



IMAGE

AN ACTION RESEARCH JOURNAL
on
ORGANISATIONAL TRANSFORMATION

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THE INSTITUTE OF CULTURAL AFFAIRS: INDIA

IMAGE

AN ACTION RESEARCH JOURNAL ON ORGANISATIONAL TRANSFORMATION

The Institute of Cultural Affairs: India is a private, not-for-profit organisation registered under the Societies Act of 1860. Its services are designed to catalyse participation in improving the quality of life by serving the need for self-development in organisations, agencies, communities and corporations. It is affiliated with ICA offices in 28 nations.

The Corporate Services Division is responsible for designing and facilitating programmes that promote the human factor in the private and public sectors. It utilises methods and techniques developed by the ICA: India for engendering creativity and participation around issues that are critical to the success and advancement of the institutions' respective missions.

The Action Research Journal, produced by the Corporate Services Division, is intended to communicate the designs and formats that have proven useful in its service. The Journal will draw on a variety of sources including other ICA world-wide offices to provide a spectrum of practical tools and constructs that facilitate organisational transformation. We welcome comments and articles from our readership.

ISSUE THREE-JUNE 1988

"Developing Human Potential"

TABLE OF CONTENTS

2	Special Edition Introduction	Highlighting the work of Dr. Jean Houston and the Foundation for Mind Research
3	Developing Human Potential	Opening talk at the seminar "The Art and Science of Developing Human Potential"
6	The Three Weeks Journey	Describing the three weeks programme
8	Teaching Learning Communities	Creating groups on personal & organisational transformation, and social projects
10	Action Research	Documenting the results of the Action Research Design Workshop
12	Priming the Memory Bank	An exercise on developing memory from the book "The Possible Human"
13	Myth and Story	Exploring the transformational aspects of myth and story
14	A Mythic Odyssey	A Pilgrimage to Tirupati and Madras

SPECIAL EDITION INTRODUCTION

This is a special edition of the *IMAGE: An Action Research Journal on Organisational Transformation*. The Institute of Cultural Affairs: India was pleased to be the organising sponsor for Dr. Jean Houston of the Foundation for Mind Research. This edition is a report of the events and outcomes of her visit. She and three other members from the Foundation were in India from March 13 to April 3 to give a series of seminars on "The Art and Science of Developing Human Potential". Seminars were held with the Tata Administrative Service officers, and in conjunction with the Bombay Management Association and the University of Bombay. Over 325 people attended from all sectors of society: companies, social service organisations, psychologists and psychiatrists, rural development workers, educators, and students.

The seminars were followed by a two day Action Research Design Workshop attended by 75 seminar participants. The workshop explored the practical models for applying the exercises for developing human potential in the workplace, in organisations, village settings and in individual lives. A number of "Teaching-Learning Communities" (small groups) were formed during the two days to explore applications in Education, Health, Women, Humanising Corporate Culture, Development Community, Possible Human, Spirit and Mythology. Several of these groups will be gathering in Bombay, Delhi, Pune, Bangalore and Kolhapur to continue exercises on their own and to experiment with the application the processes to their organisations.

Dr. Houston and her associates visited several village projects to experience the culture and richness of rural India. The three week visit culminated with a five day Traveling Seminar to Tirupati and Madras, as an immersion in the culture, mythology and folk traditions of India, with 23 people from the ICA:India and the Foundation for Mind Research.

We hope you will enjoy reading the Journal and invite you to contact the ICA: India for a schedule of upcoming events and programmes. A monthly newsletter entitled the "EPICENTRE" will interchange reports and follow-up from Dr. Houston's visit. We hope to sponsor Dr. Houston again next February for a week long depth methods training school. We will keep you informed about the programme.

DR. JEAN HOUSTON Ph.D.

Educator, dramatist, psychologist, author, evocateur. Dr. Houston is a leading pioneer in the exploration and development of human potentials and in the study of human consciousness. She is Director of the Foundation for Mind Research and the author of *Life Force*, *The Possible Human*, and a new book, *The Search for the Beloved*, published in 1987. She is also co-author with her husband, Robert Masters, of *Mind Games: The Guide To Inner space* and *Listening to the Body*. Dr. Houston has written numerous articles and created hundreds of instructional audiotapes in the field of human capacities.

An extraordinarily captivating speaker and workshop leader. For 20 years, Dr. Houston has lectured and conducted seminars and courses at universities throughout the U.S. and in Canada and Europe. She has served on the faculties of psychology, philosophy and religion at Columbia University, New York University and the University of California. She was Visiting Distinguished Scholar at the University of Oklahoma and is past-president of the Association for Humanistic Psychology. In 1985 she received the National Teacher-Educator Association's award as Distinguished Educator of the Year (USA).

Builder of human excellence in private business. Dr. Houston has worked with numerous companies and organisations in developing the potentials of their staff. A representative list of her clients includes: AT&T, Beatrice Foods, General Dynamics, General Electric, General Foods, General Motors, Hewlett-Packard Europe, IBM, National Education Association (USA), Shell (Netherlands), 3M, U.S. Department of Commerce, U.S. Department of Education, Wilson Learning and Xerox.

"Jean's humor and sense of drama make her workshops enormously entertaining. The simple movements she gets people into can awaken them to unknown powers that transform their lives."

JOSEPH CAMPBELL, Professor and Author

DEVELOPING HUMAN POTENTIAL

This is an excerpt from the opening talk given by Dr Jean Houston at the seminar, "The Art and Science of Developing Human Potential" which was sponsored by the Bombay Management Association.

We are very grateful to be with you and to work with you because you are the forgers, the changers, the co-creators of the modern world. And whether you like it or not, what you do profoundly makes a difference. Indeed it has been fairly well estimated that people in your position will affect something on the order of 10 million lives in your lifetime. Maybe in this country with its immense population it is many, many more. Now that is quite a responsibility.

Let me tell you a story. Many years ago, I was asked by NASA (National Aeronautic & Space Administration) to try to help their astronauts to remember what they saw on the moon. The interesting psychological phenomenon was that they did not remember very much. They were encased in heavy machines with hi-tech equipment. I was asked to put them through all my techniques; hypnosis, meditation, drawing pictures, trance states. Do you know what they remembered? Not much. But when we shifted the emphasis and asked them, "What about coming back to Earth?" Ah, that's when they remembered.

I remember the astronaut, Edwin Mitchell, who said, "That's where it all happened. You see an incredibly beautiful planet on the horizon - green and blue and silver, floating there in the sky. Everything changes, and you feel such fullness, such nostalgia, for what the Earth could possibly be". He realised that while he was a highly trained, technological engineer, he was abysmally dumb to deal with the immense complexity of the earth he was coming back to. "I was coming back to be responsible for biological and evolutionary governance of the planet", he said, "and what did I understand of it? Nothing." When humanity touched the moon and saw our planet, we became co-partners with our Mother, the Earth. The astronauts realised they had not been prepared. They did not understand their own culture. They found themselves deeply alienated, because suddenly to see the Earth as a whole, meant that they needed a whole new kind of education. Some of them began to travel the Earth, talking to everybody, especially in village cultures. They traveled to Africa, South America, trying to understand what was happening on this planet - to help us prepare for the immense complexity of the

world that we were suddenly responsible for directing.

Our perceptions, our cognition, our comprehension is superb but it has alienated us from the depth, the breadth, the complexity of what is truly trying to happen. We have gained extraordinary intelligence, at the expense of a lost heart or a lost spirit, or even a lost mind. Now this is the Western experience, and is fast becoming the world experience.

We are in a time of uniqueness in human history for which we have not been prepared. I have traveled close to a quarter of a million miles each year, living in all kinds of environments, from popular modern culture to village culture. And what I see happening is something so unique - we have in our time all the cultures that ever were, from South American stone age cultures to cosmopolitan New York City, or Bombay, or Hong Kong. We are moving through tribal, cosmopolitan and even planetary cultures.

I've been to India a number of times and I remember hearing a country and western band singing, "It isn't God who makes honky-tonk angels..." down in Madras! I've been in Finland and heard Indian ragas sung. A world mind is beginning to form. I've been in the middle of Africa and seen people utterly naked, with very interesting jewelry on their face, holding the radio listening to songs that are coming from the West. There is a gradual bleeding through of many cultures as we become planetary people. This is part of the problem that you, as managers, are facing. How do you educate yourself for a planetary culture and at the same time honor and preserve the genius of your depth culture.

I say this because I am going to be speaking to you in part out of considerable personal pain. I'll be very honest with you. I have seen and heard things in India, some of which I found profoundly shocking. I heard a man who is a manager, about 55 years of age, tell me that when I went to the villages I should not take the villagers seriously or their spiritual life seriously, it is all just superstition, this spiritual life as practiced by the Vedas, the deep philosophies of Shankaran, darshan, dualism, and things of this nature... So I went to the villages and I asked someone to tell me about his religious life. A simple farmer says to me, "Well, sister, we have Ganesh who is the god who overcomes obstacles, and we have Parvati, and Shiva

the Creator and Destroyer, Hanuman, Vishnu," and he named quite a few of them. Then he told me, "But Sister, they are all one, they are all expressions of the same divineness." I was thinking of that man in a high position who told me to forget about popular practices. Do you think he's ever been in the village? Does he know what's happening? I've had the same experience in Africa. It is as though a part of the population, the managers, have not only a lack of knowledge, but truly a lack of respect, for the depth and breadth and genius of their cultures. That is very disturbing!

Now, along with planetisation, the deep cultures are rising. I was in the village on Sunday and everybody was watching the Ramayana! The Ramayana is being restored into consciousness through visuals. India being such an intensely visual society, these images were being deeply reimplanted and reinforced. Now what do you do to create responsible education and television all over India? When planetary images are used, are they images about thinking globally and acting locally? Are they images about the empowerment of culture? These are major decisions so that you do not create a vast commercial television which helps empower violence and drugs. It is very important what you want to do in your global society with high-technology and your great 70% village culture. India is the microcosm of the whole world. You have more cultures here per square kilometer, more languages, more religions, more sensibilities, and perceptions than any culture in the entire world. What India does affects the entire world. India is the least "innocent" country in the world, because of what it does as a country and how it solves its problems have profound implications for us all.

Speaking about high-tech, information suddenly spreads over the world at the same time, in five years with satellite, all of India is going to be tuned into the whole world. Now, you would think that this would bring a kind of high-tech consciousness - but there's another note on it for those of us who are in cultural anthropology. Part of the effect is to do the opposite. As a result of high-tech, people become interested in their myths, stories and their own psychological becoming. When the landscape is no longer blighted with the Industrial Revolution, people listen to the wind and the weather and the trees and the inward story, the 'inscape'.

Politics changes as well. When psychological energy is not bonded to social forms, you always have a rising which emerges from the depths of the culture. Part of the positive aspects of the new science, especially the new physics, quantum

physics, field theory, holonomy, is that they are not dissimilar to the findings, the knowings of ancient mysticism. We can take examples of knowing from Ramakrishna, the statements about the way the world is, and we could put these teachings beside statements made by Heisenberg or Einstein and you know you can't tell them apart! Because they are all discussing the universe from the position in which everything is dynamically interrelated with everything else. Disturb a flower and you are disturbing a star. Edward Bell's theorem is that every electron has the knowledge in the quantum universe of every other humankind. Everything is dynamically interpenetrating everything else. It's all fields of energy.

Outside our particular universe of space and time there is something Einstein called, 'fixed time', in which the ever-present origin was always present. It was Indian philosophy which recalled this, that Brahman Atman is always there, and therefore ever present reality is just beneath the surface crust of our consciousness, which is something that India has understood all the time, for thousands of years. I think it's earlier than that, maybe from the old, ancient Harapan cultures. So you have an empowerment of people about their emerging spiritual awakening which is deeply coded, and leads to creative awakening.

At the Foundation For Mind Research we did a great deal of work on the creative experience. Do you know what we found? People, when they are at that place of "a-ha!", have brain waves that look exactly the same as people who do meditation. For example, now you are all in a beta alert stage. If you went into a state of mystical, or deep meditation, a sense of union or rapture or creative experience would occur. And suddenly due to something that is called macro-phasing, the wave functioning, the whole brain would be recruited. Suddenly you would be the knower, the knowledge and the known - the dancer, the dance, and the danced. There are certain states of consciousness in which suddenly you gain access to an enormous number of patterns. When you come back to full waking consciousness, suddenly there's just much more to you. You just see and know and understand and make extraordinary associations.

Another phenomena all over the world is the rise of women to full partnership with men. There are many physiological, economic, and psychological reasons for this. One of them is that the Earth is growing herself a nervous system and humanity is perhaps the brain. This has beckoned women in many countries to be released from exclusive roles of child-bearing. This means that a certain style of

mind that has been developed for thousands of years is now entering the human mind fields. The female mind operates in multiple frames of reference. I often address presidents of large corporations and one of the things I say is that they are turning their women executives into second-rate men. They are throwing out one of their best resources, the potential for understanding process, emotional and psychological happenings. Empower your women to be women and bring their genius into the full.

Relationships between men and women are changing. I talked with a villager who said he used to regard his wife as chattel, somebody to cook and produce the children. Suddenly he saw her as unique and was amazed at what was in her mind. Awareness such as this will bring an exponential growth in human consciousness which includes the vertical and the horizontal dimension. It will release men to be what they can be. In the west particularly, men's roles have gotten to be very polarised, more so than in this culture. They are very linear, analytical, and production oriented. Now suddenly men are becoming released. Humanity is undergoing great change, and we are expected to do what has not been done...that's why this is the most exciting time to be alive in human history.

Another revolution is happening - the revolution in the understanding of human potentials. I've had about 3,000 research subjects and about a million seminar participants and what we find is that different cultures evoke different potentials. If you studied the Arunta aboriginals of Australia you'd see very different potentials - potentials for understanding the world through many senses. If I asked an aboriginal how many senses he had, he would say something like 200 at least. Apart from hearing, seeing, smelling, tasting, touch, he would hear color, see sound, touch time, taste god - this is called senesthesia. Of course he had to develop all those senses, because he lives in a wasteland. There are tribes in West Africa who have no history of war or neurosis. The inventory of human resources has increased exponentially as a result of cross-cultural and anthropological studies, for example, how Africans walk and move and think, how the Chinese study and paint, how the Balinese have perfect eye-hand motor coordination. These are learnings no longer limited to a particular place or culture, they are here for the whole family of humankind. It is thrilling to glimpse the extent of human potential and disturbing to discover so little of it is utilised. Up until now we haven't needed to use more than the 1% but we need it now to prepare us for the level of excellence required of us over the next 20-30 years.

All of us need great stories to get beyond the woundings in our lives. All the great cultural stories, the Ramayana, Buddha, Krishna, Sita, Christ contain woundings which lead towards transformation rather than covering up the wounds with bandages. We identify with the ancient heroes and heroines, and through them we can uncover a larger possibility for our lives. Television does not give you the larger story. Archetypes of possibility, such as Krishna, Shiva, Ganesh, Parvati exemplify the human-divine aspiration. In a culture with as many spiritual resources as this one has it can enable us to tap into the great sources in order to restore and extend ourselves.

We are at a time in human history and planetary development when we are becoming aware of the stupendous knowledge and skillful orchestration that is going on in ourselves, as well as in the outer cosmos all the time. We are at a crossing point in human history, and before and after this point there is a chasm of unimaginable dimensions. Whether we want them to or not, the depths are rising out of the vacuum of divine no-thing-ness, which contains the seeds and codings of all that can ever be.

The human heart can go to the lengths of God.
Dark and cold we may be, but this
Is no winter now. The frozen misery
Of centuries breaks, cracks, begins to move,
The thunder is the thunder of the floes,
The thaw, the flood, the upstart Spring.
Thank God our time is now when wrong
Comes up to face us everywhere,
Never to leave us till we take
The longest stride of soul men ever took.
Affairs are now soul size
The enterprise
Is exploration into God.
Where are you making for? It takes
So many thousand years to wake,
But will you wake for pity's sake?

Christopher Fry
A Sleep of Prisoners

THE THREE WEEKS JOURNEY

In India it is very important what you want to do in your global society with high-technology, and your great 70% village culture. India is the microcosm of the whole world. You have more cultures here per square kilometre, more languages, more religions, more sensibilities and perceptions than any culture in the entire world. What India does affects the entire world. India is the least "innocent" country in the world, because what it does as a country and how it solves its problems has profound implications for us all.

The Tata Administrative Service sponsored a two day seminar with Dr. Houston for 20 Tata Executives at the Tata Management Training Centre in Pune. After the programme, Dr. Houston commented *"This trip to India has been very different because I am getting to meet people from all levels, from managers of corporations to villagers. I am impressed by the compassion of the young Tata executives, their willingness to learn, their deep, deep caring for their country and their desire to truly be of service."*

Jawale Village in Satara District hosted Jean and her associates for a 4 hour Bhajan. Ox carts drove through the village streets at night, lighted by lamps, carrying Jean and guests to the ICA's training centre where over 1,000 villagers were waiting for the bhajan to begin.

In Maliwada Village, the villagers shared Marathi New Year with Jean, Peggy, Frank and Barbara with a celebration of songs and stories about the community. One villager asked Jean how he can go about developing his mind and another commented, *"I used to see my wife as chattel, somebody to cook and produce the children. But now I see her as unique and I am amazed at what is in her mind."*

"The problem with the new paradigm models and the new physics is that they do not take into consideration 80% of the world. The models are great stuff but they can not work unless they are in context with the incredible richness and depth, mythology, culture, yearning, spirit and community - the sheer field of the richness of people in community that is there in the 80% who are the rest of the world."

Chikhale Village held a Women's Cultural Gathering entitled "Sharing Our Culture" 130 women came from 15 villages, walking many kilometres to the Western India Human Resource Development Centre for an entire day of exchanging dances, games, songs and stories with Jean and guests.

"Find a way to do training for an effective corporate world and at the same time do training in psychological/physical, sensory/physical, psychological/symbolic and spiritual development. And also work on these levels in the villages, for the villages will be more responsive than anybody. Then find ways to bridge the gap between the corporations and the villages. Indeed, bring corporate people to the villages to really learn from the depths of villagers, so you establish a reappreciation of people. The new caste system is, in part, the corporate and middle class world and the villages. So become those who, like Gandhi, suspend class by bringing these people together, like you did so wonderfully in Chikhale, to honour each other."

The Bombay Management Association and the ICA:India co-sponsored the seminar "the Art and Science of Developing Human Potential" at the President Hotel. 65 top executives and management consultants came from all over India to learn the state of the art in developing human capacities in corporate settings. One participant commented *"I felt so alive, there's so much more of me!"* Others discussed ways to apply the processes in their companies, some of which have been adopted by the ongoing "Teaching-Learning Community" on Humanising Corporate Culture.

"We are very grateful to be with you because people in your position of management are the forgers, the changers, the co-creators of the modern world. And whether you like it or not, what you do profoundly makes a difference. Indeed it has been fairly well estimated that one person in your position will affect something on the order of 10 million lives in your lifetime. Maybe in this country with its immense population it is many, many more. Now that is quite a responsibility."

175 educators, social workers, students, psychotherapists, doctors and rural development practitioners attended the second seminar on "The Art and Science of Developing Human Potential" held at the University of Bombay.

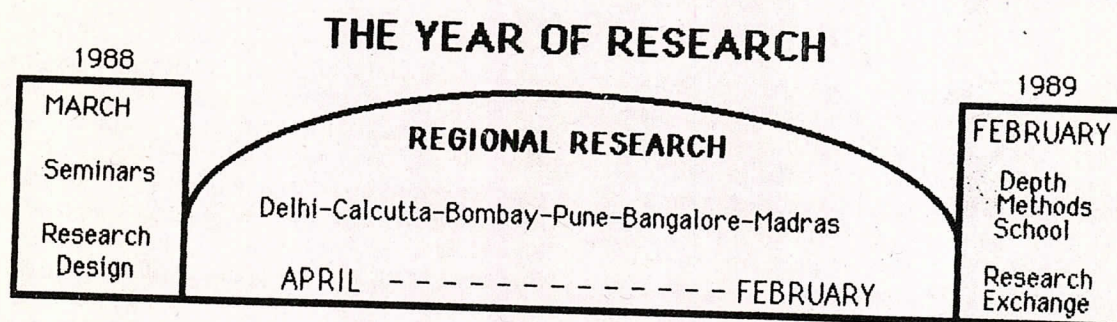
Presentations were also given at:

- * The Indian Society for Applied Behavioral Scientists
- * The G. Piramal Hospital, Bombay
- * An informal reception at the Pune Club
- * The Indo-American Chamber of Commerce, Bombay

The two day Action Research Design Workshop beckoned 75 previous seminar participants to explore the practical applications for putting Jean's exercises into practice, both individually and in the workplace. A number of "Teaching-Learning Communities" (small groups) were formed to discuss possible year long projects in Education, Health, Women, Humanising Corporate Culture, Developing Community, Possible Human, Spirit and Mythology.

"Through the process of these "Teaching-Learning Communities" people will look back on themselves and see pale versions of who they were. They will hopefully be people capable of greatly enjoying their life and their vast potentials of mind and body and spirit, and also be effective in helping others in their human growth, as well as developing social projects. The future is forged in our time of parenthesis, and our children's well being depends on what we do now to make a difference."

In search of story, myth, deep worship and cultural roots, members from the ICA and Jean Houston's team went on a five day Traveling Seminar to Tirupati and Madras. Tirupati is one of the largest pilgrimage site in the world and thousands of people come daily to worship the gods and goddesses. At the Shiva festival in Madras, religious statues were taken through the crowded streets on decorated platforms while elephants, symbolising Ganesh, moved through the throngs of people blessing them by putting their trunks on on their heads. One participant commented, *"Being on this trip was taking a journey inward. Everything was full of life and it was one of the happiest events of my life to be here. It has deepened my religious life and given me more meaning. There was spirit everywhere, in the temples, on the walls, in the trees and of course in the people. Everything had a natural meaning. Everyday the connectedness between the gods and goddesses came more together into a composite. Now I can begin to tell the story."*



Teaching-Learning Communities-Roundtables-Village Cultural Research-Travel Seminars etc.

The Year of Research:

The year of research will be done in collaboration with socially responsive organisations, companies and individuals across India. It will focus on how the society of the future is emerging in the midst of our current, existing society. Methods from the seminars will be adapted and applied to the Indian context; in schools, companies, organisations, villages local communities and families. Areas of research may include education, health, corporate culture, women, rural development, spirit and mythology, ecology, art, drama, music, dance, ritual and working with the handicapped, depending on participant interest. The year will also incorporate what is already being done in the field of developing human potential in India. In February, a Research Exchange Fair will deepen the results and applications through sharing what is working across various fields, locations and situations.

TEACHING LEARNING COMMUNITIES

Excerpts from a talk by Dr. Jean Houston given at the Action Research Design Workshop at the University of Bombay

We thought we would start this morning to talk about the most difficult thing in the world, the creation of continuity. In my work all over the world I find that it is very easy to get people excited about something. It is very difficult to create engaging, ongoing continuity. In our work over many years we have found that the only thing that truly works is ongoing Teaching-Learning Communities. We use the term, 'Possible Human' because we're living at that time of the great Dromenon, the great turning.

But the problem with that is - have you ever been in 'loaded time', intense time when it seems as if that tremendous opening of possibility is there? You can either go through it or lose it and often we do lose it. The whole historical process right now is Dromenon or kairon time in which the opportunities are more complex, more intense, more available, I believe, than they have ever been in human history. There is too much at stake. We could lose the whole blooming world! There is too much opportunity. Now, I know other times in history thought they were it. They're wrong, this is it - we are at that point in history when what we do profoundly makes a difference. There have been other great turning points in history, but this is a major one.

I would also like to suggest that for India, these last years of the twentieth century are the great turning points, comparable and in some ways even more extensive to what happened in 1947. Because now we are dealing with whole systems transition. It is an extraordinary phenomenon. What is happening is that when individuals, societies, cultures, groups get to a certain level of complexity and availability and also fragility so that one system gets to some level of complexity, suddenly it is vulnerable to other systems. Then those systems become vulnerable to it. It's like a whole chemistry of systolic change - you literally have whole systems transition.

I believe, and I think history does show us this, that where you get people with real courage and conviction, and a willingness to do their human homework, you can begin to effect change. Especially if you are inter-relating four or five different fields: eg. education, social work, business and industry, health and rural development. If you have people who are profoundly engaged and committed to whole systems transition then you don't need many people, with large populations it might go down to

seven percent. Especially if these people are also in a state of deeply growing, refining, extending themselves and then applying their extended capacity, mind, sensibility, understanding, passion for the possible with other similar people. For real whole system transition it is important to have people in other fields that you are working with, for if you just get business people, teachers, or people in spiritual studies, there isn't enough "fire across the fields". There has to be that fire across the fields to begin to engage that passion.

How do you create that kind of ongoing, teaching learning community that makes for that transition? Not so much a secret society (as the esotericists would have us believe) but groups of people who meet together across fields who are deeply engaged in extending themselves, and then the whole society changes. In the Italian Renaissance, for example, there was a whole group of people under the general patronage of Lorenzo D'Medici.

We have gotten back into the vacuum, what John Gopser refers to as the "every present origin" in which great creative, durative patterns of creation, of being-ness, of transformation, are available at every moment. But at some points of history as in today, the surface reality disintegrates because of complexity, crisis, consciousness, planetisation, the rise of women, because of a new science, because of the Earth coming into her own as a planetary being, because of the rise of human potentials, because of too many people, because of all of the problems. The old forms, the standard brand religion, politics, society, ways of being simply don't work very well anymore. Then what happens, as with any person, when your reality doesn't work you often crack and fall into the vacuum. Or you fall into grace. And this is where we are now in the whole planet, we are falling into the vacuum, or we are falling into grace, depending on what we do to make a difference.

I believe from my work, the deepest part of my work, that this is a planet-wide phenomenon. And thus we are only a hair's-breadth away all the time from these great creative juicing, sourcing patterns of possibility. But how do we in our lonely vigil on this planet, in the late 20th century, tap into this vacuum, these great patterns that are yearning at the crossroads of existence to enter into time. This new post-perspective in which all of space, time and possibility, the ever-present origin is available to us at any moment.

Just like yesterday when we sat around and tried to commune and wonderful images emerged. If

you are committed to a kind of "Teaching-Learning Society," where you are looking for the availability of those deep patterns, you are doing mental, physical, psychological, relational, and learning process exercises together which are deeply refining yourself and others. Then I do believe that you begin to get access to the appropriate forms to help bring into the world a different sense of perspective. It isn't Leonardo's perspective, for we have that one. It's way beyond, it is literally multi-perspectival now.

How do we live in a world that is becoming planetary, even though we are Indians and Chinese and Americans? How do we create a society which is a learning society? I'm not just talking about India, I'm talking about the whole world. Because you cannot live with this much complexity without having the whole world as a learning society. How do we live in a world which cannot be broken up into capitalists and communists, those are very narrow and simplistic perspectives. But how do we create social forms which give the possibility of earth and its resources and renewal to everyone. If we look from one perspective of one culture, we're not going to see it. We are at the convergence of minds, of all time and space, and also of the vacuum. And we are waking up to this immense challenge.

That's why I say that many of you feel haunted in ways that you never felt haunted before. You feel that you have a job, a duty but now suddenly it's way beyond that. You act locally and think globally, but you must think even beyond globally, for your global is too narrow. Think in terms of these extraordinary space/time dimensions, these immense depths of pattern that are trying to arise in history. You attune to those while doing your particular work, even if the work is trying to effect the change in life of one blind, deaf and mute child. Literally the whole universe is at hand at that moment. Then what you do profoundly has its consequences. We're talking about an Earth that is at the next level of the design and evolution.

So this is why I feel that on March 29, 1988 in Bombay it is no mere chance encounter that those of you with such passions, commitments and interests gather here. In many ways the energy has moved away from Europe and is moving here. And you are here with the sponsoring organisation, The Institute of Cultural Affairs. I'm saying to you, these are the times and you truly are the people who can get together and empower through these Teaching-Learning Communities.

How do you do it? Well, you agree to do it - it's very simple. You figure out times and places. The ICA can serve as an orchestral group to help

you find time and space to do that. You learn ways of refining perception, of speaking deeply to the mind-brain, of refining this extraordinary instrument. Of finding ways to broaden, deepen history, extend capacity, so that even old hurts serve as a gadfly. The old wounds serve as impetus to deep feeling and deeply reaching out to others and not just something that makes you whine, "poor old me", day after day. "I didn't have my chance!" You all had a chance or else you wouldn't be here right now!

I would suggest that the ICA create contexts. I can devise an ongoing series of work and exercises that you can do, but you should not rely exclusively on me. You have to deepen all of these processes. I always say in all my work - Cheat! It's not written in stone - it's not there on the tablets. It is a fluid, unfolding thing. Have a guide that changes from week to week, or from month to month, so it is always shared and not a leader-hierarchical model. It is a heterarchical model where the center is everywhere and everyone. I love the Nicol  s Cusa definition of God, that God is a perfect sphere whose centre is everywhere and whose circumference is nowhere. It's the same thing in working in a group.

You meet regularly. The ICA will create a newsletter, not only about what different people are doing, but also with suggestions of processes to do from week to week and month to month. I suggest 3-4 hours once a week, because the more interruptions you have in your life, the more you need that place to go to renew you. Part of the meeting is to work on particular processes and discuss them, but not to death. There is a tendency I have noticed in this society to want to talk everything away. So you train and extend all these potentials (and as I say, we have thousands of processes and you have thousands more in your mind-body system to extend). Then spend time discussing somebody's issue, for instance, the issue of bringing ancient sacred dance back into the schools.

One thing you do is not to say "No, I tried that one and it didn't work." Everything is available for sourcing and resourcing, and there may be a different way of reapplying what didn't work 4 years ago. Say, yes, let's go more deeply into it. It is a time of multiple modes, multiple frames of mind, multiple perspectives and time is changing at every moment. Time has all times in it. This is kairos time, and in kairos time many multiple kinds of things become possible. And all of us have done great things when we have had the kind of group support system to enable that to happen for us.

The Institute of Cultural Affairs: India felt that a year of research following Dr. Jean Houston's seminars would be essential. This would allow Dr. Houston's work to be introduced to additional constituencies in India, while at the same time exploring what is already being done in the field of developing human potential in India. A two day "Action Research Design Workshop" was held with 75 participants who had attended the seminars on "The Art and Science of Developing Human Potential" to discuss the year of research.

The Action Research Design Workshop was designed to explore applying and creating processes from the seminars to various workplace situations, schools and communities in India. Individuals and organisations were encouraged to take up specific experiments and projects. ICA indicated it would facilitate this work in any way possible; to train people in the processes, to conduct programmes and seminars, and to initiate research projects through its work with villages, corporations and other organisations.

The participants discussed the implications of using Dr. Houston's processes both personally and in their organisations. Dr. Houston gave a demonstration using education as an example of how the processes have been applied in other countries. She indicated her feeling that education may be the root issue in Indian culture. The key element has been to evoke a state of excitement and possibility in the teachers themselves. Subject matter can be deepened through the use of art, drama and incorporating the cultural heritage of India in the curriculum. Education systems cut off creativity by having children learn by rote and stand using rigid, stiff bodies which stops the flow of blood to the brain. Education cannot be taught in tight, narrow forms inherited from the West. It begins in the womb and with the parents. It is possible that whole brain education could be the best birth control approach India could provide. Businesses can be approached to sponsor innovative education programmes where people learn to use their full potential in creativity and intuition, as well as science and rationality.

Participants used a free association process to continue to add ideas. Some discussed approaching the business sector for financial resources. Others mentioned using artists and village

festivals to evoke creativity in children. The group suggested story telling, body massage, ways for children to vent their energy, teachers as value clarifiers, reaching emotionally starved parents, weaving and painting mosaics.

Dr. Houston asked about issues participants face and what they might do to solve them. Drug abuse and moving away from India's cultural roots were some of the issues mentioned. A psychologist said that one of the greatest needs, particularly in working with youth, is the creation of rites of initiation for people taking up challenges: eg. finding inner guides or going on pilgrimages. A great concern was how to inform people's value systems to counteract television and movies that are cheap imitations of the West, full of sex, violence and corruption. The creation of support systems were proposed for people involved in innovative education, for example, setting up discovery centres where parents and children can use their own creativity and expand their capacities freely. Several felt human resource development in industry was crucial since the workplace is where many people spend the bulk of their energy and time. From education, people began to make associations with other arenas: business, psychology, health, social work, rural development, support systems, rites of passage, etc. Over lunch people met in these interest groups. (A synopsis follows)

Group 1: Influencing Industry, Government and Educators. This group discussed co-sponsored educational programmes with teachers, UNICEF or company sponsored films, funding from corporations and educational trusts for education facilities in villages and tribal areas, influencing toy manufacturers to make toys for peace, and the possibility of creating an Indian educational film series on the order of "Sesame Street".

Group 2: Support Networks and Attitudinal Changes. This group discussed the use of psychology, self-learning techniques and innovative educational approaches from the East and the West. They were interested in: teaching-guilds on innovative education, learning heart language, and developing skills with adults to facilitate renewal, internal growth and creativity. They discussed organising seminars and workshops, and designing a spiral curriculum for all ages.

Group #3: Rites of Passage. This group was interested in developing or uncovering rites of passage, particularly as a preventative measure against drug addiction. They felt the key area was exploring

human value systems. They also talked about a New Wave Ashram and an Ancient Culture and Physics Institute.

Group #4: New Modes of Education for Teachers, Children and Parents. This group stressed the importance of art, drama and a learning vs. teaching orientation which views children as resources. They discussed 1/2 day discovery centres where teachers from 5-6 schools would share processes, and they were interested in starting a journal on Innovative Education.

Dr. Houston marveled at the talent present in these groups. She stated that perhaps what is needed is a universal "Sesame Street" (perhaps created in India) so that a global, multimodal form of education can be adapted in many countries. She then led the group in an exercise that used the seven chakras from the root chakra up to the transpersonal point so that the intelligence of the whole group was made available. Later she taught the Kinesthetic Body Exercise (as a way to develop and fine tune any skill), and an Autogenic Training exercise for getting 5 hours rest in 5 minutes.

The **second day** began with a psycho-physical exercise to awaken the whole body-mind-spirit. Dr. Houston gave an inspiring talk about the emergence of Possible Societies or "Teaching-Learning Communities" (see transcript of talk). Then Dr. Houston's team, Peggy Nash Rubin, Barbara Glazer and Frank Hayes formed a panel to share their experiences in forming Teaching-Learning Communities. Peggy began with a Shakespearean Theatre group and expanded to impacting the development of her whole town. Barbara related how her group in Sacramento, California expanded from 40 to 1400 people who met in a broad range of interest areas; from a Pain Treatment Centre, to ecology and urban planning, to a whole city health system. Frank shared how he has applied the processes in his health clinic. He also keeps a journal and meets with a group for 3 hours once a week to practice and deepen the exercises. Interest Groups met over lunch to discuss possible work and research areas that various "Teaching-Learning Communities" could explore here in India. (A synopsis follows).

1. **Humanising Corporate Culture:** to explore
 - * Values and Organisational Leadership Style
 - * Human Capacity Awareness
 - * Communicating Successes
 - * Non-Hierarchical Structures and Systems
 - * Quality of Work Environment
 - * Openness to Change
 - * Personal Experimentation & Research (applying the exercises, deepening facilitation skills and documenting results)

2. **Spirituality and Myth:** to explore
 - * Experimenting with Archetypes
 - * Selecting and Experimenting with Personal Myths
 - * Developing Daily Internal Disciplines (eg. yoga, jogging, meditation)

3. **Health :** to explore
 - * Village & Community Mental Health (emphasising human potential)
 - * Village Self Help Groups eg. on alcoholism
 - * Team Work Between Health Professionals
 - * Direct Village Work by SNTD Students

4 **Weekly Possible Human Group** to systematically practice the exercises

5. **Education:** to explore
 - * An Experimental School out in nature
 - * Applying Music and Drama
 - * Working with the Mentally Ill
 - * Education Beyond Rote Learning

6. **Women:** to explore
 - * Alcoholics' Support
 - * Study Group on Women's Growth and Transition

7. **Tribal and Rural Development:** to explore
 - * Development Through the 4H's: Head, Heart, Hands and Humanity
 - * Development through Environmental Awareness
 - * Volunteerism of youth and retired persons
 - * Linkages of Resources by companies and organisations to urban, rural and tribal groups

These Teaching-Learning Communities will continue to meet in Delhi, Bangalore, Kolhapur, Pune and Bombay. Please contact your nearest ICA office for a schedule.

PRIMING THE MEMORY BANK

One of our greatest human capacities is the miracle of memory. Nothing is ever lost, in fact there is evidence that all that we have ever been is totally present now, coded within us. The difficulty is in retrieving our memories and learning to use and harvest our past perceptions. Working with memory is an age old phenomena. Before paper and books were available, people told stories and made speeches. Most of the great religious stories and historical epics have relied on the use of extensive memory transfer throughout generations. These oral traditions often use brain tricks that allowed people to remember information through the technique of *mnemonics*. However, this does not necessarily encourage or deepen real memory.

With the use of real memory, we harvest and recover our lives. We time travel to eras of our personal histories, meeting ourselves at various stages of development. This weaves the threads of our lives into a living tapestry that is both current and eternal. We assume that time is singular, linear and irreversible, yet in the world of the psyche and higher physics, time is dynamic, relativistic and whimsical. It warps and weaves, it quakes with coincidences and synchronicities. Like time, memory can be recovered at any point and brought into the eternal now. If you have lost or blocked your memories, chances are you have also blocked or lost some of the times of your life. People who have good memories—recent and distant, general and specific, abstract and sensually vivid—often review their lives, especially their early childhood. This activation of early sensory memory seems improve memory in general.

To gain access to our past—both distant and recent—and learn from the patterns of our lives, is to move into a life of incalculable richness and meaning. The tiniest incident can have a grandeur that ties it into the flow of the universe, where events large and small are all a part of the great drama of which we are both participant and co-author.

EXERCISE (Time: 45-60 minutes)

Choose a partner. One person lies on the floor and closes his/her eyes. This person will be the Rememberer. The Guide will sit near the Rememberer's head and will say the suggestions. At a certain point the roles will be reversed. Memories should be in flash images—not long narratives.

Part 1

(Allow 2 minutes for each response.)

Tell me from your childhood about....

a very young boy you knew.....a very old lady.....your favorite foods.....a much loved or hated teacher.....eating a mango.....the room you lived in.....climbing a tree.....what you ate for breakfast.....a pair of shoes you wore.....a family trip.

(Now reverse the roles)

a balloon.....going to the store.....the beach or playing in water.....songs you sang or heard

(Sing one of those songs right now)

a birthday party.....a very young girl you knewan old man.....smells you remember.....stories you were told.

(Now stand up and see how you feel. How does your body feel? Your head?)

Part 2

(Both sit down and close your eyes. Without speaking, do the following exercises for one minute each)
Remember.....

getting up this morning.....what you were doing at this time yesterday.....when you graduated from school.....hearing about Mahatma Gandhi's assassination..... an event from last summer..... the first time you fell in love.....the last time you went to the market.....your earliest memory..... your first day at school.....10 years from now..... the signing of the Indian Constitution..... Tagore reading his poetry.....Shivaji riding his horse.....Gandhi's salt march.....the building of the Taj Mahal.....Buddha's enlightenment under..... the bodhi tree.....the building of the Great Wall of China.....the building of the great pyramids..... of Egypt.....early man hunting wild animals..... the giant dinosaurs a million years ago.

Now remember yourself totally at the present moment. Open your eyes and share your experiences.

Discussion:

For many people this exercise evokes a sense of light-headedness, buzzing, an "expanded head", a sense of many lights going on in the brain. For most, stimulating these memories make them clearer and more abundant. For some, sensory perceptions will have greater freshness and acuity for several hours afterward, similar to how you experienced things as a child. Feel free to adapt or expand this exercise, as you use it again with yourself or a group.

MYTH AND STORY

The following is an edited excerpt of Chapter 9 from Dr. Houston's book "The Search for the Beloved".

CONNECTING WITH GREAT STORY: I use story to illustrate the workings of sacred psychology, which among other things, provides a way to expand and enrich a shrinking story. For sometimes our stories are too small and we find ourselves caught in the morass of being wedded to what seems to us as a tale of trivia. Sometime, too, in despair or crisis, our story suddenly ends or seems bereft of meaning. We may break down, subcumb to inertia, experience defeat and a kind of death. But if we can continue to remember and value story, then the grace of story will rise again, gifting us with a deeper narrative and a deeper journey, filled with patterns of connection and engagements that seemed impossible before. How in the midst of loss, can we remember story? By consciously and conscientiously seeking Great Story, inviting its power to pour into our lives. Great Story is like a force field, charging the many incidents of our personal history with meaning and significance. When we join with Great Story we align ourselves with evolutionary forces that carry us beyond old agendas into new ways of being. By Great Story, I mean story that enables us to see patterns of connections, as well as symbols and metaphors to help us contain and understand our existence, that contains a rich mytho-poetic language whose power propels us beyond the personal-particular focus of the local life toward the realm I call the personal-universal. Great Story contains images that are historical, legendary, mythical, ritualistic, and archetypal. At those times when you are open to a sense of your own deeper story, "coincidences" multiply; suddenly there is energy for even tedious tasks; everything feels haloed with meaning. And you gain opportunities for opening to larger and larger stories, to an awareness that everybody and everything is replete with story. That is the Pattern that Connects.

HOW WE USE STORY: Storytelling is the oldest form of teaching, and the basic vehicle for the transmission of culture from one generation to another. The Hindu lives in a culture knit by the great stories of the Mahabharata and the Ramayana. The Sufi is trained through the stories of Nasrudin. All of these great teaching stories are available on multiple levels, simple enough for the child, yet complex enough to engage the deepest levels of reflection. Story telling is living and dynamic. Stories exist to be exchanged. They are the currency of human growth. Stories conjugate. Alone you are stuck. In exchanging stories, both you and the story change. Stories need to be told and retold, heard and re-heard to reveal their meaning. This exchange of story is at the heart of sacred psychology. For in

each case, story is verified and vivified in the telling and the hearing. It builds a bridge between the teller and the listener that transcends all factual accuracy.

HOW STORY USES US: Resistance to Story is a great and present reality for many. The seductive lure of homeostasis, the steady hum of the even keel urges you to "stop the world and get off". A great deal of current "positive thinking" is premised on selecting, by means of affirmation and visualization, only that aspect of your story that relates to your apparent prosperity and getting what "you" want out of life. These days, stories, little local stories, have an almost revolutionary way of ending. No longer does "happily ever after" offer a real vision of the future. Story is accelerating. In face of this unprecedented acceleration, you may go kicking and screaming all the way and saying, "I don't want to see! Please, I don't want to see!" This protest arrives when the thickening plot suggests a story that you do not like, that you find inconvenient, that seems devastating. Yet devastation, or at least radical surprise, is an inevitable and central theme of Great Story, which always engages us at our most fragile and wounded edges. Then suddenly, in these events that wound, the ensuing holes make us holy, allow more information, more interchange, and more stories to come in.

As you are broadening your story, if you are also deepening and amplifying your patterns of connection by extending the capacities of your body, your mind, and your spirit you grow into deeper patterning, connection, communication, and networking of mind soul and being - into deeper integration with the complex of interrelated realities waiting for your engagement.

WHAT HAPPENS WHEN STORY IS LIMITED: The limiting of our stories, by ourselves or by others, inevitably has tragic consequences. What is any kind of illness, mental or physical, but a limiting of our story? Cancer can be seen as a limitation of story, a limitation in the relationship between cells, so that one limited but imperialistic story proliferates. On the simplest level, the cure is the burning or cutting out of the imperialistic story. The more complex cure is the finding of ways for the richer, deeper stories to rise within the organism. Similarly, when one ideology, be it religious, political, psychological, or economic, imposes its limited story on another culture, the culture is maimed, if not decimated. Should such impositions be successful (which is unlikely, since Essential Story itself is a more powerful force than gold) there would be a tragic diminuation of planetary Story and planetary soul. Such domination, however, is true not only in our dealings with other nations; it is true in all relationships. All healing, helping, and consulting professions are more effective when interactive

storying can occur, when each story is enriched and all of Story can grow. For any link of creation must be a co-creation. All over the globe we find people increasingly available to the myth and metaphor, the magic and mystery of story.

OF MYTH AND PSYCHE All Great Stories draw their power from the archetypal world, the world of pattern, the world of the soul's authority, which is common to people of all cultures and all times...Myth orchestrates the culture and consciousness of entire civilizations. And a new myth is indeed rising now. Consider how many of you have become fascinated with myth and symbols in the last few years. Embedded in the psyche itself, myth engages the depths because it expresses in its own imagery and on its own terms the symbolic figures and actions, not just of the unconscious, but also of what is often called the superconscious. Myth is a kind of lensing system for the mind of God. It carries the codings

of existence.

Joseph Campbell has observed how mythology serves four major functions:

1. *It provides a bridging between one's local consciousness and the mysterium tremendum et fascinans of the universe - the sheer, vast, overwhelming environment of being.*
2. *Myth provides an interpretive image of the relationship between local and universal consciousness.*
3. *Myth empowers the moral order and brings about a reconciliation between the individual and his or her environment, climate, geography, culture, and social group.*
4. *Most importantly, myth "foster(s) the centering and unfolding of the individual in integrity," with himself (the microcosm), his culture, the universe (the macrocosm), and finally with the ultimate creative mystery that is "both beyond and within oneself and all things".*

A MYTHIC ODYSSEY

In search of the deep stories, myths and cultural roots of India, the ICA and Dr. Jean Houston's team went on a five day traveling seminar to Tirupati and Madras.

What is a travel seminar? It is a physical journey. We traveled from Bombay to southern Andhra Pradesh and Madras. It is an interior journey. We experienced the life of a pilgrim to a major holy place in India. Each of us had a unique personal experience while exploring the depths of the culture we are living in. We went to temples, joined festivals, did prayers and pujas, gazed at sculpture and art. We participated in the flow of people, low and high caste, old, young, women, men, beggars, professionals, villagers...all on a journey.

Our group was made up of 23 people, a combination of ICA members of multiple religious and cultural backgrounds and Jean Houston's team. On the train to Tirupati we told great pilgrimage stories - ones we've been on and ones we heard about. The best part was knowing we were arriving in the night; most of us woke up time and again in anticipation.

Our first stop was Tirupati, one of the largest pilgrim shrine in the world. On an average 11,000 pilgrims visit it every day - sometimes as many as 40-50,000. It sits on the top of a mountain where pilgrims climb the many stairs to the top. The temples are beautifully laid out.

There is a maze of passages which weave back and forth, filled with hundreds of worshippers waiting to enter the shrine of the "holy of holies"; to offer prayers and have darshan with Vishnu face to face. The statue image is completely garlanded with fresh flowers and the statue is rubbed with oil and ghee so that it is completely black and only the eyes are visible. It is believed that the statue has a life of its own - that it is organic and alive. His right hand is raised, palms toward you, saying "Live as I live", his left hand points to his feet, saying "Humble yourself before life as it is". Devotees say that if you believe, then anything you ask for from the god will be granted. Into the offering goes jewelry, dowry items, large and small bills, some put in everything they have! Also offered to the gods is the hair of men, women and children, especially the first hair of a baby. One of our members asked for the "deep seeing" of everything that was happening in front of her, the god in everything, people, animals, rocks etc. in order to worship the utter abundance, of life. After the offerings, we passed huge baskets and priests give us an entire handful of "prasada"; ladus made of ground dal, sugar, raisins, cashews and wonderful spices.

In front of the main temple was the area for performing pujas before entering the "holy of holies". Men, women and children crowded around putting sugar cubes of camphor into the flames on the rock altar, placing kum-kum on their

foreheads, laying bananas and other fruits on the altar, and breaking coconuts. The coconut is used widely to symbolize the exterior self being opened up to the gods, breaking our hard shell of arrogance and exposing our soft interior, ready to receive the blessing. The puja symbolises India's great understanding of reciprocity, that everywhere we experience the giving, the offering and the receiving of life. And everywhere, we saw, smelled, touched, and experienced the whole ritual as a living sea of movement and worship. It is no wonder that the poets have written that "In India the soul is on fire".

"This is India! Clearly the field of belief is very, very strong and you are no longer in touch with doubt. You don't have the blah-blah mind. And in this state, not only is your brain and body different but you are beating to a different rhythm. And when you enter the temples where there is a constellation of people who all believe, then it is literally a vibratory field with a frequency that charges the environment so it is virtually a different world.

From Tirupati we traveled to Madras to be part of another sea of people at a Shiva festival at night. The statues of gods and goddesses, dressed in bright silks, were paraded on platforms, proceeded by drums and horns and firecrackers. The holy men were also carried on platforms, passing out sweets to the crowd. On one platform was Kali with an orange face, her tongue sticking out and flames pouring from her head. She is an angry goddess who burns away the world's impurities and imperfections. She is soothed by small children being present, so we placed our family's little girl by the holy men near to the goddess. She stayed for some time very quietly near the statue which was seen as very auspicious by the parents and on-lookers. Then came the elephants, weaving their way through the crowd, offering blessings to devotees as Ganesha, their heads and ears painted in bright colors.

The next day we visited the Kartikeya temple. There we had a conversation with the procession-bearers who performed "kavadi" by piercing their skin on their backs below their shoulders with hooks, inserting string and ropes to pull huge procession carts holding statues. In preparation they fast for 40 days on one meal of fruits, then fast for 4 days with no liquids at all, while performing ritual baths and prayers. On festival days they experience sheer ecstasy and no pain. They are at one with the god.

At Kanchipuram, after offering prayers to Shivalingum, we visited a 2500 year old mango tree bearing four different types of fruit where singles request a good marriage and married couples request blessings for their partner and children. We visited shrines carved out of large stones near the ocean at Mahabalipuram. One had a bas relief of the Mahabharata—the second best preserved in the world. On Easter Sunday we climbed 134 steps to the top of St. Thomas Mount where it is said that St. Thomas arrived in India bringing with him a picture of Jesus painted by St. Luke. We also saw a stone cross that was made by St. Thomas which has consistently "bled" year after year on a particular day.

What a beautiful experience it was to have participated in so much religious worship. During our trip, Jean and our local guide talked to us about ritual practices, myths and legends, and the significance of what we were seeing. One member commented, "*In Marathi there is a phrase, 'you have everything nearby you'. Everything is all around us somewhere but we can't see it. Everything is filled with life*". There was no way not to be moved deeply by what we saw. Another member commented, "*What we saw was hundreds of people worshipping in the temples, and these are the people that make up 80% percentage of the world's population. Without the power of those people, development will not take place. You can have only so many goober gas systems. We are at a plateau, there is another leap into the realm of spirit and that where we are at.*" We experienced a journey into truth through the horizontal and vertical dimensions of spirit. The connectedness between the gods and goddesses and our lives came together into a composite story. From the first we are sustained by spirit and we manifest it in our lives, individually and as a group. Everything has a natural meaning. We hope to journey on such a pilgrimage several times a year to deepen ourselves and allowing the blessings to permeate our whole being.

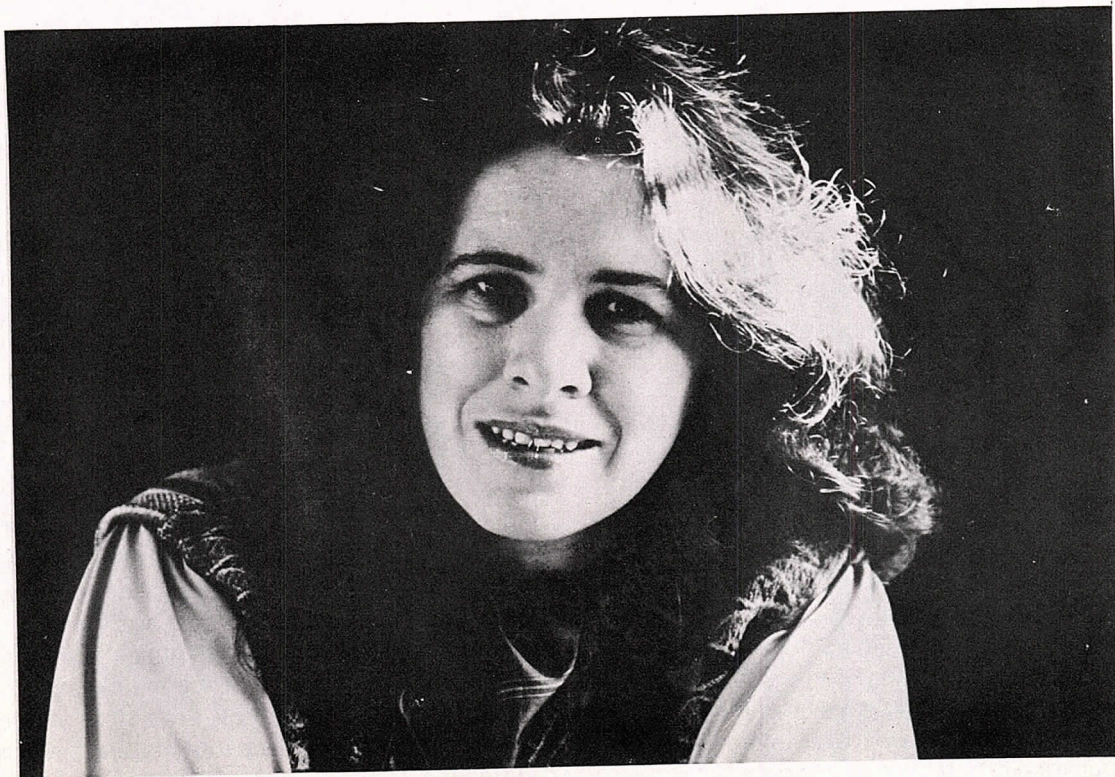
"Folk religion, although it may not appeal to my left analytical, rational brain, is ultimately a much greater, truer expression of a people than the philosophical traditions. We admire the philosophical traditions, ways of realising that we are all Brahma-Atman, that we are all a part of everything. Yet it is the folk traditions which are the expression of the deep vitality and power of people who deeply believe".

Would you describe what your work is and why you are in India now?

"I have many kinds of work, one of which brings me to India is the study of Indian culture and what is trying to happen in India at many levels in society. My particular work in human potential, to evoke the latent potentials within us that we don't fully use, might be applicable to Indian society and Indian people. My work for many, many years as Director of the Foundation for Mind Research has sought to help people realise the 95% untapped potential that we all have and do not use. This potential can range from extending of the sensory capacities, to the extension and application of learning in different modalities, to deepening and making manifest our creativity, to the solving of emotional and psychological processes. It also has a strong physiological base because we only use about 10% of our physical capacity. And when you extend physical capacity you also extend mental, psychological and creative capacity. This is something that India has known a great deal about, that you can't extend one capacity without extending all the capacities at the same time."

What is the challenge facing people in India today?

"I think the challenge is to begin to develop a society which is deepening vertically, psychologically, and spiritually, to understand the deeper story of what is trying to happen, at the same time trying to develop horizontally in social and educational growth. Societies have developed vertically and then they have tended to forget the world. Then other societies have developed horizontally and they have forgotten the depth of who they are. India can be a major leader in the rapid and inevitable change that is going on all over the world, by using its ancient traditions of vertical depth development, at the same time it is developing its social institutions. People are asking 'what is it I need to learn to really be of service?' and I try to answer in concrete ways; how to increase awareness, how to increase observation and memory, thinking in images as well as in words, to increase across the board the ability of human beings to function at better and more efficient levels in society."



Dr. Jean Houston, Director
Foundation For Mind Research

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Patterns of turn and return,
such as the labyrinth set in
the stone floor of Chartres
Cathedral, symbolize that
part of my work in human
transformation which I call
the Dromenon, where there
is only the dance.

In Jamshedpur, steel blooms. So do people.

We make steel.
We also grow roses.
Maybe the roses
should come first
because people must
come first. That's
the only way
steel blooms.

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productivity—to
serve people better.

The steel-user,
the steel worker,
the nation.

All this for
what? Perhaps it's
because TISCO is
what it is: 60,000
employees who
know that here is
wealth from the
people that goes
back to them,
multiplied; that, with
caring, all things
grow. Flowers.
Steel. People.

Jamshedpur—The vision that has flourished for 70 years

TISCO

LINTAS-TISCO, 15-2015

THE INSTITUTE OF CULTURAL AFFAIRS: INDIA WISHES TO ACKNOWLEDGE AND THANK THE FOLLOWING INDIVIDUALS AND ORGANISATIONS FOR THEIR ASSISTANCE IN MAKING DR. JEAN HOUSTON'S VISIT TO INDIA POSSIBLE.

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