

## Call 6-2 audio

Transcribed by [TurboScribe.ai](#). [Go Unlimited](#) to remove this message.

Now, I'm doing a little housekeeping here, speaking of Graves. Graves had a lot to do with some of these things, because he was one of the first ones to note some of these changes that take place in terms of conditions. And the interesting thing that I'm going to keep coming back to Graves and SGD, which I call Spiral Gravesian Dynamics.

I don't always use the colors. We all have notation systems, we all have patterns, we all have those things. Going back to Graves where I use the notation is a little bit easier for me.

If you click on that article, that's the last summary that Graves, I think, approved in 1981. He died in 1986, I believe, and he used this in his lectures. And I think he didn't do much after 1984.

He did one in 1981. I have a copy of that, his voice and everything, and I probably need to get that and link it into where we put the Graves information. But you need to grab this, Mike, and put this on the Graves page.

So all these reference pages with these people that were standing on their shoulders, we need to make sure we have pages and then a link to and references. So we'll need to add this. This is the 1981 summary.

If you look at his notation, he basically used, let's see, was it A for conditions? And where did he start? N. He started at N. He took the alphabet. He says we have A conditions and we have N psychology, neurology maybe. I don't know.

So the first system he set up was AN. He describes it in there. And then he went to BO and CP and DQ, and I have to think about them in my head first.

ER is orange, and then FS is green, and then GT is yellow. And yellow equals his A primed N primed. And my point was to draw your attention to the document, the 1981 summary, go back there and look at A primed N primed definition.

This is where I believe generativity begins to originate because the other systems are too busy trying to advance their own cause, and it's not until existential fear decreases that you get the tier change. He didn't call it tiers, but other people have called it tiers because there's lots of different kinds of psychological theories all stuffed into this. So basically the tier 1 work and the tier 2 work, for me, is separated by the shift from the transition to systematic to metasystematic.

That is a huge shift, which, by the way, he points out, if you look at that article, he makes some very crude drawings, and I think Chris Cowan did the drawings. At that time, Chris Cowan and Don Beck were working with Graves to get this stuff out because they saw, you know, obvious beauty in it. And you'll notice that the shift from FS to A primed N primed, which he did, said these were recurring chords, so we'd have six systems, and then another six systems at a different octave.

That's his wording. I believe that it should have been 4 and 4, which I make cases for, and I'll try to get you that material in terms of the manifesto that I created. Mike, if you'll take that

note, I'll get you the Values Manifesto where I stated what I believe should be changed in Spiral Next regarding Graves, Beck, Cowan, and what Graves did, and then what I saw in the data and what I've seen in the data.

So if you'll ask me for the Values Manifesto, I believe it's actually up in the site somewhere. [leadyou.com forward slash values forward slash manifesto](http://leadyou.com/forward/slash/values/forward/slash/manifesto) is where I would have put it, but I'm not sure where it is. So you might grab that off of there.

That was a long before we get started, but I wanted to tie up that loose end because it's so critical because I want to talk to you a little bit, and I can just go ahead and weave this in to mechanics. We don't have truth in this country. We have narratives.

You have to embrace the right narrative. If you don't and you speak the truth, you're out. This is a very prescient statement, in my view, from Doug McGregor.

For those of you that listen to him, he's a retired colonel, got some war awards in 1991 when he led a tank battalion up through Iraq and Kuwait or whatever. But I put that YouTube video that him and Judge Napolitano did and where he made this quote. It's an interesting video.

If you've never seen this side of conservatism, you will see it here. He's actually a brilliant man. He's a Ph.D. He's written about four or five books about war and stuff like that and society and stuff like that.

Very interesting guy. I've been listening to him for a few years, maybe five years, six years, that he's been sort of on YouTube talking about. He was Undersecretary of Defense, I think, in Trump's last days.

Very interesting guy. He really knows a lot about the military, but he even knows more about what happened in history and society and why we're doing what we're doing right now. It's very interesting to see this contrast.

Anyway, I really like that quote. That's important because the reason I put that there is a metasytematic reason is to remind me that what we're doing here is creating a narrative, not the truth. So what do we have to do to create the right narrative and get as close as we can towards the truth, but also going back to Pinker and his work in Blank Slate, which is another one of those references we've got to get put in our page.

Steven Pinker wrote the book, I think, 2000, 2002, somewhere around in there, Blank Slate. The idea that the way we go about things is a very important process, and I want to go right to the next piece, which shows a most important thing, and this is my thinking here, baby steps, not a wholesale transition. In other words, this someday the house, the car, the jewelry doesn't mean anything.

I picked that quote up. I really thought that was interesting, and I combined it with this wholesale transition. In other words, it won't do any good for me to try to take you where I am.

It only does good for me to help you with your own narrative and that journey, and that's what we're trying to do in dynamic inquiry. We're trying to identify, oh, here's the narrative,

here's the truth, here's why they may not be able to sync up the problems, conditions, culture, and requirements and move forward and why they're stuck. That's essentially it, is we get a story, a narrative, and there's a truth, and there's a difference between the two, and we can't reconcile them until something takes place.

So again, in dynamic inquiry, we have a foundation that none of this stuff really matters. It's only what you perceive that matters, that stays, which means if I say to you, oh, well, get rid of your house, your car, your jewelry, in order to know what life is, most people just walk away from you, in other words, and we're all entangled in that, and therefore we've got this humanist narrative that says we should buy what we want, not what we need, and therefore consumption is ruling. Consumption is important, but it should be purposeful, and that's what we have not, because the marketers won't say that, because that means them letting go some of their money, and the people making stuff letting go, because if I make something and it's not really good for you, but I think it's cool and has lots of gidgee gadgets and all that sort of stuff, I may be convinced to buy that for some reason or another, but it's not purposeful.

So they don't care whether it's purposeful or not. They don't care whether it's true for you or not. They just want you to buy it, and that's how the world is working right now, and it has been since the last depression.

Of course, we're going to have another one, and that's the thing that's going to be interesting, because when we come out of the next one, I'm hoping that we have some learning with it, but like Dalio says and other people who study history, Armstrong stuff, we may not because it hasn't occurred in our lifetime. It's only the old people that can remember, and I wasn't in the depression, but I remember sitting at the dinner table talking to my grandparents about the depression, so I at least had some awareness of what it was like, but I couldn't really experience it, and what happens to us is history repeats itself so often because it hasn't happened yet in our lives. Therefore, it's not historical, and people who study history will say, well, just give it time, and so as we live longer, not in this country, but as we live longer, people will be able to experience, well, you know, this is what depression looks like because we went through it 60, 70, 80 years ago, and that's sort of what we got going right now.

It's going to take two or three miracles for us to miss that thing. Okay, so it's a narrative. It doesn't fit reality.

There's a 20-second video there you should take time to watch. It basically helps us understand this process.

Transcribed by [TurboScribe.ai](#). [Go Unlimited](#) to remove this message.