

8 THE ARICA TRAINING

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Dr. Lilly has done many years of study and research on sensory isolation and confinement. He spent twelve years working on research on dolphin-human relationships, including communications, and then spent two years at Esalen Institute, Big Sur, California, as a group leader, resident, and associate in residence. He spent a total of eight months in Chile studying the Arica system with Oscar Ichazo, and now directs Human Software, Inc., a center to investigate consciousness, in Malibu, California. Dr. Lilly's books include *Man and Dolphin* (1961), *The Mind of the Dolphin* (1967), *Programming and Metaprogramming in the Human Biocomputer* (1968), and *The Center of the Cyclone* (1972), and he has written numerous scientific articles.

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HISTORY AND DEVELOPMENT

On July 1, 1970, fifty-four North Americans, most of them from Esalen and Big Sur, met in a lecture room of the City Hospital in Arica, Chile, to start ten months of intensive training under a Bolivian by the name of Oscar Ichazo. Little was known about Ichazo's background then; not much more is known now. But Claudio Naranjo, John and Kathy Bleibtreu, and John Lilly had made trips to Chile earlier in the year to meet Oscar and had brought favorable reports back to the West Coast.

The little that Oscar has stated about his life can be put very briefly. He was born in 1931 and raised in Bolivia and Peru. His father was prominent in Bolivian politics. When Ichazo was six and a half, he began to suffer very violent attacks during which he had great pain, fear of death, then the experience of leaving his body. As a result of these early experiences he determined to gain control of his own consciousness and overcome these attacks. So he studied Samurai techniques and Zen meditation, was introduced to psychedelic drugs and shamanism, studied yoga, read in philosophy. When he was nineteen, he was accepted for training by a group in Buenos Aires who were studying consciousness-raising techniques, Zen, Sufism, and the Cabala.

After being with this small group for about two years, he began to search for further training in the East, Hong Kong, India, and Tibet, where he studied Yoga, Buddhism, Confucianism, the I Ching, and martial arts. There is some indication that he became a member of a Sufi school in Afghanistan, but left to return to La Paz, Bolivia. Certainly he either came under the influence of the school that taught Gurdjieff or, at least, studied under students of Gurdjieff, for both Oscar and Gurdjieff groups use the teaching device of the nine-sided figure, the enneagram, though Oscar claims to have worked out the ancient meanings and uses of the enneagram himself. His first group of students were Chileans from Santiago, where he was lecturing at the Institute for Applied Psychology. When he

moved to Arica, some of these students moved there with him and became his assistants in teaching the North American group.

After six months of introductory exercises, a new phase of more intensive training began for the North American group. At that time, five of the original group, including Claudio Naranjo, were separated from further training; John Lilly also left to return to the United States. All training in Chile ended in April 1971, and the group returned to the United States.

Those who wished to open a school in New York for giving the "Arica Training" and continue working with Ichazo were to meet in September in New York. With forty-four of the original members and Ichazo, the Arica Institute in America was incorporated and began giving the first three-month training to seventy-six students at Marriott's Essex House, Central Park South, on October 1, 1971. A second and third three-month program followed, and in January 1972, a center was opened in San Francisco.

In June 1972, special training, "The Temple," was offered to all those who had finished the three-month course. Then followed the "Open Path" training to prepare teachers, who now number about 250 with centers in New York, San Francisco, Santa Monica, and training programs in a number of other cities.

ASSUMPTIONS INHERENTLY UNPROVABLE

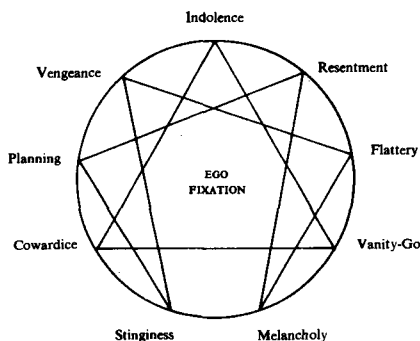
When a child is born he is pure essence: a natural being in an ordered cosmos, one with all men and with God, instinctive, loving. This is the perfect state of innocence, but the child must grow. Under the influence of his surroundings, parents, society, he begins to develop a personality for survival, the ego, between four to six years of age. The awareness of the joy and harmony of his essence dims until he is conscious only of his ego, which is fighting for survival in a threatening world. This lack of awareness of the essence leads to the unhappiness which many feel as part of man's condition in this world. But if the ego with its constant fear can be eliminated, man can return to his original state of being in essence, with the addition of all the knowledge his life experience has given him. This knowledge and experience will now enrich the essence which can function more fully in harmony with the Cosmos and is now that of an "enlightened" man.

The ego affects the whole of man, his thinking, his emotions, his bodily movement and energy, which are represented by three centers: the *Path*, the intellectual center in the head; the *Oth*, the emotional center in the heart region; and the *Kath*, the movement, energy, instinct center about four finger-widths below the navel.

Consequently, one of the first steps toward enlightenment is to break the hold

of the ego on the thinking center—the Path—since man in ego sees himself, others, and the world only in terms of his ego structure. The ego functioning in the Path wants the mind to control the emotional center, the Oth, and the movement-instinct center, the Kath, so it is necessary to learn to think with the whole body by the use of *mentations*.

To break the hold on the intellect, one must understand his personal ego structure. Each person in ego has a definite pattern of thinking—a fixation. There are nine basic fixations, usually shown in the form of an enneagram: the enneagram is a teaching device used by the Sufi school and developed by Ichazo. Far from being an arbitrary symbol, it has very carefully worked-out interior and exterior dynamic relationships between each point and the whole. It is the subject of constant meditation and study. The relationships are so complex and rich that it would be impossible to explain them in a limited article.



To overcome the feeling of unhappiness and emptiness, the individual in ego searches for something to fill the void according to his fixation:

Indolence: This person seeks love outside himself and makes no effort to find his essence and peace. Popularly called an Ego-In.

Resentment: Always angry with himself and others for not being perfect. Ego-Resent.

Flattery: Needs an approving audience. Many entertainers belong to this group. Ego-Flat.

Vanity: Strives for degrees, positions of importance, power over others. Ego-Go.

Melancholy: Never happy with the present, always looking toward a happy future. Ego-Melan.

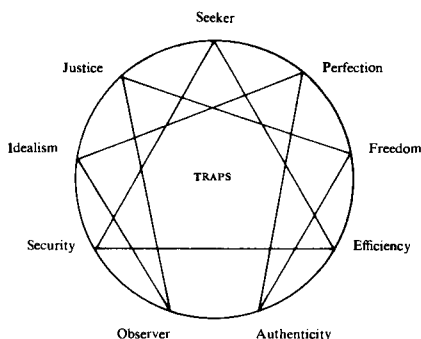
Stinginess: Desires anonymity and to view life from the sidelines. Ego-Stinge.

Cowardice: Needs a strong leader to follow; one who can be protective. Ego-Cow.

Planning: Always planning what to do and what must happen; always disappointed at the outcome. Ego-Plan.

Vengeance: Destructive of self and others out of a sense of injustice. Ego-Venge.

The ego leads each person into his own fixation trap or false substitute for his experience of his own essence.



Each fixation has a "trap," a habitual way of acting that stems from the ego. A person who falls into the "trap" associated with his fixation will remain in that recurring action loop until such time as he realizes that it is getting him nowhere. At that point he is ready for the "idea" that will pull him through the door of the trap and into his essence.

Ego-In Seeker: He is always seeking outside himself for the solution of his problems, running from guru to guru.

Ego-Resent Perfection: While demanding perfection of himself he also expects perfection in others. Of course he always hates himself for not being perfect, and is always disappointed in others.

Ego-Flat Freedom: Although dependent upon others for constant approval of himself and his actions, he is fighting that dependency in order to be free from social disapproval and approval.

Ego-Go Efficiency: He has little patience with inefficiency in others, is looking for more effective and quicker methods of achieving his goals. Thus he may be rather inefficient himself.

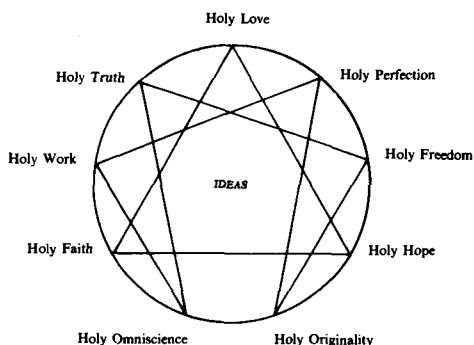
Ego-Melan Authenticity: For this person, the really real mate will always be just around the corner of the next hour or day, or year. With such a mate, this person will then be fulfilled and so authentic.

Ego-Stinge Observer: For him life is fascinating to watch from a safe hidden place, but is much too terrifying to take part in.

Ego-Cow Security: Since such a person lives in fear—life is always threatening—he always seeks something or someone as protector against impending disaster. He will seek to build up a solid fortune or will become the devoted follower of a strong leader.

Ego-Plan Idealism: He is concerned with manipulating the present so that the future will be perfect and the fulfillment of his ideals. When the future becomes the present, he is disappointed and must begin working again toward his ideal.

Ego-Venge Justice: Being aware of living in a very unjust world, he is very sensitive to any unfair actions or thoughts directed at him. His immediate response is that of revenge.



When the “traps” are recognized as being a source of unhappiness, leading nowhere, the person is ready for and eager to accept the proper “idea” for him. These “ideas” are but particular facets of the eternal essence which can bring man to an experiential knowledge of his essential self and so to internal peace and happiness. Experiencing these ideas is dependent upon *Baraka*, divine energy, which must permeate the person. Drawing in *Baraka* is accomplished through meditation, breathing, chanting, and other exercises.

Ego-In Holy Love: The seeker is seeking for someone to truly love him, so that he can feel lovable. The experience of “Holy Love” reveals that his essence is pure love. Then he is both loving and lovable.

Ego-Resent Holy Perfection: The seeker for perfection from the outside experiences that his essence is perfect. He can relax.

Ego-Flat Holy Freedom: The experience of the essence forces man from a dependence upon the approval of others, and introduces him to the freedom of living the cosmic laws.

Ego-Go Holy Hope: The seeker for efficiency, resting in his essence, finds that all things are functioning and will continue to function most efficiently according to the cosmic laws. The continual functioning of the cosmos doesn't depend solely upon his efforts; there is hope for the future, whatever he does or doesn't do.

Ego-Melan Holy Originality: Once he realizes that his essence originates from perfect being, then he knows that he is "really real" now, and not sometime in the future.

Ego-Stinge Holy Omniscience: The observer, storing up knowledge of life by viewing it from the sidelines, steps into life when he experiences his essence. Then and only then can he truly have full knowledge of life.

Ego-Cow Holy Faith: For one seeking security, his essence will give him the assurance that nothing from outside him can hurt his essence, not even physical death, and he is truly his essence.

Ego-Plan Holy Work: For the idealistic planner of the future, the touch of the essence will bring him to live and work in the moment, fully and happily.

Ego-Venge Holy Truth: Once the seeker for justice realizes that his essence follows truly the cosmic laws which are imminently true and just, he will be satisfied and at peace.

Breaking the hold of the Ego on the emotions or Oth-heart center follows much the same pattern of becoming aware of one's predominant passion and counteracting it with the proper virtue.

The passions are the emotional survival systems of the ego. A person with a given fixation will generally react to life in a habitual way. He will feel all the passions at some time or another, but his predominant passion will set the emotional tone of his personality.

Ego-In Laziness: For the ego-indolent, the ego will persuade him to be very lazy in searching for his essence, though he may be hyperactive in finding ways to avoid working toward his essence.

Ego-Resent Anger: Again the ego will keep the person in resentful anger because he is not perfect, nor are the people around him.

Ego-Flat Pride: The Ego-Flattery is dependent upon the approval and applause of others, and he works hard to get them. The constant approval and flattery of others produce Ego Pride.

Ego-Go Deceit: One who wants to be known for his accomplishments, positions of influence, and efficiency finds it difficult to admit anything that might mar his public image, so he often is forced into deceit to protect his ego.

Ego-Melan Envy: The Ego-Melancholy person, hoping for the perfect mate or situation in order to feel really real and fulfilled, tends to think most others have achieved this and, of course, is envious of their seeming happiness and earthiness.

Ego-Stinge Avarice: Anonymity and security are important to the Ego-Stinge in order that he can safely watch the world from the peephole of his hiding place. Not only is he avid for the means to maintain his corner, he also is greedy for knowledge of what is going on in life, so that he can feel alive.

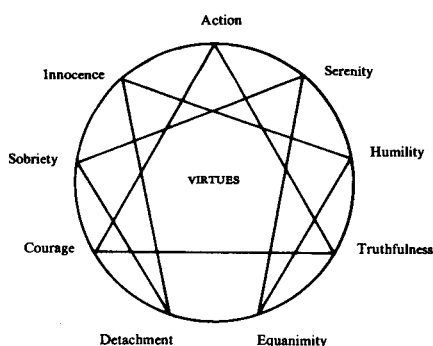
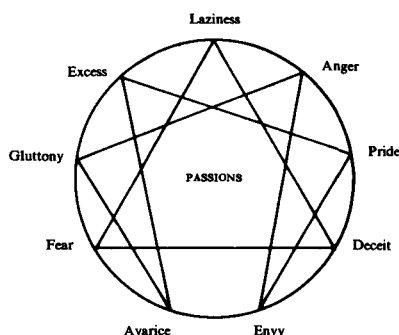
Ego-Cow Fear: There is a necessary instinctive fear of dangerous situations in order to safeguard our physical existence. We wouldn't last long without it. But for the Ego-Coward, all of life is threatening. Enemies surround him, so he must always be on the alert and find someone stronger to protect him. Though such constant fear is painful, yet it is familiar and safe. To live without it would leave one too vulnerable to unexpected attack.

Ego-Plan Gluttony: If a little of something is pleasant, then an unlimited amount should bring unheard-of pleasures, so the Ego Plan feels. This projection of present enjoyment into future ecstasy through more and more of the same is a recurring emotional reaction to the good, though each time it ends in uncomfortable satiation and physical distress.

Ego-Venge Excess: The person seeking justice and truth very often overdoes his vengeance in his great moral indignation at injustice. Just as he can punish too severely one who he thinks has wronged him, he can be even more punishing to himself when he feels he has failed in justice. Often he will do physical damage to himself.

To counteract these passions of the ego, which is trying to keep one from experiencing his essence, a person is led by special exercises to experience the opposite virtues or essential feelings.

The practical means used are meditation on the Virtues and the use of *mudras* or hand positions such as you see represented by figures of Buddha or the Bodhisattvas. Much use is made of "ego-reduction exercises" which deliberately try to arouse the passions so that the person can become aware of his weak points. These reduction exercises are carefully prepared and given only when the person has been prepared to undergo them.



Ego-In: The virtue is action directed toward experiencing one's essence, overcoming laziness.

Ego-Resent: Serenity overcomes anger when one knows that his essence is perfect, as are the essences of all others.

Ego-Flat: Humility is the obvious means of overcoming pride. Basically, one can realize that he bears the same perfect essence as others; he is not unique.

Ego-Go: Truthfulness will help him to realize that he is what he is. He does not have to use deceit to maintain an outward image of importance.

Ego-Melan: Happiness in the present moment or equanimity will help overcome the envy of the happiness of others.

Ego-Stinge: Detachment from his secure hiding place and from the need to know everything will relieve him of his avarice, the struggle to protect his anonymity.

Ego-Cow: Courage can replace fear. No one or no thing can harm his essence; only he has the choice of strengthening his ego or experiencing his essence.

Ego-Plan: Sobriety will soon teach him that happiness is reached step by step and cannot be achieved once and for all by extreme measures and gluttony.

Ego-Venge: The excess of revenge on others and on himself can give way to a childlike innocence. "Why should I want to hurt anyone and why should anyone want to hurt me?"

Finally, the hold of the Ego over the Kath, movement center, is greatly stressed, since the Kath is the center of instincts and of energy. In the Kath are stored all of man's evolutionary experiences, all the instinctual responses to his environment. Through the Kath man knows and experiences life, being alive, so that the Arica training aims to bring man's consciousness out of his head and into his Kath. Then man will have the essential responses to life immediately, without detouring through a thought process.

The Samurai, the Japanese warrior caste, with their intensive training in martial arts and their strict code of living, have developed this Kath response to a very high degree.

The practical development of Kath awareness is dependent upon physical exercises, high-protein diet, breathing, relaxation exercises, the practice of Tai Chi, or other martial arts, special chanting or mantras, and specialized massage.

Jnana yoga stresses the development of the *Path* or mind; Bakhti yoga is centered in the Oth or heart; the Arica training stresses the development of the Kath as being most important at this stage of man's evolution. Only when a man feels essentially a part of the cosmos, and acts instinctively according to the rules of the cosmos, can he fulfill the Arican concept of enlightenment.

For Ichazo, unless all men can be trained to live in their Kath, and break the hold of the ego, particularly on the *Path* or mind, man's evolutionary development will come to a halt within ten years. But a man living in his Kath will know that he is one with all men; individualism will disappear, and with it the conflicts and self-seeking which are leading toward the destruction of our culture and our planet. All humanity must become an organic whole or planetary family living in harmony with the cosmos.

For this Ichazo studied and worked that he might pass on his knowledge to others, the Arica Institute. They, in turn, must share their knowledge until it has spread to all men.

ASSUMPTIONS SUBJECT TO LATER EXPERIENTIAL VALIDATION

The Arica Institute has stated that it can raise a person to a level of *satori* through its exercises. One who achieves this level will be performing naturally, instinctively, easily, and happily any task he undertakes. ("Satori" is a term used very broadly by the Aricans to cover any heightened sense of well-being and happiness. Thus the experience of *satori* will range from enjoying a game of golf to the highest state of consciousness in which the awareness of the individual essence disappears in the experience of cosmic being.) This *satori* for living is brought about by the development of Kath consciousness and letting the energy from the Kath activate the whole person. In time, as the ego is broken, the Essence will take over from the mind, which will be in a state without thought, except when thought is necessary, and all man's activities will flow immediately from the Kath in harmony with nature. Such would be the state of a Samurai warrior, a Zen master, an enlightened man.

The quickest and most efficient way to achieve *satori* is in and through the group. There is some indication that in the Sufi school of which Oscar is or was a member, a store of Baraka or divine energy had been built up over the ages to be used at the proper time for the enlightenment of mankind. The Arica group was told that they were to be the receiver of this store of Baraka to pass on to others. Consequently, by being a member of the Arica Institute, one is aided by this flow of divine grace which is augmented and shared in the group exercises. Once one is dismissed from the group, he no longer is aided by this special grace.

NATURE OF THE UNIVERSE

The cosmos is filled with divine energy, Baraka, and life. This life and Baraka spread down through the planetary system. For Earth, the immediate source of Baraka and life is the sun. For man, the sun and mother Earth give life and divine energy. However, the moon, which is a dead planet, absorbs life from the earth and energy from man. So man can increase his vital energy and increase his Baraka by living in harmony with mother Earth, by drawing in Baraka from the sea and the sun. Just at sunset when the last ray of direct light shoots out across the ocean waves, one can, in meditation, breathe in the Baraka that spreads across the water and breathe it out, sending it to all men.

MAN'S PLACE IN THE UNIVERSE

Men have gone and are going through an evolutionary process which will end either in the total enlightenment of all men or in the destruction of the planet. This is the critical choice open to all at this time. If men choose to seek enlighten-

ment, aided by the Arica system, the outcome will be the true brotherhood of man. All humanity will be one large family, working together in harmony and love, understanding the cosmic laws and living at one with God and all creation. It will be a second Eden.

However, if men refuse to seek enlightenment within the next ten years, there will be a holocaust which can and probably will destroy this planet. Other cultures in other planetary systems have so destroyed themselves in the past, according to Ichazo. It is urgent, then, that Arica train teachers as quickly as possible, and it is equally important that men listen to their message.

MAN'S RELATIONSHIP TO HIGHER AND LOWER ENTITIES

On the highest level of consciousness man is aware only of God, not of himself. Only when he comes down to the next level does he become aware of what he can understand of the divine plan and of the cosmos. On this level he may receive instructions from the higher entities such as Metatron, the prince of the archangels, who has given instructions to Ichazo. Below Metatron are the archangels and angels who are guardians of the *sephiroth* of the Cabala. These may be contacted by the group through meditation and mantras, and they in turn, send Baraka upon the group.

Ichazo has stated that he is in contact with all previous masters of the school, because he is now a master and in the line of succession. He is helped and guided by them. The interior master of all Aricans is called the Green Qu'Tub. He may or may not make himself known to individual Aricans, depending on the stage of development of the student. Also, it is possible to be in touch with all enlightened ones, past and present.

Shaitan, Satan, is either the ego or the cause of the ego. There is an ambiguity in the teaching, but certainly his aim is to keep men from their essence and bring about the destruction of mankind. In his service there seem to be lesser entities who help increase the strength of the ego. Baraka is the defense against their efforts. Nor are their names spoken, lest paying attention to them will increase their strength.

BASIC NATURE OF HUMAN CONSCIOUSNESS

In all the explanations of enlightenment, the assumption is that there is an observer who can be aware of ego-produced thoughts in the mind, of the experience of Kath awareness, of the state of the essence in higher states of consciousness. This observer can and should function even in the sleep state, recording dreams. Ecstasy in which the observer is blocked is not encouraged. Rather, the

individual should be able to give a report of his experiences on every level of consciousness. The early stages of the training help the student to become aware of this observer within him, so that he can watch himself functioning in thought, in emotion, in body movement, in the higher states. This "self-awareness" was one of the basic teachings of Gurdjieff. It is not clear in the Arica teaching whether this "observer" is the essence functioning, or whether it is simply the intellect fulfilling its proper role.

PERSONALITY

As indicated above, man is seen to be made up of Ego and Essence. While he is born in the essential state, the development of the ego seems to be a necessity for the enrichment and maturation of the essence. Only when the individual has undergone the difficulties of living in ego can he return to the essential state and have the necessary skills and knowledge to function as an enlightened adult. Perhaps that is why the foundations of the ego are determined by the astrological signs at birth which give rise to deviations in the mentations in each individual.

The system of mentations helps one to think with the whole body, not just the mind. The body is divided into twelve parts; each part has its own function in thought.

Ears perceive the *substance* of things, their inner meaning, their very nature.

Eyes give us knowledge of the outward *form*, what a thing looks like.

Nose smells out *possibilities*. It is a hunter.

Mouth and stomach tell us what our *needs* are, not only food but nourishment for the whole person.

Heart is the source of our *impulses* toward something or away from something. Love is centered here.

Liver is the organ of *assimilation*; through it we make food, experiences, and ideas part of ourselves.

Colon, bladder, and kidneys *eliminate* anything that we cannot assimilate, whether it be food, experiences, memories, ideas.

Genitals indicate our *orientation* toward life, whether we love it or fear it.

Thighs and upper arms are indications of our strength and *capacity*. Nor is this strength merely physical; it also includes strength of character.

Knees and elbows are used to make one's way through a crowd, so they indicate one's *charisma* or the effect one generally has upon others.

Calves and forearms are the necessary *means* for our actions. With them we move about and perform our duties.

Feet and hands take us toward our *goals* and help us to grasp them.

When faced with a problem, one simply puts one's consciousness in each of the twelve parts of the body starting from *goals*—the feet and hands—and working up the body. So the whole body has its share in thought.

The Arica system also teaches about “ego deviations” and how they are related to the mentations and to one's astrological rising sign as determined by birth time and place. Astrologers have very simple tables for determining rising signs. If one knows one's rising sign, he can then determine how his mentations are deviated and how he makes certain mistakes by confusing certain ideas with other ideas or certain kinds of happenings with other kinds of happenings. Every rising sign except the very occasional Aries has ego deviations associated with it.

To determine the ego deviations associated with a non-Aries rising sign, find the mentations in the following table corresponding to one's rising sign:

<i>Sign</i>	<i>True Mentation</i>
Aries	Substance
Taurus	Form
Gemini	Possibilities
Cancer	Needs
Leo	Impulse
Virgo	Assimilation
Libra	Elimination
Scorpio	Orientation
Sagittarius	Capacity
Capricorn	Charisma
Aquarius	Means
Pisces	Goals

For example, a person with a rising sign of Capricorn will have the corresponding mentation of Charisma. He can form a third column in the table by putting the mentation corresponding to his rising sign opposite the substance mentation. Then he continues to form column three by listing, in order, the mentations given in the table following his rising sign mentation. When he gets to the bottom of the list of mentations he starts at the top of the list and continues until he again reaches his rising sign mentation, thus:

SIGN	TRUE MENTATION	DEVIATED MENTATION
Aries	Substance	“Charisma”
Taurus	Form	“Means”
Gemini	Possibilities	“Goals”
Cancer	Needs	“Substance”
Leo	Impulse	“Form”

Virgo	Assimilation	"Possibilities"
Libra	Elimination	"Needs"
Scorpio	Orientation	"Impulse"
Sagittarius	Capacity	"Assimilation"
Capricorn	Charisma	"Elimination"
Aquarius	Means	"Orientation"
Pisces	Goals	"Capacity"

The deviated mentations indicate that a person is confusing the deviated mentation with the true mentation. Thus the Capricorn above would possibly think that a person with a bad Charisma was essentially bad, and would confuse his capacity with his goals.

Each one of the mentations is a totally independent variable. One's substance, for example, does not depend on anything but itself. It is truly unique and absolutely separate from all the other mentations. One's substance does not necessarily reflect one's form nor does one's form reflect one's substance. Substance, form, possibilities, needs, impulse, assimilation, elimination, orientation, capacity, charisma, means, and goals are all completely independent of each other. In a deviated case, however, one confuses some of these ideas with other ideas and puts in dependent relationships which do not exist. [Lilly, 1972, p. 154]

One word of warning: This is necessarily a simplified explanation of mentations. Very often there will be portions of two deviated mentations corresponding to the true mentation. So the Capricorn may confuse both "Charisma" and "Means" with the true mentation of substance. This is due to the width of the astrological houses in relation to the assigned width of the mentations. Only one who has had much experience can interpret correctly the "deviations" from an astrological chart.

Also, the present incarnation for the individual is determined by his past karma, so that his ego fixation is to some extent determined in that he has these parents and is brought up in these circumstances in this particular culture. However, he has the freedom to overcome his deviations and his fixation. When he has returned to essence, he will still have his own personality because his past is the enrichment and education of his essence.

EMOTIONS

Emotions come from the Oth, the heart center. For the man in ego, the deviations and fixations determine his emotional responses. As indicated above, each fixation has its predominant emotional response known as "Passion." Only

when one is aware of his predominant passion is he able to gradually overcome it by concentrating on the proper virtue.

Since love is the emotion proper to the essence, and since all men share in this essence, great stress is placed on developing love for all members of the Arica group. It is the bond that helps keep them together as a family. Love must also go out to all men to draw them to Arica and enlightenment until mankind is a loving family. The major exercise for developing this ambience of love is called *trespasso*. Two people sit opposite each other, preferably in full or half lotus; the gaze is centered on the left eye of the person opposite, and there is concentration in the Kath to send Baraka to the other. This may go on for fifteen minutes to half an hour and is very effective.

Fear plays its part indirectly in the training, since the individual wants enlightenment, not crystallization in ego. Since enlightenment comes most quickly through the group, the student fears displeasing the group and perhaps being rejected. Ichazo himself gives and receives great love, yet he can be angry and stern and feared.

The emotional level the group tries to maintain is that of being natural, very happy and energetic, spontaneous and loving. This is called "staying high" and should indicate a high level of Baraka and enlightenment. Such a level is maintained by group dancing; meditation and mantra; music, especially drumming; a high level of physical energy and body fitness; and *trespasso*.

MOTIVATION

The ultimate goal for the Arica system is to save the planet from destruction so that men can achieve enlightenment as the human family in harmony with the cosmos. A more immediate goal for the individual Arican is the overcoming of his deviations and fixations so that he can begin to be aware of his essential self. For many this means losing their feeling of unhappiness and loneliness by losing themselves in the group "high."

The ideal held out to the student is that of the Boddhisatva-Samurai: one who is dedicated to saving the world through the proper use of power and Baraka. Thus the great emphasis on living in the Kath, acting instinctively to meet any situation, and using physical energy and Baraka to draw others to enlightenment—a warrior for God.

No less important a motive is fear. While the stress on living in the moment in the Kath keeps the Aricans from experiencing any depth of terror at the possibility of their own destruction in ten years, if they fail, there is in the system a definite threat of being rejected by Oscar and by the group if one does not live up to the group expectations. There is also the warning that one could be crystal-

lized in ego for all future reincarnations; one will never achieve the state of being in pure essence. This is analogous to eternal damnation within orthodox Christianity. Ichazo has also stated that those who die totally and deeply in ego will not be reincarnated, but will simply cease to exist. Again this is similar to the unforgivable sin against the Holy Spirit. For some, this is an effective motive for staying with the group.

MEMORY

It is most important for the Arican to live in the present. Therefore, the hold of the past must be broken. Very early in the Arica training, after a student is shown his deviations, he is required to go through his past life and write down how his deviations affected him. Later, when he is told his fixation, he must reexamine his past, realizing that what he has learned and experienced will be used by his essence in the proper way. Thus his past life was a necessary preparation for the present and the future. But the "now" is the important thing. This is called cleaning one's karma; for acting in essence develops no karma, no wrong actions.

Each action done under the influence of deviations and fixation affects the body by building up nodules on muscles throughout the body. These nodules can be removed by a special type of massage called Choua Ka. After bathing, perfuming, and oiling the body, the student takes a long wooden mixing spoon which has been smoothed of any rough edges and starts massaging the tendons and bones of the left foot with the handle of the spoon. After going over the whole foot, massaging with the spoon, separating the muscles and kneading them with the hands, he smooths and strokes toward the toes with the back of the spoon. Then he does the right foot, and so on, up to the head. On the face the spoon is not used, just the fingers and palms of the hands. This is done once a week for ten weeks and is said to rid the body of any karmic memories and of fear. This treatment is somewhat like the structural realignment practiced by Ida Rolf. However, Rolfing realigns the body structure correctly; Choua Ka loosens and tones the muscles, but does not necessarily realign structure.

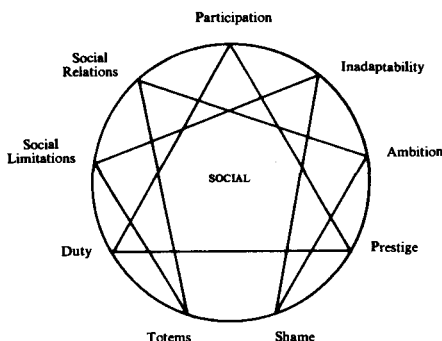
SOCIAL RELATIONSHIPS

Because of the action of the individual ego, no person is really capable of determining for himself his own ego fixation. In the Arica system one is told his ego fixation by a teacher who has been studying these types for some time. Even teachers often consult Ichazo because of the difficulty of always clearly recognizing each type. Also there are complex rules determining the relationships of one

enneagram to another enneagram. Thus one who has the fixation of ego-indolent does not necessarily have the same point on the social, conservation, and syntyony enneagrams. It would be a mistake to try to determine and correct one's personality structure from the treatment of the enneagrams given here.

The actions of a man in ego are determined in general by his deviations and fixations. More specifically in the area of social relationships, his own conservation, and his sexual relationship to another, his actions follow definite patterns depending on his fixation.

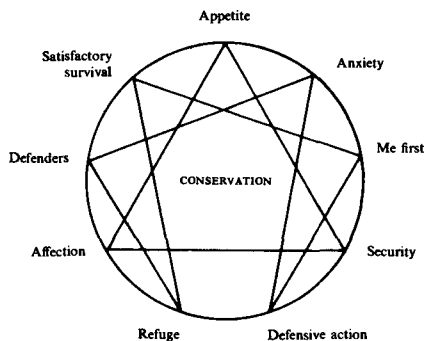
These distortions in social relationships are shown in this enneagram:



Thus (with some exceptions), one with an Ego-Indolent fixation will base his social relations on the need to be in the group.

Ego-In	Participation	The need to be in the group
Ego-Resent	Inadaptability	The difficulty of going along with social customs and behavior
Ego-Flat	Ambition	Social and business climbing
Ego-Go	Prestige	The need for a good public image
Ego-Melan	Shame	Distress at not living up to ideals
Ego-Stinge	Totems	Having heroes to live up to
Ego-Cow	Duty	The need to obey the laws of the group for acceptance
Ego-Plan	Social limitations	Predetermining his social activities
Ego-Venge	Social relations	Attempting to keep everyone happy

In the enneagram of "Conservation," the different ego traps in providing for the necessities and luxuries of life are indicated.



Again for the Ego-Indolent fixation, conservation is mainly a question of satisfying the bodily, emotional, and intellectual appetites.

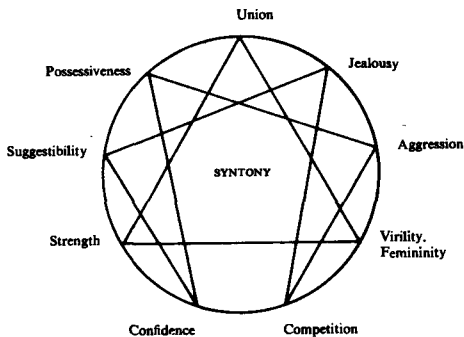
Ego-In	Appetites	Satisfying one's hungers
Ego-Resent	Anxiety	Worrying about not being perfect
Ego-Flat	Me first	The drive to be ahead of every-one
Ego-Go	Security	The need for security, money, position
Ego-Melan	Defensive action	Protecting one's dream of the future
Ego-Stinge	Refuge	A safe place from which to watch the world
Ego-Cow	Affection	Being afraid of everyone; affection is the only assurance
Ego-Plan	Defenders	The need to band with others who have similar interests
Ego-Venge	Satisfactory survival	The drive for the type of life one deserves

In the area of sex, Arica admits it does not have all the answers for a satisfactory relationship between individuals. However, there is the enneagram indicating general attitudes of the different fixation points. It is called "Syntony."

Union for the Ego-Indolent gives him an identity. If someone loves him, he must be somebody.

Ego-In	Union	Need for the love of another for one's own identity
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Ego-Resent	Jealousy	Union with another is always threatened by someone more perfect
Ego-Flat	Aggression	Love is overcoming resistance
Ego-Go	Virility, Femininity	Stressing the sex characteristics of the male or female
Ego-Melan	Competition	If a person is popular he must be worth striving for
Ego-Stinge	Confidence	Needs someone he feels safe with—a refuge
Ego-Cow	Strength	Since he is afraid, he must play the <i>macho</i> to be desired.
Ego-Plan	Suggestibility	Living in a world of possibilities, he can be manipulated by a smart partner
Ego-Venge	Possessiveness	He has a right to his mate



Since these “ego games”—social, conservation, and syntony—are instinctual and stem from the Kath, part of the problem of freeing the Kath is recognizing them. When the Kath is fully free, all action will flow from it without being distorted in any way. This seems to mean that instead of the social games, there will be a happy, easy family, completely open to one another, essence open to essence. This is the aim of the communes that have been started. Gradually the whole world should be a family.

The conservation game would give way to a simple communion where each would give according to his ability and receive according to his need. In our present society, the level of living could be very comfortable, and the fear of poverty could be destroyed. There is great stress on comfortable living in the

Arica system. The only things that the system bans are alcohol, pork, crab, and addictive drugs.

Arica seems to discourage exclusive unions and the family scene. Rather, since all are brothers and sisters, there should be freedom for everyone with regard to sexual needs. From time to time when a new exercise is being introduced, there will be a temporary ban on sexual activity. This helps focus attention on the exercise and provides extra energy and tension for its success. The children are the responsibility of the whole group, and nurseries, child care centers, and schools have been set up. All members are supposed to spend some time with the children in these centers. In order to keep the children in essence as much and as long as possible, avoiding the development of a heavy ego, Arica exercises are a daily feature for the children.

COGNITIVE PROCESSES

One of the immediate aims of the system is to help the student achieve a state of mindlessness or *Nirodha*. In this state of serenity, the Kath functions most efficiently and instinctively acts correctly in any situation. The problem involves reducing the mind chatter to a minimum, so that one simply is and doesn't have to think about what to do and how to do it. To blank out the mind chatter, the student learns a nonsense syllable sequence which he repeats continually until it goes on automatically in the head, blocking out the usual mind noise. The technique is somewhat like the system of heart prayer explained in the Russian *Way of a Pilgrim*.

When a reasoning process is required, the mechanics of trialectics are used: given an object in State I, what is the process the object goes through to reach State II? The concentration is upon the process itself because everything is in a state of change. Even State I and State II are not true states, but simply mental stops in an ongoing continuum. The simplest example is State I: water; the process: heating; State II: steam. Where water is the receptive agent, heat is the active agent, and steam is the new state.

The difficulty in using trialectics as it is taught is in understanding and knowing all the factors present in the process of change. While not much has been done to develop trialectics within the school, it does help the student become aware of change and movement, that he does not live in a static world. All scientists have concentrated on change and movement long before it was named "trialectics" by Ichazo, so it is not anything new, but is in a form that can be taught.

There is some talk about knowledge in the state of enlightenment. Since man is in his essence then, he is joined with all enlightened men in all time and is aware of the laws of the cosmos. So the knowledge of all is available to each, according to his level of enlightenment. This is the teaching of the Ashkazic Record.

However, this knowledge would seem to be of a very general type. Whether an enlightened man could become a master plumber overnight in the enlightened state is not known. Certainly, because of his ability to concentrate his powers, he could learn much more quickly and efficiently than he could before.

DANGERS

As can be seen, the group is all-important in the Arica system. The individual must find his own personal meaning in being a member of the group and must find his happiness as a member of a large family with Ichazo as the father. Many people find they are happiest in a group with a mission, and for them Arica can be a very valuable experience.

The individualist, of course, will find that he has great difficulty accepting group life twenty-four hours a day and in accepting without question the decisions and statements of the group. While he undoubtedly will benefit from the exercises, he will use much of his energy fighting internally and externally the group mystique.

The training itself is dynamic, given under tension, and at a high level of energy. Such pressure can be dangerous for an emotionally unstable person, and the Arica system has not yet developed an effective method of handling breakdowns; the person is simply referred to a psychiatrist. So a person with a serious psychosis should not look to Arica for a cure. It is only for those with sufficient emotional balance to undergo the pressure and tension.