

The Way

Adapted from the Book *Coming to Ones Senses – By the Way*

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This paper draws upon the life work of Dr Neville Yeomans'. The following poems are part of Yeomans legacy to those he loved. The date each poem was written is below each poem.

to seek
the Way
is good

to find
it
egotism

7 Oct 1973

the Way
is
searching
for
the Way

13 Oct 1973

non-way
is
The Way

19/10/72

serve by giving
learn by living
change by loving

6/11/71

the One
perfection
is perfect
Imperfection

14/10/72

The term 'the way' has been used in Taoism and Christianity. This paper is about something that is somewhat different though influenced by both of these traditions. The Way's metaprocesses (the process of the processes) embodied in the stories referred to in this paper (refer 130 stories in www.laceweb.org.au/btw.pdf) have a number of aspects, and embrace principles as guides to action.

Laceweb way tends to embrace the Way – refer www.laceweb.org.au

Some of the Way's aspects, principles, and metaprocesses are listed below:

- Coming to one's Senses by the Way and engaging with ease in all Senses
- Way engages rarely used ways
- Using no way as a way, having no limitation as limitation (Bruce Lee)
- The term 'Way' is typically a verb. Using the term as a noun or adjective inherently generalises, blurs, and distorts.
- Way involves and embraces the how of the what – for example, refer: www.laceweb.org.au/resp.pdf
- Way is profoundly linked to *changing context* (in both this term's senses), and informed and guided by changing context as to what to do next
- Way embraces systems of ways embracing and affecting the 'whole-of-it' which guides the Way; the 'whole-of-it' includes everything in, and associated with changing contexts and nested contexts (sub-contexts within contexts) and the trans-contextual as they emerge and change and transform from moment-to-moment
- Way may involve Experiencing Way in action as a way of entering the Way
- The Way engages our most fundamental experience - that of our being aware of our awareness of our being-in-the-world (in inner and outer realities); and being able to access our past awareness and imagine future awareness; and noticing and attending to our moment-to-moment awareness in context; and our flow of awareness through time; and recognising that most people do not notice, attend to, or use this most fundamental experience/capacity/potential
- Sharing a sense of mutually constituting contexts with others, along with sensing how this folds back to help re-constitute us
- Being guided as to what to do next by attending to the moment-to-moment unfolding changing context connexity (contexts where aspects are simultaneously inter-connected, inter-related and inter-dependent) using connexity perception

- Engaging in the Way may increase a person's capacity to be hyper-aware with external focus, and also to become profoundly immersed in internal focus, and to be able to ecologically shift between internal and external focus as appropriate to context; and it's very prudent for a person to be acquiring the capacity to use these states ecologically as evidenced by my walking in front of buses deeply focused inwardly and nearly killing myself - and not noticing seven springs of peach blossoms while immersed in sustained deep reflecting!
- Way entails processes for accessing pre-cortical embodied knowing - where knowing emerges through our bodies - and through sensing and feeling - and we can feel the difference of the difference that makes the difference; and notice the difference that remains as a new and far better way of being-in-the world. Way simultaneously uses interacting between moving, sensing, feeling, and thinking in *tuning* into context; involving us in noticing harmony, disharmony, accord, discord; also, attending to waves, fields, particles, objects, subjects, subjectivity, inter-subjectivity, as well as attuning to relating, and influencing; along with connecting and recognising that the member of a class is different to the class - what Bateson and others term 'difference in 'logical type'', and we would have a very different sense of the world if the *only* sense we had was auditory, and only one ear
- *The Way* is towards *local thrival outcomes* (system thriving) emerging as natural life-sustaining processes producing the conditions for *more* life and for *more* vibrant *natural* life in a wide web of *locally*-formed, informed, and reformed, ecological and socially ecological relationships.

In stark contrast the *non-locally* derived service delivery model is functionally isolated from the context of the ecological and socio-ecological relationships it attempts to serve, and tends to deliver and perpetuate *survival outcomes* because it perpetuates externally determined 'one size fits all', *non-natural* (artificial) issue-resolving strategies that are *not pertaining* to the local ecology and social ecology of relationships, culture, history, and environment

- Understanding (Verstehen) (refer www.laceweb.org.au/btw.pdf Appendix Four) the knowing (Kennen) of the Way is born of experiencing acting in action; a contemplative, reflective, connective, and a relational knowing, rather than a 'provable' manipulative form of knowing (Wissen). The knowing of the Way is never finished, never complete; it is not the 'know, so I can predict, so I can control' type of knowing, rather it is the relational inherently tentative knowing of the beloved; and who wants to predict and control the beloved? So, rather than 'Wissen - manipulatable knowing, the Way uses 'Kennen', a knowing to become better *acquainted*, to become even more connected, appreciative and familiar with; and 'to kennen' is 'denoting something personal (and inter-personal), subjective, unfinished, and unfinishable, involving me and interesting me'; it is based on homo amans (loving person).
- Sometimes the way of the Way to clarity is through the fuzzy.

- ‘Contemplating’ as a mode of knowing has links to the German words ‘schein’ and ‘dasein’ – with links to ‘shine’ and ‘sparkle’ - and gives a reminder that that which reveals itself through sparkle and shine, can also conceal other aspects, so with the Way
- On relational communicating - the Way involves *embodying* relational knowing and understanding emerging from experiencing our experience of relational connecting – *It intensifies communication, that’s what it does. It focuses you. You get down to the specifics of social and cultural communication rather than just, ‘how’s the weather?’*
- The Way may involve placing things together (juxtapositioning) for enriching understanding, and stacking things together to enhance probabilities among possibilities
- Pelz tells of Luke telling the story of Jesus and his disciples being *on their way*, and Jesus came to a village where a woman named Martha opened her home to him. She had a sister called Mary who sat at the Lord's feet listening to what he said, but Martha was distracted by all the preparations that had to be made. She came to him and asked, *‘Lord, don’t you care that my sister has left me to do the work by myself? Tell her to help me! ‘Martha, Martha,’ the Lord answered, ‘you are worried and upset about many things, but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her (Luke 10: 38-42).’* Herein Jesus acknowledges manipulative thinking (wissen) in its sphere without reservation, but altogether subordinates it to Besinnung - as in ‘to be reflectively and contemplatively conscious in community’ - or communion as to the ‘better part’. Martha wanted to wissen as in manage and manipulate. Mary merely kennen as in appreciate and experience. Though wissen may be appropriate in context - like when fixing a car - and wissen will get you to the moon, while kennen will help with relating on the way.
- While some are being defectively and contemptuously non-conscious in isolation, those of the Way are typically being reflectively and contemplatively conscious in community
- Knowing of the Way may emerge from experiencing action and outcomes of action and realising the implications of action rather than being disconnected from here and now while ‘lost’ inside in theorising and speculating and categorising and pigeonholing and explaining and talking about action; and some social scientists seeing terms from deep within taken-for-granted paradigms like ‘functional’, ‘dysfunctional’, ‘norms’, ‘structure’, ‘tribal people’, ‘customs’, ‘hermeneutics’, and ‘phenomenology’ - from the constraints of ‘squares’ - may tend to rush to pigeon-hole, categorise, and squeeze these stories through some theoretic framing that they have tried and found wanting, and hence finding these stories wanting - dismissing them - and that is their way.
- The Way may embrace and go beyond aspects of a paradigm

fundamentally different to the logical positivist and similar paradigms pre-occupied with manipulative knowing so we can predict and control, and different to those used by people preoccupied with categorisation and prescriptive inter-contextual (assumed to apply everywhere) algorithms. The Way may support what has been called 'Paradigm Shift' at the margins as well as within contexts where *any* substantive shift is strongly resisted. Anyone looking at the Way's *tentative connexity perturbing self-organizing systems* while using the filter of a logical positivist and similar paradigms typically find little that makes sense; rather, action using the Way may appear a confused, unfathomable, uncontrolled, and uncontrollable mess (and hence deemed to be 'nonsense'), as the Way's sensibility is to be *sensed* and *felt* rather than reasoned. Typical responses to the Way from those operating from within the above paradigms have been to attempt to intervene to have their paradigm applied through control based upon imposition, disconnection, condemnation, denigration, negation, subversion, degradation, and dismissal, and often through attempting to impose fixed predetermined agendas, algorithms, and funding and evaluation criteria based on *their* paradigm. In these contexts the Way takes place on the margins far away from the dominant way.

On those who cannot comprehend the Way, Martin Heidegger's writing is apropos:

To the common comprehension, the incomprehension is never an occasion to stop and look at its own powers of comprehension, still less to notice their limitations. To common comprehension, what is incomprehensible remains merely offensive – proof enough to such comprehension which is convinced it was born comprehending everything, that it is now being imposed upon with a sham.

- Way entails being 'interested', as in the original meaning of 'interest', from the Latin 'inter esse' – namely, 'to enter into the essence or god energy of the other'.
- Way may involve surrender and catch
- The Way may involve play, engrossment, joy, spontaneity, surrender and the fullness and richness of a good life together with others and life within the Group enclave
- An aspect of the Way may be constituting contexts rich with possibilities
- Way may sense meaning and the constituting and re-constituting of meaning, and the framing and reframing of context as aspects of meaning-making, and attending to the metaframe of the framing
- Way may embrace profound simplicity, the 'aha' moment embedded in context, the elegant, and the paradoxical from operating simultaneously at differing logical levels

- Way may mirror *bio-synthesis* in natural systems; recognising disparate elements melding for organic unity in systems, and in subsystems, and mirrors this as in embracing the synthesis of within and between psycho socio emotio neuro and bio aspects of people.
- Everything involved is integral - as in being simultaneously interconnected interrelated interdependent and inter-woven, what has been termed 'connexity'
- Way may involve attending to task and content, process and metaprocess, micro and macro, specific and general, the part and whole, and the connexity of the whole-of-it-all, and switching fast between any of these as appropriate unto the moment.
- Boundaries and edges have significance for material and energy flowing and transforming; and as in nature, so with the social - with change typically happening at the boundaries and on the margins
- The Way is *towards* the respecting nurturing of the thriving of life - Maturana's 'homo amans' (the loving person) (and *away* from his 'homo aggresans' (man the aggressor)); *towards* humane caring nurturing values as in the *fundamental essence of humanitas* - essence from 'esse' - god energy - 'humanitas', as in human nature; so to quote Maturana:

when the *biology of love* is interfered with we become ill; and we are cured through love' - love is fundamental

- Increasing awareness of the fullness of what happens when we shift awareness between inner and outer experience; and awareness of how the inner state tends to interrupt the outer state and vice versa; and how to sense which state others are using; and increasing the capacity to very quickly shift between inner and outer awareness as appropriate to task and context; and gaining competencies in using these different forms of awareness (refer www.laceweb.org.au/btw.pdf Appendix Five)
- The Way may trans-form conscious and unconscious
- The Way may ecologically embrace metaphor for accessing and transforming thought and experience, especially accessing and transforming outside of one's conscious awareness (Lakoff & Johnson, 1999)
- The Way is towards loving and thriving
- The Way respects that local folk typically know what is missing in their own wellbeing and that they have psycho-social emotional resources, capacities, competencies and varying degrees of resilience; and in recognising this, *enablers* of Way generally use the passive voice in speaking in a soft way when speaking, writing and taking action towards tentative possibilities – and you may have been noticing that the passive

voice has been widely used in writing this sentence

- Extreme Attending with Awareness (both with a capital 'A') to the whole-of-it while also seeing what others typically *cannot see*; attending to and also sensing holistically the massive whole-of-it simultaneously - systems and sub-systems within systems of systems - in the neuro-chemical, biological, sensational, phenomenological, emotional, psychological, personal, inter-personal, familial, social, communal, societal, and trans-personal 'aspects' - including the visible and sensible correlates of inner phenomena in others, including their unconscious phenomena
- The Way may attend to subtle nuance in topography and sense the implications of nuance
- The Way may attend to inner and outer 'social topography' and 'social landscapes' and may be aware of how the inner can block the outer and vice versa and how to use these inner and out shifts ecologically
- Attending in the Way may embrace both the internal and external dimensions of folk and engage with the conscious and non-conscious and phenomenal correlates of both of these in interactions with others in transforming contexts - refer www.laceweb.org.au/btw.pdf Appendix Five
- Way may engage audience as keen observers of self and others, and in attending from this dissociated position may well enable vicarious learning, and afford opportunities for fresh perspectives and differing responding; for example, receiving criticism from a dissociated position may allow reflection without emotional flooding, or without so strong a flooding; the observer position affording opportunities for sensing things from new potentially more wise perspectives without getting caught up in denial or defence
- The Way follows the totality of the density of the inter-connectedness of the natural life world as was replicated in Fraser House and elsewhere refer: www.laceweb.org.au/bio.pdf www.laceweb.org.au/cwhw.htm www.laceweb.org.au/resp.pdf
- The Way may embrace all forms of artistry for healing - as in making whole – carving, chanting, dance, drawing, moving, performing, picture-making, poetry writing, prose writing, dramatising, sculpturing, song-writing, and the like - healing artistry. Similarly, the Way may make use of narrative and the narrative mode in appropriate contexts – stories in writing, speech, poetry, prose, pictures, song, theatre, or dance embracing a fictional or non-fictional sequence of events communicated through narrative, where metaphor is often used to symbolise elements or aspects of the unfolding action, like Geoff Guest talking about the squabbling young eagles referring to two boys wanting the same new saddle.
- Attempts to *try* to do the Way generally fail, especially trying hard. Any attempt to reduce the Way to mechanical rote, model, theory, formula, or

rule of thumb will typically fail. Heuristic methods, though experiential, will generally fail as it doesn't get it; there is more to the Way than repeated patterns, educated guesses, and rules of thumb; the Way may be guided by feel and other sensing; it's non-rational and non-egoistic, though it may increase rationality and enrich ego sensibility.

- An aspect of the Way may be Attending (with a capital 'A') to people's *sense of context and shifting context, frame, theme, and definition of the situation*, as well as Attending to how these help constitute our meaning and guide our action; and noticing how these four aspects are changing through time in shifting contexts, as well as how and when it may be germane to strategically interrupt and/or change any or all of these four aspects, and noticing the shifts in social topography when any or all of them change. People may be speaking from unconscious levels what may be superbly appropriate wisdom, though they are not attending to what they are saying and have no recall of what they have said. Processes of the Way may increase the likelihood of this unconscious speaking and acting. People experienced in the Way may attend to this unconscious speaking and other associated behaviours and be able to recall these unconscious behaviours and use them ecologically in relating with the other person without even been conscious of the Way
- People may have profound and sustained behaviour and emotional state change without even noticing it and this lack of knowledge may be functional, in that it is less likely they will engage in self-sabotage or sabotage of others' change-work though, like the one leper in the bible story who did notice his change and appreciated the change, this noticing of self-change is a quantum leap in functioning towards high order living and wellbeing