

# IMAGE

AN ACTION RESEARCH JOURNAL  
ON  
PERSONAL AND ORGANISATIONAL TRANSFORMATION

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A THE INSTITUTE OF CULTURAL AFFAIRS: INDIA





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## AN ACTION RESEARCH JOURNAL ON INDIVIDUAL AND 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 FIVE - MAY 1989

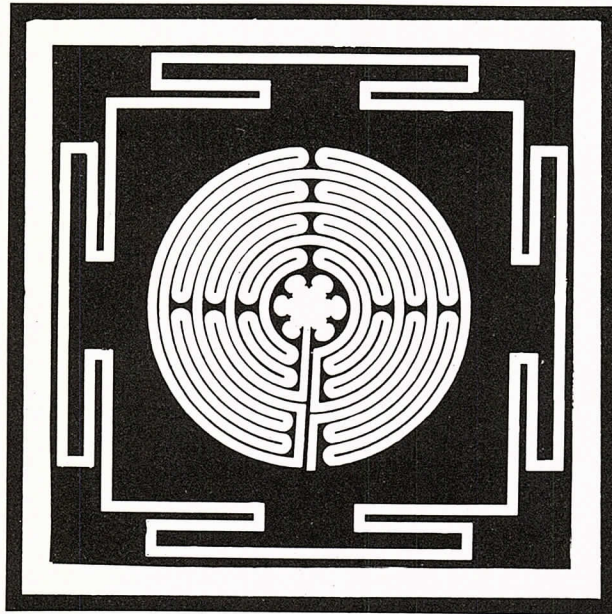
#### "Dr. Jean Houston's Transformation Processes"

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# JOURNAL OVERVIEW



This is a special issue of the **Image**. We are devoting the entire issue to the work of Dr. Jean Houston, the world renowned "evocateur" of human spirit. Dr. Houston, and her associate Peggy Nash Rubin, spent a month in India working through the ICA with a wide variety of Indian organisations and individuals. Her schedule this year was divided between Delhi and Bombay/Lonavla.

In Delhi, Dr. Houston had the privilege of addressing the National HRD Network Conference. She and her associates conducted two seminars, one focused on the transformations needed in education, entitled "**Releasing The Human Potential**." Over 120 participated in this two day event. The second, a two day seminar for the business community was entitled, "**Human Excellence: The Key To The Future**." One hundred from private and public sector organisations attended the seminar held at the Taj Mahal Hotel. In addition, a programme was organised for Oriental Insurance Company's top officers in New Delhi.

Dr. Houston led a **traveling seminar** to visit the holy sites of the Ganges in Rishikesh and Haridwar. The group of 30 visited ashrams and temples. In New Bombay, in Panvel, a half-day programme was held for people from Raigad District representing the industrial associations, college faculty and students, high school teachers, education officials, service groups and villagers. More than ninety participated in exercises of the kinesthetic body and imagistic thinking and heard **Deputy Secretary for Education, V. Fatarpekar** talk about creativity and the challenge of education in India. A week-long **Human Capacities Academy** followed at Fariyas Resort in Lonavla for a

hundred participants from all regions of India and many foreign nations.

The Academy became the focal point for in-depth training in human capacities methods and processes. In opening the Academy, Dr. Houston said, "**What the Human Capacities Academy is about is preparing people, preparing the body, mind and psyche for the journey into the new story that is developing.**"

The following articles are excerpts of Jean's talks in several of her programmes over the last year. The **Four Levels of Being** explains her methodology of work in the Human Capacities Academy. **The Impact of Buddhism** is an explanation of the Buddhist understanding of life and how it is becoming a cornerstone of change in places all over the world. We have included an interview done with Jean called **Quality and Participation** which gives a new perspective on the role of Quality Circles. **Systems Transformation Process** is her analysis of how change is happening today through the model of the relationship of the nucleus to the cell in microbiology. At the end of the Human Capacities Academy Jean shared some images of future forms for "change agents" called **Teaching Learning Communities**.

In addition to these articles by Dr. Houston, we have included two additional ones by the ICA. **Human Development Re-Sourcing** offers some new images for the HRD function of an organisation. A **Book Review** of Dr. Houston's book, The Search for the Beloved, covers the major themes that were utilised in the Human Capacities Academy.

"Looking at the larger pattern-if we can start to see this larger pattern, we can emerge from our distractions in small issues-our world becomes bigger. Once you see the larger pattern, you have more sensitivity to yourself and others."

*A Human Capacities Academy participant*





# FOUR LEVELS OF BEING

## FOUR LEVELS OF BEING

A key element of the work of the Human Capacities Academy was discovering and having access to four levels of being:

- **Sensory or Physical**
- **Psychological or Historical**
- **Mythic or Symbolic**
- **Spiritual or Unitive**

These four levels are part of the human capacities within us that we use to process and store human experience. To get us to discover these levels for ourselves, Dr. Houston had us visualise for ourselves an ascent up a mountain, following a spiral path until we reached a place where we entered into the mountain, winding our way down a stairway that led us to four different doors. Each door was a different texture and color. After entering each door we visualised by ourselves what took place in times of silence lasting from one to two minutes of actual clock time at each of the doors. Following the visualisation, Dr. Houston talked to us about what happened.

"All that I'm showing you is what your culture discovered many years ago. But, for whatever reason, you're not making full use of it. So, what I'm trying to do is to get you back into your culture to discover what the whole world culture that is arising is discovering. We're in a tremendous time of rediscovery, but, we're not using it to just sit there and enter into the depths by ourselves and have a quiet life. We're doing it to have a very complex life that the Sanskrit psychophysical forest philosophers did not have 3,000 years ago. But these things have to be joined to an understanding of the complexity of the modern world.

I am trying to give you many metaphors. I'll give you spiritual metaphors, intellectual, cultural, scientific, neurological metaphors so that we now have a rich, causal weave of explanation. We cannot just say this is a spiritual ascent, we have to see what's going on here - on the sensory, the psychological and physical, in mythic and spiritual levels. The richer your understanding becomes, the richer your capacity to enter into and orchestrate these immense capacities which you have. That's why it's important to make notes for yourself about what happens to you, dialogue with yourself, fight and challenge me, interact. Let's make it a very rich stew that begins to happen.

What I demonstrated was four levels of entry. I used an image that is a universal image - a spiral. Why did I use a spiral? Because the spiral is a basic form construct of consciousness. All over the world you see a spiral used as an entry point used within or without. I took you up a mountain because consciousness needs to have a sense of either ascent or descent. It also allows consciousness to journey. So you might want to take yourself up a mountain. Then I took you inside to four doors.

## Level One - Sensory or Physical

The first was a **sensory** door. You do it yourself. You create a very sensory door with fruits and flowers. You go in. The first image I gave you was a pepper. Some people talked about sitting, as on lotus leaves, on the pods of the pepper. Others talked about adventures in the pepper. But it's a sensory image which will stimulate sensory experiences. They may not be deep, although for some of you it may have been very deep, but they will be narrative. How many of you noticed they had a kind of flow, a kind of story line to them? It could be any kind of an image that gives a sensory base. You might go into the door at the sensory level and a funny crocodile comes down the street towards you. What happens next? You could just let it play itself out. It will rarely be more than a couple of minutes. At the sensory level it is often good to use something from nature as an entry point.

## Level Two - Psychological or Historical

Then when you seem to have gone through the sensory you go into the next level, the **psychological**. In this you encountered yourself as a very wise old person. Another one that I like to use is the one where you go through a part of town with old, abandoned buildings. There is no one around. The wind blows through the buildings. You hear a little baby crying in the abandoned building. What happens next? Or, it could be something quite comical. For example, you're driving your car and all of a sudden your car takes over and speaks to you and says, "this is your car speaking, I want to take you on a journey." It needs to involve something that is mysterious or emotional to be the psychological level.

## Level Three - Mythic or Symbolic

The next level is **mythic**. I purposely decided to use a myth of the west - the skeleton in armour with the golden cup. That's a classical mythical image of the west. You could start it with Krishna



playing the flute. Suddenly he hands you the flute and says, "play for me," and see what happens next. Or a boatman invites you into a boat to lead them to a secret treasure. If it is something sacred, or very valuable - that would be mythic. The boatman could be mysterious-looking, it could be a man with an animal head. Or it might be Charon, the mythical boatman of the west.

What happens if you enter the mythic, or symbolic level through a skill you have developed? The larger story is "lensed" or focused through whatever the skill is. So, for example, if I was to say what would happen if your skill was "being a good cook and a good mother," that you would enter into the very field of motherhood and cuisine. Cuisine, a kind of cooking that would not be just cooking but a cuisine that evoked a kind of growth potential, harmony, a sense of empathy or possibility, so that people, when they ate your cooking, feel as if they've been translated to the next level. So what happens if you are a great storyteller too, is that when you get into a highly creative state, stories pour out of you. Stories that are not necessarily what you know or have learned but it is as though you enter into the great pattern of story itself. You enter into the mythic level. By tuning into the larger dimension in story you are evoking the deep story in children. This is very important because little children often have access to a level of story and myth that exceeds anything that they could have learned. Many years ago I did studies of the stories young children who had never watched television would tell. What they told me were the great classical stories. In the west, these were the great stories of the Odyssey, Iliad, and The Search For the Grail. Small children would tell the stories, re-memembering from that mythic level.

Now everyone of you is filled with stories of gods becoming humans, humans becoming gods - stories of death and resurrection, of great journeys of the soul. But what has happened too often in the modern world is that we don't tell the great stories anymore so that we've forgotten the larger pattern. All of these great stories carry within them their redemption, they carry in them the next stage. All of you probably have been stuck in your story at some time and not seen the rest of it unfolded. And because you do not have a sense of the larger story, for yourself, your company, work and planet, you feel futile. The other day I was asked to talk to a group of government, educator bureaucrats. I have never met so much futility and despair in one room in my life. They literally competed with each other to tell me how bad things were, and how they could never get better. I said, "Shame on you. How can you hope to educate anybody if you have no vision of the possible education, possible society, if you have no story."

They said that they had a story, their story is that nothing works! We need to go beyond that story. You are far more complex and rich in story than you could ever imagine. You are sitting on a world story that is just bubbling up to the surface.

#### Level Four - Spiritual or Unitive

Beneath this level of the mythic is the **spiritual, religious or integral level.** Go as far as you like, take as many journeys as you wish, when you get down to the depths of the human psyche you get to the unitive state. We are part of the great field of mind, of spirit, of beingness. We are grounded in a much larger reality, of which the myth is the storied version of it. The logical or psychological level is the historical-living out of it. The sensory is the glory of it. Once you tap into this spiritual level you tap into something called the **entelechy**. This is a Greek word that means the dynamic purposefulness. It is the entelechy of a seed to be a great tree, or the baby to grow up and be a full human being. It is the entelechy of each one of you to be 'god only knows who or what.' When we tap into that depth level, often fundamental changes occur in body, brain, behaviour, in psychology, in our story and suddenly we start to move in levels of growth. The foetus of ourselves grows up. The latent parts of body, brain and mind become quickened. That is **entelechy**. Many of you have practices of the entelechy - whether you meditate, or do yoga, pray, sing, write, create music or poetry. For some of you, you might be at the height of your profession, where you're doing your very best work.

I had an experience the other day of entelechy. I'm given to regular meditative practices and last month I have begun writing the script for a movie on the life of my friend, Margaret Mead. While I've been writing this, I have rarely been happier in my life. I was doing what I should be doing. Margaret had wanted me to tell her story. And because I was in touch with something that was so fundamentally right, it was like the whole world bloomed. I had touched into my entelechy, but I was going in through a psychological or intellectual level. I didn't do it as a meditation. When you are doing what you need to do with the tremendous sense of entelechy, then everything becomes spiritual. Everything becomes sensory, historical-psychological, everything becomes mythic and before you know it, I was not just writing Margaret Mead, I had become Margaret Mead.

You can move on any level into the entelechy, it is not necessarily just through spirit. It is that sense of being immensely, vitally alive, and being the focal point for the universal energies as

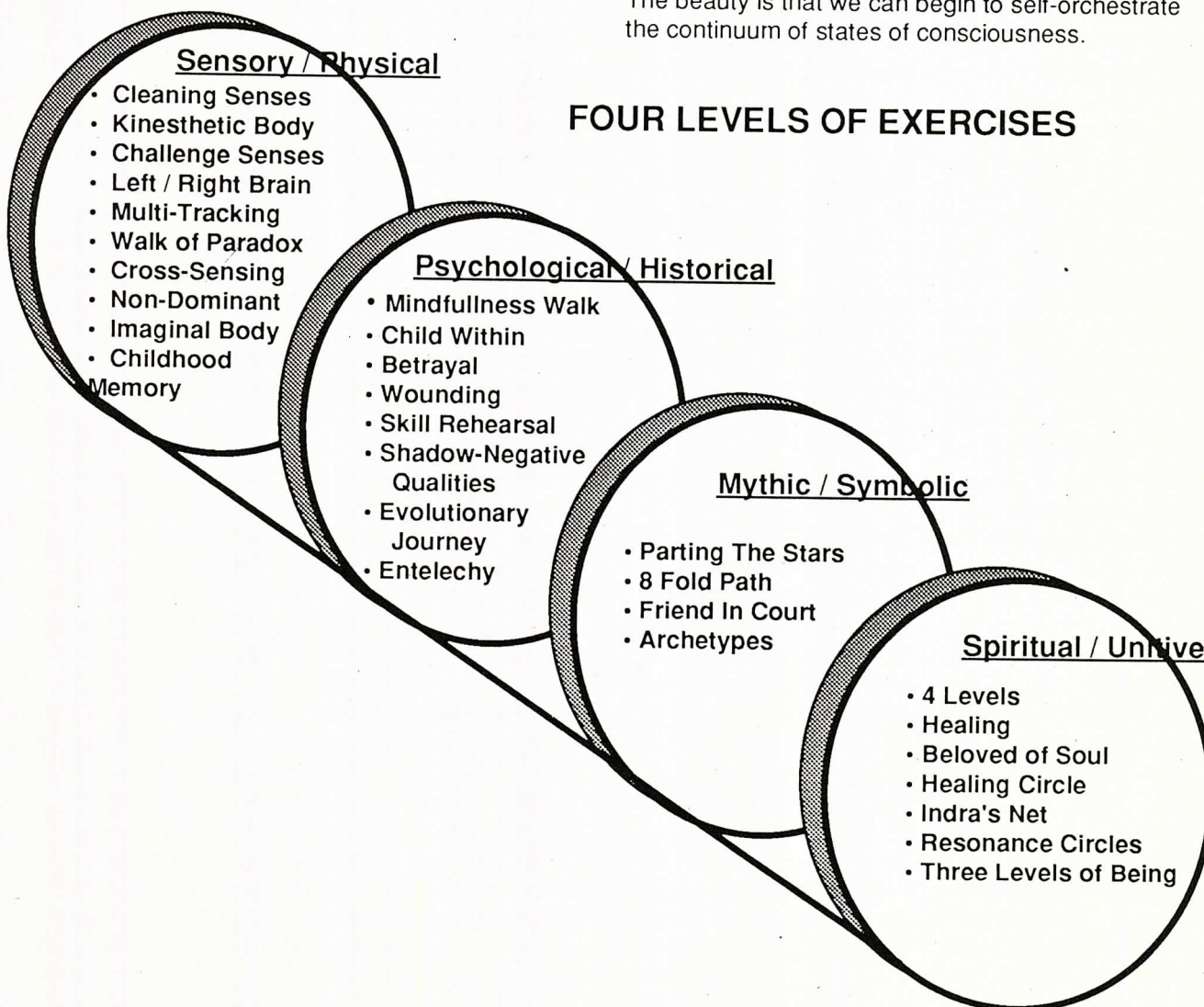


they are going through you. Can you imagine what your lives would be like if in your profession you touched into the entelechy and the entelechy touched into you. It would not be an ordinary job. It would not be raising the family in a usual way, it would not be just cooking. It would be the great 'dish', the great story, the great sale in which it would not be just selling but a quickening, an empowering. I talked to an insurance company the other day in which I told them, "selling insurance when you have the entelechy is not just selling insurance. It is selling assurance, of helping your world to grow and develop." The future of companies is not just having a better product. It is creating an educational environment wherever you are so that your employees, and the Tatas are doing pretty well at this, grow and deepen and whoever you are providing services to are also in a growth because a lot of services are going to be taken over by companies simply because the bureaucracies are crumbling. That's the example of entelechy we're going to be talking about.

I say this to you in all honesty because a lot of you whose lives are in transition, who are taking on very important kinds of challenges in the world or your job, may find that being able to shift from a psychological, historical, existential level to a mythical level - at will - will be very saving for your health and sanity and allow you a much larger access both to your own inner resources and to the larger picture of what is trying to happen in the world. That would be an example of such a shift.

I think it is also true that the world will not survive unless all these levels are wide open and we find clear and definite access, using the power that is in the mythic level. It is important to understand that the mythic level is undergirded by the ground of being. The mythic level is not the ground of being. The mythic is the realm of the creative pattern, the creative intelligences. The first two levels will very often inform us through the mythic level. We need to be deeply alive in all of these levels. Some levels are emphasised more than others in our experience. The beauty is that we can begin to self-orchestrate the continuum of states of consciousness.

## FOUR LEVELS OF EXERCISES





# THE IMPACT OF BUDDHISM

"There is a subtle but persistent movement sweeping the world today. It is neither zealous nor messianic, and yet it is apparently spreading and influencing nations and consciousness wherever it travels. It is sweeping through business practice in Japan, the whole Pacific area and throughout the United States. It is influencing economics, politics, philosophy. This movement is Buddhism. And covertly at least, it is ultimately the most influential religion in the world. It makes no claims for itself, it's not on the front page, it does not blame anybody, it has no polarities, it is not antagonistic, it does not think of itself as the first and best, yet in every city, town and village of the western world, and virtually every region of the eastern world, people are practicing its disciplines. They are exploring the nature of awareness and mindfulness, and using its precepts as the guidelines for extending human consciousness and human possibilities. Its genius is its ability to dialogue and illuminate other points of view, be they religious, scientific or psychological. It has been welcome all over the world, as an evoker and not an adversary. Indeed in the Tibetan version, the current spread of Buddhism was foreseen as early as the 7th century in the prophesy *'When iron birds shall fly, and horses go on wheels, then the dharma shall come to the land of the red man and the Tibetans and Buddhism shall spread throughout the world.'*

Buddhism has a great variety of ways to achieve mindfulness; from austere meditations of Zen to the bizarre, surreal visualisations of certain Buddhist tantric schools; from quiet contemplation on "no thing" to juicing celebrations of all things. This makes its appeal and its quickening powers enormous. Above all, its supreme emphasis on psychological and spiritual development makes it an extremely appropriate mode for the present dilemma of 'grow or die'. Psychologically, it is immensely sophisticated which has to do with its quickly growing popularity. Whereas the west's development of psychology is really fairly recent, Buddhism, incorporates the whole Indian consciousness and psychological emphasis of the East, over perhaps 3-4,000 years. It is a psychological refinement which never stopped growing.

Now what can we say about this faith which is spreading widely as a series of philosophical and psychological practices? It is not a zealot religion, it is a spread of a point of view and a series of practices. It has become the dominant faith in most of Southeast Asia and China. It has had an immense effect on art, thought, literature and ways of life, and

now a rebirth and impact on art, life, and thought in the West. The founder, Siddhartha Gautama, born on the border of northeast India about 563 B.C. was a strongly pragmatic, down to earth, compassionate yet tough-minded aristocrat. During the 44 years after attaining enlightenment he continuously said to his followers, 'Do not look on me as a divine savior or avatar, angel or no. I am just awake, and the only difference is that I know that I am awake and you haven't found it out yet.' It is the possibility of every human being. He had no concern with his own identity. 'I am to be called buddha,' he said, 'because all that means is the 'Woken up One' and no one can cause another person to wake up. All you can do is show a way. Each person must find the path to awakening by his own efforts.'

Buddha also said 'Within this very body, mortal as it is, I do declare to you that you are the world, and the origin of the world and the ceasing of the world, and the path that leads to cessation. He also said, 'look within, thou art the Buddha.' This clearly shows his emphasis on the psychological and spiritual capacity and the givenness within each person to wake up. Now unlike the teaming mythic splendor of the 6th century which was the Hindu world of the time, Buddha was non-mythic. Out of one's struggle with the world, self, and time, you would gain sufficient yearning from ferocious blind appetites, you go beyond the need to be an encapsulated separate self. The sheer suffering and agony of the world creates something so deep and desperate in you that necessitates going beyond this sense of separateness, and being caught in craving. The ultimate Buddhist word is awareness or a sincere wish to experience life in greater and deeper patterns of meaning and connections. This leads to "Mind-Full-Ness" which is enlightenment.

Now living in the time when Brahmins exercised enormous authority, religiously, psychologically and socially, he said, 'Believe nothing just because you have been told it, or because it is traditional, or because you yourself have imagined it. Don't believe what your teacher tells you merely out of respect for your teacher.' 'But after due examination, and analysis, if you see the good in it and the benefit and welfare for all human beings, then take that doctrine as your guide.' He is putting the whole force of moral authority back on the individual. It is sometimes felt that Buddha arose to counteract the decadence and calcification of 6th century B.C. Hinduism, similar to Luther counteracting the decadence and calcification of the church of Rome. They were both promoting the priesthood of all believers, the capacity of each person to relate directly to source levels of reality without any intermediary priests, sacraments or ceremonies. This thus



created a vast reform within Hinduism. 'Neither abstinence, nor going naked, nor a rough garment, nor offerings to priests, nor sacrifices to the gods will cleanse a man who is not free from delusions.' He took a very strong stance against the growing scriptures of the Indian caste system, which went from a certain number which was substantial, to many thousands within a hundred years.' So he said, 'To believe in the inherent superiority by the reason of birth is absurd.'

Now, thus anyone and everyone, women included, were invited to join the Sangha, the fellowship of those seeking awakening. And he saw very clearly that although one must work out one's own growth and transformation oneself, it was often very helpful to have a support community of like-minded seekers, a kind of on going Teaching-Learning Community. By ourselves we get too lazy and we need to have some kind of continuity to grow; the greatest human potential is laziness. The Buddhist Sangha provided the model for the evolutionary **Teaching Learning Support Community**.

In his own time, the Buddha's kindness and compassion were legendary. Yet this did not keep him from a dry and exacting realism about the nature of the laws that guide human life. 'Teach only two things, disciples.. the fact of suffering and the possibility of escape from suffering!' There is no question that the man who came to be known as Buddha had a very dark side, thus seeing the processes of life moving through the agony of birth, through illness, disappointment, decrepitude, death...even love and happiness contained the shadow of their inevitable loss. So he taught the only escape from the cycle of frustration, anxiety and suffering was conquest of craving. One of the reasons that Buddhism is so popular in the West is because of the multitude of stresses, the core of which is craving.

Buddha saw in ways familiar to modern physics, that the nature of reality is one of constant flux, change, impermanence. Yet the nature of desire is for that which is stable, eternal and unchanging. Therefore, human beings in order to match the changing nature of reality itself, need to give up qualities of holding, clinging, processing...or being this or being that. It is like saying, hold still so that I can love you...or the meditation which you are so proud of that is already gone in the next moment. Thus the enormous emphasis on not identifying with any persona or mask, or a so called 'individuality'. There is the profound emphasis that there is really no such thing as a given, fixed, or ontologically real self. Rather we are a stream of beingness. Buddha's last words were uncompromising in this regard, 'Be ye lamps to yourselves, take to yourself no external refuge, look not to refuge to anyone else,

hold fast to truth as to a lamp.' In Buddhism there is the recognition and acceptance of the instinctive world of nature and yet also the triumph and higher order of an enlightened man's life, will and spirit as exemplified in the meditating figure of the fully enlightened Boddhi Buddha. The insight that brought him this complete ecstasy was that he was now without craving and he knew the peace of high Nirvana, with no difference between satisfaction or no satisfaction, experiencing Mind-Full-Ness via the agony of ecstasy, not knowing the difference between I and Thou. Craving is the cause of rebirth, I didn't make it this time but next time I'm going to get it.

Evolution took a turn, wrote Toynbee, when Buddha turned from the open door of utter ecstasy, of Nirvana to help all beings reach the point that he had reached. He said 'I will beat the drum of immortality in the darkness of the world.' This formed the base or the religions and psychologies of conscious responsibility to pattern evolution through the Boddhisattva vow. Boddhisattvas show up wherever needed, they are not self-referential but utterly available. They agree to hold the pattern of your possibility and you feel rewoven.

Buddha said, 'If suffering is to cease then it must be through leaving craving and attachments to things and conditions.' He then stated that the way to do this is by following a practical eightfold path of: Right views, right intent, right speech, right conduct, right livelihood, right endeavor, right mindfulness, and right meditation. The eight fold path is essentially an opening up and changing of perspective which changes one's whole way of being. It allows us to give up unskilled behavior and inappropriate values.

1. You must **see** clearly what is wrong, then gain a wiser, more complex perspective on reality. You see all the patterns of connection.

2. You must decide to be cured and filled with **aspiration** for a nobler, deeper life, a yearning for the possible human within you.

3. Your **speaking** must keep you on this path, without loose or hurtful talk. You must get beyond conditions and habits of speaking which trivialise or put down, or use lazy non-descriptive language. Increase the complexity, fullness and beauty of speech, play with words; for what you say resonates out there in the universe.

4. Act and **conduct** yourself so you embody your noble aspirations which are radically present in space and time. You have to 'walk your talk', you don't say, 'maybe next year, maybe when I get may degree, after the kids are grown, etc.'

5. Your **livelihood** must not conflict with your growth and transforming. This is becoming an



immense issue in companies as you ask the question of what is its purpose. You don't leave your profession but you broaden the base of what you are really doing so that the company becomes dedicated to right livelihood. Your profession becomes a noble ideal, a simple profession can become an illumination.

6. You must go forward with alertness, awareness and staying power. This is generating **right effort** so you do not lose the critical velocity of transformation. The energy of human beings fluctuates, up and down, or we stop just before we get there. This is where the techniques and methods of self-transformation are so important. Your initial charge or passion or aspiration is inevitably going to flatten out. You must build the aspiration into every cell of your body. You image, dramatise, enact your intention. You create a support community, **a teaching-learning community** that cherishes, honors, and empowers each others' aspirations. It is not a therapeutic community which is addicted to pathology. You can hold each other in your prayers, holding us in our best light, our best patterns.

7. **Right mindfulness**, this implies that your mind at some level is engaged in the purposes of the previous stages i.e. right aspiration, speaking, seeing and so forth. Your thought patterns are orchestrated so that you can be focused and keeping all these realities going.

8. You learn how to contemplate or **meditate** or enter inward to achieve that state of mind that is illuminated to all reality. And this can be done together so that the **fields** of mindfulness and the elements of the 8 fold path, the field of "god beingness" in community allows you to give up your local conditions and habits. This thus creates an illuminated field of evolutionary potential."

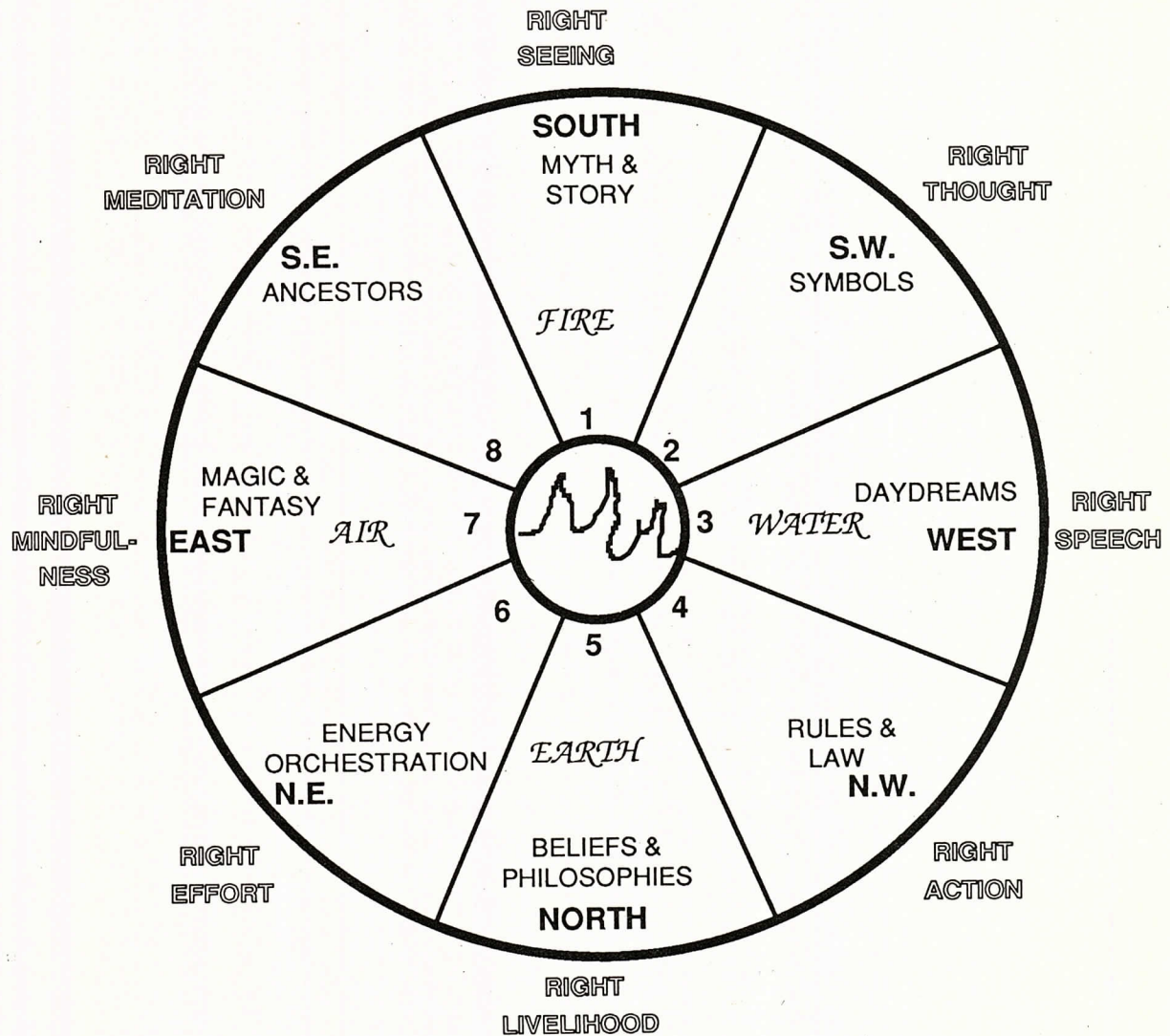
#### DIRECTIONS FOR 8 FOLD PATH OF THE BUDDHA / STAR MAIDEN'S CIRCLE

In order to build bridges across the many chasms of impossibility in the world it is necessary to enter into higher states of consciousness that take you out of the morass of everyday life. To do this you can engage the mythic level in problem-solving. This exercise combines the wisdom of the 8 Fold Path with the Star Maiden's Circle, two points of dialogue with the world and with the deepest questions in people's lives.

1. In a large group, number off 1 to 8. Form circles of one's, two's, etc. to eight's around the room.
2. With a ritual, create the "Children's Fire" in the centre of the room with flowers, a candle and incense. Have several people offer prayers for the Children's Fire.
3. In the circles of eight, have people talk together about what is the common connection among them. Designate each of the circles: Circle #1 is the South, 2's - Southwest, 3's - West, 4's - Northwest, 5's - North, 6's - Northeast, 7's - East, 8's - Southeast.
4. Now have everyone stand and separate into new circles, each circle incorporating one person from each of the eight directions. When you form a new circle, sit in the place of your direction so, for instance, #1 South and #5 North sit facing each other in the circle, #3 and #7 (West and East) sit opposite each other. Check to see that everyone is sitting in the position of their compass point. Place a symbol (flower) that holds the fire in the center of the circle.
5. Give the meaning to the four directions: South - Fire, West - Water, North - Earth, East - Air.
6. Each person begins to think of a question that he or she will bring to the circle. The question is one of deep personal importance to you. Each person in the circle will then answer the question from the position in which they are sitting, combining the wisdom of the 8 Fold Path on the right hand with the Star Maiden's Circle on the left.
7. Then talk through the meaning of each of the eight positions of the wheel.
  - South - Right Seeing and Myth & Story
  - Southwest - Right Thought & Symbols
  - West - Right Speech & Daydreams
  - Northwest - Right Action and Rules & Law
  - North - Right livelihood and Beliefs & Philosophies
  - Northeast - Right Effort & Energy Orchestration
  - East - Right Mindfulness and Magic & Fantasy
  - Southeast - Right Meditation and Ancestors
8. When everyone in your circle is ready with their question, the person at the South moves to sit in the center of the circle, holds the fire, and asks each person in the circle the question, beginning with Southwest, listening deeply for the response from each one before moving around the circle. When South has finished, the person from Southwest moves to the centre and ask his question of each person, beginning with the West and so on moving clockwise around the circle. Answers come from the deep knowledge that is within, are brief and concise, taking no more than one minute.
9. When your circle is finished, give some gesture of thank you to each other.



# THE EIGHT-FOLD PATH OF THE BUDDHA & THE STAR MAIDENS' CIRCLE





# SYSTEMS TRANSFORMATION PROCESS

"When you ask the question of what is happening today in our societies and institutions you have to understand it in terms of the transformation of entire systems of organisation. We are not just looking at content, but at the underlying structure, story, motivation and passion leading to planetary structure and informing world spirituality, world systemic transition. How do systems of all types break down and systemically transform and transmute themselves? If we do not do this transformation, we get caught in trying to shore up current systems. **Many systems are totally devoted to nurturing the breakdown in which they are found.** One way to understand this is through thinking on the nature of cellular organisation.

Let's start with the cell. In simple terms, a cell can be understood as a relationship between the nucleus and the membrane. When the genetic code was broken in 1950 (DNA) the event was overwhelmed by publicity. Genes became the key to interpreting the cell function. But the nucleus of DNA is late in genetic evolution, and is not a good candidate for the ruling force of a cell. The first part to evolve was the cell membrane. Any membrane has the following characteristics:

- \* Defines boundaries between the self and not self
- \* Keeps content from pouring out
- \* Defines the dialectic of relationships
- \* Keeps you in highly charged form.

A human cell membrane is covered with glycoproteins. It has a polarity that causes a barrier which is flexible enough to allow for cellular growth. It is an electric insulator, where negative voltage builds up inside and powers the cell. Stable systems gain stability by cutting down on sensitivity and response-ability. It feels so stable that it does not provide communication between internal and external environments. When communicating with the next cell, the glycoprotein on the surface of the cell receives signals and converts the message into bio-functions. With increased complexity, it transmits information to the cell allowing it to transform itself. It is analogous to the computer chip that has 'bits' or gates to receive and process information. Survival and change is increasingly linked to cell membrane surface.

When a cell gets too large, it ruptures and content flows out. So, the DNA nucleus stops growth, and then regulates cell walls, just like a civi-

sation builds forts. The DNA limits glycoprotein expansion. We always have within us the impetus to get larger. When a system cannot get larger, growth stops, or you have a paradigm or membranal jump necessary for evolution. For example from single to multi-level community, because it cannot get larger, it multi-cells. The vision of each cell is communicated to all other cells in the community. This multi-cell community is most effective when it has the skill to manipulate consciousness. The newly evolved form contains the whole, or all the earlier stages. Each stage has a feedback mechanism.

The fish stage of our evolution is the flexibility stage for us, the monkey stage represents curiosity. You do exercises to regress to earlier stages for the gift of that stage. A deeper template evolves, 'the lure of becoming.' Where the membrane gets too tight and begins to multi-cell, where a leakage occurs across the cells, another order of consciousness comes in. 'Horizontal' permeability becomes 'vertical' permeability producing the greatest evolutionary growth.

Human beings in their present state represent a kind of evolutionary stopping place. We may be ready to leap to the next level. The next stage is always the god to the previous stage. At this point, we are about to become gods. Membranes thin out to allow leaps as those in the past did to family, tribe and nation. It is now thinned out so far we are about to encompass all the earth. I see thinning out of the membrane everywhere. We are living in **jump time** cross-culturally. All communities are at a straining point of their own borders, economically, politically, and culturally at depth levels.

Complexity allowed us to create another form called **culture**. Cultures also become permeable to each other, capable of responding to others. But each culture will have a nucleus, trying to keep it as it is. Now for the first time we have multi-cultures, able to respond to the universe and respond to the 'earth culture'. This is the first time of the multi-cultural, multi-cellular organisation. This is a critical, violent and dangerous time. Opening of the membrane now is as critical as when the amoeba jumped to multi-cellular form, but infinitely more complex. We are seeing the surface tension erupting at the point of the jump. World wars, pollution, etc. are the result of incredible surface tension. There is little consciousness of this in most of the present systems and organisations.

When this level of complexity is reached, you have a field around the organisation called an **archetypal template**. A great patterning can come in from vertical dimensions. Overt aspects of extreme permeability between cultures is indicated by electronic signaling (TV, information processing,



etc.). Out of the \$80 trillion which flashes around the world each day, only 15% buys goods and services, the other has to do with information.

Rapid migration of people in travel and employment is also creating a permeable membrane across the whole world. Why do people leave one part of the world? Parching of the land and 'parching' of their Story. There is not enough local nutrient to sustain the Story. When the cell membrane gets too big, it dries out. People move to where the water is. It is possible to have psychological parching, the culture gets too dry. U.S. television programmes are all over the world. Why do people watch Dallas and Dynasty in Cairo, exploring the shadow side of life, go into the bag of fairy shadow figures and play them out in front of us? They have mythic power. They are sending out 'once and future' fairy tales across the world. When your own myth becomes too staid, you have modern renditions. People who watch Dallas and Dynasty want to come to the U.S. and live the new myth. TV and electronic signals forces membranes of all cultures to become very permeable as well as forcing a universality of myth. In addition, many first world cities have become third world cities, with large mixtures of peoples.

Many involved in world problem solving have solutions that are electronic, growing a larger organism. However, problems emerge from a larger, growing organism renegotiating itself and trying to extend itself. In the nucleus of civilisation, messages become atavistic (regressive), **for all nuclear information is out to insure replication of the past and a state of homeostasis.** Politicians apply yesterday's solutions to today's problems. Education is mostly how to organise the past. Most of our sense of the future and the way we organise the present is through the past. **The artist is often the key to the living membrane of the present, self-reflective in terms of consciousness, living at the edge of the social membrane.** The artist is always picking up what is happening. The economist is caught up in the nucleus paradigms, while seeing the territorially-based forces of the rest of the world, he does not see the reality of a living organism. Each bio-region has internal living organs which are bonded to each other region. Economists tend to not see inter-relationships and how what happens one place affects the entire world.

Culture structures itself around differences (at the membrane)- it organises by energising structures. Institutional civilisation (at the nucleus) structures around defense, by building walls and fortresses. Civilisations are always in a state of ossification- boundaries never seem permeable enough. Very hard membranes, materialistic societies, are killing the life of culture.

Civilisation is unconscious. When civilisation becomes too crusted, cultural membranes leap. It uses the largely unconscious mind of civilisation to make its leap. For example, Star Wars sends off an immense technology which keeps the rest of the world economically viable by buying the minds of other nations. This actually bonds these cultures to that of the U.S. and develops their brain power. The spin-off is incredible. What is being created to defend a country is actually breaking down its barriers. Culture uses the paranoia of civilisation to create new cultures, new science, technology and arts.

Russia and the United States are prime examples of two systems that are unconsciously evolving a new culture. Gorbachev is a brilliant, self-conscious member of a civilisation which was killing itself, which had overbuilt the membrane. He played an extraordinary game to get into the nucleus, but he was actually a membrane. So much of Russia's economy is funnelled into defense. Russians spend immense time waiting in line for everything- vitality and spirituality is sapped. Two cultures, Russians standing in line and Americans wandering mindlessly through a shopping mall, each caught in the same net of goods. The U.S. has used the military-industrial complex to produce a false amplified web of materialistic spinoff. The U.S. uses materialism to reinforce its status system, showing up with a fascination with 'designer' everything. Russia uses it to reinforce their roles. The shadow cultures are building up, both negative (shadow) and positive forces. Shadow cultures are getting larger than GNP. You have alternative consciousness, alternative cultures and alternate economy. Deep issues are dropped in favour of nuclear issues, which actually makes the shadow grow. This can last only so long, then you create new forms. Addiction is the prime therapeutic metaphor of our time, we are creating new psychological cultures. There is a new earth mind; cultures are reaching out to each other and becoming world culture.

Life of a cell can tell you more than economics about how things work. Large companies are studying the membrane. What they are finding is that **many in middle management cannot understand anything anyone is saying to them; they have no cultural base.** The communication between the nucleus and the membrane is not happening. **Cooperation has more to do with evolution than competition.** Challenges can evoke either. The end of competition does not mark the end of challenge. Companies are discovering that a win-win situation is replacing a win-lose mindset. Market niche, not market dominance is emerging. There is an unlimited possibility for all to grow. Cooperation has more



to do with cellular structure becoming permeous to each other than competition. **Survival of the fittest does not work on the cellular level.** Competition always takes place within a limited space. Hard-edge competition is dead as a form. Limited space no longer has much meaning, everything is jump space. Membranes jump time as well as space.

**When people see problems rather than possibilities, they always nucleate the situation.** You should never hold problem solving seminars. Problem solvers always ask HOW before they know WHAT, then never really do the WHAT job. It drains energy, and this inhibits the miraculous because it does not allow for enough permeability. We are all well trained in the HOW. We have to see the "bot-omlines" or we don't move ahead.

The whole world is a story of a feedback system between the membrane and the nucleus. The nucleus is a holding pattern until the membrane can get to the level of permeability so it can jump. If it did not have the nucleus, it would never have the process which would empower the cell membrane. **Without nucleus, membrane would kill itself. In tension between the nucleus and the membrane, a deeper order, another template arises. This template is Myth, a deeper Story.**

When you reach this point in history, stories permeate other stories. So many stories out of India come out of the matriarchy side. Sita is as important as Rama. The Gita suggests practices to permeate the membrane leading now to goddedness of everyone. We are at the same point today, except it is on a global and simultaneous scale. Church is a civilisation, religion is culture. It is not the central people, but those at the edge of membrane which will create the new culture.

You use the nuclear to get to the membrane. Membrane is the depth story arising in this culture. What are the capacities you need to enlarge this story? **WHOLE SYSTEMS TRANSITION is the horizontal. NEW EARTH STORY is the vertical.** The nucleus today is fundamentalism, "Fortress America", etc. There is an incredible sunset effect built of eros to try to keep structures going. Not so much a loss of values, as the nucleus trying to flag the libido up. Pornography magazines represent the lure of not becoming.

America is the oldest modern civilisation in the world, the first to go through the revolutions, oldest because it has been living at its membrane the longest. California is considered to be the most permeous. Why does America have so much permeosity? American mythic structure is that of a mythic template of permeosity. We are shape shifters. We have ability to access resources most often locked up in nuclear beings. America was

constituted as a mythic fact before it became a reality. Thomas Paine, Jefferson, others had skills to be a conduit of mythic template. It was a time when horizontal opportunity and vertical depth were equal. That is why we burst through. They knew we were sitting on a predestined culture. Come to America and see the immense coding which is there. The current U.S. manifestation of wierdness is the congestion at places of permeability. It is not a question of truth, it is a question of what is trying to happen. We objectify all myths and stories. We found our destiny too soon. We became a country of the unusual as a way of life. This allowed a fluidity of mythic structure in our persona.

The U.S. is protected, with no major internal tragedy since the Civil War. Our nucleus has protected us. Since WW II, Vietnam, urban decay, drugs, our membranes have become greatly cracked. Our bourgeois society will not allow us corporately to enter into new destiny. People are afraid of the New Age, of millions of people going into the depths of consciousness. Yet, America has become a resonant factor, a reservoir of myths; therefore what is happening in America will also happen elsewhere.

Archetypal history offers a way of engaging the current world story through rending of permeable membrane of cultures, thus creating another level of permeability; psychic, metaphorical, poetic, meta-physical. We are after the permeability of vertical levels of world spirit. It is all over for the individual encapsulated story for the way we do things. The myth of Europe is the search for the Grail - out of the wasteland into the green land of the cup. **The myth of India is about integrating all parts of our being, extending the borders between ourselves and the spiritual world.** The myth of Australia is one of survival. African myth is drumming, myth is in rhythm, the beat is emerging, into a world music, a world beat through which Africa is becoming part of the world template. In America it is the Native American understanding of the relationship to the living earth. Ancient Orders are rising and opening their membranes to a larger template, horizontal and vertical.

Beneath the negative surface structures is the imaginal world of transformation, the possibility of permeation of culture in the depths, Gaia, the living Earth. It is beyond breakdown or breakthrough. Permeability, bonding of new surface structures and tension which need a lure exciting enough to lure the gods. Unless we lure the depths, we do not have a basic depth of story which is powerful enough to allow us to flow together in a pool of new understanding. Therapela, healing the Earth, is the ability to respond to these structures, to be the chips, to hold enough 'bites' so a new structure can come through."



# QUALITY AND PARTICIPATION

A CONVERSATION WITH DR. JEAN HOUSTON

By Ned Hamson - Association of Quality and Participation. Excerpts from an interview published in Journal for Quality and Participation, Vol. 11-4, December 1988

***"Virtually all time, all history, all faiths, all beliefs, all perspectives are present now. And evidently mixed in a way that makes possible massive breakdowns in systems...we adhere to archaic forms and at the same time massive holding patterns arise from incredible fundamentalisms...not just from religions, but also in business and industry. We see people giving lip service to certain forward-looking movements, like quality circles, while at the same time we see retrenching into almost 19th century robber baron techniques." — Jean Houston***

## THE URGENT CALL FOR CHANGE AND TRANSFORMATION

NH - *We know that transformation may be positive or negative. Many people are consciously involved with the transformation of their organisations and of their own roles and lives. Why is there such an urgency for change being felt by individuals, groups and organisations? And why now?*

JEAN HOUSTON - I speak about whole system transition, about the kairos times of history. By kairos, I mean the time when the warp and the woof separate and the shuttlecock goes "shump" and when the weave can take place...and the tapestry can begin to be made.

I think there are certain times, more than other times, that are kairotic times. And this is surely one of them. Surely, you can see this point of history and its uniqueness is one that we never have had before...one for which we are utterly untrained (I won't say we are unprepared for it. We are prepared.) and that is a weakness. And suddenly we are on the verge of planetary culture; moving from village culture to cosmopolitan culture to planetary culture in just several generations, and being responsible for the evolutionary guidance of our planet.

So you literally have this immense fear of the necessity of the change the world is going through, a holding back into fundamentalisms and at the same time this extraordinary exhilaration of what appears to be calling. So it is like we are literally caught in a time warp.

Another driving force for change is the rise of women into full partnership with men (of course a blessing) - something that has not been true and could not have been until now.

In her book titled, *The Search for the Beloved*, Dr. Houston expands upon the importance of the rise of women to today's transformational environment. She says, "The emergence of the genius of female sensibility and potential is as critical to the issue of human survival as it is confusing to the traditional styles and standards of most cultures. As this partnership develops, not only will men be released from the old polarities of gender that force them into limited and limiting roles, but qualities of intelligence will be added to the human mind pool that will render most previous problem solving obsolete. Linear, sequential solutions will yield to the knowing that comes from seeing things in whole gestalts, in constellations, rather than discrete facts. The appreciation of process will be celebrated along with seeking the end goals.

NH - *Let 's return to the change from one culture to another. Have we truly made those shifts?*

JH - We are living in pan-historical times. I think the universal society is emerging, but with a phenomenal amount of fracturing, in that you may be operating with a small town psychology in a cosmopolitan organisation and have a yearning for a planetary system, but still governed by small town ideas. Never before have we had so many histories and psychologies confluent. This is the ultimate hodge-podge era.

The sometimes painful knowledge and experience of such inconsistencies, we agreed, was another reason people felt the urgent need to change.

NH - *What do we do with so many almost seismic changes when, as you say, we are untrained for these changes?*

JH - This is my question: what is the nature of transformation? It can go forward, it can go backward. It can just be becoming more belligerent. Transforming is not necessarily a positive thing. It can be very demonic and negative and it has been in history. So my concern is what are processes that we can learn from: from the past; from culture; from mythology and legend and from moral epistemology; from the state-of-the-art of human capacities; and from whole systems that teach us ways of at least partnering the transformation toward some kind of integral good...something that is going to result in the benefit of people and not the disruption of most.



Let's start with some very fundamental things. Consider watching trees: looking at 1,000 year-old trees in a line standing there like ancient druids in the company of other trees; looking at the bark and the way the wood falls and the frogs and the fungi, the mushrooms growing and you see the ecological system of the forest.

My concern is that we have lost our sense of what is the ecology of both human and social development. I don't even know that we ever had the sense of them. We don't have an understanding of those patterns or an understanding of much smaller kinds of facts.

NH - *Let's think of the business culture as a forest, a rain forest in the Amazon. Do we have an understanding that these powerful trees survive in a very fragile environment? They appear to have tremendous power but at the roots are very fragile and dependant upon a few absolutes and if those are absent..?*

JH - That's very important. Are there some absolutes in human nature which, if they are absent, the result is disruption? I think there are. It's this whole issue of essence versus existence.

Here the conversation switched for a while to a discussion of root values and their relationship to organisational culture.

JH - What is it to experience essence? I look at a rose and suddenly am overwhelmed or whelmed as the case may be, by that rose's beauty — its essence. Or I look at all the organisms on and in a tree and after a while I am the tree. It is that utterly available accessibility to a source level of being. When I am in a state of essence, I am deeply present. There are many cultures of essence which I have studied. These are cultures that are at home in their world and their universe. What has happened, I think, in a great deal of the Western and Eastern cultures is that they got in touch with ideologies or technologies as the mode of explaining their reality, of extending their reality. They became prosthetic. Even the educational systems as the mode of extending reality became prosthetic. And they (the cultures) became devoid of the what-ness and suchness and is-ness of their culture.

NH - *Then, is a feeling of being separated from individual or organisational essence and values another source of the urgent need for change?*

JH - I think that we are or are becoming so divorced from this essence that we care less and less about

more and more. And this great division (from essence) sets up the situation (essentially the same situation as 1984 or The Brave New World) where we do not care, so we fall into the arms of the first totalitarian race that comes along that says: 'I will give you dreams, I will give you hope, I will make things real again.' And we fall into the totalitarian embrace.

NH - *In our time - here?*

JH - I don't think it's in our political culture. I think it can be there psychologically, and I assure you that psychiatric imperialism makes all other imperialisms pale by contrast. It can be there. It's a form of dependency or relationship to guru's or other types of authority. So my question is how does one get back into the level of consciousness that does not look for technique. Because, you see, from the point of view of breakdown of meta-systems and whole-systems transitions, there is that great period between systems - the parenthesis. And that parenthesis in our culture is being filled with technique rather than substance or essence. The question today is, 'how do you acquire the skills, the techniques, or degrees, or certifications in techniques?'

So many management consultants really began as a kind of priest craft - those who relate people back to the essence of meaning. And I think they do so in many cases. But instead, what they are being bought for, and what their resumes have to read as, is 'master of technique.' And that is not what essence is about.

I think the issue for businesses or quality circles is quality and essence. Quality is an incredible word and when you look at its roots, it's really referring to essence - how that which functions is sourced in the fullness of reality. What you have there as a possibility, in terms of depth, of phenomenology and philosophy, is an immensity which really says it all.

NH - *How would you start to work with company's attempting to guide their transformation?*

JH - I got a letter from John Simmons, your former president - a very nice letter, asking me to send in recommendations to the next administration on the use of human resources. And I realise that probably what was wanted was very specific suggestions and I really have none of that to say anymore. I could say it, but it belongs to a much earlier version of me. Because the kinds of things I am concerned about saying are the kinds of things I am groping with in my conversation with you. I'm trying to have an honest



conversation with you and not give you an aria of things that have worked in the past.

The kind of thing I'm concerned with is that we have become divorced from reality and are thus building up a chimera - of excellence, of success. Now that does not mean you need to create a new religion or a new psychology - often that just creates a new chimera and another series of constructs. But it is getting back to that basic essence. How does one begin to work with companies so that one is encompassed and one gets to the heart and truth of things, and how do we begin to prepare ourselves?

Sometimes the way in is the long, slow path where we extend our bodies and roots and minds, and extend our emotions - and that's good! But those are still techniques. Because if the essence is not there - is not available - then it is all technique, if the search is not the search for deep meaning and deep reunion with that which we have moved away from.

NH - *What can an individual, a group, an organisation do?*

JH - I think it begins in parallel ways. It begins with an individual yearning and then it becomes part of the company's yearning. It is the whole issue of quality. How do we return to sources that re-source us? How do we have enough friction, dialectic among each other in our circle so that we prime each other into remembering self-remembering. Self-remembering does not include things. It means remembering the depths of what we are. I think this can be true of a company as well. If you have a company that moves into self-remembering, you have a very powerful company. Some of these so-called 'new age' companies like Celestial Seasonings function this way.

NH - *What do they do?*

JH - From what I know of them, they are a very reflective company - about who and what they are in their lives and who and what their company is, and what purpose their company can serve in the community. The reflection there goes back and forth between self and company, company and self, company, self and community.

I think that is something I am suggesting to circles. That circles use this process. I'm sure there are individuals who do this, but I don't think it's widely practiced. Circles are for as much the development of the depth of who and what one is and all the meanings of one's life as well as the company's

development, depth and meaning. You cannot illumine the one without illuminating the other.

Many great organisations, such as the early Christian church and early movement of Islam, began as a result of this kind of back-and-forth illumination. I can give you thousands of techniques that your readers would be very happy with, but that's not the question you asked me.

NH - *But how can they start? Is people-building a way?*

JH - That's an engineering term. Once you've put in that language, you've already got the sense that one person objectively can control and orchestrate all the others. When you come down to the fundamental issues of essence, emergence and with true deep resources of who and what one is, you cannot talk about people building.

Language is very important here. You're essentially talking engineering language and imposing it only because engineering has become the culture and successful in terms of today's modern paradigms. Too often we borrowed the techniques, language and concepts of 19th century science and tried to apply them to modern psychological theory and it did not work. Freud focused on valves because that was the big thing in the late 19th century. Something goes down, something comes up; that's what we call repression theory. Suppose Freud had been into modern computers - it would be a different type of analysis. But, yes you're right. I think the yearning is true, is there, and what is not there is either the language or the sensibility.

When I ask, be they corporate executive managers, teachers or theologians, the same questions: 'what do you want from the universe, what does the universe want from you, what do you and the universe want together?' it's very interesting how all the technical languages are destroyed. It goes out the window and you come down to very basic essentials. What they all answer comes back to: meaning, love, engagement, service, being deeply used. It comes back to the great patterns of possibilities standing there at the crossroads of time and potentially coming into existence. It comes back to the deep partnership of self and one's self as its inception. And that occurs in every case.

I think very deep questions have to be asked and they have to be reflective in terms of self, questions such as: what do I want from my life, what does the company want from my life, what does the company



want in terms of larger service? Questions about company/self, self/company, company/self and then what do we want together? That allows for refinement - question, question, question - that really challenges and gets rid of the barriers and the structure of envy, saying the nice thing. I think this kind of method will eventually get individuals and organisation down to what we used to call 'walking your talk' and not being merely an actor in a play.

NH - *What about resistance because of the unpredictability of such a process or because group or democratic decision making is messy and may suppress individuality?*

JH - I think one of the reasons that democratic processes are so exhausting and are not as re-sourcing is because they allow for very little reflection. In a circle or team, suddenly you have five minutes to come up with the answer after you've done a certain amount of talking. So much of this is very limiting. I know it works, it produces a product, but it often destroys the deep personal motivation and sensibility of the person. You can become so wrapped up in technique and production that even in a team process you lose your time for yearning and for being in touch with why you are doing what you are doing.

There needs to be a much broader, deeper or truer way of problem solving which includes the democratic methodology and the immensely aristocratic form of the self's relationship to a deeper self.

Dr. Houston noted that one of the chief ways she helps individuals and organisations through this process is by moving them through one of the greatest teaching tools of history: the myth. She will use one of the great mythos, such as the Odyssey, so that individuals can take a step out of themselves and look at themselves through the characters in the story. After that personally illuminating experience, she might then ask the individuals and the group to live out the myth in terms of their institution and their profession. What happens then is that the individuals are able to relate the myth to their organisation, which helps them to redefine the organisation and their relationship to it. When we lose the story of our organisation or ourselves Houston said, "we lose the essence and then we just go on living out of techniques." She related this specifically to the U.S. national political system in the aftermath of the Watergate experience: "Our government lost its myths, it lost its undergirding principles. That's why we've had an actor playing out the story."

When we talked more about how this related to quality circles, she noted that they are "a means of integrating the journey inside with the one outside," but gave one bit of warning. "People," she said, "are trying to find themselves in terms of professional excellence, but not in actuality. Their story is much deeper."

NH - *This drive to integrate values and lives at home and in the workplace is part of the urgency to change and transform, isn't it?*

JH - Yes, the terrible yearning for wholeness. That's why an association called quality and participation is literally sitting on a bombshell. The desire for transformation and integration is so widespread. Quality and participation will mean something far beyond, far beyond what it means now. Not that it will loose what it has meant, but that is only one small part. It contains the foetus of our own becoming.

**Dr. Jean Houston** is a pioneer in human development and has engaged in wide-ranging explorations in search of the possible human. Her research is described in the twelve books she has authored or co-authored. An internationally renowned scientist and philosopher and past president of the Association for Humanistic Psychology, she has conducted seminars and worked in human development in over thirty-five countries. Dr. Houston is director of the Foundation for Mind Research in New York and guides two schools, one a three-year training programme in human capacities and the other directed toward spiritual studies modeled on the ancient mystery schools.





# HUMAN DEVELOPMENT RE-SOURCING

Throughout the rapidly industrialising parts of the world there is a growing emphasis on Human Resource Development (HRD). It is becoming clear that in an economy where the impact of global competition is being felt by even smaller scale sectors, that quality and excellence more and more depend on the capacity to utilise the human factor.

## Traditional HRD Images

The concept of what is meant by HRD, however, has a wide understanding and the actual responsibilities of those charged with overseeing HRD can be quite varied. At one end of the spectrum is an understanding that often sees HRD as simply a training function. It sees the work force as one **resource** among other resources. People are assets of the organisation that must be developed and utilised to full capacity alongside physical and capital resources. At the other end of the spectrum is a more humanistic understanding. It sees that the responsibility of the organisation is to enable people to develop their full potential, and if possible, move toward self-actualisation. This latter view emphasises human values as a central part of the organisation's culture.

Both of these extremes have a common problem in their understanding of the *raison d'être* of the corporation. As long as the corporation's purpose is seen as either a means of generating a profit or in terms of its product or service, it will, by necessity, view its employees as one of many assets, albeit perhaps its most valuable one. When making decisions related to such activities as divestment, efficiency, expansion or diversification it will see the human factor as merely one part of an equation in that decision. This can take the form of "downsizing" (dismissals), golden handshakes and "headhunting". Or it may take a more humanistic approach of alternate placements, job rotation, promotion from within and extensive skill development. In either case, the human factor becomes a **part** of the equation whose **goal** is the desired result for the company. This inevitably leads to compromises that can often hurt individuals or whole groups of employees.

## Human Development and Company Purpose

A new understanding is becoming apparent for many organisations that define their existence in different terms. These organisations see human

development as the major factor in their **central purpose**. In this mode of operation there is a vital interplay between the individual purposes and the organisational purpose. A company finds ways for this "attunement" to be developed. What have been traditional "career paths" now become highly customised. Employees play different roles during their tenure and are able to find multiple avenues of development. There is an ambience of freedom and "open space" provided for all.

Although this system of operating is not as clear cut as traditional modes, its advantages are tremendous in terms of results. When a company can articulate and demonstrate its purpose in ways that complement individual aspirations, it discovers that the whole organisation operates at a higher level of energy and motivation. Decisions are more likely to be made where other factors are the **means** for providing opportunities for utilising the work force and has their development as a primary **goal**.

This is more than a semantic difference, this is a true paradigm shift for any organisation to undertake and requires both a change in philosophy and **language**. We would like to suggest the term **Human Development Re-Sourcing (HDR)** to describe this paradigm shift. This requires a different viewpoint for those responsible for **HDR**. First, it requires an understanding of the multiple levels of human capacities beyond the traditional mental, physical and emotional faculties. Even in an "open" environment people do not naturally develop. They must be "managed" in the true sense of that word. Secondly, **it requires a skill in the processes and methods of human development that allows individuals to tap their deeper levels of consciousness and release their profound capacities**. Finally, it requires that the processes not be relegated to the **HDR** department but are infused into the very fiber of the organisation such that everyone understands this development is their responsibility.

## The New Role for HDR

With the emphasis shifting to re-sourcing, the development process takes on a dimension which, up to now, has been neglected or not understood as HRD functions. Rather than **providing** the resources for development such as training, the primary function is to allow the individuals to **discover** their own capacities. While guarding against Herzburg's "dissatisfiers" and making sure the lower needs as articulated by Maslow are met, the HDR persons work at providing opportunities for the higher needs of self-actualisation to be met. Opportunities for self-expression can be provided in many ways and encouraged through corporate policy.



Companies can, for example, promote internal groups of artistic expression. They can provide sabbaticals, second staff for worthwhile causes, education opportunities, seminars, even entrepreneurial opportunities that allow individuals to start their own businesses. The list is only limited by the imagination and the trust that as people grow, the payoff to the company will be far greater than the investment.

The Human Capacities Academy (HCA) was a programme designed to allow people from a variety of professions to learn how to access their multiple levels of existence and relate them to their life's work. Although this was an intensive training programme, its techniques can be applied in much more specific and focused applications. It requires great creativity to experiment and develop this kind of human capacities development in the workplace.

### The Emergence of a Learning Organisation

An organisation moving toward this understanding begins to see itself as a **Learning Organisation**. Every function becomes an opportunity to expand the capacities of its employees. People experience their employment as a constant environment of learning. Each and every activity has within it the ingredient of learning, even the most repetitious and menial ones. What is required is a constant reflection on people's daily experience so that every activity takes on a significance beyond the visible. Each task needs to be connected to a larger whole so that the **story** that one has of that action is expanded. The experience of employees is enriched as they see their specific functions connected to a world of larger meaning. It is the old story of "building a temple versus laying bricks." Making these connections with the greater reality takes a great deal of creativity and imagination by those responsible for setting the context or supervising activities. The results will be a motivated work force that feels an expanded responsibility for their actions.

While expanding relationships, it is also necessary to expand the sense of time. Motivation is directly related to the sense of expanded time within a person. An employee who works for a day to day survival will have a shallow capacity of engagement. On the other hand, if a person grasps either an historical connection or a future destiny, he finds his motivation dramatically expanded. Day to day setbacks or pettiness are handled with a long-range perspective that prevents them from distorting the situation.

### The Future Challenge

Moving from an HRD to an HDR centred organisation is a journey of transformation. At the start, many of the activities will be similar or identical to those now happening in the more humanistic HRD companies. The Learning Organisation develops through **Teaching Learning Communities** where the experimentation with processes for human capacities is conducted and shared. Slowly the designs of what the new organisation of the 21st Century is, will emerge. Because India is steeped in spiritual traditions that have been developed and refined over thousands of years, it is in a unique position to pioneer this new form of Teaching Learning Community on behalf of the entire world. Indeed, it could be that the world will look to India for new corporate forms, much as it looks today to Japan for managerial excellence. However, until there are many examples of these new forms that are producing the kind of excellence and innovation the world pays attention to, India will not be seen on the leading edge. It will take an immense effort by many people to accomplish this transition. But if not now, when, if not India, who? These are the times, and we are the people.





# TEACHING LEARNING COMMUNITY

At the close of the Human Capacities Academy, Dr. Houston shared her thoughts on how the methods learned by the participants can be applied and what kind of ongoing individual development is necessary.

"The way to get to be personally effective is to extend your human, physical, psychological and spiritual capacities. As these capacities open up you have much more of you to take in the pattern of whole systems transition, then we won't need to be so ignorant and foolish in the ways we work with our world. The beloved (the true self) knows the whole story, the local self does not, it's too overwhelming. When you begin to have access to being a player in the 'high game' everything changes. When you have gained access to some aspects of the high game you bear with you a charge of being that is immensely evocative and transforming for whatever environment you are in. This is because you are bearing the charge of Gaia. You are bearing the charge of what is yearning to happen. 'Little old Me?' Yes, very unlikely people come along and bear the charge. They are not put up there at the top.

There are not ten basic steps to bring about whole systems change. This is because every person and situation is unique. Yet there are things you can do. First you put yourself into a situation where you have to continue your human homework. Now, unfortunately, one of the greatest human potentials is laziness. You have to be part of some kind of ongoing **Teaching Learning Community (TLC)**. You have to start with personal change, you can not go back and say you are going to change your organisation. You have to create the context of bearing that living charge within you.

You are late 20th Century beings, which means you do not have the luxury of self indulgence of saying 'what a nice stockpile of ideas, that's nice, I'll forget it.' Entropy is the building up of the running down of energy, the ultimate 'lazy principle.' It says, 'it won't make a difference,' it's old habit patterns. You have been seeded with enough possibilities that when entropy, an old habit pattern in the brain, gives you negative thoughts, some part of you gets in touch with the Beloved and you see a new pattern or possibility and you begin to act on it. I recommend that you form TLC's and start in a gentle way with happy thoughts for the world, share good food, and you agree not to gossip. You go through some of these human capacities processes, and then you affirm each other's attempts and ideas. You begin to

network and form alliances for helping others in their work in the world. It's not based on a big plan. You start with the empowerment of others. I really mean each other, because you don't want one person to become the centre of everything. It really is a mutual support, warm supporting doing mental, physical, psychological exercises that you can try in your own workplace. I believe that an ongoing Teaching Learning Community should meet once a week. Once a month does not do it because life is too complex and too fast. In one month your life could be like sixty in your ancestor's life - so sixty years goes by in a month.

Entropy always rises - your dentist appointment will happen, your company will demand that you be elsewhere. One of the things is that you make that commitment and you also make a commitment for a period of time because there is an inevitable drop in motivation. Whenever something is trying to break through, entropy always rises. You always know that you're at a cutting edge of something when entropy sets in about six weeks after something has happened. You hang in there. You may have frustrations with each other. If you have frustrations then you descend to a level of the beloved and you let the beloved take over. You hang in there for three, six, nine months and then you have a very significant transformational community. Men and women together because groups that are all men generally focus on 'goals' and they have to have a product. All women can generally do pretty well, but they can get too happy and comfortable with each other. So it's always good to have the balance between men and women.

You do not go in like zealots or messiahs. and say 'I'm going to change my company.' That does not work at all. Once you begin to get a good sense of modeling new possibilities in your own life of Teaching Learning Community, then you take a model and begin to put it to work in your company. You've got to hold the model. What I'm saying is this - if I give you a model, you could take it and put it to work and it would function more or less but it would not be vitalised and alive. Models come out of living possibilities, not just grids on pieces of paper.

In all the Teaching Learning Communities I've seen that have worked, they have been able to put their community into some version, usually quality circles, in a company. It generally always works due to the fact that people experience it. In other words, you do not take something like this experience and immediately try to do it in your company - it won't work. You can do some individual things. But it's important that the TLC gets so real in you that it becomes an inner hologram, you know it, you touch



it, taste it, you are it, and it happens. If you look, for example, at the study of how great ideas get going, be they churches or inventions or books - it is because people are living it at such a deep level that it becomes so real, it is even more real than the illusory breakdown reality around you. A living reality will always move in and orchestrate and revive and recreate a reality that has broken down or gotten boring. But that means that reality, if it is still very tender in you and delicate, cannot be put into the corporation the next day. It has to become more than tender and delicate, it has to become a living thing. That's why the holy men and women often go off and sit for years staring at a brook or a tree until the reality is so rich that it's a living hologram. Then it astounds me how miracles grow up around them - in these extraordinary places. Now, I'm not suggesting you go and stare at a tree for twenty years. What I'm saying is that you certainly give yourselves some months of really living out of it and testing some of these things, and really seeing how your life changes. Then share both your failures and successes, because all a failure is, is an incomplete process. It is a process that needs more life added to it.

When you are ready to take these things into your workplace or corporation or whatever, the entry point is generally ongoing communities. You say to yourself that this is how we are going to create the pattern and model for ongoing teaching learning communities. Any business or health service or whatever that is going to be worth its salt in the 21st century is going to have to be at its edges all the time. TLC's help you create people who are both at their edges and their deeps. TLC's start with individuals and then eventually apply the processes to the various parts of the company.

So how would this happen? You might start it with a Quality Circle - not Quality Circles as in Japan, that is something different. Quality Circles, are not just about making better quality products, but Quality Circles means you are deepening people - quality in its original sense. Then you start with simple things, physical things like the kinesthetic body, then developing imagination. Then use the kinesthetic to say how can we make a better performance or how can we use our imagination to do more, both for our life and the company or the profession. You always link the two together, the personal and professional application. If you do it for just a professional application then it's going to seem a little silly because the person has not acted it out. Once the person sees it in himself then he or she can then make the structural application. Then you can do the same with imagery exercise, take people on a

journey. I have found that 90% of those at the top are ready to say 'yes' to these processes. They are so happy to be reached, because often the reason they got where they were was because they were innovative. They will know something when its time is right. You never have problems with the top or the bottom, the middle is the problem - always trying to keep the status quo. So, often in any corporation, you start with the top and then it begins to work throughout the whole organisation.

Where do you show up in time and space? Where are you moving towards? You are exactly where you need to be to make a difference, but you have to live that new reality, walk that talk, and you do it with great subtlety and care. It is subtle, and some of you will be able to move very fast and some will have to move slower, but deeper. At the risk of being misunderstood I will say, this is the wave of the future.

If the planet is going to survive, everything must correspond to create whole systems transition. We must honour the deep traditions, the depth of any country. Because often the deep traditional culture holds the seeds of the possibility of what that country can be. The fact that so few businesspeople and educators know about the incredible richness of the psychology, the spiritual life of India, the great stories is shocking to me. You cannot nurture an emerging culture unless you also nurture the deep traditions and seeds of that culture. This does not mean that you bring back archaic forms. It means that you allow the archaic forms to continue to grow. Growth is not merely a matter of personal growth, it is very much cultural and social, mythic and symbolic growth as well. When you have an early 20th century government foisted on the 21st century society then you're going to have trouble. The problem is that government is caught in forms of the 1920's. Governments as well as corporations, and education systems, have to be released. They are Sitas being kept in Lanka. They have to be released from the place at which they have been stopped. So that part of your job is not only the quickening of yourself and the deepening and unfolding of your own story, it is also very much the quickening, deepening, the unfolding of the world story wherever it is in your profession - be it in government, business, consulting, teaching, or sales management. Wherever you are, you help the deeper story to emerge.

I assure you that life lived at that level is so thrilling and exhilarating that you really stop thinking about "poor ole me." You are part of a larger story that is trying to take place. Once you engage that larger story, the story falls madly in love with you and begins to engage you. It is a very mutual task."



# BOOK REVIEW

## EXPANDING HUMAN POTENTIAL THE SEARCH FOR THE BELOVED, *Journeys in Sacred Psychology*, by Dr. Jean Houston

Few books have touched the mood of the times as this one. It illustrates that our deep human yearnings are in search of realities beyond ourselves. It also provides practical exercises to guide us on this search.

Dr. Jean Houston in *The Search for the Beloved* (Tarcher Press, Los Angeles, 1987) operates on the assumption that there are vast human potentials and latent wisdom in all of us that are untapped—perhaps 90% of our total capacity. As a historian of world religions she believes that a key to developing human capacities is releasing the wisdom held deep in the cultures of the planet. As we have an ecology of the resources of the earth itself, we also need an ecology of human culture. She believes that she and others are finding mind-body-spirit exercises that enable us to tap those deep inner patterns that come from our own unique histories, our far distant ancestors and the universal source of all life. In this book she shares key processes and exercises that have been developed in her research with the Foundation for Mind Research in New York state (USA).

*The Search for the Beloved* is very pertinent to what many people today are concerned about: how do I enable myself or people I work with to make greater use of our capacities? This is a question that is raised in our day to day living, whether at work or at home or during our leisure time activities. Dr. Houston's methods can be used for transforming ourselves, our families or our co-workers.

Dr. Houston is an eminent psychologist and educator, and is well known in many countries around the world. She travels frequently and broadly to conduct first hand research on the development of world cultures. She has visited rural and tribal areas as well as cities, meeting with a broad range of professions and people. She sees herself as a "psychologist of the human spirit", developing a "sacred psychology". This is not a holier than thou phrase. She simply believes that she is dealing with some of the most basic, most precious and valuable aspects of being a human being. She sees our psyches and souls as intimately and vitally related, and she has developed a scientific, systematic approach to enable people to discover and unlock the capacities within them. Her work is based on many spirit traditions, ancient and modern, from both

East and West. She also utilizes the insights of C.G. Jung, Joseph Campbell ( *The Power of Myth* ) and others who have studied global mythology.

Put in its simplest terms Dr. Houston asserts that all of us are yearning for something. Sometimes it is definite and defined—an ideal, a value, a god or goddess or a yearning for union with the divine. At other times that something is very vague—an impression or a sense of a presence, the name of which we do not know. In her March 1988 seminar on the "Art and Science of Developing Human Potential" at the University of Bombay she asked the participants to name traditional or popular Indian songs that express this yearning. An Aurobindo teacher from Delhi created a song on the spot that expressed this inner yearning.

*The Search for the Beloved* provides dramatic descriptions of what takes place in human yearning for life fulfillment. Each chapter also includes some processes or exercises that she has carefully developed and refined over several years in a number of countries and cultures. These exercises provide several types of training for individuals or groups in mindfulness, awakensess and the self-orchestration of states of consciousness. They prepare the mind and body for receiving deeper influences and energy. They help to heal and make ourselves and others whole. They train and extend our interior sensing systems: seeing, hearing, touching, tasting, feeling and intuiting. And primarily they help us to tap our own personal and cultural potentialities — the latent purposes coded in our minds, bodies and spirits. These sorts of processes enable us to explore and develop our own personal life stories and myths.

Dr. Houston says that the human mind and spirit as well as the body needs appropriate nourishment and exercise. Careful attention is given to the whole human being so that the various parts of ourselves are capable of greater growth. Her mind-body-spirit practices are similar to and based on the various forms of yoga that have been practiced for centuries in this culture. Both of these types of practices can enable us to operate with a wider range of our energies and potential. A deep reservoir of our subconsciousness and consciousness is thus made available to us on a day by day basis.

**Part One** describes the journey of healing, ancient and modern. The author shares two perspectives. One is the ancient Asclepian who brought healing to the Greek, Egyptian and Roman world.



The other is a call for a global Asclepian to heal a planet from the uncertainties, changes and great potential of our time. Asclepius was the Greek healer-God. Dr. Houston defines this form of healing as *therapeia*, something more than we usually mean by therapy. *Therapeia* is a healing of the whole person in relation to his or her whole world, not just an adjustment of the individual psyche. Dr. Houston then devotes a chapter to saying what she means by "sacred psychology", the training that goes with it and the results we are to expect. The processes of sacred psychology are intended to help us develop an extended body, an amplified mind, a compassionate heart, an active soul and a new or deepened level of high service.

**Part Two** describes the basic practices of sacred psychology. These are five sets of exercises an individual or preferably a group can do. Dr. Houston also provides guidelines for the guides who lead these processes. The first set of exercises enable people to extend their five senses, train their creative imaginations, develop their imaginal as well as actual bodies, and talk with their ancestral or current archetypes. An archetype according to Jung is any basic value, image or god which comes out of what he called our universal collective unconscious.

**Part Three**, called *Basic Themes*, is made up of three more sets of exercises for groups or individuals. These exercises help us to create our own "Larger Stories", our self-picture or image about what it means to be human. These larger stories are already in us, but they can be enlarged and related more consciously to our history and culture. They may even be related to the whole human community on the planet. These sets of exercises are the ones that directly involve finding "The Beloved of the Soul", that presence we yearn for, and, Dr. Houston adds, years for us. This is based on the author's extensive research into the world religions and myths along with her mentor, Margaret Mead, and colleague, Joseph Campbell. She has found such imagery present, "in all the great spiritual and mystery traditions." Dr. Houston is currently developing a very focused work on the Ramayana including a specially designed set of processes and contextual essays. The Ramayana, Dr. Houston says,

**"is the most influential story in the whole world. . . . Valmiki, the reputed author, has had probably more influence on more poets and dramatists, on more politicians, has transmitted more moral and ethical**

**values to as vast an audience as has ever existed. . . .It is a story that is accepted by the people and incorporated into the very depth of their moral and psychological life. Indeed, it is psychologically so pervasive that people living in those countries spend a certain part of their dream life dreaming in the forms of Rama and Sita."**

**Part Four**, *The Stories*, is a concluding pair of stories and accompanying exercises that exemplify these deeper human yearnings. The first story is the Greek legend of Psyche and Eros. The second story is on the great Sufi Master and poet, Jalaloddin Rumi. In this chapter Dr. Houston demonstrates her facility with understanding a tradition other than her own. These four exercises take the reader through the spirit journey of Rumi on a "Ladder of Evolution" toward developing our higher self.

*The Search for the Beloved* is full of wisdom, understanding and skillful guidance on how the deeper potential in each of us can be enlarged, ennobled and made more self-conscious. When we think of the vastness of the planets and India's human resources, we realize the importance of this kind of work. If even a few people can go on this process, through them hundreds or even thousands might be effected and enable us to have a more mature human existence. They set us on a journey of unifying our body, mind and spirit. The work and writings of Dr. Houston has implications for many professions—psychology, education, physical and mental health, corporate personnel and training – offices, social service—in short anyone who works and lives with people.

Dr. Houston in her books and seminars has been very explicit about affirming the long tradition and rich heritage that India has in these areas. In her seminars last year several participants said that her appreciation of India enabled them to experience and talk about their own culture in fresh ways. Many fundamental values and their basic wisdom came back to them: understandings that they thought they had forgotten or they allowed to become unselfconscious. Work such as this book is invaluable in deepening and making available the wealth that is within all of us. From what we can see happening around us today, India is a fertile and ready place to enter this dialogue and spirit journey with people such as Jean Houston. When myth making and myth invoking becomes a major interest or even preoccupation of a people, they are on the threshold of a great venture if not a great era for all of us.



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