

## Altered States and Subtle Bodies in the One-Scale Model

by Jim O'Connor

### Introduction

This article is intended as a small supplement to my previous essay "Development in the One-Scale Model". It attempts to address the issue of altered states, peak experiences and subtle bodies, showing how they might be accounted for in the one-scale model outlined by Andrew Smith.

### Altered States During the Emergence of the Centaur

In the one-scale model development from the mental-ego to the centaur occurs by a process of regression through which the hierarchical structure of the psyche is deconstructed and holons from all previous stages integrated around a new center (the Self). [1]

furthermore, it appears that as this new, mandalic, structure emerges the psyche gains a greater fluidity that allows it to shift more easily and spontaneously into various altered states of consciousness. In fact as the process of regression proceeds and a new center begins to emerge within the psyche, non-ordinary states of consciousness often occur in conjunction with a deeper level of healing, re-organisation and integration within the body-mind. [2]

A very wide range of non-ordinary states of consciousness occur in this way, including experiences of the psychedelic variety, mystical experiences such as those of cosmic consciousness, various shamanic experiences and so on.

As this process of transformation nears completion these states tend to settle down and become more contemplative and pleasurable in nature. They become what the Buddhist tradition would categorise as *states of absorption*, or *dhyana*. It seems likely that this capacity for absorption results from the integration of pre-personal stages of development, a characteristic of which is a greater degree of fusion of self and world.

The Buddhist tradition separates the dhyanas into two distinct sets; the *dhyanas of form*, and those which are *formless*, with each set being further sub-divided into four distinct stages and with all eight being experienced in a linear progression. (in the remainder of this article I refer to these states as the *first dhyana* through to the *eighth dhyana*)

It is generally held that the eight dhyanas are not in themselves experiences of the transpersonal. For example, a Buddhist writer might refer to them as belonging to the mundane sphere rather than the transcendental. The dhyanas are therefore to be viewed as occurring within the mental-level self, and most usually within the centaur.

Taking the dhyanas into account then, we need to differentiate between two major varieties of spiritual experience and accomplishment - those based around non-ordinary and dhyanic states of

consciousness, which can occur within the mental-level self, and those which arise from a movement into the transpersonal.

As I suggested in the main essay, the major determinant for whether a movement into the transpersonal level has occurred is the awakening of the kundalini energy, which should not be confused with the resurgence of libidinal energies experienced during the process of regression. For although experientially very easy to distinguish from one another, these phenomenon can be confused when compared through verbal description.

Briefly, the resurgence of libidinal energies is felt as fairly diffuse waves of energy swirling upwards through the trunk region whereas the awakening of the kundalini is felt as a very concentrated beam of energy moving in a determined linear fashion directly up the spine. The resurgence of libidinal energies also tends to be a more gradual process, whereas the kundalini awakening has instant consciousness-altering effects.

Therefore, any descriptions of mystical experiences which do not explicitly refer to kundalini phenomenon should be regarded as indicative of a non-ordinary or dhyanic state within the centaur rather than as a movement into the transcendental.

### Similarities Between Dhyanic States and Transpersonal Stages

But even though dhyanic and transpersonal are different realms of experience, there are some interesting correspondences between them. Once again it is a case of the two varieties being experientially easy to differentiate, yet descriptively very easy to confuse. However, the one-scale model is able both to differentiate these two classes and to suggest a relationship between them that offers an intriguing explanation for their similarities.

To explain this it is first necessary to outline the major experiential features of the first four dhyanas, which can be summarised as follows:

First Dhyana	Joy, Rapture, Bliss, Some thought remains
Second Dhyana	Rapture, Bliss, No thought, Inspiration/Healing energies entering from outside ("Stage of the Artist") often in the form of encounters with divine beings and forces.
Third Dhyana	Equanimity, Happiness, Dwelling in source of previous inspiration ("Stage of the Mystic")
Fourth Dhyana	Equanimity, Complete absorption, Beyond pleasure/pain opposites

[3]

We can see that the movement from joy and rapture, through peace and equanimity and the



For example, in her book "Who is my self", Buddhist nun Ayya Khema outlines two aspects of dhyanic development that point to a similar pattern repeating itself throughout the two sets. The first of these aspects is a progression from sensation to emotion that occurs during the lower stages of each level, and the second is a progression in the type of self-sense experienced during development through each set. Regarding the first of these Khema says:

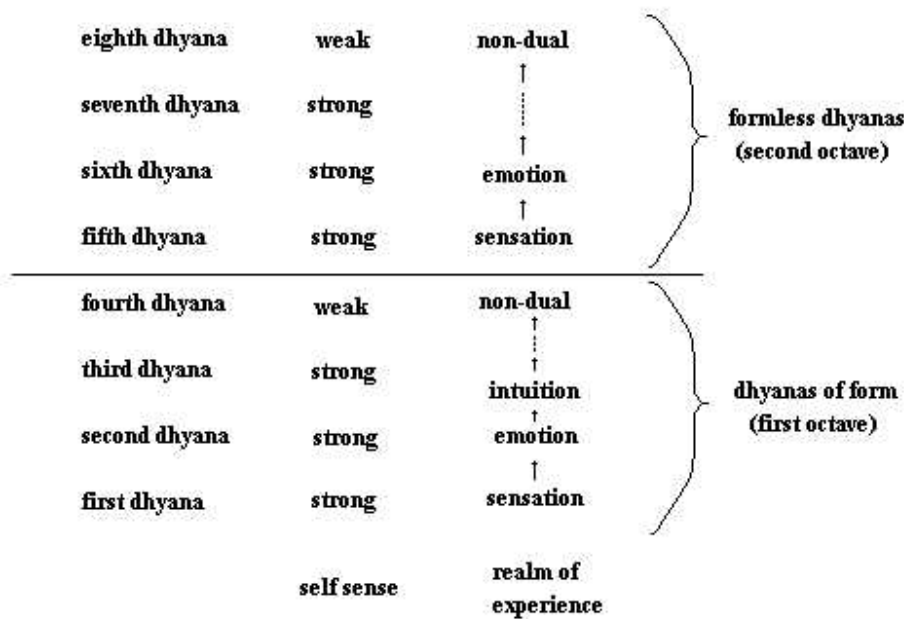
"We can compare the fifth and sixth [dhyanas] with the first and second absorptions. When we have a delightful sensation, joy arises. All we have to do is shift our attention from the sensation to the emotion, which is already present and just needs our awareness. In the fifth and sixth jhana, it is the same, only on a subtler level, for the absorptions become progressively finer tuned." [6]

And regarding the self-sense experienced at each stage:

"One consciousness we are aware of [in human existence] is the one experienced in the [dhyanas]. It is for this reason that the dhyanas are mundane, not yet transcendental. They are not without "me." All the dhyanas are of this nature; sometimes stronger, sometimes less so. In the first three absorptions the "me" aspect is very pronounced; less so in the fourth. It becomes strong again in the fifth, sixth and seventh, but on a different level. .. In the eighth absorption, the "me" consciousness is very weak." [7]

So the dhyanas appear to occur in two distinct octaves.

Many other interesting correspondences emerge here also. Firstly, the move from sensation to emotion occurs at the corresponding point in dhyanic development to where it occurs in "vertical" growth. In addition to this, we also note that the "me" aspect (self-sense) becomes weakest at the point where a dhyana arises from bringing down the stage of spirit associated with an autonomous holon. It is these types of small correspondences that suggest the model is a good fit to experience.



Another pointer to the dhyanas forming two distinct octaves is that with the move from form to formless there is a marked qualitative shift in the nature of the experience. As Jack Kornfield puts it:

"After developing skill in the first four levels of absorption that result from these [meditation objects], it is possible to open to even more refined states. The Elders call the next four levels the Absorptions Beyond Forms, where consciousness releases any meditation subject altogether and expands to experience boundless dimensions of exquisite silent and pure awareness." [8]

The experiences associated with each of the formless dhyanas can be summarised as follows:

Fifth dhyana (first formless dhyana)	Boundless Space
Sixth dhyana (second formless dhyana)	Limitless Consciousness
Seventh dhyana (third formless dhyana)	Sphere of no-thingness
Eighth dhyana (fourth formless dhyana)	Neither Perception nor Non-perception

This shift in the nature of the dhyanas fits very well with the fact that in the one-scale model the major levels of individual development are discrete entities, with completely different types of development occurring in each. Therefore, as this is the case in "vertical" development, it makes sense that a similar marked qualitative change should occur in dhyanic development also.

Another piece of evidence which supports this view of the dhyanas is that some teachers see both as being processes with no endpoint. For example, in the main essay we noted that Buddhist teacher and writer Sangharakshita says of transcendental development:

"Enlightenment is, ..., but the farthest point on our horizon, over which the Buddhas appear. As we approach nearer to that horizon, however, it recedes from us and the Buddhas appear over it in ever more subtle and glorious forms." [9]

We would therefore expect the process of developing dhyana to be similarly open-ended, with each new state being the result of bringing down progressively higher forms of spirit, emptiness and so on. And according to Sangharakshita again, this is indeed the case:

"In principle the process of refinement of consciousness [developing dhyana] can be extended indefinitely, and an infinite progress of ever more subtle states could be enumerated." [10]

3. The final correspondence between dhyanic and "vertical" development that I would like to point out is that there is a sense in which successive dhyanas transcend and include previous ones. This is conveyed by the term *passaddhi* whereby the rapture released in meditation gradually becomes contained within wider experiences of bliss, calm and eventually, equanimity. Buddhist writer Kamalashila describes the process of *passaddhi* as follows:

"The occurrence of rapture and bliss show that increased concentration is an intensely enjoyable experience. It is interesting to see how bliss arises out of rapture. As absorption takes a firmer hold, the experience of bliss becomes larger, as it were, so that it increasingly 'contains' the feelings of rapture. This process of containment is known as *passaddhi*, and it is through increased *passaddhi* that the concentration will deepen further. The deepening bliss gradually assimilates the bubbly, thrilling energy that is released in the experience of rapture. The process of *passaddhi* makes one's mind pliable, flexible, and very easily worked with. It is a maturing, strengthening quality, very characteristic of higher states of consciousness, and important in meditation generally." [11]

So there do appear to be some very promising pointers towards this idea that the dhyanas arise from bringing down higher forms of spirit into the centauric body-mind.

However, there is one correspondence between transcendental and dhyanic development that would be expected but which I have so far been unable to determine the existence of. This is, if the final stage of any level of "vertical" development is an integration of all the previous stages of the level, we might expect a similar phenomenon to occur with the dhyanas. That is, we might expect the fourth dhyana, for example, to contain aspects similar to each of the previous three dhyanas. Although I have not been able to find any evidence pointing to this being the case, we have already noted that with the final dhyana of each 'octave' there is a qualitative shift in the type of self sense experienced, which tends to suggest that this final state has a different structure to the previous three. Whether this structural difference is one of autonomous vs intermediate holon is another question.

However, even without any evidence of this expected finding, I think the correspondences outlined above are striking enough to allow us to use this explanation of the dhyanas as a working hypothesis, and once again I would point out how it arises very naturally from the one-scale model.

### Subtle Bodies

If higher levels of spirit brought down into the centaur manifest in experience as states of absorption, then we could also consider the possibility that they manifest in the physical organism as the phenomenon of subtle bodies.

More specifically we could say that as an individual develops through the mental and transpersonal levels of the holarchy, these higher-order entities endow the lower-order holon, the organism, with the various bodies, or *koshas* of Vedanta Hinduism. So an individual begins with the physical organism, the *annamayakosha*, and subsequently develops the *pranamayakosha* as the libidinal energies of the organism are awakened in very early infancy. Then, as the individual develops through the mental-level, the *manomayakosha* (the sheath of mind) emerges.

The final sheath, the *anandamayakosha*, or sheath of Transcendental bliss, begins to develop as the individual reaches the mature centaur stage of development and spirit flows downwards into the body-mind. It is then further developed by continuing to bring down higher stages of spirit, either by ascending into the transpersonal level directly or by developing the dhyanas.

The phenomenon of subtle bodies therefore has a simple explanation within the one-scale model.

### Implications for Aurobindo

If the nature of the dhyanas is indeed as suggested above then we can understand why they are said to prepare the body-mind for movement into the transpersonal. That is, by making the body-mind able to contain spiritual energies, they lessen the need for it to rapidly adjust to these energies during transpersonal development, where the process is often less gentle.

This view of the dhyanas also suggests that Aurobindo's system of spiritual development, which first involves bringing spirit down into the body-mind before awakening the kundalini energy, a method which is sometimes claimed to be unique to Aurobindo [12], is actually equivalent to developing dhyana as a prerequisite to transpersonal development as would be practiced in most Buddhist schools, for example.

It should also be possible to survey other traditions to determine how they fit into the one-scale model - for example, the Taoist practice of "circulating the light" [13] would be seen as bringing spirit down into the body-mind and developing dhyana, rather than as a transpersonal path.

### The Pre-Trans Fallacy Again

The inclusion of states of dhyana within our schema of development adds an extra level of complexity to the Pre-Trans Fallacy, which I think now looks as follows:

i) Any pre-personal stage can be mistaken for the equivalent structure integrated within the centaur. For example, the magic stage has two manifestations within mental-level development. First, when it is identified with during prepersonal development, and secondly when it takes its place as an integrated aspect of the centaur.

ii) The pre-personal stage can also be mistaken for the equivalent stage in transpersonal development, as outlined by Ken Wilber in the general PTF.

And we now also have the following:

iii) A particular stage of dhyana can be mistaken for its corresponding stage of transpersonal development. For example, the third dhyana, or "stage of inspiration", can be mistaken for the subtle stage of the transpersonal.

I believe that in his work Ken Wilber tends to overlook the dhyanas and that where he does mention them he erroneously interprets them as temporary ascents into the transcendental, which is a PTF of type iii.

Because Ken has now elevated dhyana to the status of the transcendental, his analysis of altered states is missing this important class of experiences. This leads him to claim, for example, that altered states generally show no development at all [14], a statement which appears to overlook the dhyanas completely.

Michael Washburn also addresses the dhyanas in his work and recognises that they occur within the centauric structure, but mistakes them for transpersonal development, which is also a PTF of type iii.

Similarly, Allan Combs also mistakes dhyana for transpersonal development, or at least this is the implication from the map of development outlined in his excellent book *The Radiance of Being* [15].

However, the paradigms of both Washburn and Combs are still valid models of development up to the centaur and into the dhyanas; and Wilber's paradigm is still correct in mapping the truly transcendental stages of development above, rather than within, the centaur.

### The Importance of Dhyana

None of the above is intended to understate the importance and value of dhyanic development. On the contrary, dhyana can progress to the point of cosmic consciousness and beyond, and can be used as the basis for developing psychic abilities, as well as preparing the body-mind for transcendental development and forming the basis of a spiritualised embodied life.

However, we can now see that the one-scale model is able to differentiate these two strands of spiritual development and clarify what they both represent, how they are interrelated and how they can become confused with one other. It also allows us the possibility of fleshing out our programme of individual development slightly to add detail to the spiritualisation of the body-mind. [16].

I would suggest that, amongst other things, dhyanic development allows an individual to enter into a more spiritual relationship with his worldspace and to become sensitive to the various subtle energies etc in the environment. More specifically, I would say that because our worldspace is the higher-order holon in which we are embedded, this gross realm should itself be conscious in some sense, and possess its own form of subtle body. Spiritualising the body-mind, therefore, allows us to contact this consciousness, whether in the form of the Tao, the Cosmic Mind and so on and harmonise our actions with it.

Moving to the transcendental level, we can see that individuals engaging in transpersonal development are involved in a process of harmonising their actions with manifest existence as a whole as well as with the cosmic mind of the gross realm, and that the spiritualisation of the body-mind forms the interface between the two. By contacting successively higher forms of spirit and integrating these within the centaur, an individual is able to harmonise her actions with processes occurring in progressively higher order holons. These activities thus originate from an ever widening understanding of the human situation, and are focused toward participating in cosmic evolution with a progressively deeper understanding of what this means.

Another important function of dhyana is that in enabling an individual to focus his attention one-pointedly on an object of contemplation dhyana enables him to gain more powerful transcendental insight than would otherwise be possible. In many Buddhist insight meditation traditions it is said that dhyana is in fact indispensable in this regard.

### Implications for Collective Development

As already stated, in the one-scale model the individual is a component of a higher-order holon. In Andy's view this higher-order holon is human society; I like to point out that when people begin interacting they create a worldspace and that this can be considered an emergent at the mental level and treated as part of the holon. Speaking loosely, we can say that this worldspace then 'descends' into the individual organisms, endowing them with mentality.

The next level of the holarchy consists of the entity arising from the interactions of vast numbers of these worldspaces, with spirit being the emergent of the level. Spirit itself then flows down into lower-order holons, endowing them with consciousness. The descent of spirit is hampered when it encounters a lower-order holon that is not yet autonomous, however, this is offset by the fact that higher emergents are more fluid and thus more tenacious in their downflowing.

Because in the one-scale model holons on different levels display some analogous features, we

might look to see if our interpretation of the dhyanas offers any pointers as to how the spiritualisation of a worldspace might proceed.

I have already suggested that such psychic phenomenon as the Tao, subtle energies, the Akashic Record and so on are the result of our worldspace being a vehicle for consciousness and that these features are evidence of a kind of subtle body. In the one-scale model we would expect that as our realm is still pre-integral, that it's ability to mediate consciousness in this way would currently be limited, and that such phenomena are at this time rudimentary in nature when compared to those that would be expected in an integral worldspace.

If our worldspace does indeed begin to move toward a more integral form, and in so doing it does begin to become spiritualised, it may be possible to draw some general hypotheses about the effects of this process by analogy with the changes that take place in an individual engaged in dhyanic development.

To do so, I'll suggest that we can summarise the effects of dhyana on an individual as a progressive *widening* and *refining* of the centauric structure. We might therefore look to see how a widening and refining of an integral worldspace might proceed.

Firstly, an obvious parallel is that just as the descent of spirit into an individual offers an expansion of awareness, right up to cosmic consciousness and beyond, it may offer something similar to a whole society by widening its shared worldspace beyond the bounds of the planet.

Although this may sound quite "far-out", clearly something like it has already begun in our own case, both through the space-program, but also through the emergence of various cosmic themes within popular culture - the 'Star-Trek' phenomenon - both of which we could offer as evidence that our collective awareness is beginning to expand beyond the limits of our planet.

One minor, yet interesting, aspect to this is that the artists behind such work often intuit a connection between a civilisation moving into space and it developing an awareness of a spiritual foundation to existence. We can see this clearly in films such as 2001, Star Wars and the Star Trek series, all of which are very mainstream. It would seem therefore that these artists have intuitively drawn a connection that we could also infer from the 'dhyana' analogy.

Of course, the fact that such a widening appears to have already begun, while our worldspace still appears to be largely pre-integral, might suggest that the analogy does not quite hold. However, I think if we allow for a certain amount of overlapping between subsequent developments, the proximity of this phenomenon to the integral stage of our development is reasonably promising.

And secondly, we would expect that an influx of spirit would lead to a refining of our worldspace.

Because a worldspace is at root a linguistic structure made up of the objects, rules, beliefs, ideologies and so on that define our experience of the world, by analysing how these change in

an individual engaged in dhyanic development, we may be able to draw up some hypotheses about the changes likely to occur during the analogous collective process.

A possible starting point for such a discussion is Gebser's analysis of the changing nature of our language as we begin to collectively broach the integral stage of our development. Briefly, Gebser saw that linear, structured narrative was giving way to more open and fluid methods of communication; a decentering from the individual viewpoint to an aperspectival stance, a loosening of grammatical conventions; a move to a more dynamic stream-of-consciousness communication and so on. [17].

In the one-scale model we would then expect that this decentered language would itself begin to become spiritualised, i.e. more refined and capable of communicating spiritual understanding and experience. This is no longer a vertical transformation of the deep structure of language but a progressive refining of the integral stage.

Related to the changes in language, we would also expect a similar spiritualisation of the rules, concepts and ideologies within which a particular society is constrained. For example, at the rational stage of a society's development, the rules by which it lives are unconscious, rigid and dualistic in nature, leading to frustration for individuals and groups as they attempt to realise paradoxical goals. However, as the integral stage is more fully realised we would expect these rigid rules to be superseded by those based on more open systems of logic, leading to a more liberated society.

We might also expect the intensified consciousness of the integral stage to draw attention to areas of conflict and contradiction within the worldspace, and to facilitate reorganisation where necessary. This can be viewed as an analogous process to that which occurs in an individual who practices mindfulness, where consciousness acts as a feedback mechanism, bringing areas of hidden conflict into awareness and facilitating their resolution. In the collective version this may take the form of a 'reweaving of the web of context-dependent objects in order to eliminate the residual tensions in the region currently under strain' [18] as our worldspace moves towards a more balanced and stable dynamic. I see this awareness being concentrated largely through the spotlight of the global media, which is able to focus collective attention on very specific areas of conflict, be they physical (e.g. the Middle East) or ideological (e.g. the abortion debate). Although there are a number of factors that distort the media's presentation of such issues (e.g. Noam Chomsky's five news filters [19]), as this process is in its early stages such editing and deletion can be seen as analogous to the cognitive tactics employed by an individual attempting to avoid facing her shadow while at the mental-egoic stage of development. We might therefore expect a less distorted presentation of global issues to emerge in the media as an inherent aspect of the move to an integral society, hand-in-hand with all the corporate and political (de/)restructuring necessarily implied.

As well as its more passive mode of functioning, consciousness also includes an active volitional aspect, which manifests as a purposeful redesign of the worldspace according to the intentions of its members. We can possibly see this in the emergence of techniques of cognitive development such as N.L.P., which suggest that individuals are no longer content to function under the sway

of limiting inherited beliefs, but are attempting to mold them in more positive directions. Erik Davis refers to this as Experience Design and links it to the growing interest in practices of spiritual development -- many of which can be seen as Experience Design oriented in the direction of spirit. [20] Some thinkers, such as Edward De Bono, are even attempting to systematically widen the scope of language itself to enable it to more accurately convey the nuances of experience and thus make it an instrument of liberation. [21].

As outlined in the main essay, in Smith's model the integral (planetary) society is one in which an overall (embedded) hierarchical structure no longer exists, which suggests that a kind of socio-political decentering has occurred. In a society in which adult members naturally reach the integral stage of development, political responsibility can be withdrawn from outside agencies and distributed amongst individuals co-operating at various levels. This kind of harmonious, decentralised social and political system might then be expected to form the basis for the emergence of a truly spiritual culture - a Pure Land - as the web of conceptual structures underpinning the society become ever more spacious, refined and oriented in the direction of spiritual development.

These are a few thoughts on how the spiritualisation of a worldspace might proceed in the one-scale model. They are not intended to be rigorous in any sense, but are simply put forward for discussion.

## References

1. As in the main essay, I use less rigorous terminology than Andy when discussing the model. Again, I describe autonomous holons as "non-hierarchical" to convey the fact that the hierarchy is of the non-embedded rather than embedded variety.
2. For example, see:  
Stanislav Grof, *The Cosmic Game* (1998), or  
Ralph Metzner, *The Unfolding Self* (1998)
3. This description of the dhyanas has been gleaned from three sources:
  - a) Ayya Khema, *Who Is My Self?* (1997)
  - b) Kamalashila, *Meditation* (1995)
  - c) Subhuti, *Sangharakshita* (1994)
4. I mean this in the sense that devas, ancient muses and nature spirits are more earthbound than the transcendental archetypes.
5. Particularly autonomous holons.
6. *Who Is My Self?* p91

7. *ibid*, p147
8. Jack Kornfield, *A Path with Heart*, p139
9. Sangharakshita, p73
10. *ibid*, p196
11. *Meditation*, p71
12. Sri Aurobindo, *The Adventure of Consciousness* (1993) p34
13. Richard Wilhelm, *The Secret of the Golden Flower* (1984)
14. Ken Wilber, *A Summary of My Psychological Model*. See <http://wilber.shambhala.com>
15. Allan Combs, *The Radiance of Being* (1995) p137
16. Basically, spiritual development in this model is seen as an interplay between the following:
  - a) The vertical developmental stage reached. e.g. mental-ego, centaur, psychic etc
  - b) The integration of lower stages into autonomous holons (e.g. centaur, causal witness).
  - c) Infusing autonomous holons with higher order properties (e.g. dhyana).

In the main essay I suggested that the principle meditation technique for integrating lower stages into autonomous holons is the contemplation of death (or impermanence, or suffering, or any form of dukha).

There are two maps that I find useful for approaching the spiritualisation of the body-mind. The first is the Buddhist tradition's development of the *positive roots* of generosity, loving kindness and wisdom or, to state it in negative terms, the overcoming of greed, hatred and delusion. there are various techniques in the Buddhist tradition for achieving this.

A somewhat similar approach is suggested by David Brazier in his book *Zen Therapy* (2001). Drawing on the work of Carl Rogers, Brazier puts forward the view that the wholesome roots of Buddhism correspond to the qualities of *unconditional positive regard*, *empathy* and *congruence* in Rogers' psychological system. If Brazier is correct then it seems that the development of these three qualities is a good strategy by which to achieve a balanced and harmonious spiritualisation of the body-mind. suggestions for some meditation techniques that could help in this regard are:

- a) Unconditional positive regard - The development of the Brahma-viharas, particularly the Metta Bhavana.
- b) Empathy - Exchanging self with others.
- c) Congruence - Viewing this as a function of integration - The contemplation of death, mindfulness of breathing and other techniques of one-pointed concentration.

When the spiritualisation of the body-mind has progressed sufficiently, various vipassana

techniques can be employed to achieve entry into the transcendental, for example witnessing meditations, the six-element practice and any other technique which helps deconstruct the exclusive identification with the body-mind.

A continuation of the same meditation techniques can be used to facilitate growth through the transpersonal level, perhaps with the addition of visualisation practices and the inclusion of less structured forms of meditation such as *Zazen*.

When the causal witness has been established, it would seem that entry into the level above the transpersonal is achieved through a continuation once again of vipassana meditation, perhaps with the addition of koan-type practices.

17. There are of course many instances of post-modern literature that could be used to illustrate Gebser's point. One good recent example is the first chapter of Don DeLillo's *Underworld* (1997). Many of Gebser's observations on aperspectival language can be seen in DeLillo's description of the baseball game; the multiple viewpoints; the stream of consciousness approach; the linguistic freedom ("Frank deadpans the page to Gleason") and so on.

18. Jeroen Maes, *Human Rights Democratisation and Citizenship* (2002). See <http://www.vub.ac.be/boerplato/jeroenscriptie.html>

19. Edward S. Herman & Noam Chomsky, *Manufacturing Consent* (1994) ch1

20. *Experience Design and the Design of Experience*, Erik Davis 2002. See <http://www.techgnosis.com/experience.html>

21. Edward De Bono, *The De Bono Code Book* (2001)