

## WORDS WEAVING WAVES



### AWAKING DREAMING IVY

What I initially did in this project was quite simple, yet has deepened in complexity as I have made various connections with words and writing. I came across a beautiful piece of woven ivy roots in nature, considered for some time what to do with it, hung it with twine in a frequented location, placed another piece of woven ivy alongside it, took pictures of the juxtaposition from different angles and at different times of day and night, and then wrote about the whole experience.

Finally I have been conversing with some others about the woven ivy, especially Adriana Puech, and finding meaning in the whole experience in regards to some of the ideas of our teachers on the Science, Spirit and Consciousness short course here at Schumacher College - specifically Chris Clarke, Amit Goswami and Shantena Sabbadini. The story of the ivy weave immediately appealed to me as representative in some way of the story of wave-particle duality of which so much was spoken during the short course.

Herein is considered a dynamic range of experience. How a something was differentiated and extracted from its home in Nature, channeled into one amongst many projects, then captured in photographs and words. What remains though, is paradoxically different and yet the same. It is an expression of the unnamable untouched through layers of costume differentiation.

“We may therefore regard matter as being constituted by regions of space in which the field is extremely intense... There is no place in this new kind of physics both for the field and matter, for the field is the only reality.”

– Albert Einstein<sup>1</sup>

Writing aligned on the left is a recollection of my personal experience throughout the project, centrally aligned are quotations and writings from other texts and people, and those aligned on the right are my integrations in light of all this and reflections on the Science, Spirit and Consciousness short course. These

I will attempt to weave together into a coherent whole not unlike the piece of singular ivy roots made into an holistic weave.



## The Ivy's Beginning in No Beginning

◦ Any way that can be fold is not the constant way. - Dao de Jing<sup>2</sup>

“Tao has reality and substance, but no action or form. It can be given but not received. It is attainable but invisible. It is its own source and its own root. It existed before heaven and earth and for all eternity.”

- Chuang Tsu, *Inner Chapters*<sup>3</sup>

As Philip Franes reminded me, there is a very significant something that must be mentioned before anything else, and yet it is not a something at all. Chuang Tsu referred to it as the “Beginning of No Beginning”<sup>3</sup>, and in quantum theory it can be the pre-wave



quantum field which underlies all wave-particle duality. This writing can perhaps cover ground in the realms of wave and particle, yet can only point a finger at the something that is not something which underlies both of these the inexpressible and unfathomable depths of the empty fullness that is the quantum field or Tao.

Recalling Amit Goswami's ideas, I found his fundamental message was that of the primacy of Spirit/Consciousness - that it is the foundation from which everything comes from. We can find resonance in the words of Einstein above as well as those of David Bohm when he says that “particles are constantly forming and dissolving from the background and there is in actual fact no permanent particle at all; there is simply a field that is determining the kind of particles that will form.”<sup>4</sup> Amit seems to focus more on placing power in the hands of the field while at times overlooking that the particle is itself the field made concentrate.

This preference can be seen in one of Amit's most used catch phrases, “Consciousness Does Matter” (like Man does Woman or Spirit does Nature?), colored with a reactionary tone favoring the omnipotence of consciousness in opposition to scientific materialism.<sup>5</sup> Aside from the perceived tone and play of words, of course consciousness matters.

## Seeing, Meeting Waves of Woven Ivy

One day several weeks ago as the sun set over the trees and hills in the distance, I entertained the idea of having a nice fire into the evening. My friends began constructing a pile of tinder at the fire pit in Brian's Garden as I set out gathering wood from the nearby surroundings. Quite quickly I found clinging upon a great pine tree a thick mat of dry twisting ivy whose roots had been cut some weeks prior.

## Is Conscious Seeing Collapsing Awake?

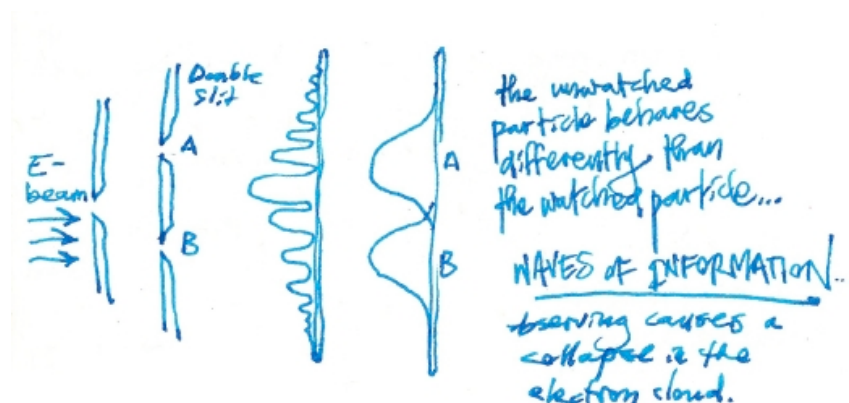
"When we look, we collapse the electron's wave to localize at one place. But between our observations, an electron spreads out as a wave of possibility in transcendent potentia." – Amit Goswami<sup>5</sup>



Amit's outspoken beliefs about the wave-collapsing powers of observation have put him in a field of his own which some would term radical. To think that only when life reached a certain level of consciousness in human beings did the Universe become real can be an anthropocentric endeavor which denies the rest of life of lucidity. Certainly we as humans hold a consciousness and self-awareness sharper than any other being that we know of, as if pointed at the peak of a pyramid or the tip of an iceberg.

Stretching out behind and supporting us in consciousness can be seen the realms of our animal ancestry, the darkening layers of the subconscious which we visit in dream. Perhaps here we can recognize the deep wisdom in the Aboriginal concept of the Dreamtime, "a sacred era in which ancestral Totemic Spirit Beings formed The Creation."<sup>6</sup>

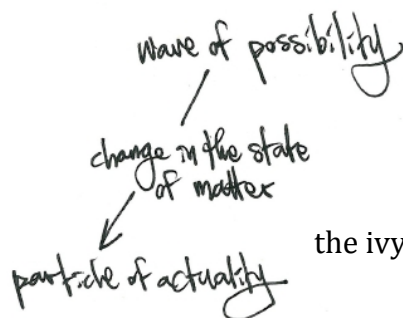
We can say that Universally as the rippling waves of the field grew denser, they rose from the darkest sleep of the unconscious through the layers of the



dreaming subconscious. Cresting at the level of consciousness, a tipping point was reached in which the observer effect (wherein the application of observation will change the outcome of experiments, decreasing levels of uncertainty to the point of collapsing a wave into a particle) was triggered. As consciousness made concentrated brought about more points capable of wave-collapsing-observation, that very same consciousness formed and hardened through each “limitation” or definition of the intellect, the mind, and the vital to arrive finally at the material world where “freedom is lost”, but as well the most exquisite crystallization is found.<sup>5</sup>

In regards to the ivy, perhaps it was my own observation of it there that collapsed it into existence, or perhaps that collapse had already take place through the participation of any of the countless myriad points of awareness that could be found within and without the twisted weave. I presume Chris Clarke with his panpsychist view of the world would choose the latter, seeing how everything, down to the ivy itself and the tree it grows upon, is indicted in the collapse of the wave form with it's own bit of observational psyche.

“I am forced by the physics to a panpsychist position in which innumerable things are conscious, and I am forced by quantum theory to think of a situation where all the conscious beings are linked together – this means that I find myself within an interconnected conscious Universe.” – Chris Clarke<sup>7</sup>



## The Collapse in the Cutting

finding in nature something made distinct  
through its chain-sawed straight-edged death

the ivy has been persisted

it has been killed and turned into an art project

– whereas otherwise it would do as the wave would do –

go forth to the furthest extent possible

(based on the laws of physics) then retreat to crash back on itself  
to crash then into the relatively much-more-so undifferentiated matrix of nature  
and yet, made not as “real” as our technologies would further make it to be  
made not as disconnected from the dream of nature  
which the animals and the plants and the rocks and the fungi are dreaming.

The dreaming – that is the field, that is the subconscious, the collective unconscious – a consciousness not as sharp as ours, with its densification into a single point of collapse. Nature like the picture, is round, and yet we have become like the word, sharp and differentiated.

“When it was in the woods, and had been killed, then it lost all its potential - it was completely expressed. It’s wave function completely collapsed. It was part of something then it was expressed. It’s wave function was collapsed.”

– Adriana Puech<sup>8</sup>

## Tearing the Weave from Nature

I began to collect the branches, pulling off smaller pieces of wood. I grabbed at a bigger stem and was surprised with a tearing sound to remove a large intertwining and intact piece of woven ivy roots. My first impulse was to put it on the fire later as the flames grew, but taking a closer look at what had just come off the tree in my hands I realized what a beautiful piece of woven wood it was. I put it on display, propping it up on the roof of the cob oven, filled with excitement about its intricacy and the potential to do some type of project with it.

## Across the Threshold of the Garden

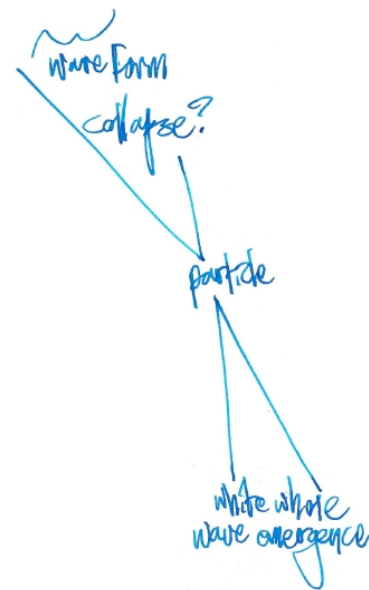
“When it was in the garden, it was another part of the garden – you notice there is something but not really. It doesn’t come into your eye, it doesn’t call you.”<sup>8</sup>

At many steps along the journey of making sense of what I have done in this project, I have found that what are labeled as collapses holding the connotation as ending points are not ends at all, yet only gateways through which information and energy may pass to enter into some altered state.

This is speculated as well within the physics of relativity where black holes collapse to the point of a singularity only to emerge bound by the laws of geometry on the other side as a so-called white hole.

Recently I have delved further into scientist Nassim Haramein’s work and have been intrigued to learn of his views about the omnipresent pairing of the black hole/white hole at any and every given point within the Universe, providing a

solution he says for the still as of yet unexplainable atomic and sub-atomic mathematics of electromagnetism and gravity as well as the strong and weak physical forces.



held in the same of each non-locally

as-well-as locally connecting intersection

(just the same as water droplets staying in the same place in the wave)

is the birth and the death, or rather coming and going of the Universe

because a wave is not made up of moving water laterally, but vertically,



and every droplet of water is fractal mirroring the whole movement of the wave.

so that, the coming and going of the Universe

as being the expansion and contraction of the wave

is mirrored at every point in the fabric of same time.

so that literally – we have waves crashing on a beach...

...mirroring the complete journey of the cosmos coming into and out of being.

“The forms of life are not ‘finished work’ but always forms becoming, and their ‘potency to be otherwise’ is an immediate aspect of their internal constitution. ...

The becoming that belongs to this constitution is not a process that finishes when it reaches a certain goal but a condition of existence – a necessity to change in order to remain the same” – Ron Brady<sup>9</sup>

“When you placed it in the garden it was in a place of liminality, a place of potential... It became other in order to remain itself. It is now no longer an ivy, it is also a work of art. When it was an ivy it was an ivy, and then it died and became something else. That process of transformation had to go through a stage of liminality where it had to regain it’s potential.”<sup>8</sup>

## Donning the Thinking Weave

A little while later I had convinced the others to lift the weave up with me and try it on as a hat – for the way that the arborists had cut it had left a perfect squared window for a face to fit not unlike a helmet. Excitement reigned about the discovery of the ivy weave as I picked it up and placed it in different positions to see different aspects of it, and soon more people arrived to show it to as well. For the most part people were very impressed with the ivy’s work at weaving. I continued on considering what a project including the piece of wood might look like, and within the days following took the first of pictures of the weave, some shots of it propped up and laying on the ground.

Shantena Sabbadini shared with us a journey through the at times brain numbing corners of scientific discovery and experiment to arrive at the ancient starting point in the wisdom of the Dao – that the Universe is what it is, that wonder is its primary setting and outlook and that distinctions arise as we create them. According to him, there is not



necessarily an observer effect and there is no collapse of the wave form. Matter and spirit are each sides of the same coin. This is explained in a more developed way through his work on the persistence of matter.



As far as I understood, the quantum equations work out to be information preserving or not, and with that contribute or not to the densification of the field, or one could say the densification of consciousness. Unfortunately the one opportunity we had to sit down with both Shantena and Amit at the same time didn't turn out to be all that productive and left me and others questioning and unclear of both of their basic assumptions. I find room in my thinking for all of them though now, Amit, Shantena and Chris, and am deeply curious to see what would come of a collaboration between the three.



Persistence of information – information sticks around a bit longer as if in bundles easy to store. I think quickly to our modern day capturing devices which so easily persist information – our cameras, computers, and our writing tablets of course.

## Hanging the Waves of Woven Ivy

After a long flirtation with bringing the first wave of woven ivy into a more prominent and well traveled part of the college, I lifted it in my arms with Adriana watching and brought it to the great wall in front of the College entrance door. Soon after I was procuring a ladder and the tools needed and with the help of some others was lifting and hanging the whole ivy weave on the wall. I placed it so that a person of average height could don it as a hat for a moment enough to take a picture.

“When you put it there – the difference between the rock of the wall and the ivy – I could see the light in the wall where the ivy could take place – and yet when it was on the floor it wasn't as alive as it is now. Where it is now it has so much power, and energy and beauty and strength that is coming alive.”<sup>8</sup>

Hoisting the ivy on the wall

The stiff block edges of our stacked block world  
from the entangled Nature matrix, across the threshold of the garden  
to hang as a pretty thing, a thing to take your picture with  
an art project by me, or a wave coming from and returning  
non-locally connected to the entangled dreamtime of Nature

## The Way Becomes the Art

As I worked with the twine, wrapping certain roots and hoisting them to the drainage holds, I found that I needed to bring a sense of aesthetics to the way that I was hanging the wave of woven ivy. I began to place smaller pieces of wood in between some of the stretched threads so that they looked as if they were floating or somehow being extracted from the main fabric of the weave.

“Then you took it to the wall and it started to be expressed. It was like the coming into being of expression, and then you hung it. There it was expressed but not completely. So it took its place as a piece of art, but it has some emptiness because there is some dialogue with the person who observes it. So there is something alive between the piece of art and the person observing it.”<sup>8</sup>

Here it becomes obvious how meaning is made in the space between. The hermeneutic circle shows us how meaning making is a dialogue, not a static something to be extracted from the form, from the artwork, from the ivy. Here I find myself enjoying the space in between. Not the finished product, as if there was one, but the conversation that I have had with the woven weave of tangled ivy, moving it about here and there and decorating it's holding.

“We are life and your sculpture is too. So it is not completely collapsed or completely wave. It is in between potential and expression. There is always a longing for expression. But I don't know. The question is – what is alive and what isn't? Like this table – is it completely expressed? Is it alive?”<sup>8</sup>

Well what if I set the sculpture on fire –  
wouldn't that be reducing the uncertainty to zero?

“No. You are augmenting it; you are increasing the uncertainty. It gets to the point of liminality, so everything becomes wave again. It is transformed.”<sup>8</sup>

## Anchoring the Wave

The project was not at all done. As I looked from a distance I saw the hanging weave a bit further to the right than I had intended, leaving a sort of vacuum on the left, and the whole thing seemed ungrounded and almost unreal in its floating. I thought of the other weaves that I had seen around the grounds – the others that had been cut by the arborists – particularly one that I had seen in the back yard which was bigger than all of the others.

The search for balance

Helping letting cresting of the wave

So that it may feel the fullness of form

So that it may feel fully in-formed



Persisted and preserved

The persistence is a stopping of something moving → into a certainty – into a “dead end” of certainty – contributing to the expansion and growth of our ‘known universe’, the universe ‘known’, certain, and of our accessible dimension.

We see the pulsars, and guesstimate that our universe is expanding, but that would mean that something is pouring out of another universe where everything is returning to the wave form, returning from form to movement. And here in our Universe when the wave finishes its washing up onto the shores of particle form, then our universe will start to contract – the waves having reached the apex and letting out a big sigh then pulled quickly back into the next churning and crashing wave collapse.

### Bringing Balance Something to See

With a rush of inspiration I briskly walked back to find the big ivy weave hanging on the tree. I gave a big pull and just as quickly as I had walked to it was it tearing



forth from the tree and falling to the ground. I gathered it in my arms and set off towards the wall, arriving and setting it to the left of the hanging weave so that its cut off roots looked as if they were arising from the stone ground. I was immediately struck with the grace and fluidity of the ivy roots weaving, and encouraged several others to look at the piece as well.

Delighted to find others rapt in attention

Gazing at something they might not otherwise see

The wonder of quality to sit in the quantitative

Striking contrast for all eyes to see

“If name be needed, wonder names them both:

From wonder into wonder

Existence opens.”<sup>10</sup>

### Taking Pictures of Persistence

That night I invited Adriana and Elise to join me in a photo shoot. I had the use of a tripod which enabled me to get nice time lapse photos. We shot several pictures, changing positions part of the way through, and the results were strange and ambiguous photographs with ghostly images. The lamp at the corner of the building with it’s golden light was on for some time, casting shadows from

both of the ivy weaves onto each other and the walls behind. Later the lamp was off, making the weaves much harder to see.

The amount of uncertainty in nature is lowered over time. With the exponential growth of life with it's abilities to 'persist information' and collapse the wave form in a way of the known world. As part of this and aid in the exponential and accumulative growth of certainty is humankind's abilities to produce complex technologies which will further 'persist information', the first of which in our known written history was that technology that enabled us to have a written history - the alphabet and the written word.

And in the unity of darkness is the return to the liminal... Return to dream is so much like the return to the wave form. Every night we go to sleep we return to the fields of potential and grace. It exists and it doesn't. It is just a field.

"In every holarthic<sup>11</sup> level, there is this space of emptiness... and that space is like darkness too. It is a formative field."<sup>8</sup>



This morning I strung up the left weave so that it would not fall on someone if pulled. Up on the ladder I tied some of the lines together and placed some more twigs and ivy branches in between the shared twine. After I was done securing the wood I grabbed my camera and took another set of photographs, several from the vantage point of the top of the ladder and the others from the ground level. Jenny appeared for some of the last shots.

a picture is not as sharp as a word

a word is sharper than a thousand pictures

a thousand words assembled in a certain way makes a picture

just as a thousand particles assembled in a certain way makes a wave

for a wave is not as sharp as a particle

## Words Weaving Waves of Ivy

A couple of days ago I started writing of this experience. Today I have nearly managed to record the extent of the ivy weave project in writing, and as well have gotten feedback from several people, especially Adriana, in regards to the project's associations with the learning of the Science, Spirit and Consciousness course. This evening along with writing I touched back in with the work of Chris Clarke, Shantena Sabbadini and Amit Goswami, glancing over their slide show presentations from the short course.

It's my own personal persistence of information and it's how I choose to persist information- because the persistent information is just as embedded as fractal and holonomic<sup>12</sup> as the rest of the Universe. The persistence of information is held in the field – held in the cloud of expanding consciousness made concentrate in parts.

“This is our process of making things alive. The words are so powerful.”<sup>8</sup>

There's no death, there is just information, that is slowly and exponentially persisting more until the crest of the wave, becoming more and more conscious of itself until it has journeyed to the edge and is ready to return home, further into existence to remember non-existent (at least in the sense that we know existent) roots.

The collapse of the wave form is process mirroring the universe becoming more aware of itself – persisting it's own information – because its ALL ONE! - and the ONE is fractalating inward to the beats of infinity and every point of collapse contributes co-creating the woven weave of spacetime – “the gravitational field is shaped by the densities of things”<sup>8</sup> A weaving woven weaving – it's not done! It's weaving – in the process of becoming “creating evermore fractality in the re-iteration”<sup>8</sup> – of consciousness made concentrate – made concentrated – and fully linked in non- local entanglement, all of the ripples of the made-denser field – in complete synchronistic relation as a the primary mode of existence.



“Nan Po Tsu Kuei asked, ‘Where did you learn all this?’  
She replied, ‘I have learned it from the son of Ink-writing, the son of Ink-writing  
from the grandson of Chanting-recitation, the grandson of Chanting-recitation  
from Clear-understanding, Clear-understanding from Quiet-affirmation, Quiet-  
affirmation from Immediate-experience, Immediate-experience from Dramatic-  
expression, Dramatic-expression from Dark-obscurity, Dark-obscurity from  
Mysterious-void, and Mysterious-void from Beginning-of-no-beginning.’”

– Chuang Tsu, *Inner Chapters*<sup>3</sup>

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- <sup>10</sup> Laotzu. *The Way of Life According to Laotzu: An American Version* by Witter Bynner. Verse 1. <http://terebess.hu/english/tao/bynner.html>
- <sup>11</sup> Holarchy – “in the terminology of Arthur Koestler, is a connection between holons – where a holon is both a part and a whole.” -  
<<http://en.wikipedia.org/wiki/Holarchy>>
- <sup>12</sup> Holonomic – “*holos* (meaning global) and *nomos* (meaning natural laws)”  
<<http://www.theevolutionaryglitch.com/blog/defining-holonomics>>