrality cannot be a secret uniforming tendency; it needs to be great enough to expand the diversity.

This neutrality is also informed by a perspective on what makes someone see another as similar, as an 'us' rather than a 'them'. Greater numbers, fewer commonalities, more differences, more fundamental differences all make the perspective of 'us' harder to sustain. There is a neutrality that creates and grants a greater 'us' capacity.

This greater 'us' capacity is not an outside-to-the-in job. It is not a matter of intellectually deciding that this idea is reasonable and then enforcing the attitude, however admirable that may be. The state I am introducing is inherent and organic.

The movement for such a neutrality in the world takes many different consciousness forms. Some of these forms are

the fruits of my exploration in this area. They will be described after we introduce each system on the circle.

c. Political (Movement) Neutrality

Political neutrality ('pol nu') is on the right side of the circle. It concerns a neutrality that is essential to a social change movement. It concerns some consciousness dynamics of a movement for world change.

Unlike the first two systems on the circle, it is not a background map that informs us with knowledge (though it should be pointed out that I am not talking about a head knowledge isolated from 'being'). Instead, this system is concerned with something which is much more obviously not stationary. The process of world change and the role of neutrality specifically in this instance is the focus. What are some key consciousness states to the development of a stronger world change movement? or, in a smaller way, to the development of 'neutrality' in a world change movement?

These states, explored as part of 'pol nu', require a theoretical/practical integration. They are practical in that they are oriented toward what must one do, know, be, in building a movement--and toward a person, persons, working in movement-building. However, the doing, knowing, and being all involve theoretical considerations--how does the movement process work?

In exploring 'pol-nu', I used a method that I invented called double-displacement. In looking at Simon's work there is a continual process of pushing further which then enlightens earlier or smaller realms. God realization

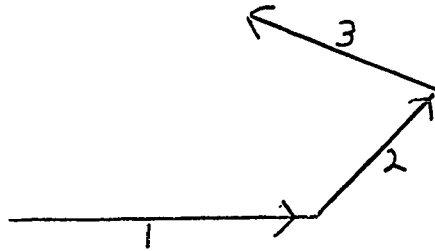
levels 8-13 (connected to Future stages 8-13) compose a completion of HS3. In studying Simon's notebooks, it appeared to me that two definitive leaps beyond what he was exploring, really brought clarity to a subject.

Often Simon's 'going beyond' took the language of astronomy--HS3-earth based, HS4-solar system based, HS5-galaxy based etc. My experience of double-displacement is consistent with this conception in that it feels like an expanding process characterized by two definitive, qualitative shifts.

I used this method to explore 'pol-nu', and, in so doing, added another piece to the method. It is called reverse double-displacement. The reverse double-displacement does not define a direction except that it is a reverse of the double-displacement and carries a 'smaller' rather than 'larger' overtone.

So by going to the Moon we get a perspective on the whole of earth. By going from the moon to Mars we get another more complete perspective on that wholeness. But there is a perspective that comes from being 'small'--the perspective of a minority on a dominant culture, the perspective of a cell toward what a body/entity calls a disease. Reverse double-displacement makes a 'wisdom by the small' move.

The 'double' part of double-displacement is very important.



A direction 1 moves; a direction 2 branches off in response; then direction 3 branches off in response to 2. Direction 2 because it is in response, is more in terms of 1 with some necessary clouding of vision (as perhaps in differentiation of child from parent). With a second turn, the link is still there, but it is clearer in regard to 1 because it is less in terms of 1. The way grandparents see children and vice-versa is a good example of this idea.

While this second displacement is the vantage point of particular interest, the initial displacement is very interesting too. In the descriptions of 'pol-nu', I have stopped at those initial places and described them as fully as the second.

d. Personal Dynamics of Neutrality

The last area concerns the personal dynamics of neutrality. It is in relation to the 'spiral nu' area as 'pol-nu' is to the 'international-nu' area. In other words, 'spiral nu' and the personal dynamics of neutrality ('personal nu') are both personal just as the other two are both social. Further just as 'pol nu' is a backdrop more stationary map in relation to 'international nu', 'spiral nu' (or Neutrality Spiral) is a backdrop more stationary map

in relation to the personal dynamics of neutrality ('personal nu'). The 'personal dynamics of neutrality' is more concerned with the less stationary side of growing. It is particularly in regard to a person's growing toward and through 'neutrality'.

This area concerns day by day, person by person, mundane aspects of living. It involves how we inwardly respond to these things. How does 'neutrality' enrich our everyday ability to be a person? What are ways of being a person that are part and parcel of this neutrality movement?

This area emerged with many aspects but less ordering, less 'systemness' than the others. The discussion/description will be true to this less ordered aspect.

B. Descriptions Of The Four Areas

In this subsection, I shall present discussion/descriptions of the states that were explored. Frequently, I shall quote my notes as this seems to retain a flavor of the grok or of the state that gets lost when the notes are synthesized.

a. Spiral Neutrality

An introduction to the conceptualization of this system has already been given. It is a neutrality backdrop which counters over-specialization traps in personal growth. This backdrop cord spirals through the HS stages.

Two spots on this spiral will be described.

Spot 1.

This spot was explored in conjunction with a kind of over-specialization that it is 'backdrop to'. That over-specialization will be discussed first.

In HS2, loyalty to one's family, group, tribe, church, religion, is paramount. It is part of survival in an expanded world (in relation to HS1). The over-specialization feels like it is an HS3 person who hangs on to this fierce loyalty.*

What makes the person an HS3 person? Probably it is living in an industrial society or modern framework where enough pieces of HS3 exist for it to be 'there', but where the personal transition is not complete.

Speaking in these broad terms, the world is kind of at this stage of not full enough HS3, incomplete transition from HS2, and consequent reliance on HS2 loyalties and fears.

How does one meet this loyalty over-specialization within a person in whom it reigns? One needs to build the HS3 parts of: individuality, education (changing beliefs slowly), and multiple roles (with fluidity between them), without overtly doing this activity counter to the loyalty complex. The loyalty complex will defend itself until there is a stronger HS3 base. An example of a strong 'counter' approach would be the disciplinarian who forces a person to be objective. A strong counter approach is kind of HS2 based anyway--a world of absolutes, opposites, clear cause

*Such loyalty may have some connection to Riesman's inner-directed person.

and effect, can be full of direct counter tendencies. A world of relativities, partial opposites depending on definition, and unclear cause and effect (HS3) is not so amenable to the direct counter approach.

What is the neutrality backdrop that is particularly suited for the loyalty over-specialization? When I felt this state, I associated it with a very understanding or broadly understanding benevolent father--'our father in heaven' so to speak, but in a different (more authentic?) sense than my encounter of this phrase previously. There was a quality of very soft kindness which reminded me of Hugh Prather's talks on The Course in Miracles. It was an 'of course we would do things kindly' attitude. The state feels connected to a belief in the ultimate goodness of human beings as we often find in the human potential movement, or to that belief in the ultimate goodness of children that a rare mother will have. This belief feels more like an outgrowth of the kindness attitude than vice-versa.

In analyzing these descriptions I note the Lord's Prayer reference. I note Jesus as the source of the prayer and as the source of a new concept of God as a forgiving father. I also see Jesus as associated with a more expansive kindness and understanding--'Love thine enemies'. Further, Simon saw Jesus as a key figure in the opening and in the realization of HS3.

A short phrase that could be used for this spiral neutrality spot would be: forgiving, loving father.

Spot 2.

When feeling this second state, I also began with the over-specialization problem. I associated the feeling of the over-specialization problem with the terms 'anomie' and 'existential rut'. However, in examining the feeling and the words more carefully I added some qualifiers.

This state feels more weighted than I would have guessed 'anomie' or 'existential rut' to be, also less empty. It is 'less nothing' and 'more something' than these words usually convey for me. It feels very particular.

Analysis: While 'anomie' and 'existential rut' are terms used for representing, they are also words that carry a general meaning. Seeing anomie and existential rut as results of over-specialization might lead to a better understanding of them.

The qualifiers are a little more mysterious to me. Perhaps that suggests that my usual image of 'anomie' and 'existential rut' is off. It may also suggest that the state being explored is only partially or tangentially related to these two terms.

I felt the backdrop place on the neutrality spiral for this over-specialization and described it with the following:

Clarity. Very clear. But also with substance like a bubbling brook or spring.

Also permeability. While anomie seems nothing, it is actually a very definite closing off (maybe of HS2 to set free HS3), however, permeability is neutral, it lets in whatever . . . as does clarity. It [clarity] lets in whatever it sees.

Analysis: This neutrality state provides a kind of vision that was shut off in leaving HS2 behind. Leaving HS2 behind was necessary for HS3 and 'anomie' may be inherent to

HS3 but to move through these, a larger vision is needed. This vision involves a clarity that results from greater permeability, from letting more things in, having less of a screen (such as our automatic mental categorization, over-identification process). Grokking is a way of letting things in, of being permeated before identifying and therefore necessarily distorting. However, grokking may not necessarily create this permeability.

A description of two spots on the neutrality spiral have been presented. The backdrop neutrality might be useful in helping with any number of problems either small (within a day), or large (over a span of 20 years). One would grok the spot in the neutrality spiral that is applicable to a problem, and then approach and/or grok the problem from that state.

b. International Neutrality

A change in consciousness is necessary for and as part of the nations of the world learning to live together beneficially. International neutrality is hypothesized as a state of consciousness that is an important part of that change. Further, I see the state of consciousness labeled international neutrality as a larger capacity for 'weness' in the international arena as opposed to the currently prevalent 'us-them' perspective.

The consciousness investigation yielded a series of emerging forms of 'international nu', a quadratic, and some insights on Europe and on the emergence of a 'world person'.

FORMS

This sub-system of 'international nu' emerged after the circle system had been established. I was grokking 'international nu' in a real 'taking what comes' way. In fact, I began working by grokking which part of the circle to work on.

I was aware that it was a watershed time when a lot of material was being realized quickly after a period of much work and few realizations. While in this awareness and while feeling 'international nu', a thought passed through-- 'there must be fifty forms.' The thought had an unusual feeling about it, and when I wrote down my description of the grok, I remembered it and decided to include it, not thinking it as important as the other parts.

In writing the thought, I remembered that it referred to office forms and to a particular perspective I had on office forms in a job I had analyzing the flow and function of forms within an organization. The organization was enormous and after six months, many of us working on the project realized just how large the job was.

From these observations I jumped to wondering if international neutrality might be more enormous, complex than I was looking for it to be, and if there might not be many latent or precursor forms moving towards its manifestation. I decided to grok each of the fifty forms and actually did grok eleven, of which nine will be described here.

Form 1.

form 1 is a little like pygmy neutrality. Something that is so much itself that it creates a neutrality toward the world. Might be true of an appalachian neutrality too--the man who had never heard of Nixon. Kind of like something floating in water underneath the surface--bobbing--not permeated by the water like wood or foam or other, yet not sinking.

Comment:

Form 1's description suggests roots in HS1 (pygmy association), and is appropriate for the first form. 'Appalachian neutrality' is an association that comes from a story in the early 70's. Nixon was a particularly visible President at that time and some friends came back from a prospective visit to the Appalachian mountains saying that they had met an intelligent man living self-sufficiently back in the mountains who had never heard of Nixon!

This neutrality toward the world comes from being so distant from the international conceptual mess that it does not make sense. The 'something floating . . . underneath . . . bobbing' is an attempt to describe the feeling of the state with less mental associations connected to the concept being explored. This more direct description of the feeling is a conscious part of the description of some of the forms.

FORM 2

form 2--burrowing from under. An ethnic group which looks very loyal and is to itself--but by virtue of no allegiance to world players-nations has potential to emerge into neutrality. Examples--Jews (except for Israel now), Hopi Indians. Not so much themselves to ignore world as pygmies.

Like a light [as opposed to heavy] narrower Star Wars wand with a little weight as it bounces around but you wouldn't think so (the weight).

Comment.

It is important to remember that I grokked these states, and when convinced I had a sufficient non-verbal sense of the state, then I searched for a formulation which would fit with the feeling. Usually this formulation would be somewhat unexpected and yet make sense. The 'make sense' part made me a little suspicious--how much was I fitting this into a preconceived subconscious plan? The subsequent less interpretive more metaphorical ('like a Star Wars wand') description was a balance to that.

To expand on the content, the way that groups immigrate and sort of assimilate and sort of do not, creates in them a certain neutrality toward nations of the world even though they may feel very strongly about a particular country or policy at a particular time. Other than shifting with the winds of advantage, these groups do not have a stake internationally because they are not a player. They do not have a seat at the U.N. so to speak. There is some kind of precursor aspect of international neutrality which is found within these groups.

FORM 3

form 3--the first sprouting of an intellectual group that thinks in broader terms--Marx may have sprung from such a group--the French thinkers of the eighteenth century, Darwin types.

An air mushroom--a mushroom made out of vapor though with a little heavier content than air--carrying a fresh new promising quality with it.

Comment:

The precursor neutrality form here is particularly related to a quality of 'first sprouting'. The later doctrinaire phase, for example of Marxism, is something else.

FORM 4

form 4--a fighting neutrality. . .or a neutrality springing from an intense fighting--so maybe the catholic irish in Ireland or the Nicaraguan or Zimbabweans. There is a certain period in which their outlook on the world is profoundly neutral because their commitment to their particular fight is so strong. World Ideology may be there but not really be as partisan as convenient, or it may begin to creep in. Even though this neutrality seems more transitory--as the Nicaraguans come to power and begin taking more definite world stands their international neutrality fades, but some after effect, some state of consciousness is still present. They have passed through a precursor form to International neutrality.

Comment:

Mentally, this would be the last kind of group that I would think of as holding a precursor form of international neutrality. The explanation in the notes that commitment to a fight is so strong that it results in a neutrality toward the international scene, is quite contrary to my understanding of those groups' positions, though the statement that their world ideology is 'not . . .as partisan as convenient' fits to some degree. On the other hand, part of the greatness of grokking lies in its surprising you. While I would not drop or discard my mental understanding because of this grok, and while I remember that this is a verbal description-interpretation, I am

interested in looking for similarities to this neutrality form in these groups.

FORM 5, 6, and 7

form 5--the beginning of nation or small state neutrality--possibly a precursor to Switzerland--possibly the individual states of Switzerland or the very small places like Luxembourg--maybe Kuwait, maybe Latvia etc. at one time. Something delicate and exciting about these but also a tendency to become fixed and thus dangerous even if fuller in the neutralism. Could be nuggets that are like placeholders [a term of Marty Cohen's]--waiting to become jewels or foreshadowing the jewels.

form 6--the beginnings of religion as a world neutrality force before it becomes internationally partisan or in between partisan stages. Christianity or Buddhism have a part that is neutral internationally. It stems from knowledge of spiritual experience. It is a profundity, a clear-full place. It has the danger (perhaps a positive side to this, too) of becoming hard. Falwell or strong exclusiveness or organization vibe may not be at all connected to this. It may only live in spiritual experience.

form 7--a brainy brain neutrality and the body connected to it lightly. I guess there would be a source of international neutrality connected to a brain refinement, a clean mind--Korzybski might be a well developed example or development of this. Yoga body work? No, it feels more like just a part of what comes from being smart or smart comes from this neutrality. Why would an international form of neutrality be so internal? Remember baby crown chakra, noosphere, collective 'consciousness'. This could be like those.

Comment:

George Simon once wrote that somewhere in the last hundred years babies started being born with their crown chakras open. What was a great achievement in life in earlier times became a given at birth, an achievement of the species. This statement always stuck with me as a good representation of how evolution of consciousness might work. Here I use it to answer my question about why international neutrality would have to do with something so individual and internal as a 'brainy brain.'

FORM 8

form 8--the ladies' auxiliary or the very studious man. but toward the world. Yes I can see how it is a kind of neutral. The auxiliary helps without positioning itself. The man studies without positioning himself toward the world--those who support or that within that supports and studies without positioning. Kind of an involvement while laid-back--while listening to goldy-oldies.

Comment:

The reference to the ladies' auxiliary here is strictly metaphorical. I would not look for similarities to this form in a ladies auxiliary. It is just that when I searched my experience for a way to describe this feeling of involvement but without that thorough commitment, the 'ladies auxiliary' occurred to me as a way to express it. Also the way a wonderful academic ('studious man') can become so committed to objectivity in everything that he will truly seem not positioned on things, also came to mind. (Note there are many academics who carry the banner of 'objectivity' who seem very positioned on things. This representation does not refer to that.)

FORM 9

form 9--sleazy reacting group. Terrorists in a way. Their neutrality comes from the commitment that takes them beyond conventional morality. Of course they are very 'convicted' which is hardly neutral but there is this source place which enables the override of conventional morality. They are so moved by an event. The 'so moved' (like feeling a feeling) embodies the neutrality. Otherwise if it was revenge at its base it would burn out.

This kind of turns strangely enough either to the feeling before a large table meal--pure positive anticipation--not a care other than delight. I don't know how to interpret this . . . And to a kind of complacency or bored stuckness that can set in--when the place of origin is lost the manifest becomes the source of the power.

Comment:

If form 4--a fighting neutrality--was surprising, form 9 is even more so. It reminds me of a seminar concerning terrorism by Armenian refugees. Apparently over a million Armenians were slaughtered by the Turkish government in the

1920's, and there has been a relative 'denial' by the major powers of the world to this day. Now the grandchildren of these original survivors/refugees of this covered up holocaust, turn to terrorism. The suggestion of what the terrorism turns to is even more surprising--'pure positive anticipation' or 'bored stuckness' depending on the source of the motivation.

This description may be more metaphor than a specific reference to terrorism. But it is fascinating to look for a piece of the coming international neutrality in the bowels of terrorism, a seemingly most unlikely place.

A QUADRATIC

In addition to the FORMS the exploration of international neutrality also yielded a quadratic map.*

In the early grokking about international neutrality, I began simply to use the term 'Switzerland' or 'Swiss Air or Breeze' to describe a recurring feeling that reminded me of being in Geneve and walking around the international complexes.

*Simon came to feel that anything could be looked at as having A, B, D, and C quadrants. In this framework, the quadrants were no longer referring to specific areas of consciousness in specific stages of consciousness evolution. Instead their typology of beingness (A), energy (B), structure (D), and knowledge (C), became a general form that could be applied practically anywhere. This general form was often used as a way of filling out a grok--i.e. I would feel the various quadrants of something I was grokking.

Further, the quadratic (4 quadrants), almost apart from the labels of beingness, energy, structure, and knowledge, became a frequently seen map for exploring new areas. An example is in section 2 (Generator) of Part Two when the 'P' system became part of a

T	A
C	P

 quadratic.

Then I felt a new aspect of 'international nu' and described it as: "something about capacity for taking things in . . . What I got before--SW [Switzerland]--was the manifest, this is the origin. Let's feel what else is there?"

The next thing I felt I described as :

chunk-ability and fullness breadth, wider than body. Chunk-ability means you start with a whole and then you can sustain the wholeness while dividing up and being aware of the parts. Whole-partism.



whole



whole with parts

With 'Switzerland' and 'Take in' (capacity to take things in) I had an origin and manifest. The whole/partism felt like a C quadrant and clarified the 'SW (Switzerland)' as a D and the 'Take In' as a B.

	Whole/Partism
Take In Capacity	S W

So I felt the A quadrant which was missing. My description for it was:

If 'Switzerland' is the breeze that passes through the air of all countries, then the A quadrant of this is that there is life in all countries--grass, trees, people--and that it is good, very inherent--the limit (calculus) of imbeddedness . . .the resistance to the breeze which makes the breeze possible.

The 'limit (calculus) of imbeddedness' refers to a way I came up with representing a very high degree of the imbedded feeling. I remembered how in calculus there is frequent referral to limit of something as x approaches zero

or infinity. Referencing calculus, even though vague, filled out the 'imbedded' aspect of the description.

I labeled the last quadrant 'International Life' and the quadratic looked like the following:

International Life	Whole/Partism
Take In Capacity	Switzerland

The 'forms' and the 'quadratic' are maps of states of consciousness whose principal value is in feeling them, embodying them, and in the directions they suggest for discovering and establishing an international neutrality consciousness. The maps at this point in their development are not bursting with practical applications. However, the last aspect of 'international neutrality' that I am reporting does have a practical consequence.

An Insight On Europe And The Emergence Of A World Person:

The SW [Switzerland]--real fresh and good . . .Feels like there was an unusual HS2 [in Switzerland] with a strong sense of self. It is now emerging as HS4 neutrality but it won't be that great until it gets into the '4' side more strongly . . .maybe there's a principle in the 2-4 [HS2-HS4 link]. . .Europe is the real seat of internationalism--several, separate, 'developed' cultures and languages conscious of a European identity. True internationalism. Where else in the world has this happened? or is it happening? . . .

Europe behind now--struggling with HS2 and diversity. When they master it, they will be the world leader--of course! They will be the only truly international system. . .

It takes the international thing to create the new world person or the base for such. Good distinct world person feeling--essence of concrete without the form and substance. A moist concrete, too.

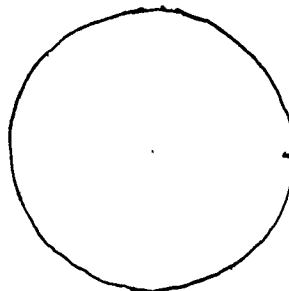
From feeling and exploring this state of consciousness I got a different perspective on Europe (the practical consequence). From Robert Theobald (1984) whose perspectives on personal growth and social change appeal to me, I learned that political/personal growth consciousness in Europe was way behind that in the U.S.A. My own recent visit to Europe, though impressionistic, tended to confirm this observation. My tentative conclusion was that Europe is not a cutting edge in the social change/personal growth movement. It is not a great place to do social change/personal growth work.

The insight from the description of the consciousness state leads to a different interpretation. It reveals the 'behindness' of Europe as its being more tied to HS2 consciousness, but it sees the extensive interaction of different national governments, languages, cultures as a latent precursor of international neutrality and of HS4. The fuller realization of HS3 which would release the hold of HS2, could result in a real flowering of this potential. That flowering would particularly contribute to the manifestation of international neutrality consciousness and to the creation of a 'world person' which is essential to the opening of HS4.

The tentative conclusion coming from the grok suggests that the supposed 'behindness' of Europe in terms of some personal growth/social change perspectives is misleading in regard to its potential and the possible accelerated release of that potential. The latter may make Europe a critical

place for social change/personal growth work toward
'international neutrality'.

c. Political Neutrality (Pol-Nu)



Pol-Nu

The third point on the circle is called political neutrality. It differs from international neutrality in that it is more oriented to the process of social change. At some times, in fact, I call this area 'movement neutrality'.

Earlier in this section I introduced the methods of double displacement and reverse double displacement. They use 'larger' definitive shifts and 'smaller' definitive shifts to gain perspective on a subject under consideration.

The double displacement approach resulted in the most interesting states and descriptions in the exploration of 'political neutrality'. Consequently, those descriptions have been selected to be presented.

I was grokking 'pol-nu', and got something about excitement:

Excitement--In developing a movement there is the danger of clouding the vision with excitement. The remedy is a kind of self-generated excitement, which, because it is self-generated is different from regular excitement. It is like the way energy in HSS does not have a buzz, but it is a different kind of non-buzz from that.

Then got a deep space--small--couldn't penetrate it and become it. It was like a seed. So I displaced to find out more. [Here I begin the double displacement by grokking the first displacement.] Then I got a feeling that a movement is developmental. . . like a child. I mean it takes great patience and understanding and a granting to it of its own individuality, which inevitably means differences from your hopes. AND A SENSE OF GIVING IT TIME.

This is an association from parenting children to leading, guiding a movement. But what about on its own terms (in social terms). OK Social stuff [social states of consciousness] takes time to penetrate a social mass so that it is a recognizable value, force, or presence. And in the process, it changes. The great challenge is learning about how it changes as it hits social reality. The great art is designing something so that the manifest change is . . on track--which is different from being determined or the same as what you hoped for. It's a little like the way Virginia (Satir) will make a little change that then generalizes. She doesn't determine the generalization but there is a goodness, a sunshine, a blessing of hers that goes with it that tends to yield 'on track' things.

What about an opposite direction to double displacement. Maybe that would yield the kind of cellular penetration that this begs for.

So finish double displacement, then go back to original and reverse.

Comment:

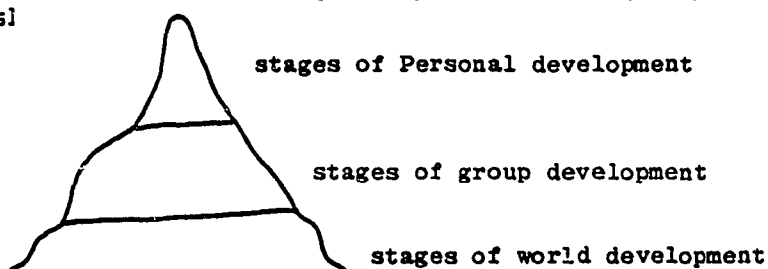
In grokking 'pol-nu' I found myself in a state that felt like a seed. When I tried to 'be' the state which is a usual approach, I 'couldn't penetrate it', so I tried double displacement. Unexpectedly, the first displacement yielded a very rewarding state and description as well as the idea and plan for reverse double displacement. It is important to note that it might not have yielded much at all, and I would have tried something else and might not have even written about it in the description.

The content is fairly easy to understand. I first get a sense of how working for social change is like being a parent of a child where awareness of the developmental stages is important. Then I try to get insight on the social without resorting to a more personal analogy. Then

I get the emphasis on the process of a state of consciousness penetrating a culture or sub-culture, with the associated sense of lack of determinism by the original carriers of the state. However, the initiating group or persons are very important.

Then comes the second displacement:

2nd Displacement. Not only are social changes coming from personal and group growth a la George's [Simon's]



but the social forces, world forces (backdrop) are influencing the individuals and their growth. It is a mistake to leave this side out. And not only do typical consciousness descriptions need to be used but also Habermas type stuff.

Understanding and knowing these social forces can help one know what things can get a personal response; i.e. what things, projects could attract people. Especially ones not easily guessed. i.e. feel a backdrop social force that could open things but which is largely not recognized or popular in a manifest way. Then feel/figure out a way, a practical way to appeal to that force. Very important to work the Social Forces individual side. And in doing so, make sure you make it to backdrop level; otherwise you are too stuck with given--with a syndrome.

Funny, this state initially had an--all one--reductive feeling. Then I thought--you're feeling the place you're feeling it from and trying to get info on that--feel the place you're trying to get perspective on. I wonder how this aspect will work in reverse.

Comment.

The second displacement resulted in a perspective that carried a feeling that was intuitively profound and important. Yet in reading the description, it can seem very simplistic as if I am saying, 'Hey, social forces affect the individual, too.'

I have come up with two ideas to explain the discrepancy. First, the 'social forces, world forces,

(backdrop)' are not really the same as the social forces we are familiar with in the social sciences. It is more like a new realm within consciousness. Before we had states that were both relevant to individuals and relevant to human evolution such as HS3A1a. But there was not an in-between realm, there was not a consciousness realm where the world of social change and its language could live. This backdrop may be about that new realm.

Second, it may be that in spite of the language prevalence of social forces in our modern world, the consciousness of social forces, the ability to feel them as directly as emotions in another person, or as the feeling in a room, is quite rare. In this light, the experience of feeling these forces, rather than being elementary at it may appear conceptually, may actually be complex and advanced.

The first reverse displacement:

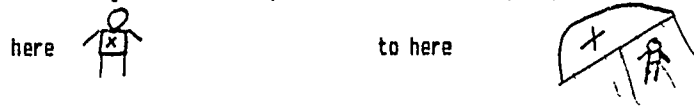
Pregnant potential that is in the air regarding social change.

The absolute of what is. Being aware of that.

A resonance that is crucial in how things work--that may be implanted [may be possible to implant in social change work]. But it's not like a state or backdrop state. It's on too narrow a wavelength to carry concepts.

That which can't be understood or specified but which is critical to know of. The Atmosphere of a place, a time, or just 'atmosphere of' (thinking of 'atmosphere' as less distinct than feeling or consciousness of a room).

Doing a reverse displacement moves one's perspective from



so that you are in the shadow of it. Kind of like the knowing of a dominant culture that comes from being a minority. But that's partly my expectation. There was another mysterious aspect that I did not understand. Very important.

Comment.

The first reverse displacement needs little explanation. There is an elusive mysterious air throughout the description which is appropriate--'That which can't be understood'.

The second reverse displacement:

It's there but I don't know how to describe it. At end I thought: a profound Neutrality--not changing anything yet there. Could make for a much happier life for me I thought. [Sometimes I have an inner conflict about social change--it's the right thing to do but it creates an unhappy life.]

Maybe for a much happier world. Maybe it's that connection to a happier world--working like zen--that [is what] this is about--what's usually lost [in a social change movement]. That sounds too heady.

Shadow idea [of 1st reverse displacement] doesn't quite work here. Maybe here, after shadow of shadow, you have 'essence' from the inside.

This is the kind of feeling that you don't know about at first, but you have an intuition that you could really learn to love it.

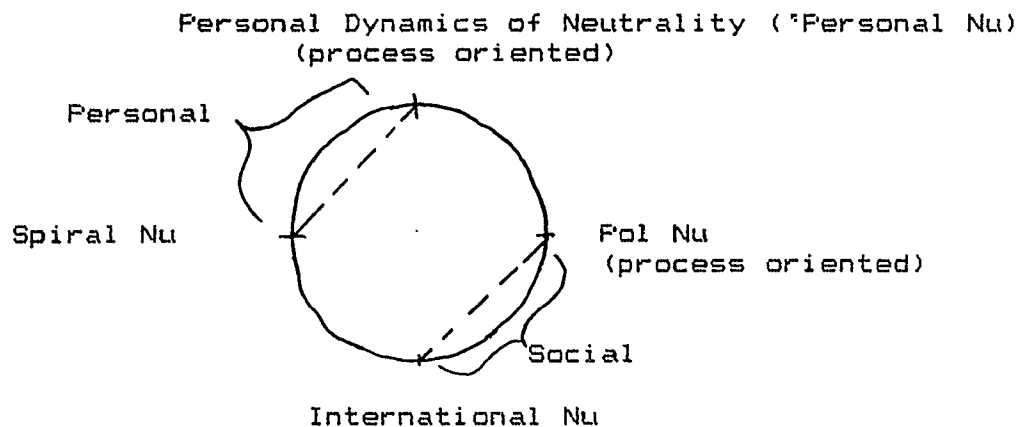
Ah--the part you don't know. Honoring the nirguna of social change → Yields a kind of neutrality.

The level at which something ultimate (God, Universe, the microbit building block) infuses you. And you can't coopt it. You can't go--I know this. You just wait for the infusion to surface someday. Working Blind.

The neutrality of working blind in social change. Just doing something from your blind spot.

Comment.

The second reverse displacement fittingly comes back to George Simon's use of Nirguna, of feeling something that you don't know, can't know, and yet you work from it.



d. The Personal Dynamics of Neutrality

In grokking this neutrality which the world needs, I repeatedly would get states that felt very personal and very relevant to how to interact with life. I used terms like 'nourishing neutrality', 'delicate neutrality', 'sustaining neutrality', and 'welcoming life neutrality'. Eventually these various states felt like they had something in common. That commonness was the personal dynamics of neutrality. As I searched for an overall integrative theme (which the circle became) this realm was a parallel to 'pol-nu' in that it was more the process, moment by moment side of 'spiral nu' for the personal just as 'pol-nu' was that for 'international nu' with the social.

'Personal Nu' was often elusive: "All the neutrality stuff [of Personal Nu] is kind of background rather than foreground, so it's hard to feel and describe. As background it blends with whatever is foreground." It seemed as a whole that this neutrality often took on whatever was around it. Only when the surrounding things were worked through could the aspect of 'personal nu'

(delicate, nourishing, etc.) be explored. I often found grokking quite difficult as I would constantly find myself distracted by images relating to my daily, personal life. Eventually, when finally clubbed over the head by it, I realized that my difficulties might have to do with the nature of what was being grokked rather than simply being related to my own personal failings.

When I tried to get a more ordered way of presenting these aspects, to find a system, I was again frustrated in my grokking. But eventually I got an image of a sphere, a planet, and that 'personal nu' was at the top cap, similar to its position on the circle, and I was simply charting islands, waterways near that cap. The cap was a fairly small part of the surface area of the sphere as if to say -- do not get the idea that this is 1/4 of 'Neutrality' or that your categories are a neat exclusive system movng from one to another.

Nourishing Neutrality.

Then there is nourishing neutrality. How does neutrality become nourishing? The greater 'N' [Neutrality] which is wider than our present [consciousness] width allows for more extensity and more diversity. It lets the stuff that is waiting in line on the horizon of the future come in. COME IN--Hence the sense of nourishment! Also of course that stuff enriches us. This has overtones of HS4.

Sustaining Neutrality.

Asked God what next--got a sustaining neutrality. Experiencing as in cancer-chariot. Good background for empathy.

Comment.

'Experiencing as in cancer-chariot' means a lot to me. For a few years I meditated a great deal on archetypes and used a system that correlated astrology and the tarot. In

this system, the astrological sign--Cancer--and a major trump of the tarot--the chariot--were correlated and I frequently would end up meditating on these when I was having problems making a decision. Often the insight emerging from the meditation was: 'To experience life. Making the right decision is not so important. Either choice if you are having problems choosing is probably a valuable experience. Make sure, though, that you do not shield yourself from experiencing life.'

Relating this attitude to a sustaining neutrality and or to being a good background for empathy are new ideas for me. They are intriguing, feel probably right, though I do not know how they are probably right.

Welcoming Life Neutrality, Generator, Vitality

Asked God again--Got a welcoming life feeling. It was like the wall or shield around each one of us was down and the outside could come rushing in. Next: was the engine of the welcoming life car--the generator in stomach. Next was a delightful vitality all over. Then the transition to H33-being.

Delicate Neutrality, Vibrant Neutrality, Penetration Capacity, Normal Neutrality, and Examination of Past Neutrality.

A delicate neutrality. What's important about it? There are a lot of delicate psyches, delicate ecological balances out there.

Next--Vibrant Neutrality. What matter? What is being explored are the personal dynamics of neutrality. Kind of way of being toward the world in terms of personal dynamics.

Next--Very long and high penetration capacity (of 'personal nu'). As I got into it, it became a body capacity for neutrality--so that it didn't have to be generated all the time.

Normal Neutrality--not challenging things as they are--feels a little macho about itself though.

Calm--examination of past--the issue of being neutral without inviting transference. If it comes from deeper it's not empty, it doesn't invite 'filling' or transferring.

Comment.

The last statement about examination of the past needs some explanation. At first I was aware that this state

could give one an ability to look very clearly at one's past. Then I got another side of it. In a counseling situation, this state would grant the client an ability to go deep without transferring on to the therapist. Then I noticed the unusual depth of the state and its fullness and theorized that this deeper state in a therapist is 'full' rather than empty and that it is the empty that "invites the 'filling' or transferring."

Nothing, Paradox, Radio Band

Personal dynamics of neutrality.

A space where kind of nothing is going on. Hard to recognize. It's not void. Essence is going on but there's no particular expression of it.

This one is hard to get at because it's an integrater.


Did double displace to get perspective. Get: This place opens up a world of life.

Orgy of paradox.

Neutrality is a force to move on--like a radio band. It's like a certain wavelength that things can happen on. You can talk on it.

Mood Swings, A Bottom Layer, Grokking

Neutrality--personal dynamics--the movement side of the personal:

I have been encountering lots of counter waves, depressions, upsets. What are these for? If not to teach me something? It's like I take on part of  (neutrality circle) and then where I'm missing things attracts problems like depression etc. as a move toward completion. My problem is a neutral space toward these problems. The question is, when sick or down, what enables me to 'feel my feelings' rather than react to them?.

An interference with the neutral space is a small goal--like 'finish PDE'. Somehow, when you get committed to the world, to neutrality, it has to be your beginning place--An awareness of Self. So the first concept is a neutrality toward mood-vital swings.

Does this mean that you don't get 'excited' about good things or depressed about being depressed? Possibly yes, possibly no. Maybe it stops at the third or second level--i.e. maybe you still feel depressed, you still get discouraged by these, but there the cycle stops . . . or excited about getting a job, excited about being excited but there it stops [no more excited about being excited about being excited or depressed about being depressed about being depressed].

GROK: How does this 'Nu' affect mood swings?

It doesn't . . . it does . . . It doesn't affect, it infuses . . . and the infusion? The infusion is a funny thing, it does and does not 'change' it? Like putting chocolate syrup in milk--the milk is still there but it has a different flavor. Substance there, character changed--which might as an adjunct teach us alot about the nature of 'bad things' [such as depression].

How conceptualize this? A bottom layer to the dynamics of personal neutrality. May also be a key to Left Trips.

In a way, grokking the way I'm feeling, fundamentally assumes a certain neutrality toward that being grokked. Maybe personal dynamics of neutrality is grokking.

Comment.

At the end of this exploration I had a distinct impression of a commonality between this neutrality and the basic approach of grokking. A very powerful feeling of synchronicity came, yet there is no need to see them as necessarily equivalent. More likely I stumbled upon an intersection between two sets.

Deep Neutrality

Deep Nu--Part of Personal Dynamics. In general I and others need to come from a deeper--more neutral--more inclusive spot. Big Key.

Deep Nu--must be neutral toward what is above it. Key to Deep Nu is neutral toward what's above it rather than a 'not that' or 'for that' [attitude toward what is above it or to levels closer to the surface awareness].

Deep Nu--makes regular stuff flow effortlessly when it's in background. There isn't a feeling of disinvolvement or unattachment while doing the regular things, it is only . . .

What is missing? [A common question for exploring a state] That sense of personal satisfaction which is so critical to encouraging others for personal growth and for social change.

What else? Rumbings and movement can be part of deep nu, it's not necessarily still.

How does it matter? Something like because micro affects macro, there can be no viable social change emerging from an unbalanced or unequal personal base.

Conceptual? > --pages falling out of book one after another but in a flurry. Perhaps this is emptying ourselves of an old kind of knowledge (Library--HS2?). It [the book] leads somewhere but the arrow was actually < coming toward, leading inward. If the previous state was kind of a base beginning point, this is the route for change and growth, the going in. This does not need to be and should not be the turning in that denies or diminishes the without or reduces the without to being the same as it. It theoretically is a journey 'in' that is paradoxically also 'out' in its capacity to receive from without.

Comment.

This last exploration of personal neutrality carried a lot of meaning for me. The phrase, "there can be no viable social change emerging from an unbalanced or unequal personal base," rings true in my social change experience, and it is easy to forget.

The phrase at the last about going in without diminishing or reducing the without is also an inspiration to me. As valuable as the experiences of going within have

Part Three Summary.

In this part three on developing the perspective of George Simon, I have: 1) analyzed problems of the approach and responded to the problems by 2) suggesting several demonstration projects and reporting on one which was carried out, and by 3) developing new theory about neutrality as a consciousness environment the world needs to develop.

R E C A P I T U L A T I O N

The consciousness perspective of George Simon is highly inaccessible. Imbedded in the perspective are potentials for personal growth, social change, and spiritual growth. The perspective is in a period of stagnation. These aspects have combined to inspire this paper.

The inaccessibility is not simply the lack of a manuscript or book. It is not simply that the notes are difficult to decipher. It is not simply that the perspective can appear audaciously 'far out'. It is most of all that the meaning of the notes and of the maps, lies in feeling the states of consciousness.

Faced with ways that the perspective is inherently inaccessible I devised an exploration that tempered this limitation. My approach was the developmental 'rooting, trunking, and branching'.

It was my intention that the 'rooting' would not only intellectually trace some influences on Simon (as well as correspondences), but that it would also prepare the ground for Simon's perspective. It would not only introduce areas and themes in Simon's work, but it would temper the sometimes outlandish, unbelievable quality of the perspective by entering the areas and themes through legitimate, known authors. It would not only discuss the problem of language--the 'unspeakable silence' or the fact that 'existence is beyond the power of words to define', but it would in the quotes from those influences and from Simon create consciousness spaces.

In the 'trunking'--Part Two--I told a story of Simon's perspective. Knowing the limitation of the inherent inaccessibility, I decided to present a number of things which combine to form the perspective. I combined personal things such as 'the fool' and 'the return' with process things such as grokking and mapping. I explored some specific maps and the way the maps began to be called the 'language'. I explored the relevance of the perspective.

But with this matrix-like story, I was also emphasizing the many things that make up the perspective, that create it. Simon's perspective is not a thing. It is not a straight-forward system. By combining personal elements, process elements, substantial maps, implications of the work, I was trying to be true to its elusive character while still giving a sense of what it is.

With the 'branching' of the perspective I took another dive toward the essence of Simon's work. While the branch grows out of the trunk it is its own expression also. Developing the perspective in Part Three is the approach living in the author. While the first two parts were replete with references and documentation, the third part attempted to build more freely in the present spirit of the perspective. The analysis of the problems, the demonstration projects, and the exploration of neutrality for the world, was again my version of Simon's perspective, but stripped bare a little more.

The inaccessibility of the perspective to the world combined with its value and stagnation, inspires the writing of this paper. The inaccessibility to the world, however, is in contrast to the accessibility to the world through consciousness, which the perspective offers. The former pushes, the latter awaits.

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