

THE PRESENT MOMENT

One of six talks given by J.G. Bennett on 'The Systematics of Organization' held at Utopia Castle in Basking Ridge, NJ. USA
July 1970

There is a way to look at something we have not yet put into this picture we are developing -and that is, "what is it that makes all this work?"

In the simplest state it is the will of a man who says, "I am going to start this enterprise and can grow with it; I see ahead and I will commit myself to carrying it through." In that way he creates a certain fatality which then comes into existence with certain compromises in fact which he is not able to control and this vision becomes reality.

Every one of us has this capacity for turning visions into realities, but some of you do it on a smaller scale; some of you do it on a bigger scale. What is required for this is the quality that we describe like decision, commitment, will; it's these particular qualities and the conditions under which they are able to operate that we want to examine now.

First of all, my decision depends upon the content of my mind and my past experience -what I remember -the traces of my past life as left in me. This applies to me as an individual; it applies to a group of people; it applies to an incorporated body. That is, it carries with it at any given moment a trace and we call it a trace of the past; we talk of memories of the past. None of us knows what the word past really means in the sense we don't know whether the past exists or doesn't exist. All we actually know is that we have got something that we call memory that we feel ourselves influenced and constrained by what we know and by what we don't know. This is merely one element in this decision making or exercise of will.

Some people can draw on a longer experience and it will have left very little trace and it is not much use to them. Other people have their experience in a very vivid and coherent form and are able to draw on it in their decision making.

There is quite another group, an independent group of factors, that we can call calculations, expectations, foresight and we commonly associate this with the word future. Again, your future is one we don't know whether it exists or if it doesn't exist. What we do know is that in our lives these expectations are a determining factor in the way we take our decisions. If we had no vision, no expectations, we would have nothing on which to base a direction or to base a decision.

We find in talking about our expectations, calculations and forecasts, instead of talking about the future we avoid certain mistakes that are made by throwing

THE PRESENT MOMENT

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July 1970

into the future what can only be dealt with here in this present time. From that comes the concept of the PRESENT MOMENT.

The Present Moment is all that we have, all that any of us has, all that we ever have! It is always the Present Moment that we are living in, but the Present Moment has this peculiar property of expanding and contracting. In a state of inner tension, of undirected mental activity, day dreaming, or just half or totally asleep, the Present Moment contracts. It is possible for example to measure a dream which may seem to have very considerable content, but only occupies a few seconds. This is the extreme contraction of the Present Moment; it will take a minute of your consciousness.

In our waking state our Present moment also fluctuates considerably. Sometimes it is just aware of what is immediately happening around us. Sometimes our vision expands and we have a greater input of memories and a clearer focusing of expectations so that our Present Moment is not just what we are seeing and touching, but what we are in contact with through memory and expectations and our decisions. Our will actions can be taken in this larger Present Moment.

Some people have a capacity for expansion of a Present Moment far beyond this. They can see over periods of years or decades. This is also true about corporations. Sometimes there is a tendency to live just from year to year; sometimes they make plans and decisions that will be operative in 10, 15 or 20 years.

In the management situation the size of the Present Moment in which a man is normally able to live really determines the amount of responsibility that he is able to carry. The characteristic of the man who is an hourly paid worker and doesn't wish to be anything else than an hourly paid worker is that he lives in a small Present Moment that is restricted to the particular schedule that is handed to him by his foreman or supervisor. He doesn't think and he doesn't want to think in a larger Present Moment beyond that which is required to carry out his schedule. In job enrichment studies it has been shown very clearly that when the opportunities for job enrichment are offered, many quite readily accept an expansion of their present moment. Others refuse it and wish to remain in the smaller present moment of the job that is immediately visible in front of them.

It is also clear from management studies that this same limit of expansion of the Present Moment holds good for managers. A manager who proves to be

THE PRESENT MOMENT

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July 1970

perfectly competent within a Present Moment where he consults his superior once a week and takes his decisions from him can operate quite satisfactorily over a time span of a week. If he is promoted to a position where he now has to take decisions over a period of two or three months of time, and they go outside the Present Moment that he is able to hold together, he just proves unable to hold down the job. He loses his nerve.

He will tend to treat his own superior as he did on a lower level of management that is, expecting him to constantly be renewing his decisions for him. This is an observation which all of us are perfectly familiar with. At a given state in our own personal development I think the Present Moment is capable of expanding by suitable training just as our Present Moment determines the degree of responsibility that we can take, the kind of decisions that we are able to make.

Now I have illustrated the Present Moment just in terms only of the two factors of memories and expectations. Now I am going to ask you to go with me into a field of my own personal researches; I actually go back for more than fifty years into the framework of the natural order on which I have written a number of books and I am not expecting you to follow the whole argument, but there is a general conclusion that I come to and that is that the Present Moment is not just constituted by traces of the past and expectations of the future; that is, it is not just a segment of a linear sequence, but it also has in it another dimension connected with potentialities and constraints.

When we were talking about management on the level of activity, I said that in every organizational situation there are certain rules or laws which are either inherent in the nature of things like the law of gravitation, or they are man-made as in the plans and rules for operating an organization, but whatever they are they place constraints upon the Present Moment. Now these constraints accompany the Present Moment through its changes.

All through the history of the universe so far as we are able to tell some basic laws connected with space and time have accompanied the evolution of the universe placing certain constraints upon the kinds of things that can happen. Our own body is accompanied by certain constraints by the fact that we are derived from a particular genetic pattern and this pattern of our own genes accompanies us from conception to death and to a certain extent it also accompanies a family where there is a genetic transmission dominant over a number of generations. This kind of thing, this pattern according to which events can or cannot occur, is also a part of our Present Moment.

THE PRESENT MOMENT

One of six talks given by J.G. Bennett on 'The Systematics of Organization' held at Utopia Castle in Basking Ridge, NJ. USA
July 1970

This is something quite distinct from the memories and traces of the past which can be effaced, which change with changing experience, which depend upon the carrier (something which is able to carry the traces). Exploited with other species, would be capable (something which is able to carry the traces). This is much more like what we call the tasks in the universal of activity where they represent, in an abstract but nevertheless effectual way, what is possible to do in the Present Moment and what is not possible to do. This is what I call the Eternal Pattern of the Present Moment.

I call it eternal because it is in a different from time and I call it a pattern because it is something which gives the shape to what is going on. To some extent we all of us knew this in our personal experience. We have a certain kind of pattern, obvious pattern of our generic constitution which shows itself in our bodies and to some extent in our mental abilities whatever the controversies on the subject may be. In an organization also there is this accompanying pattern which makes it THAT organization and not a different one. A corporation has just as much its own genes as an individual. These corporate genes then begin to be transmitted to the personnel of the organization and after they become assimilated into the organization they become subject to the general constraints of the organization-product wise, policy wide, etc. All of this is a determining factor in the kinds of decisions that can be made. It is within this pattern that it is possible to make commitments. Commitments that are attempted to be made outside the pattern are blocked. It is this closed ended pattern that gives us a third factor.

There is also a complement of this constraining or restrictive influence; there is openness, a potentiality in the situation. Opportunities offer themselves and there is a choice between these opportunities. This is something distinct from the memories and traces of the past. There is this open ended pattern which gives us a fourth factor on the Present Moment.

Referring again to our genetic constitution there is an enormous inherent variability. We know only the merest trace of the variability that is possible for the human race under the kind of breeding program that has produced all of pigeons, dogs and so on. There is no doubt that the inherent variation of the human race, if it were exploited as it has been exploited with other species, would be capable of producing enormous giants or pygmies as well as people very highly skilled abilities in one direction or another and many things that we would now regard as monsters are all inherent in the open ended generic pattern of the human race.

THE PRESENT MOMENT

One of six talks given by J.G. Bennett on 'The Systematics of Organization' held at Utopia Castle in Basking Ridge, NJ. USA
July 1970

Maybe a time will come when all this will be developed intentionally and purposefully for a more extensive use of the human potential; but the point about it is that this has accompanied man for a million or two million years and only rarely has there been great mutations as in the transition from Neanderthal Man to the Homo Sapiens Sapiens, but for the most part there has been the kind of stability of the genetic pattern which simply come from random crossing.

In the same way with any organization there is inherent variability in the human experience which remains largely unnoticed because there is simply a random distribution of potential and then someone comes along with insight to recognize that in this pattern of potentiality there is something to be done which hasn't been done before. In fact it was there before, but really, nobody noticed it and nobody took the decision to bring out that particle potential in the general store of potentialities that was there.

In the training and development of people the same thing applies and this, of course, has been my interest for very many years. The latent potentialities in humanity is far greater than is ordinarily supposed and just because there is this open ended aspect in this pattern combined with randomness that arises from there being no real effectual selective influence. The general selective influence of education and society has produced stereotypes rather than to bring out exceptional potentialities.

Both of these factors, the constraints and the potentialities, are constituent parts of the Present Moment with which we have to work. We have to take constraints into account, not 'kick against the prick'. Not attempt the untimely impossible, but for the same span we need to have the kind of insight to recognize that invariably there are a whole lot of potentialities that are being overlooked.

Someone comes along and sees this is possible, in *this* situation, like Fleming saw looking at a slide of cultural bacteria. He saw that there was an interaction between the antibiotic congress and the bacteria and from that the whole of this science of antibiotics has developed. All that had existed, all that had accompanied all science, all had been visible to microscopic investigations since the time of Leeuwenhoek. One man sees it and from that a whole new development begins.

The point about all this is that this accompanies us; it has that peculiar kind of being there either to be noticed or not. Now we come to the noticing or not. Let

THE PRESENT MOMENT

One of six talks given by J.G. Bennett on 'The Systematics of Organization' held at Utopia Castle in Basking Ridge, NJ. USA
July 1970

us take again the discovery of penicillin with regard to this noticing and acting upon something. Many people afterwards claimed that they had made the same observation and they even made notes of it, but one man actually saw that this had to be followed up and could be followed up by a very committal attitude. That required to be prepared to go through a very difficult piece of research with no idea really where it was going to lead to.

A classical example of this is the theory of the radioactive elements. Twelve or fifteen years of work was required in order to isolate radium just on recognition of the potential there. With all that was a really vital long term commitment to the work required. This commitment once it is made also enters into the Present Moment.

Many years ago I committed myself to the study of man, for example. Now this study of man has become an inseparable part of my life. It accompanies me throughout; but this is different from the potentialities. This is something to which I was committed partly by conscious existential decision, partly by series of acts, but this commitment I recognize as being something totally different from a memory. I can forget the commitment; I certainly can't remember where it occurred; all I know is that it is there. I am involved as long as I live in the interest of the human being. I can't put this commitment aside. This brings us to the really special idea which I think should be in the study of the natural order; that we should accept that there are three distinct dimensions of time.

I'll say as little as possible about this so as not to overburden you, but there is the time that is measured by the clock, and that kind of clock time is concerned with traces and expectations. Our notions of yesterday and tomorrow are all concerned with these periodic phenomena that we measure by means of clocks. Yesterday is the trace of the movement of the sun; tomorrow the expectation of the movement of the sun or the earth.

The second dimension of time is the one I call eternity. I call it this because it is really basically my impression of timeliness. It accompanies us; it is there. If I say, "What am I," I am this eternal pattern that is in all my present moments. The Present Moments are constantly changing their contents in terms of memories and expectations, but this eternal pattern which is always there I call myself.

The third dimension of time is one for which I had to coin a special word, which I took from Aristotle, and I call it Hyparxis because it seems to me that Aristotle had been thinking of much the same notion and this is the dimension

THE PRESENT MOMENT

One of six talks given by J.G. Bennett on 'The Systematics of Organization' held at Utopia Castle in Basking Ridge, NJ. USA
July 1970

of realization. This is the dimension in which visions, ideas are converted into realities. This happens as dual commitments. Now I've got here a conventional diagram of the Present Moment in the form of this egg shape figure encompassing three ellipsoid figures.

The dimensions of each ellipsoid: T = Time Dimension; E = Eternity Dimension and H = Hyparxis Dimension are represented here by segments cut through the ellipsoid. Starting first of all with 'T' shown here as the 'Time' dimension (memories, records and traces). This includes all the material records, those of all people, and my own personal recollections on one side and expectations and forecasts on the other. These are all here and now. What will happen is just words.

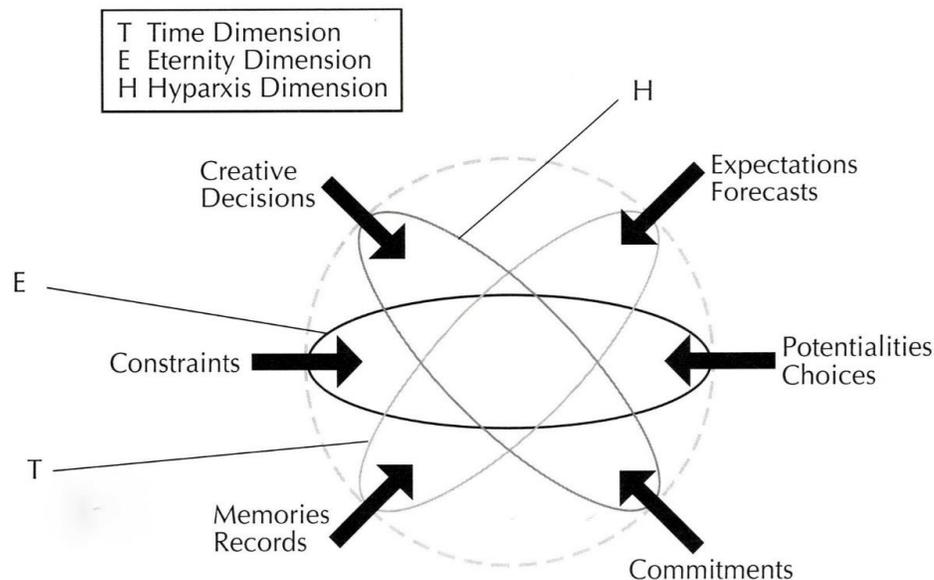


Figure 1

What is actually here and now is my expectations of what will happen. The future may or may not be here; the world may be blown up tomorrow. My expectation is that tomorrow I shall be having a nice rest in the sun on the Castle grounds that have been provided here for me.

Next is the 'E' dimension of 'Eternity' where I've put constraints and potentialities. Both of these I have already explained to you.

THE PRESENT MOMENT

One of six talks given by J.G. Bennett on 'The Systematics of Organization' held at Utopia Castle in Basking Ridge, NJ. USA
July 1970

The third is the 'H' dimension of 'Hyparxis' where in one direction it contains my commitments. Commitments are the opposite of constraints in the sense that constraints are imposed upon me. My commitments are what I myself have introduced into the Present Moment by my own acts, by my own decisions. If my Present Moment has very little in the way of commitment this dimension contracts considerably, the ellipsoid flattens out in its axis dimension to reflect a will less, uncertain person drifting through life.

If this dimension is fully expanded to complete the ellipsoid, then it reflects persons who have made up their minds where they want to go, who have committed themselves to what the task is and are going in a direction that carries this into every Present Moment.

But, this is not the whole story. The most important of all the six factors, if one is able to take it, is the positive dimension of hyparxis. This is the dimension of creative decisions. I consider it very important indeed to make a distinction between choice and creative decision. Once you choose between things that are there, one creates what is not there.

The Present moment has a direction of not merely openness in the sense that there may be a number of possible choices, but an openness of a more absolute kind, a void into which I can put things by my own decision. This is really, if I may say so, how this all came to me fifty or more years ago when I was convinced it was necessary to look at the world in a way that allowed for the possibility of creative decisions.

I had been brought up as a mathematician and trained and, of course, at that time we were all under the impact of Einstein's general relativity and its philosophical consequences. All of which seemed to close up the world and make it necessary to accept a predetermined future and this illusion surrounding decision and choice.

This I was prepared to accept because I was, as a mathematician, able to follow Einstein's reasoning. Partly, I think, the earlier stages of this strict relativity as in the Kaluza-Klein absolute world had a very devastating effect on me and many other young people at that time.

I revolted totally against it in the sense that I couldn't predict it and at the same time I couldn't accept it. I saw that the only possible way out was a very incomplete picture, like astrology goes, but lacking something essential in it.

THE PRESENT MOMENT

One of six talks given by J.G. Bennett on 'The Systematics of Organization' held at Utopia Castle in Basking Ridge, NJ. USA
July 1970

This led me to say that the only possible way of doing this was to add another dimension and shortly after that the same idea came out from others.

There must be an indeterminate as well as a determinate future and this led me to investigate this concept of what I call the "hyparxic future", or the open future, or the creative future. I have been, in my interest in the development of people, very much concerned in seeing how people are able to make the choice in this selection and how people are able to make creative decisions in this direction and when you can get them to understand the difference between the two. There has been enormous literature on creativity and many conferences have been held on creativity particularly in this country. I haven't yet seen any that recognizes this basic distinction.

Nearly everything we call creativity is in reality the training of people in the other dimension of recognizing that there is a choice and being able to make the choice. Now this is not to decry this; this is a very important form of training and, for example, in training a scientist you must see to it that he is not simply working on what he knows, what he has learned, and by rules, etc. He has got the power of observation to recognize that there are hitherto unnoticed potentialities in the subject he is studying.

But this is, in my opinion, to be sharply distinguished from true creativity. True creativity doesn't depend upon observation, it doesn't depend upon training; it depends upon something that opens in people, that doesn't just see what has to be done, but does what has to be seen. That is, true creativity consists in doing first and seeing afterwards. It is an act of will that brings into existence something that then becomes visible.

The great entrepreneurs have this peculiar quality. They do something which is not the same as seeing that there is a market and that they are going to do something about it. They commit themselves. Their commitment creates a decision. The decision creates the development.

Henry Ford made a decision to produce cheap transport for all people. Then afterwards, in turn, a decision of the T-Model car and from that again to development, and further the ultimate development of the automobile as it exists today. But, if you look at it, the decision came before this truly creative decision.

One sees it in other directions in great scientific discoveries. Einstein described it when he decided there must be a consistent way of looking at the anomalies

THE PRESENT MOMENT

One of six talks given by J.G. Bennett on 'The Systematics of Organization' held at Utopia Castle in Basking Ridge, NJ. USA
July 1970

that came out of Millikan's experiment and that this had to do in some way with the properties of light. It took many years to do all that, which began during the 1890's, and it was not until the beginning of this century that he actually began to be able to get a clear picture of it, a model on which the mathematical presentation soon became possible with all the extraordinary consequences that this had.

Now I have spoken about examples of this creative decision, which are tremendous examples, but I believe that we have this capacity in people. I also have spoken rather harshly about our educational system. Now I would like to speak murderously about our educational system because I think our educational system sets out to destroy the creative capacity in children and substitute for it, as far as possible, just to live in terms of memories and constraints.

An educational system is very good if it actually succeeds in producing people who have kept the possibility of looking at the potentialities of the situation, who can become excited when they look at things because they see something new, but in young children there is something else more than that. Young children really are making creative decisions. I spent a lot of time many years ago taking every opportunity to observe newborn children and watching the first few weeks of life. I became convinced that children are actually creating their world and this world is created with a creative act of a young child until the time he begins to feedback into it and becomes under educational influences which stop him from creating his own world any longer and put him in a world of constraints and memories.

In other words, the effect of all of this is a tendency to collapse this inherent process, and if the child wishes to be creative, wishes to make commitments, it finds itself inevitably in a situation of no hope against a world that wants to live by means of constraints, memories, expectations, and so on. I just made a somewhat philosophical introduction to this idea. Now we come back to seeing how one will apply it to an organizational situation. This figure is the Present Moment of a manufacturing plant. We have the six inputs, the same six inputs that we had before and I don't think I need to go over again the point that these are independent, yet mutually relevant, and so on.

The Present Moment, if there is an idea within the sphere of the top decision making group, should embrace all of this. The top decision making group has to take the responsibilities, decisions over a greater span of time taking into

THE PRESENT MOMENT

One of six talks given by J.G. Bennett on 'The Systematics of Organization' held at Utopia Castle in Basking Ridge, NJ. USA
July 1970

full account the constraints which don't worry people at other stages. They need be open to the potentialities on which they have to base their choices, more highly committed and open to creative decisions. Certainly a corporation which claims that its top management really satisfies this classification is a very remarkable corporation. But, generally speaking, if you look at management development you can recognize that we are feeling our way towards the selection of people who are able to live in this circle. The words 'able to live' is very important here because this is a very demanding state of affairs. You are put under enormous tensions. You have to take account of all the constraints, internal and external, that make for realistic decisions. And, with all that, you've got to keep your mind open to observe what the potentialities are, where it's possible to step in and do something differently.

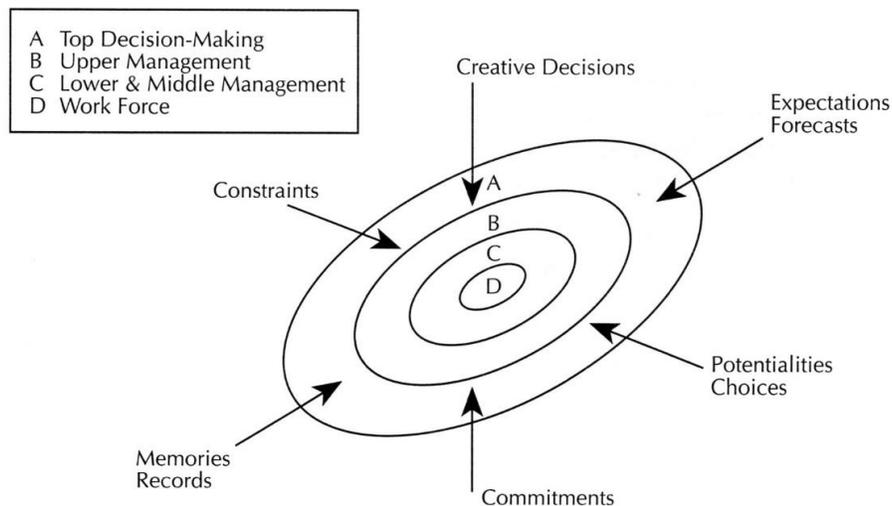


Figure 2

You have to change your expectations and forecasts not to one or two, but to ten or fifteen or more years. You need a strong historical sense to be able to look at what you are doing with all the content of historical experience. All of this makes an enormous demand upon an executive. Consciously and unconsciously he is exposed to these tensions. At each stage or level of responsibility, A through D as shown, there is a reduction in the extent of the Present Moment 'circles' encompassed by the six 'Terms' previously developed. This is a diagrammatic representation, but high management is involved in the whole of this.

THE PRESENT MOMENT

One of six talks given by J.G. Bennett on 'The Systematics of Organization' held at Utopia Castle in Basking Ridge, NJ. USA
July 1970

A person responsible for the working of a division has to come under all these same pressures. They haven't the right to rely upon the validity of circle 'A' they have created for their entire operation in the way that middle management ('B' & 'C') relies on them, -or direct labor 'D' relies on the circle created by middle management.

All those who have responsibilities beyond their own personal actions require a Present moment that is sufficient to embrace those of their subordinates or others who depend on them. Primarily all require a sufficient awareness of the constraints to deal with the part of the organization in which they are situated.

If this is, let us say, an engineering department, it has to be aware of all the constraints of a phase one engineering activity, but doesn't need to be fully aware of all the financial constraints that have to be accepted at this point. The financial constraints are referred from 'C' to 'B', but the engineering constraints have to be dealt with at 'A' by an engineering manager.

The task of management development is to be able to recognize two things. One where a man as he is today is able -how far out from this core of minimal Present Moment -how far out he is able to hold himself? And secondly, what has he got in him to enable him to develop towards a larger Present moment? The concept of the present moment has, of course, a lot in common with some of the management development concepts like the time span and responsibility of Elliot Jackson, but the weakness of these is that they tend only to think in terms of how long is it possible for a man to hold, to carry a decision without referring it to a higher authority.

This is an extremely valid principle of management development, but I myself can see if you rely on this alone and don't also look at a person's capacity for observation and seeing possibilities, you may promote them, and at the next job they may prove sterile because they have drawn on the experience of people who have a capacity for seeing the potentialities that they didn't have. And, when they are put in a position where they need to do it for themselves, they just collapse, even though they may have the character stability to be able to take responsibility over a greater length of time.

I say that in personal managerial development studies this is a more complete test of what you are really looking for in a person and one advantage of this is that it is possible to detect by various tests, by practical means, some of which we have developed ourselves in structural communications work, whether a

THE PRESENT MOMENT

One of six talks given by J.G. Bennett on 'The Systematics of Organization' held at Utopia Castle in Basking Ridge, NJ. USA
July 1970

person has the capacity for making judgments and decisions involving an area which they are not yet actually operating in.

These are the kind of stimulation techniques. It is somewhat different from the effect of psychological testing because you are testing whether they have the judgment that is required and, independently from that you have to define whether they have the capacity for making commitments. It is not quite the same thing as saying the person has the judgment for occupying this position. The judgments can be measured more along one axis, the capacity for making commitments is more along another axis.

It is quite obvious to anyone that these two are independent of one another. A man may have extraordinary capacity for commitment and devotion and acceptance of responsibility but not the breadth of judgment required to carry the higher level job.

Figure 3 is just a purely schematic representation of the kind of tests that can be applied to people in this way. Here we have a picture of the whole Present Moment of an organization, let us say spanning over a period of several months and a certain decision is taken at the higher level which is going to place individual A in somewhat of a challenge.

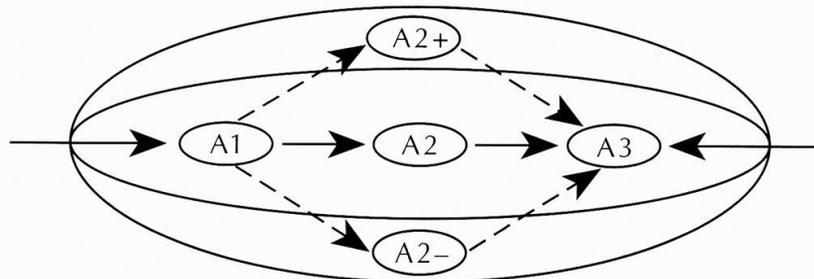


Figure 3

If A's capacity for response is not sufficient to meet the challenge, A will essentially be at a lower level of the hyperaxic line shown as "A2-"; less committed than is his organization with its environment. The remedial action required is to return 'A' back to a previous function. 'A' has been shown unable to carry the weight of the kind of additional strain which the challenge required. It may be found, as a normal part of 'A's functioning that it is only necessary to go along the line "A1" to "A2" to "A3" and so on without any significant change as a result of this. It may also happen that 'A' really

THE PRESENT MOMENT

One of six talks given by J.G. Bennett on 'The Systematics of Organization' held at Utopia Castle in Basking Ridge, NJ. USA
July 1970

recognizes and responds to the challenge and is actually operating from "A2+", even from a higher level than the level of his responsibility in the organization.

It happens of course always that there are bound to be occasions when people are confronted with challenges that don't really correspond to the responsibilities of their job. When this happens to them, even if there is no intention about it and has nothing to do with management development policy or discovery of sound principles or anything, the job itself suddenly confronts a person with something unexpected and challenging. A senior, a superior is taken ill or removed to another job and someone has to take a responsibility for which they have not been prepared. They are then in the position of "A1" and observation of their behavior at that moment tells you what is going to happen.

This is very schematic but in reality if it is correctly drawn, 'A's Present Moment will have expanded. 'A' would have gone farther out and be actually living in a bigger Present Moment. It will be quite a change in the way 'A' was talking about the challenge. 'A' will be enjoying it and confident in relation to what it is now necessary to face.

If on the other hand there is a contraction of the present moment 'A' will go into a state of anxiety and doubt, and will be looking around for support from outside as if still working in the arena of a lower present moment. And now, before summing up, I would appreciate hearing from you, on your views, and whether this has been of any value to you.

Question: It seems that my present moment is very flat. You sound as if you know about ways one expands that. Perhaps another way of saying this is, "How does one increase their capacity for commitment?"

JGB: We only exercise ourselves in the dimension of hyperaxis when we're in front of a challenge, and a real challenge hasn't any intervening possibility about it. The difference between difficult things and impossible things lies along that axis.

It is difficult to move along the axis of the 'eternity' and 'time' dimensions; it is impossible to move along the axis of the hyperaxis dimension. Because if we do we have to become different from what we are!

In other words the effect of a challenge of this sort is that we have to undergo some kind of change in ourselves. This is not something you can achieve as such by a process of training. What you do along the 'time' and 'eternity' axis

THE PRESENT MOMENT

One of six talks given by J.G. Bennett on 'The Systematics of Organization' held at Utopia Castle in Basking Ridge, NJ. USA
July 1970

can be done entirely by a conditioning process. You can build up the capacity of memories of people, even training them to make calculations and you can simulate the whole of this ideally on computer.

The hyperaxis axis has the element that the computer doesn't have because it requires a capacity for recognition, for directing of attention and so on. That can't be trained. The training is just to train to become more sensitive as to what is in front of you in a situation.

This one here (the 'eternity' dimension) in principal is what life does to us. Life confronts us with impossibilities. So long as impossibilities remain impossible for us we remain as we are. The limit of my possibility is what I am. If I am prepared to go beyond my possibilities, take the plunge in some way or other, then I am going beyond what I am. I'm not just developing what I've got, I'm going beyond myself.

These two kinds of change, these two kinds of transformation in man, I'm quite satisfied are real. They are really different from one another. This kind of movement doesn't necessarily require an intentional confronting of people with challenges, or even an intentional acceptance of challenges; for example -the person who is confronted with a fatal illness, the prisoner who suddenly finds himself going to a concentration camp, or someone who sees disaster in their own family and so on.

They are put in front of an impossible situation where they either get on by attracting memories and so on to sort of encapsulate it and get rid of it for themselves, and are able to live with it without changing, or they will meet the challenge and everyone will see in an extraordinary way as with people who realize they are under a fatal illness.

Either they freeze it out of their mind or they change their whole attitude and become different people because they accept this vigilantly. You understand the kind of thing I mean here? It doesn't rest within the very drastic and big thing. There is a kind of smaller way in the working of kinds of response that produces this kind of situation for us. But I'm concerned now in fashioning the principal here. The principal is what can be achieved by training and what is achieved only by taking decisions.

Training, to what extent it can be done in many cases is a cooperative sort of thing. You make your contribution, the person responsible for training, or

THE PRESENT MOMENT

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teaching, or developing makes their contribution and you become more open, more aware and that makes you a more effectual person.

But this here, this decision movement, in the long run, this is all us. We're all alone.

Question: Given that we're all alone and there is not much we can do about it?

J.G.B.: But there is everything you can do about it in one sense, and in another there is nothing at all. It's an all or nothing kind of situation.

It goes against our ordinary concepts of the world. It looks meaningless to say that something is working existence that wasn't there before, creation doesn't mean that; it isn't the word creation unless it is what we write down. If creation is simply ingenuity or to make a new combination out of old things let's call it ingenuity or inventiveness or something like that.

If the word creation is to be usefully retained than it's got to be retained in its very strong meaning. Now I am personally convinced that this strong meaning does correspond to a reality. I do believe that it's possible to turn by one's own decision the impossible to the possible.

You don't first see something and then say, "I'll do that". You say, "I'll do that," and you see. It is one single act -the seeing and the doing.

If you stop to think, than the impossible really becomes impossible. Afterwards -there is an awful lot of thinking and an awful lot to be done along these other dimensions. But, that's the piece that must be there. The effect of working along these other dimensions may shift them notably in that direction. But if they haven't got the other, if there isn't that content there -this has been shown over and over again, it isn't there and it fails.

I have talked about this with those in The Church of England who made quite a serious study and survey of these observances of resolve. Not a tenth of one percent that is the figure, of those who had been converted six months previously by the Church of England were statistically different from what they were before.

They really became committed but they had no context! They hadn't really faced to what the choice they made really was. They hadn't enough knowledge, they hadn't enough experience in what it was they were involved in. When one really has a commitment it does mean they carry with them a certain force. They have got this present moment development here. A genuine

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communication of this can communicate itself to people. But, the person to whom it is communicated may not have the degree of development along these other dimensions to be able to hold it.