

GIFT

Somewhere, there is a lonely one
whose heart is twisted
in an obscene shape
cruel and ugly:
 Be not afraid.

His flesh cries out
for the touch of any hand
and sweat like tears
drips from the bitter skin:
 Be generous.

From your warmth a flame
shall brighten his despair,
kindling courage
to kick your hand away:
 Grudge not the giving.

Sheila Blanchard

Alan Treharne

Self & Metasociety-Take Three Aricans

The Metasociety is a society where Unity exists amongst the people that compose it. In the Metasociety we speak of Unity for the simple reason that everyone in that society would know the instrument that is the psyche very well, so they could read each other completely. Now this is not strange. It already exists inside Arica. Oscar Ichazo.

Here are three voices from inside Arica.

Alan:

'Make money if you want to be someone. Marry a virgin if you want to trust your wife. Don't drink or you'll end up just like your father. Blacks don't know how to keep themselves clean'. That was my mother speaking twenty years ago in South Africa. At 13 I took a school vacation job and hated it. 'Don't worry son you'll get used to it', my mother said. So I became a travelling salesman, cheating on my personal account, fucking the secretaries and playing snooker in company time. But the question kept on popping, 'Are you happy?'

Off to Europe to become doped out, blue-jeaned freak reading Gurdjieff, doing yoga, gestalt, encounter and up to the mountain tops. Here I was generally told to use my anger and not let anyone put me down. I bought a BMW cycle to improve the courageous image, and continued to struggle along. The question kept on arising, 'Am I happy?'

I dropped into Arica after hearing about sensory deprivation exercises John Lilly had done in the First Arica training in Chile in 1970. What I liked about Aricans was that they were loose and seemed to have no fear. I realised later that my fears were equal to the amount of ignorance I had about myself.

Arica theory and method has radically changed since I came into the School in 1973. At that time we were in the process of building the Adamantine Pyramid. This pyramid is now complete and people can use this instrument, the energy of the School, for work on themselves. This wasn't possible before. If you have ever meditated inside a pyramid you will know the difference in speed for internal processing. Now we are doing karma cleaning on the 9 systems of the body. In the old trainings we worked only three systems and their karma, sex, money and power.

The 40 Day training is totally new and is the first level of nine levels of training in the School. Here we start with the clarification of the 9 Hypergnostic Systems. The final level is work done in a monastery yet to be built. The highest level worked so far is 'The cutting of the Diamond', the seventh degree, completed in June 1974 by 142 Aricans. 324 Rainbows have completed the 'Opening of the Rainbow Eye', the next highest level.

Group process in Arica is fundamental. It moves people faster, leads quickly from the personal to the impersonal. Aricans read me clearly. They know what my ego is and that it isn't my totality. So there is less consideration from them towards my trips. In encounter there is no such knowledge. The objectivity relies on the space of the group leader and often he is out and has no idea where he is. Thus more often than not it is ego-indulgence and ego-assertion for their own sake.

In Arica you can test the exact knowledge you are given about the ego-on yourself. It's the only test you can do to see if it works. There is no discussion *about* it. The theory YOU test and the group helps you test it, by testing it themselves. That's all. And it works.'

Malcolm:

'Before I became involved in the conscious path of realisation that we call 'the work', I had no inner place to stand.

I had been taught as a cradle Catholic (and later as a Catholic priest I had taught others) that where you stand is in a faith in God's revelation and in the Church. But just as many voices in my head and heart denied this faith as those that affirmed it. And anyway just who was 'I' - 'I' seemed to be different people, shifting, unsure.

My emotions were equally scrambled. Sex was a catastrophe. I had never had an orgasm which the Catholic Church would not condemn as mortally sinful and that's heavy if you're a believer in your conditioning. Wanking was wrong, sex with others was wrong, sex with girls was wrong unless I married them and sex with a girl I did marry was wrong because I'd been ordained as a priest and was not allowed to get married at all . . . so it went.

In the sixties the drugs and the revolution, Dylan, the Dead and the Band, the underground, humanistic psychology - love and peace and let it all hang out . . . I got more confused, nowhere to stand. What's happening? Who are all these people? Who am I?

At the turn of the seventies the wife went off with a western Buddhist. So not to be outdone - down on my arse in zazen. 'If I just sit still enough it won't hurt anyone.' Then I spent some time in communes, getting hairy and dirty and able to prove to myself that I was a truly deepened human being - I used to walk the streets taking on all comers in my head.

Then I travelled east to get myself enlightened, practised zen straight and zen stoned, did some chinese yoga and tried to make a kind of squint in the mind that I could call satori.

A good friend spun me round and I came back west about a year later feeling a little better and knowing that there was a way and I was a total beginner. So I sat and waited.

When I met people who had done some Arica work what I liked was that they were not saints, they smoked cigarettes, they liked sex and dancing and being with them was a kind of casual rough-house which cut through my opinion-games and precious emotions. And the respect for spirituality was not expressed in endless mystical chatter but in a readiness to get to work.

'So I did a forty-day and found I was thinking less - at last growing a sense of centre. Arica doesn't specialise in guru devotion, physical fitness, 'meaningful emotion' or even mystical experience. We're all human and we're all in this life-thing together and Arica is a method-tool for exploring our actual, real life human process in all its possibilities. And that's beyond belief.

The best summary I know is, 'we are concerned with the whole game of the consciousness - there is nothing else.'

Peter:

'When I look at my own life, I can see definite stages of awakening. I grew up on the south coast of England, went to prep school, public school, red-brick university. Half way through that process about the age of 15, I was overwhelmed with a feeling of the meaninglessness of what I was doing, O levels, A levels, trying to be a school prefect, trying to get to Cambridge. From that time on, I started to take short cuts with the system. For G.C.E., as there were only 4 questions to be answered out of 16 on any subject, why study 16 when you could take a gamble and only study 4. The same with a degree in Philosophy. Once I stopped trying to be an original thinker, I realised that there were only half a dozen problems in Philosophy. It was just a question of what point of view you took as to the half dozen answers. It didn't matter which as long as

you actually took a recognisable point of view. So I opted for one and pretended to believe in it. This is the level of society we live in, it is dogmatic about which points of view are recognisable. University gave me the freedom to walk around the streets barefoot and longhaired, to drop acid and smoke dope morning, noon and night, to laugh at the society around me, to dredge the streets for sex, anywhere, anybody, sex, especially sensual sex. The amount of energy I put into that. Whew! And hardly any joy! And when I left I knew I could not face that society or its routine. But what else could there be? I thought making *my* own film, *my* own book, going to California. Nothing materialised from those except an increasing fear and intense panic that there was nothing out there at all remotely connected with the way I saw things and felt. While hiding away in Wales in countryside so beautiful and akin to the joy I longed for but could not feel, I began to read Maurice Nicholl, Gurdjieff and Ouspensky. Ah at last here were some people who knew how I felt. At last, suffering was absolutely fine, it was just the beginning of life, it was in fact the very thing you used, just like a curriculum, to reach that joy you longed for so much. And the message I got from Ouspensky was to find a school that has this kind of curriculum.

Arica arrived in London. And I went to the 40 Day training and discovered much more than curriculum and theory. Here was something alive, intensely, physically alive. That was the first hit of Arica energy.

And now three years later, the Arica theory is out, ('The Human Process for Enlightenment & Freedom' by Oscar Ichazo to be published by Simon & Schuster in the autumn), and for me is the most exciting thing about Arica. Here at last is something that every human being knows instinctively yet has not been aware of as a piece of knowledge until now: His body is his mind. Arica theory settles for all time the separation between a human being's mind and his body. There is no separation! In Arica you learn that the body can be divided into 9 separate physical systems, systems we know very well already, and you learn the psychic manifestations that each of these body systems make up as your mind, your entire mind. The Arica theory tells you exactly the process of what parts of your body think what. The rest is up to YOU: And that's where the Arica System comes in. Using the maps from Arica Theory, you apply them to your own life, to the way that you think, to the situations you have found yourself in and soon, very soon, there begin to emerge patterns of pain, fear and unbelievable beliefs that have re-occurred throughout your life. It's like discovering the bare bones of the skeleton in your own cupboard. When you begin to know what has really been haunting you all these years, there is a great feeling of release and joy, and most of all gratitude. It works! I know that and everyone who has done Arica work knows that. This is what makes the School, gives it such strength.

If your body is tense, worn out and strained, you can be sure that your mind is in the same shape. For example, if you have constipation, piles and stomach ache, which I do at the moment, you can be sure that I am worrying about how I am, do I have enough money to pay for the rent and next weeks food. My sense of being covered, of self-preservation isn't operating and in Arica we say my conservation instinct is out, isn't working. If it were, I should not be in this state! It's good to *know* that. It makes all the difference between worrying myself to death and worrying a little and laughing a little. It's also made easier being surrounded by other Aricans trained and well practised in reading all the painful Human states. It's impossible to hang on to the pain of it for very long. *They* have no bones about telling me what they see. When I see it, we all see it and whoosh it's very funny. It gives us the feeling of coming from the same space. That's the Unity.'