

SEE: A#Ha
NEW FUTURE CYCLE
PROGENERATION DEGENERATION

ALLEN LEVIE

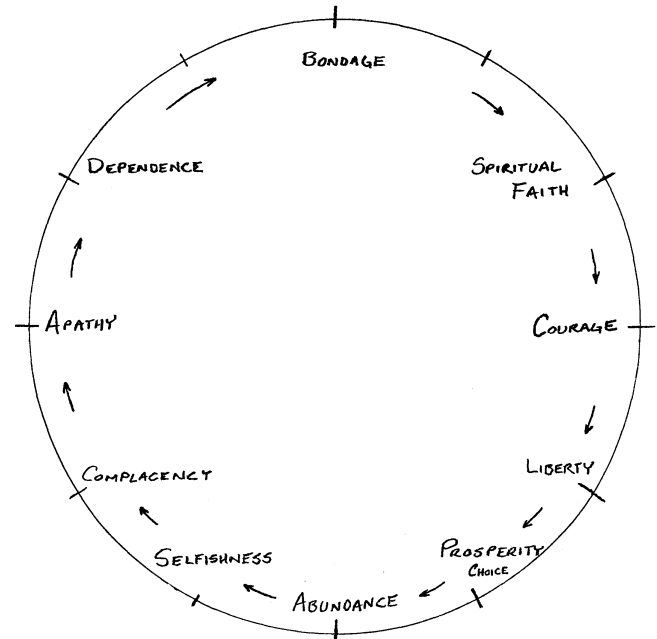
The New Future Cycle

Musings about us and our new horizon

We have inherited a string of events tied together with the glue of a passing historian, the temporary zeal of a good educator and a flood of human ignorance. We socially transfer our heritage through what may be called, in our modern language, global group think; yet through out history we can locate isolated examples of real development. The patterns found when observing these isolated situations are not only interesting but when applied to global cycles provide us with opportunities which may not have been considered previously and which may change the happiness and success of man.

The Pattern of the Tytler Cycle

Tytler accurately describes a recurring cycle in history. History seems to flow with ease from one phase of his cycle to another; bondage can cause man to seek refuge and look for a way out; emotionally spiritual faith supplies both needs. Once a group of people find common ground seeking refuge from a common enemy, they take courage, gain physical relief from their oppressor and call it liberty. Eventually the greed, fostered by desire to gain back what might have been taken from them, (at times the land and property returning to them too cheaply) provokes people to quarrel; no-one wants to get left out of his fair share. Selfishness soon turns them inward to a lonely drought, they soon become complacent and indifferent to everything around them. The people become apathetically dependant and the established leadership is more than willing to take its place as overseer providing much needed order. Soon this new order becomes the norm and bondage is the only way to keep peace and still pay for the governance. This sad cycle continues and the student of history can get stagnantly accustomed to its routine.



The Inadequacy of the Tytler Cycle alone

The Tytler Cycle seems to allow society to move from one phase to another without effort. We pay the automatic price for laziness with forced submission to bondage. The only way out seems to be God and the emotional high of spiritual faith serves as fuel for courage. The Cycle renders human nature as though it had little choice and will be consigned to follow the same course indefinitely. If society can choose; would its choice be more valuable and consequently more difficult if it should choose to develop from abundance, liberty and from courage, spiritual faith? A candid view of our human story requires us to be not only honest in identifying patterns but serious in our hope that the race of man can find lasting happiness and indefinite positive growth and development. The Tytler Cycle alone provides a very weak tool when pursuing such a bold objective.

Cycles both Micro and Macro

The Tytler Cycle on a micro level has as much pertinence as the macro has consequence. Individuals move perhaps more distinctly to and from each phase in the cycles. Young adults for example experience some liberty as they pretend to act independent and receive in some cases *free-lunch* abundance from their parents. If they continue in this cycle they become complacent and apathetic eventually leading to dependence on past rules such as curfew. They find themselves serving the rules when the rules should be serving them. Eventually they find themselves in bondage unable to see past the nearest authority figure; finally selling themselves into believing they amount to substantial adulthood when sadly subsisting, vacuous of true mission or real purpose.

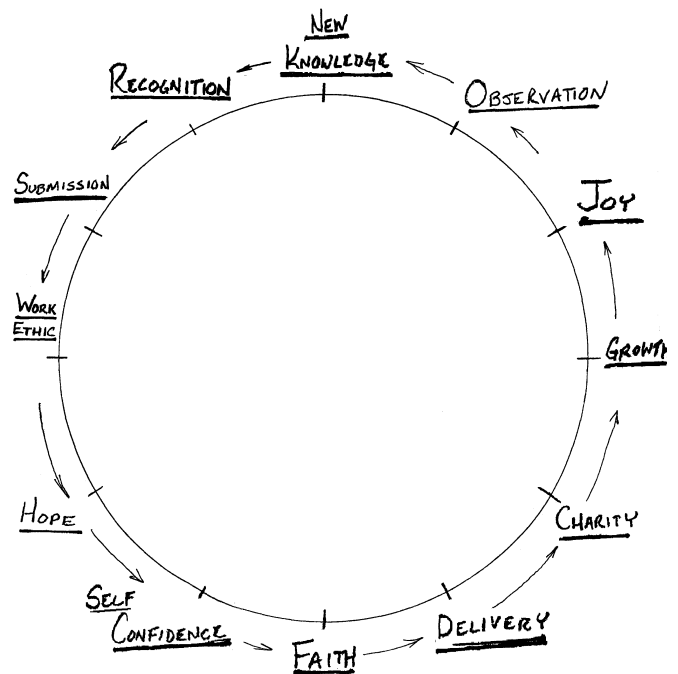
Changing Direction in the Cycles

Our media centered population tends to respond to negative headlines. Similarly, and in consequence of this, the most remembered and inflated events in history are shamefully coarse, even disturbing. Students of history will note that when tracking cycles, historians will unfortunately draw from and recognize patterns with the events which mark our global degeneration.

Principles and cycles share a common attribute in objective neutrality. As with any tool, cycles can be used to serve goodness and prosperity or destruction and suffering. Cycles require action and the type of action defines the direction the cycle moves; laziness and mal-intent move through the cycles in one direction while sacrifice and selflessness work the opposite direction. A series of paradoxical phases results, each allowing a choice to turn back in the opposite direction.

The Pattern of the New Future Cycle

The New Future Cycle correlates with the Tytler and can be viewed two dimensionally as a congruent overlay. One often enters the New Future Cycle when he is introduced to some new knowledge and is thereby bound to act or react to it. He will either choose to recognize it as new knowledge and submit to it, or to ignore it and talk himself into believing that he is content and therefore does not need more. From submission a tidal wave of sacrifice is required. Those that have developed a work ethic will weather the storm better. Because of this personal sacrifice, hope is born; the feeling, then nurtured, that what has been engaged in will bring satisfaction. Temporary self confidence then leads them to choose whether or not to act on this newness and exert faith. Real commitment is produced as practical action begins and another choice is presented, either to indulge in abundance, or to look outside of self and find someone to share with. This service to others or charity yields lasting confidence and long-term growth. The feeling resonates and a full joy fills the breast. The feeling of accomplishment and success eclipse all other feelings. At this juncture, if one does not make a conscious effort to be observant he will miss the window of new knowledge opportunity. Discovering new knowledge

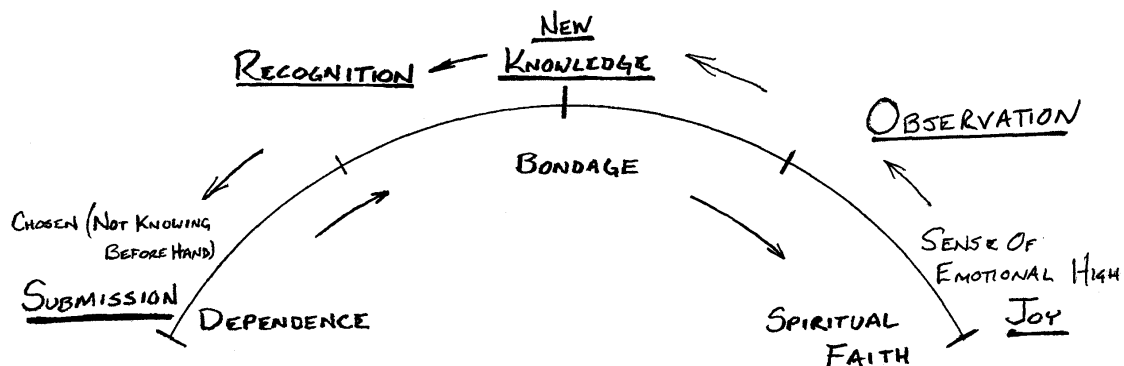


for an experienced servant is priceless. Comparing the two cycles the servant and the “go-with-the-flow” fellow will be surprised at how well the two cycles correlate.

The Bondage Paradox

The crux of the bondage paradox is when the only way to get out of bondage is to engage with what is holding you bound, thereby at times becoming even more bound. Shackles of debt are one of the most common forms of bondage. Debtors must bind themselves to strict rules, disciplining themselves to pay sometimes double the minimum amount required to get out of debt. Tyrannically imposed physical bondage is similar, Gandhi found himself consistently in prison and suffering great bondage both personal and public so in the end India might win her independence. A person receiving new knowledge is subject to the bondage paradox when he chooses either to learn, or to pay someone to use it on his behalf. He becomes a steward or a dependent, either choice binds him to the knowledge discovered.

When introduced to the process of tying shoes, and he chooses not to learn; unfortunately his obstinate attitude does not change reality and he will continue to fall over his shoelaces. The knowledge that the shoes can be tied holds the wearer bound and he must rely on others to tie them. He is therefore to a degree dependent upon the person with the knowledge and they have control. If he were offered a book, he could choose to read it, learn and grow from the opportunity, or reject it assuming that it is of no worth. Either way he would be bound by his actions, he might know the knowledge exists and always rely on another to use it, or have internalized the knowledge and shouldered the responsibility to share it and the skills developed from it.



The Tytler Cycle moves from dependence to bondage then to spiritual faith. Tytler’s spiritual faith is bred from apathy and dependence and therefore self pity and weakness are its core. Bondage is the last step taken; you then become not only a burden but a disgrace. As one moves from bondage a price has not been paid and the emotional high of Tytler’s spiritual faith can be fallen into, like “falling in love”. The Tytler cycle makes the transition and choice as weightless as possible. During this transition there are those that choose to stand against habit and natural inclination, buckle down, pay the price and earn the faith.

The new knowledge phase in the New Future Cycle moves from joy and observation, through bondage and on to recognition and submission.

A willing heart looks for the new knowledge and awaits the work with a submissive attitude. Then, when in the new knowledge phase, he takes on stewardship because extra ability has settled with the servant during the resonating phase of courage, the new knowledge giving him

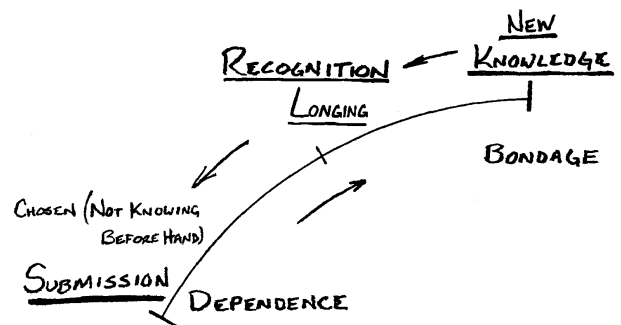
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new territory to step up to and he anxiously views the new horizon and the new knowledge is exciting.

Global acceptance of new knowledge is rare. The reason it is so rare is that we love comfort and we trust others more than the God that made us or even ourselves. It isn't that we are incredibly confident in the abilities world leaders might possess, it is simply denial of the little spark of self, so powerful it scares us; it is the divinity we each possess. We find security in our flaws and in the acceptance we receive from those around us. We are ashamed of the divine only for not having experienced its use. We would become more familiar with it by listening to the affirmation that comes the moment we engage in what is truly eternal, the discovery of the divine within us. Global acceptance of new knowledge can be achieved more fully when we organize what we do in every discipline and societal function in pursuit of that end.

Recognition and Longing

There is a definite moment when one chooses to be in compulsive bondage. It is when a person voluntarily delegates their God given rights. No one can rightly force another to think or to act contrary to what they choose; though sometimes we strongly believe they can and cease to make active choices giving in to compulsion. The moment of choosing to submitting new knowledge is no less poignant. Once new knowledge is presented and observed one must choose to recognize it and give it value. It isn't a long process, one simply realizes what the knowledge means and desires to remember and apply it. This discovery process is sometimes referred to as an "Ah Ha" experience; it is exhilarating and is a definite moment.

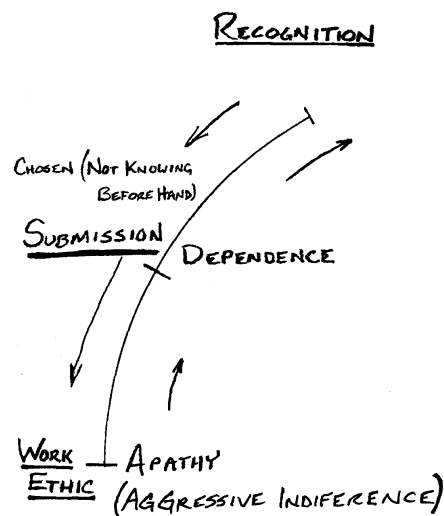


Once recognized, and the value of the knowledge is not yet internalized through work, there is a time when anxiety and longing build. It has been reassuring to note that each time a question is asked an answer usually follows within two months, with precisely the same intensity and strength as was invested in the asking. The desires which grow in the interim are very important; they tie knowledge to self then back again. As this process continues the byproduct is what may be called interdisciplinary desire; it is a creative desire and can precede the desire to become.

The New Future Cycle can move from new knowledge through recognition to submission as if it were all one step. When one controls the amount of emphasis placed on recognition, it can increase the value of doing it. Agency has an intrinsic value just in the choice. High return investments are rare ones, often unnoticed and missed; the best time to choose is many times unexpected when there seems to be no choice to make.

Dependence or Voluntary Submission

The next correlating phase is found in the choice to submit to new knowledge, not knowing beforehand what or if it will be worth while, or to move from apathy to dependence. Opposites in many respects, these two phases correlate in a surprising and transitory way involving a relationship with something or someone outside of the cycle. This outside influence may intend to benefit or to use, either way it has an interest. The destructive influence is often easy to identify while the building cycle requires a measure of faith before we can come to know our Benefactor.



Dependence and submission both require or involve the surrender of our person to someone or something else. This might be described as an internal low pressure point, because there isn't very much internal exertion required, rather a giving away. Transitory, this pressure in either direction prepares one for intense action. Both submission and dependence evoke emotional awareness by comparing oneself to a larger entity, eventually producing fertile soil for personal realization and change.

Dependence is simply relying on someone else to do what we are too lazy to do and in the habit of passing on to another. Dependence requires some strong pendulum point that can take a load; some established person or organization which gains influence during the selfish and apathy phases. Dependence is when one is truly taken advantage of, just before giving everything up and accepting complete bondage.

Submission is giving full trust to someone to do what one should not or is incapable of doing, which also can become a habit. The habit of submission does not imply weakness, rather strength; requiring one to be all the more alert and in control so that all things are done in order and the submission produces its rightful results. This will not come until a substantial price has been paid, working usually at full potential.

Most cultures are submissive and many times dependent, possibly close to bondage, during times of depression. It is at this point they are most vulnerable to investors, either to inspire or deceive during submission, or to buy or exploit during depression. It must take extra effort to move a people to submission because it is less natural. While this presents an obstacle it also illustrates its importance; for what other than good comes from sacrifice while damage often comes from ease.

Work and Apathy

Most concede that to have work ethic is valuable; but why should one work simply by habit? In the words of a georgic “because that’s the way things are done”. Even with this stunning response, it has always been a puzzling question; Why should work-*ethic* be taught? What intrinsic value does it have? Why not just teach someone to work, to be anxiously engaged in a good cause or how to support themselves? While observing and defining apathy one is sure to discover that work and apathy can both be described as feelings of aggressive indifference. When looked at from this viewpoint work ethic is of great value adding an important phase of The New Future Cycle.

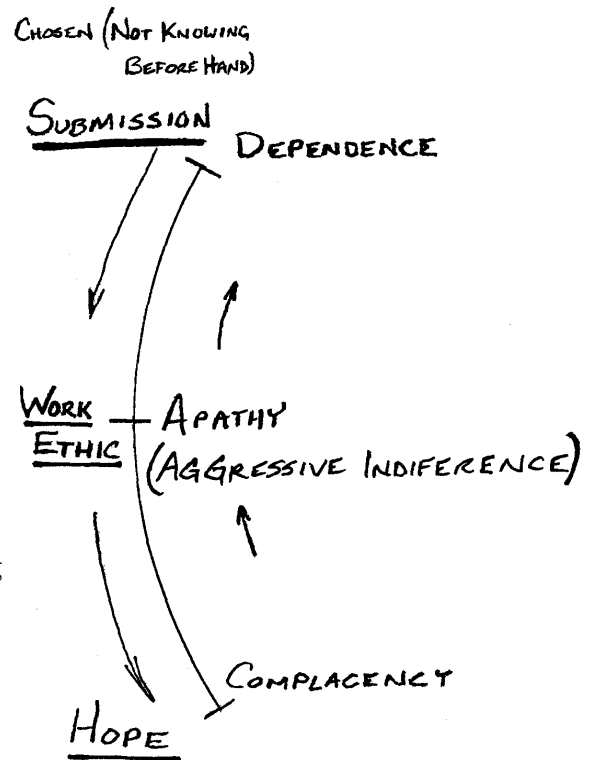
When a person is complacent, they aren’t especially willing to lend a hand and probably won’t do anything unless pressed to do it. Apathy on the other hand is actively defending, even promoting an indifferent attitude. Our Postmodern mindlessness seems to breed apathy; a critical observation impacting both cycle directions. For while postmodernism scorns conclusive and final development, it idolizes never ending cycles as long as there is movement materialized by question.

With this definition of apathy, it is surprising how well aggressive indifference also describes work. It seems without discovering the personal gain or the cost involved people with work ethic seem to apply themselves consistently; being in a sense aggressively indifferent.

The Tytler cycle moves one from complacency through apathy to dependence. This seems to be a crucial time. Individual freedom is given up in this transition through what seems to be a critical decision. It is a decision to fight against what is known to be right. If there is any time in the cycle that one can fall into foolish and harmful intent it is here.

The New Future Cycle sheds some light on and answers the question; why should work be taught? As one moves from submission through work-ethic and into hope the active ingredient is personal sacrifice. The energy exerted inseparably connects new knowledge to your person. Because of this small relation to self, a small desire is converted into a feeling and called hope. What better reason to develop work ethic than to have the continued bright outlook of hope.

Globally work ethic has been traditional, perpetuated as well as impacted by forms. Free-enterprise has been incredibly effective in promoting independence yielding productive drive and habit; by-products of work and apathy. Can society choose to collectively submit, work, and feel hope? If yes, the question arises how then do you teach work ethic on a global scale? How does this affect tolerance? What can you do? We should first pay close attention to which direction our aggressive indifference is going and decide what results we want. We will then be prepared to make an effective plan and set it in motion.



Complacency and Hope

Hope is best defined as the feeling that what you want will happen. It is interesting that complacency and hope should line up on the chart. Complacency and hope share a feeling of comfort, a transitional feeling neither here nor there and altogether hard to pin down and define.

Those who are complacent are content enough. They won't rock the boat for fear they may have to pay the price for past indulgences, and quite frankly because they don't measure up to what they have. It is at this phase of the cycle that an event takes place and they feel they have been treated unfairly. They then become apathetic and staunch in their outlook. For the time being they are complacent, selfish to the point that their feelings turn inward and they are no longer interested in what is going on around them.

The Tytler Cycle slides from selfishness through complacency to apathy. One might conclude it moves from; I care about me, to I don't care, to no-body should care. It seems complacency is transitory and low pressure.

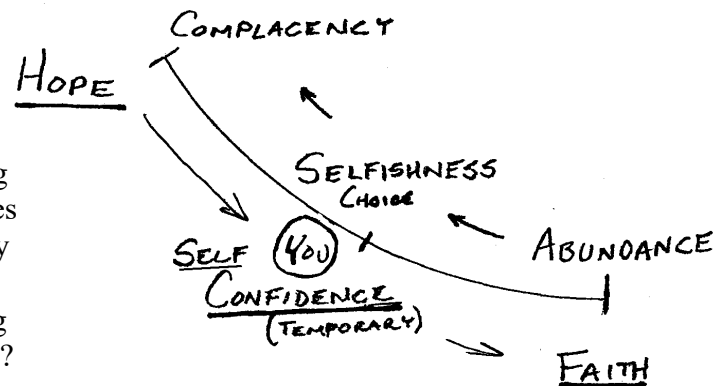
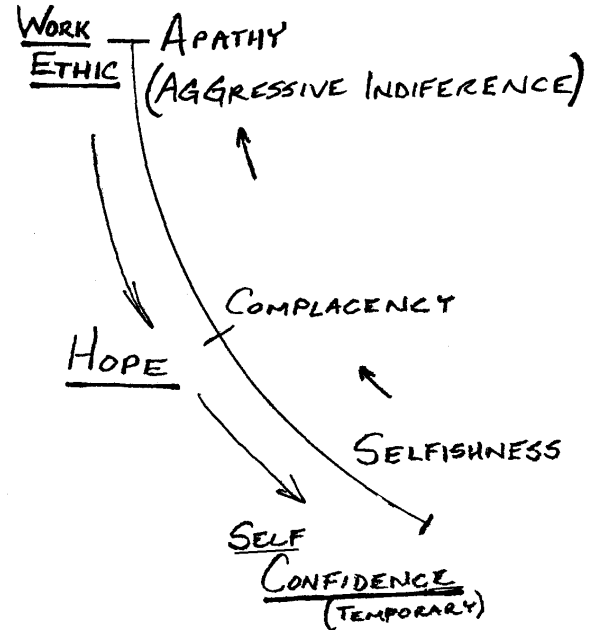
The New Future Cycle moves from work-ethic through hope to temporary self confidence. During this transition percolation begins, thinking about the recently expended effort, indifference begins to give way. The internal churning of it makes new knowledge personal.

Globally hope is a country's internal struggle to make work as valuable as possible. There are countries in this world with citizens that work hard; their labor is spent in vain as the energy spent gets wasted on lazy bureaucracy. Hope is when they feel their labor will yield substantial increase. This alludes to forms and their impact on the cycle and the widespread education and development of forms which will be discussed below. If the understanding and application of The New Future Cycle reaches critical mass the forms will have to match the hope.

Self Confidence and Selfishness

Internal and personal these two corresponding phases bring all enterprises, issues, assets, and feelings home. Each of the two feelings are passing or transitory in the cycles, though having great import and impact. Self confidence precludes the choice to act, to internalize the work in utility or to be content with what is gained and to fall into complacency. Ask yourself; are YOU strong enough to be what you have chosen to engage in?

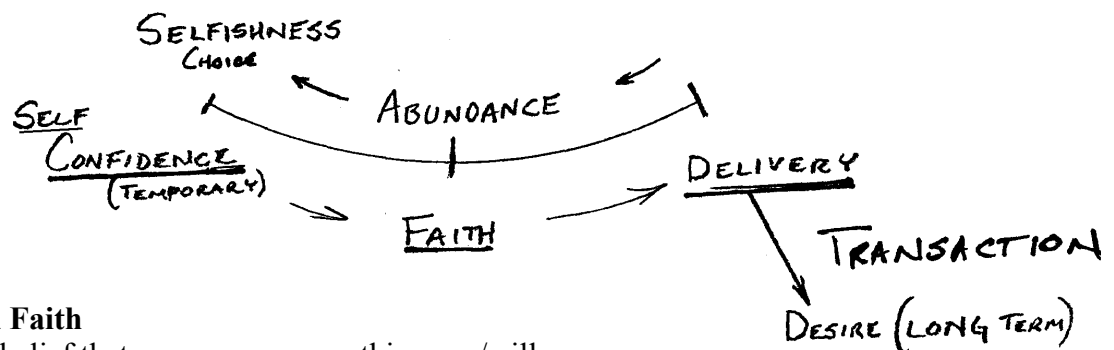
Pondering about the new knowledge and the sacrifices made during the work phase, turns one inward this is when the experimenting hypothesis are made pushing the limits of current paradigms. If a habit can be or has been established of "thinking outside the box" great new discoveries will result from this phase. One of the best ways to develop innovative thought is to remove common benchmarks such as time, size, words, space, shapes and color; it also helps to use diagonals and circles if you think geometrically.



The Tytler cycle moves from Abundance through selfishness to complacency. The desire to have more and more, to become part of the treasures a person has accumulated is what drives him through this phase. Spending too much time thinking about and admiring property or putting too much value on future property turns focus inward, and to something that is unrewarding and endless.

The New Future Cycle moves from hope through temporary self-confidence to faith. The new ingredient as it approaches faith is the beginning of internalized ownership and practical love. If the new knowledge is truly valuable it will be of benefit long term.

Patriotism, not for a country's greatness in war or its gross national product, but for the sacrifice of its forefathers in pursuit of freedom and liberty for their independence is what correlates with this phase on a global level; that self confidence which is born of sacrifice and hard work.



Abundance and Faith

Faith: the active belief that someone or something can/will fulfill a promise or expectation. The abundance mentality described in the "Seven Habits of Highly Effective People" is very similar to faith. When there is abundance a window of opportunity, due to the openness and freedom that accompany it allow a person to either progress, or attach himself to his possessions securing his stagnate destiny. A choice is then easily discernible, either to look outward or to dwell on self. Once the choice is made and faith is employed another choice follows strongly and is embodied in this question; can I actually deliver? At this juncture the most important thrust of emotion must be to the very acutely interested but distant third party and the country that is sought for beyond the current action and beyond the current storm. At this point your personal mission and love of God are all that are left. Actions will not work or be of eternal worth unless they are worked through this outside source. There is nowhere else to turn and if one is found it will most likely be deceptive, leading to a trap of selfishness and the temptation to slide down the other cycle with ease. On the other hand, to choose to deliver results is a side-effect that over time will increase long-term interdisciplinary desire, which if chosen will fill a person with the broad ability to grasp and use everything that comes his way.

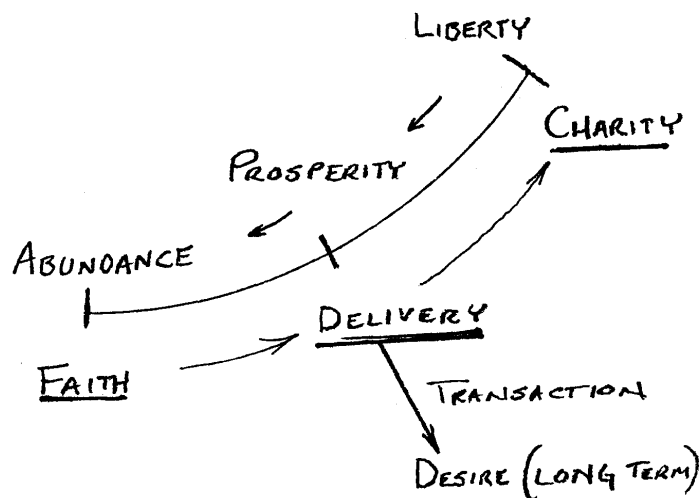
The Tytler Cycle moves one from an animated time of prosperity to a slower but more full abundance attaching oneself inwardly to his belongings. There is a point in this transition where greed influences decisions, usually unnoticed. Changing direction would involve using the abundance to help others. This happens fairly often but it is done many times with an indifferent attitude. The willingness to experience the feelings of giving and the joy that comes afterward is overcome with pride. It is very difficult for someone or country to give and not attach themselves to the recognition which naturally follows.

The New Future Cycle moves from temporary self confidence through faith to delivery. As one makes the decision to act, that action has great prospects and a person must be careful not to

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envision the abundance, to attach it to self and to become defensive. Trust in a third party will then help one's focus and actions turn outward, toward others.

It is a steep step for a country to step up in faith, act and then deliver. Deliver what? To deliver a willingness to trust in God, that other countries will receive their just consequences for their dishonest or mal-intended actions. The steep step requires that a country remain stable during times of abundance, not overtaking other countries, protecting rights, returning excess to the people and paying debts. As pertaining to the people, on the other hand, true sacrifice and love that build the independence of the foreign individual should always be welcome.



Delivery and Prosperity

A correlating heightened level of activity is found in prosperity and delivery, as well as an often engaging relationship with outside entities. This requires that one learn either slippery rhetoric or diplomacy.

The Tytler Cycle moves from liberty through prosperity to abundance. The energy of having just liberated yourself and the confidence that doing it inspires, will naturally take its owner through to prosperity and abundance. Addressing pressure again this seems to be the

lightest time in the whole Tytler Cycle. Would it then be the best time to influence it or are minds closed, enjoying victory? The choice to use liberty for physical gain seems to be a healthy one, though it may be done too hastily and not in the spirit of thanksgiving and prudence.

No one can deliver a bad product without sacrificing future good relations. This is one of the phases that cleanse the New Future Cycle of any bad intentions, in the long run. The New Future Cycle also has an interesting side effect during delivery. When one is charitable the second party experiences a level of new knowledge, this is almost immediately turned to hope and faith and then returned generating a back and forth action. There are some side-effects of the interchange which are many times not accounted for; gratitude never fully repays its debts and desire takes place. That desire is a long-term desire that doesn't just pertain to the immediate transaction.

Globally, we may be able to increase the intensity of this section with open trade agreements. The world knows too much defensive policy, which stands in the place of protective measures. Current issues take precedence over educated and well-planned forms. This is not a back and forth unstoppable cycle of forms and issues, it is a matter of education; we should cultivate the grand and even essential belief that we can overcome these tiresome habits, hopefully asking the question: Can we deliver and produce the long term desire to do good globally? Of course we can. We must, and in our diplomacy forget ourselves, while in our policy protect rights.

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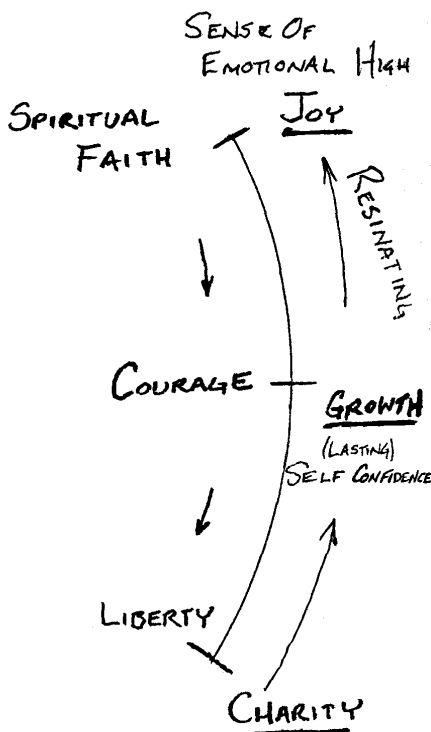
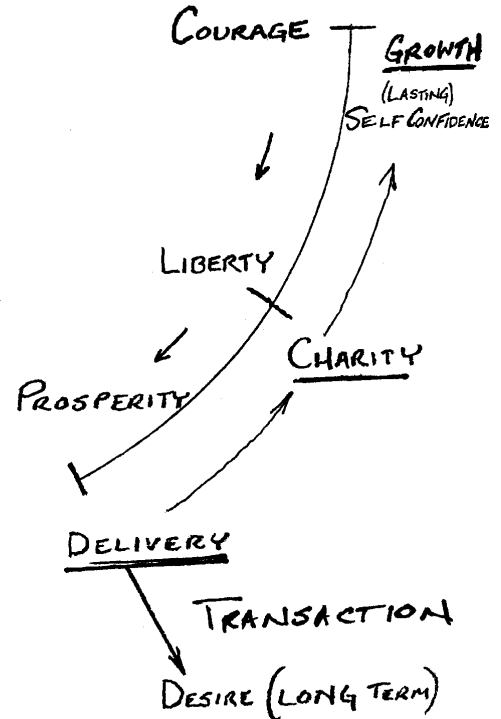
Charity and Liberty

Charity and liberty are in the same category; one represents a mindset and a paradigm, the other, the ability to act in freedom. The Tytler Cycle use of liberty is born of spiritual faith from bondage.

The courage that can be gained from the hard times of bondage is real and provides some ease from tyranny. Most of the time this is honest liberty and desires are right; but families have had a hard time passing these feelings on from generation to generation. If on the other hand this liberty is part of the charity coming from the other direction, and if the parents pass on the knowledge and traditions, including the hope and faith in that which is beyond us, we trust and must hope that indefinite even eternal progression is possible for all. Charity is the one attribute that crowns all achievement and liberty is its language.

The Tytler Cycle moves from courage through liberty to prosperity; the physical acquisition of liberty coming from the courage to throw off a tyrant. If during this process the group can possibly experience the new knowledge-work-faith process, either through deep tradition or stimulated by outside influence, the liberty may be turned, resulting in long-term growth.

The New Future Cycle moves from delivery through charity to growth and lasting self-confidence. Forgetting self yields lasting self confidence through a resonating even reverberating feeling; causing one to become greater.



Globally forgetting self is naturally brought about many times through religion. It is religion that is qualified to give aid and to sacrifice globally. The lasting growth in a people will be deep and abiding if religions are free to do what they do best, help develop the Divine within through connecting souls with the Divine.

Lasting growth and Courage

Swelling and building, as well as personal fortitude accompany the next correlating phases. The growth that follows charity is a great and lasting self confidence, it comes from knowing that what was done and the sacrifices rendered, were the right things to do. When such actions are connected to self and enjoyed by others, all personal concerns are small, and a resonating joy is easily seen and noted in the eyes of its owner. Courage is not expressed as much as it is attained. On the other hand, when moving through the Tytler Cycle, courage is required but has little foundation, being a reaction to the negative influence of bondage. The feelings of both courage and growth are feelings of strength and robust energy; both empowering and internal.

The Tytler Cycle moves from the emotional high of spiritual faith

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through courage to liberty. An incredible amount of rallying and hype are needed to raise a people to rebellion. Unfortunately, the masses are often moved if a common enemy is identified and a leader rises. The French seem to have witnessed this process again and again during “The French Revolutions” to the shame of the entire human race. It is not France alone but nearly every country has experienced the sad ignorance and power of a misled majority. When people know who they are and the consequences of their actions these unfortunate disgraces will cease.

The New Future Cycle begins here with the giving of self to another resulting in a noticeable increase in ability, even true courage; then on to the well deserved fullness of earned happiness. It is repeatedly interesting to ponder whether or not one can permanently overcome weakness through trial. It seems the same weaknesses resurface in each trial, with a slightly different complexion. It is reassuring then to note that the lasting growth is not just in size but rather integrity as well and will stand the test of time. Oftentimes one does not recognize changes of growth immediately for he is extremely excited about the progress of those with whom he has been engaged, but it is there and will be used. It will even be necessary that he have it, during the next turn around the cycle.

The growth in a nation must be equally powerful, though it may be much more difficult to keep order during a time of immense prosperity, which will soon develop into joy.

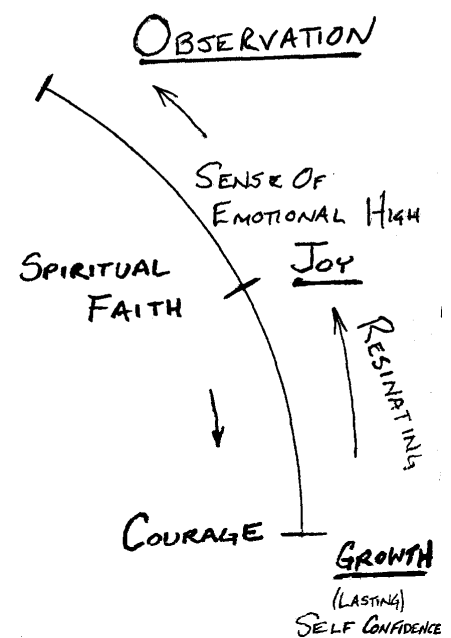
Joy and Spiritual Faith

The common thread for both joy and spiritual faith is a sense of heightened emotion; both feelings leave you looking outside of yourself responding to the needs met within. Each feeling is a turning toward God; one for help having just come from bondage (or still in bondage) and the second for thanksgiving. When the joy is at its climax a choice to either use that energy as courage to push a cause or to observe, pull back on the reins, and try to find the new knowledge found in the wake of the last cycle. It is difficult to look for a challenge during a celebration. Sometimes there is a space of time which seems listless and stagnant. The choice again is strong this time through lack of pressure; nothing seems to be pushing you to go any specific direction.

The Tytler Cycle enters spiritual faith from bondage and moves to courage. Religious exploitation of the populace often results in revivals; charlatans roving from one place to another, lost in their cause, startling the masses with their words. Priest craft can at this point dig deep roots preparing for the abundance of the future. The back-biting and behind the scenes fraud, blanketed through history, is appalling. Sweet words of ease do not have place in the New Future Cycle. Through awareness and the pondering of choices in truth, the worker and the family can always overcome deception.

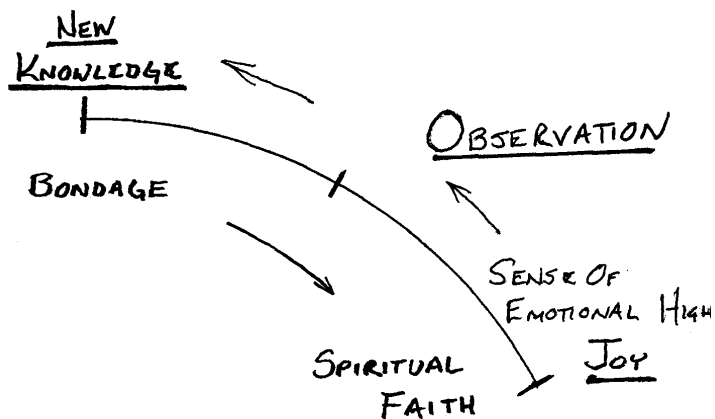
Deep resonating growth will, like a quality bell, reverberate in the hearts of all those that complete the New Future Cycle having sacrificed and harvested the fruit with others. Some will find this feeling uncomfortable, having too much pride to let go. Their temporary safety will be found in manly courage and they will lose the opportunity of completing the cycle by turning to the other direction.

Hopefully there will be a day when joy can be felt and celebrated globally. Until we experience a global crisis and a climactic victory, this reality may remain a goal. Communication is fortunately



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extending around the earth and there may be a time in our future when we can celebrate in such a way.



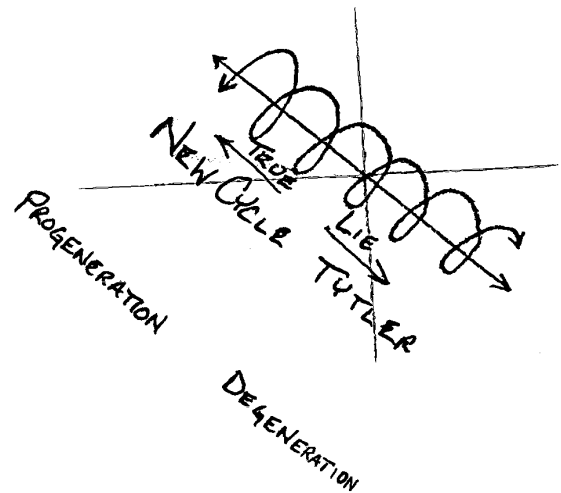
Observation

The observation phase is so important; it is when one of the most important decisions is made. We choose while experiencing joy, thanksgiving and celebrating success; to find new knowledge, recognize it and submit. This takes a measure of awareness, taking our heads out of the clouds and using the momentum to regroup. The effort applied here is the unexpected extra that produces greatness. It seems at our highest and lowest points of investment our greatest return can come, as the saying goes “not from timing the market but

time in the market”. So, during this time period we undergo a sort of test; do we give in to the emotional high or do we use it, not snuffing it out, but glorifying it with further success?

The cycles of history form a spring

The cycles of history need to be able to overlap. If a cycle was simply a pattern it would not have purpose. Once purpose is evident our ability to understand the cycles allows us to control our place in them. Using a spring to view and comprehend time, imagine time as a current organized with sporadic points on the spring. If we can see the spring from the side as in the diagram and not lose our two-dimensional view looking through the spring from the end, we will see the pattern and the separate events at the same time simultaneously and better assess position, direction and plot a course of action. The main diagram is then a cross section of time or rather the correlating properties of choice in a given place.



It is very interesting to note that it may not be possible to speed up or slow down the cycles but he can intensify the effect of the phases on others; so that the cycle has more meaning and vitality when it overlaps and a new cycle begins. It would be wonderful if somehow all of humanity could similarly think of each week as an opportunity and somehow track their progress.

The other side of cycles

History is ever moving in both directions perhaps giving way at the same proportions, as it is forgettable. It may be that it has a center and new birth is constant while death is a slow disintegration, only on account of frail memory. This is possible because we turn both directions. The spring of time does not turn; we in time through a constant flow of action turn ourselves within time.

The cycles turn on the axis of choice

We obviously move from one phase of the cycles to another as we make choices. Cycles are secondary to choice, probably a natural byproduct of choice. When we realize that society makes choices as a body, we can project our future actions, even plot our destiny. It may not be possible to speed up or slow down the cycles, but we can increase the power and impact of the

Summary beta 1.0

phases through preparational investment. The object is to reach critical mass both in awareness of the cycle itself and in choosing within The New Future Cycle.

If the value of choice can be increased the whole cycle will intensify. The catalyst is the realization of the need to act (how and when). We will be surprised how easily the cycle spins, as if it were on ball bearings yet, those wishing to deceive do not emphasize the power of choice. Choice has an intrinsic value and when the populace is educated, they will know the consequences of their actions; they can't possibly choose to harm themselves when so much success is available.

Choices have more value and impact at different points of the cycle

We deal with pressure every day. There are two very distinct pressure measurements regarding situations of choice. External pressure seems to come from all directions and is crushing, it compresses. Internal pressure is the opposite, it doesn't have any external pressure and because external issues are not pressing it generates a vacuum pressure. When a person is experiencing internal vacuum pressure they are focused primarily on the outside action at hand; they are taking it all in. When they are experiencing external pressure, they are focused on maintaining a stable interior while bracing against outside forces.

C. S. Lewis said, "For the Present is the point at which time touches eternity. Of the present moment and of it only... freedom and actuality are offered..." That moment in which we can choose could be referred to as an eternal now; the time when we experience an ever-present choice. If the present is the only time to make a choice and if choices are more valuable and have more impact at different points on The New Future Cycle, the now is greater when choice has more impact. Eternity is then impacted at a greater degree and touches time more definitely at those points indicated as you/now points. It would also be true that eternity relates to time at different points on the cycle. What's interesting is that the phases correlate in the type of decision to be made and the value of that choice. We can now define the points which touch eternity; they run parallel with the spring of time.

How forms impact our place in the cycles

The question may be asked: "Is there anything that isn't fluid? The cycles seem to be always moving". We aren't left without tools; we can construct forms and place them in time as benchmarks and stepping stones. When we use a form well, we can use it to hold ground as a foundation for other higher forms. The Constitution of the United States is a form created by wise public men. The American Framers themselves knew it was not a perfect document but was made to match, or was set a little beyond, the morality of the people. We have since, not used the constitutional forms in the way they intended, we have even taken important integral parts from it. The document holds a place in time and is used as time continues its course. We must remember that forms are stationary and we are not. We must also remember that the truths within a form will not change or ever be outdated they will be fulfilled as new forms become necessary. Forms function much like the diagram of the cycle itself. They are cross-sections giving us a picture of a certain place in the cycle, showing us the speed and direction we are progressing yet they remain stationary.

There are good forms which build and move one forward fostering independence and giving value to choice and there are bad forms facilitating disorder and destruction. A good book is a form; it impacts society for a great span of time, helping people deal with current issues and teaching them how to make correct choices.

Investing in Education

At a macro level there is a point in the cycle in which education might be most effectively invested. The choice to move on from new knowledge must not be undervalued. That choice provides ownership and consequently follow through. The hope that critical mass might be reached at a macro level turning the cycle the other direction is presumptuous and bold; it may require that some external event or circumstance intervening in the normal flow of the cycle occur. The best time to invest may be most readily found during times of depression. The educational influx would then utilize a two-part plan first presenting some new knowledge then inspiring and facilitating the work required to internalize and apply it long term.

There are some basic needs which an educational plan would address such as the need for local implementation. Many of these needs and reasonings for the plan are discussed in the “Perpetual Education Plan” also by the Author. The *Educational Forms Foundation has taken on the challenge of defining and implementing these exciting educational pursuits.

Obstacles to using the New Future Cycle

Like leeches organizations have set themselves as forms on the cycles sucking resources and disposing them in either bureaucratic or destructive ways. Fused by habitual ruts, greed and selfishness society is well anchored; change must rip through the established order which is accustomed to amassing wealth in comfort. This established order will retaliate when losing the ability to manipulate an ignorant and unaware populace. Reaching critical mass will be difficult as is any worthwhile pursuit. It will seem radical and very unpopular. There will be those who recognize the need and the great potential of the New Future Cycle and will come forward with funds and support. Obstacles are necessary to refine the power and intensity of the result.

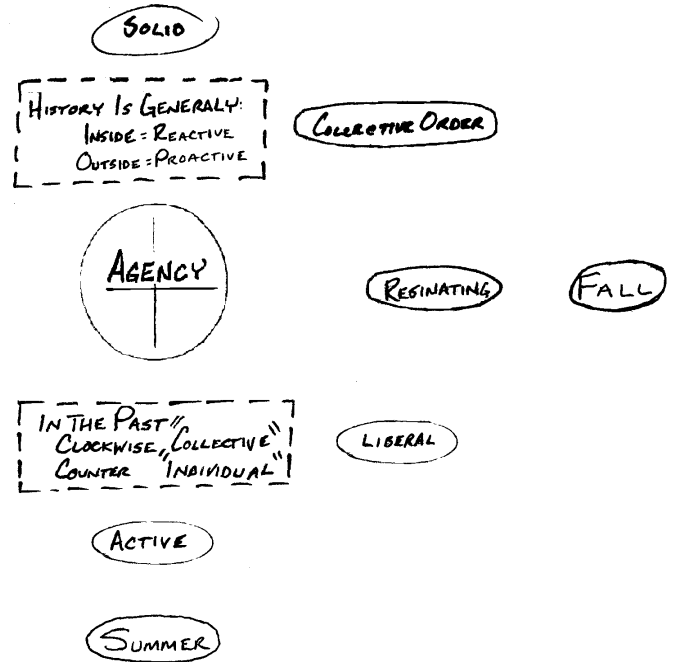
The information has been transferred through the same ports for generations in most areas of the world. There are huge organizations with invested interest in media, sports, news etc., many of which support the easy and comfortable life, supporting the Tytler Cycle. The challenge of implementing a cycle which is usually recognized on a micro or personal level on a macro or global level is daunting. It requires an inherent trust in the goodness of man. Each culture will respond differently requiring a very diverse program of implementation ideally developed by the people in the culture themselves. Are we ready to handle it? There is no time like the present to find out.

Where are we today?

We find ourselves today in a time of cyclic transition. If we assume that Americans were fleeing bondage from 1550-1700 and that we entered a day of spiritual faith from 1700-1850 then abundance from 1850 to 2000; again assuming that we can turn the cycles back at any time, we are at a time when we can turn toward joy and gratitude or toward apathy. Dinesh D’Souza in “The Virtue of Prosperity” articulates a fascinating observation when he says, “in America people are coming to God through affluence”. What an interesting turn we may have before us. I propose that the polarization formed by the dividing factions, one going clockwise the other counter will cause friction in the United States; apart from the changing global circumstances and will open the window for education once we move into a bondage state.

Further New Future Cycle Observations

When pondering the cross-section of The New Future Cycle, it is interesting to note the tensile properties, social qualities, and seasonal dynamics as well as the differences both of direction and position of the two cycles. They seem to correlate providing a reassuring confirmation of the cycle's veracity while keeping us candidly aware of its infancy. Recognizing these simple relations allow one to use the cycles in many additional ways, as well as giving perspective to forms developed strictly from the phases.



When diagonals are drawn at a 45-degree angle from the top right to the lower left, the part of the cycle above the line seems to be conservative, while the phases below seem to be liberal. The conservative being; observation, bondage, new knowledge, recognition, submission, dependence, work-ethic, apathy, complacency and hope.

The liberal sections containing; joy, spiritual faith, courage, growth, liberty, charity, prosperity, delivery, abundance, faith, selfishness, and self-confidence. The relationships are separated generally and the labels are broad. You might ask, what is the observation's practical use? We simply find it requisite to make the candid observation and to then use it as we can. The awareness alone will provide fertile soil for discovery.

When a diagonal is drawn from the upper left to lower right the part above the line relates in "collective, order" and the lower in "individual, freedom"; individual freedom connecting; the submission, dependence, work, apathy, hope, complacency, self confidence, selfishness, faith, abundance, prosperity and delivery; collective order connecting; recognition, new knowledge, bondage, observation, joy, spiritual faith, growth, courage, charity, and liberty. [Collective and individual] and [order and freedom] are separate observations which can logically be analyzed further when applied to the cyclical direction and their permanent positions on the cycle.

The tensile integrity observations correlate with the seasons. In bondage the authority is solid, cold and harsh like the winter. During work-ethic and hope the feeling is flexible, new and invigorating like the spring. Abundance, faith, and prosperity are active, warm and open like the summer. Charity, growth, courage, spiritual faith and joy resonate with the harvest like the fall, bringing a fullness of joy.

The inside of the cycle diagram moves clockwise, it has been collective in the past and reactive. The outside of the cycle diagram moves counter-clockwise, it has been individual in the past and proactive. The challenge is to make the collective body proactive against the natural clockwise motion, while maintaining the individual counter-clockwise proactivity.

Current use of the cycles

There are few ways in which the cycles are being recognized and used; even then not recognized or used completely. It seems corporations need to watch international cycles so they aren't caught off guard. Foreign direct investment return thrives when an investor can follow and use the cycles but wisdom must be used so as to not exploit others causing long term poverty from lack of education and self-determination. This pseudo colonial use of the cycles is behind the times and hurts people who are simply living local lives unaware of macro cyclic exploitation. When independent educated citizens can recognize what is happening, they will not only produce more but better success as a people offering more prosperity and happiness for even the established and the rich.

We can find some educational effort in small circles. It is exciting to envision the fully developed stature of global awareness when we note that awareness is in its infancy with books like the "Fourth Turning", concepts like "third tier thinking", history classes at schools like George Wythe College. There are recent academic and social programs attempting to confront economic concerns with projects in areas such as micro investment and social capital. These approaches are successful using parts of The New Future Cycle because each part of the cycle is true, and using it produces real results.

The New Future Cycle

We are entering a new age when all past notions will be challenged. The window of opportunity is wide open. Those that are able to understand and track the forthcoming events will become the leaders.

Note from the Author:

In this opening draft addition of the New Future Cycle, I am very excited to acknowledge its inadequate representation of the New Future Cycle's full scope and meaning, which future editions will incorporate. I welcome and look forward to discussing your insights and critique of this cycle as it is further discovered and written.

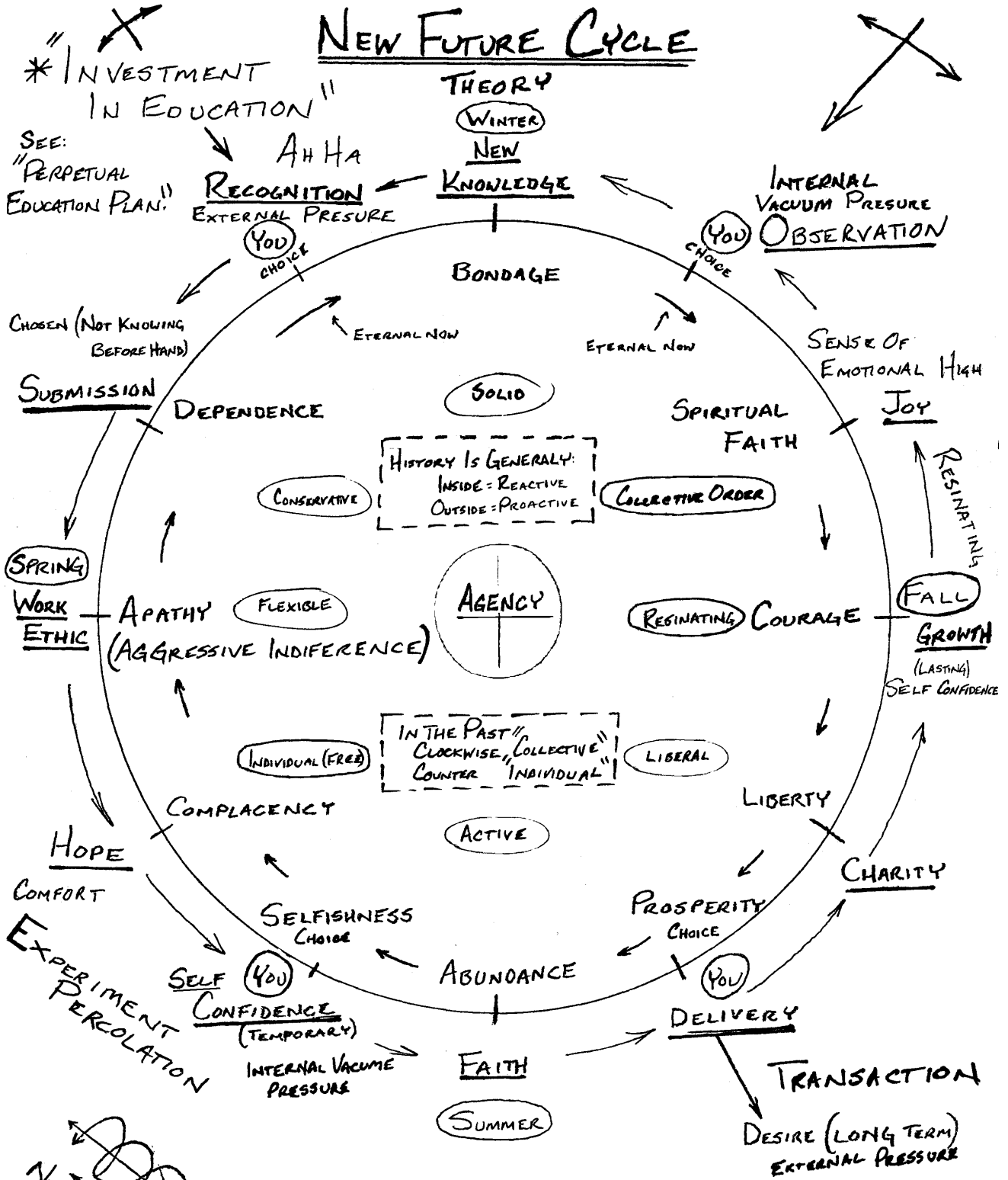
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NEW FUTURE CYCLE



ALLEN LEVIE