

A highly condensed Overview of *Discovering the Conversation:*
In Search of a Language of the Universe

What follows are excerpts taken from each section or chapter of *Discovering the Conversation*, Part One of *Introduction to Ekachakra (One Wheel): Learn to Understand the Language of the Universe*. It's meant to give you enough information to see what the book and/or course is generally about and some of the material it draws from, but at only 10% of the complete version, much of the meat of it is missing. If after reading this you find yourself interested in reading the full version, you may order *Discovering the Conversation* from the website, or register for one of our courses which covers both Parts One and Two chapter by chapter.

What Brought You Here?

Where you are coming from will affect what you are able to hear right now, and what your mind will want to or insist on disregarding right now. If some of what you are reading sounds preposterous, or causes you distress, feel free to take a break. You will not be asked to take anything on faith.

There is a common saying, "You can no more do that than you can change the weather." The implication is that there is no interaction between ourselves and the weather. It does what it does, and we do what we do. I experience a moment of confusion every time I hear this because in my experience we do interact with the weather in demonstrable ways. When I'm actively gathering data on collective consciousness, often through spotting aspects of The Conversation in internet search trends, it's fairly easy to see that "we" are already pointing towards flooding or tornadoes days before they show up in the news. Several graduate students and I once watched the indications of an environmental disaster-radioactive event take shape in Northeastern Japan a few weeks before the Fukushima earthquake-tsunami nuclear reactor disaster of March 2011. We posted a video on YouTube a week before it happened, warning people not to eat the food from there until we knew what in the world this was that we were detecting. We later discovered following this event that the food on land and sea for miles was contaminated with radiation from the damaged reactor. You can watch a local news report of our experience with this event here: <https://youtu.be/Zk5MvG4qs3Q>.

On Epistemology

Information and knowledge come from many sources. In the modern world, especially in the West, a huge chasm of relative validity has developed between rational and intuitive types of knowledge. When concerned about facts or about the “real world” in general, it has become essential to rely on sources of information that can ultimately be measured, tested and cited. Knowledge of intuitive origin, whether that be a hunch, or it be from meditation or other types of shamanistic or religious experiences, may be interesting, but are commonly viewed as dubious sources to inform about everyday life.

It is not surprising that a derogatory view toward intuition and instinct has developed. Before the *Age of Reason*, reality was determined by decree of the Church whether it made rational sense or not. A backlash against irrationality was to be expected. The unfortunate result however, was an irreconcilable separation of reason and intuition, of fact and religion. Scientific inquiry has become so detached and “objective” that it often fails to incorporate relationships and interrelationships that are so important in the study of systems (e.g. communities, ecosystems, the planet Earth). Religious fervor at times gets to such extremes that group encouragement is found from believing in “truths” which are considered opposed to and contradictory of scientific understanding (e.g. *ex nihilo* creationism within a literal week). While there is occasional interest in the reconciliation of science and religion, a system for incorporating both rational and intuitive information in making sense of the world and making informed decisions using the integration of this knowledge is generally unavailable in the modern world.

Consider that there is but one Truth, one Ultimate Reality. Each one of us is both a part of it and constantly interacting with it. Yet this one Reality appears to each of us differently. First, our limited abilities to perceive and process the information from our senses make much of it highly unknowable. In the West, Immanuel Kant discussed the idea of this unknowable True Reality and referred to it as the Noumenon (*Ding an sich*). According to Kant, it is only the world of appearances or phenomena which we create our personal and shared realities from. A parallel from the East is the Hindu concept of *maya*, the veil of ignorance. In addition to this

veil of limitations that keeps us from awareness of an Ultimate Reality is an active internal process, an inner hall of mirrors through which the picture is further muffled, distorted and rearranged. This self-deception or delusion, *avidya* is presented in Buddhism as a result of attachment. Reality is denied in order to fit preconceptions or preferences; it is distorted to preserve an illusion of stability in a dynamic, changing actuality.

Oneness

The word “God” has in modern times become the name of a monotheistic deity. I suppose if the assumption is that there is only one god, and yours is the One, then it could make sense to call that one God. Yet, in the Hebrew scriptures there were many names used to refer to Deity. A couple of examples are El Elyon (usually translated as God Most High, it literally means the highest or top of the gods) and El Shaddai (usually translated as God Almighty, it’s literally the breasted God or God of many breasts). Clearly, we have lost a lot of nuance of the flavors or faces of God with the current, popular habit of using a word meaning Divine Being or Divine as a name, as *the* name. If God is a composite of many faces, then what does it mean to seek to be in connection with God or the Divine?

Sometimes it helps to see things more clearly when we step back from the familiar. For those of a Judeo-Christian background or heritage, this might be served by looking through the lens of the East. The seemingly divergent paths of Hinduism and Buddhism may both be journeying to a similar destination from different directions.

Structuring an Archetypal Reality

Based on studies by several cited scholars, it is shown in this section that an archetypal structure of reality would include all of the following: 1) the four cardinal directions and a center, 2) symmetrical pairs of polar opposites, 3) a circular arrangement, 4) a vertical arrangement with a preferential above the circle and less preferred or hidden below the circle.

There are many words that humans have used over time to describe the basic building blocks of Reality as well as the Great Mystery that gives it purpose, shape, or form. In cultures of connection, where an intimate understanding of one’s environment is essential to survival,

there is a common idea that emerges over and over. That is, all things are in actuality different combinations of only four or five primordial substances in an interconnected whole (i.e. the Substance as it's known in some metaphysical circles). Ancient journeys toward an intimate understanding of Self included uncovering the relationships of these elemental representations of how our world is formed. Also, there is a basic structure to it all that shows up again and again in an archetypal arrangement. Finally, some have found that if they look closely enough, they begin to perceive some of the "faces of God" or the Spirit that animates and gives purpose to it all.

Beyond Separation

Growing up, most of us learn the story of separation, but there are other valid stories to live by. What might life be like if we could both function in the world, and allow space for miracles, mystery, and wonder in our lives? This is not a new idea. What is relatively recent in the stories that humans live by is the idea that those things have no place in a mature, well-functioning adult's life. Really?

What follows is a contemporary synthesis of the most basic of archetypes. It is hoped that as you dance, pray, make affirmations, or wish wishes that it will allow you to even more clearly see the many ways that Everything is interacting with you as you are interacting with it.

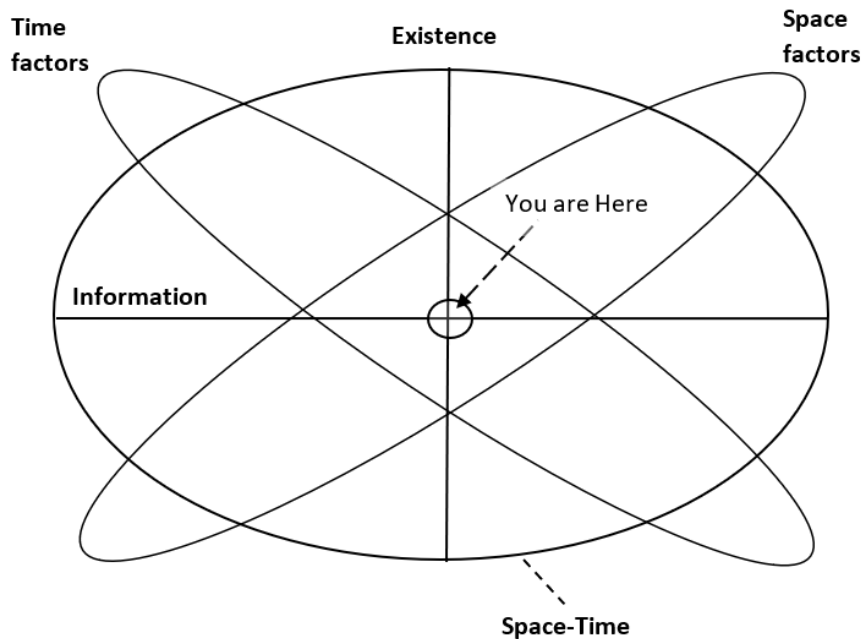
Introducing One Wheel

Using a framework similar to that found in more holistic worldviews, a conceptual model for thinking about all events, knowledge, people, cultures, etc., has been developed in recent years called **One Wheel** or *Ekachakra* (Sanskrit for One Wheel). It is a lens for viewing the world both holistically and practically. About twenty years ago, I was fortunate to have been introduced to One Wheel. It soon became clear to me that it was much more than just a wheel of arcane ideas expressed in elements and archetypes. It was spiritual, it was metaphysical, and it was the physical world we live in. It occurred to me that if this was as robust as it appeared to be, then it should be able to be applied to the real world in a concrete way. I wanted to test it, demonstrate it, and also hoped to share this amazing discovery with others.

I adapted it to solve real world systems type problems using a combination of qualitative and quantitative information. The unmeasurable became measurable. This adaptation of One Wheel that relies on both mathematics and subjective evaluation is called the **Compass System** and has been demonstrated to accurately model real-world events and systems.

The One Wheel paradigm is so named because it is a metaphor for an interconnected, monistic universe (i.e. all apparent discrete events are manifestations of an interconnected whole). A monistic framework allows connections to be seen between what otherwise would appear to be random, unrelated events. This type of viewpoint enables one to focus on how complex systems function as one whole event, as opposed to attending to all the apparently isolated, individual pieces. From a monistic perspective, events and systems of events are local patterns reflecting the One larger pattern. An overview of this conceptual model is illustrated below.

Ekachakra Model of the Universe.



In One Wheel, as found in many cultures throughout the world, the four Primordial Elements make up the Substance or metaphysical building blocks of reality. It is not uncommon to find an additional set of four “somethings” symbolized in the space in between where we are placing the four primordial elements. Examples of this are the Yin Yang Bagua, the Mayan Cosmos, and the world as seen by the Mapuche, an indigenous people of Chile and Peru. In between the elements, we find the four Primary Qualities.

If Interested in Continuing...

So, you want to learn the language that the Universe speaks? I’ll tell you a secret. You already know it. In fact, everyone knows it and uses it all the time. There’s a conversation going on between yourself, others, the trees, the birds, and even the weather. Most of us in the world today aren’t aware of this conversation or that we are actively participating in it. Yet, there have been more than a few over the millennia who have understood this and lived accordingly, consciously communicating their desires, as well as listening intently to the rest of the conversation. There is a mutual respect for the rest of life that accompanies this, and a sense of connection and belonging. You can’t escape participation in the Conversation, but you can become aware of it and more conscientious about it.

About the Author

Cari Bourette, Psy.D. has spent much of her life studying religious and spiritual ideas in search of the underlying Truth behind it all. Upon encountering the amazing lens for viewing the world called Ekachakra, she observed that this *One Wheel* was at the same time spiritual, metaphysical, and applied to real world experience and events. Dr. Bourette then found herself on a mission to demonstrate this conceptual model of everything so that others could share in this fascinating discovery. For almost two decades she has used her multi-faceted background with degrees in psychology, counseling, physics, metaphysics and geoscience to engage in pioneering research that concretely shows that what we focus on collectively is followed by related events in the news as well as the daily ups and downs of the markets. Yet, until now, she has not publicly revealed the spiritual and metaphysical roots of this work. Her hope is to broaden the awareness of our participation in the reality we live in, and to offer an alternative to the alienation often experienced by people today.

For classes and further information on One Wheel, please visit <https://ekachakra.org>.