

# IMAGE

AN ACTION RESEARCH JOURNAL  
ON  
PERSONAL AND ORGANISATIONAL TRANSFORMATION

THE INSTITUTE OF CULTURAL AFFAIRS and LENS INTERNATIONAL





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### AN ACTION RESEARCH JOURNAL ON PERSONAL AND ORGANISATIONAL TRANSFORMATION

The Action Research Journal is written to communicate designs, formats and ideas of transformational processes which promote the human factor in private and public sectors. It is published by the Corporate Services Division of The Institute of Cultural Affairs: India for distribution through the Asia Network of ICA and LENS International organisations. These include ICA: India (Bombay, Panvel and Pune), LENS Services Pvt. Ltd. (New Delhi), LENS International Malaysia Sdn. Bhd., ICA: Australia, ICA: Taiwan, ICA Associates (Hong Kong) and LENS International Japan.

The Action Research Journal draws on a variety of sources including other ICA world-wide offices and affiliated professional consulting organisations to provide a spectrum of practical tools and constructs that facilitate individual and organisational transformation. We welcome comments and articles from our readers.

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#### WHOLE SYSTEMS TRANSITION

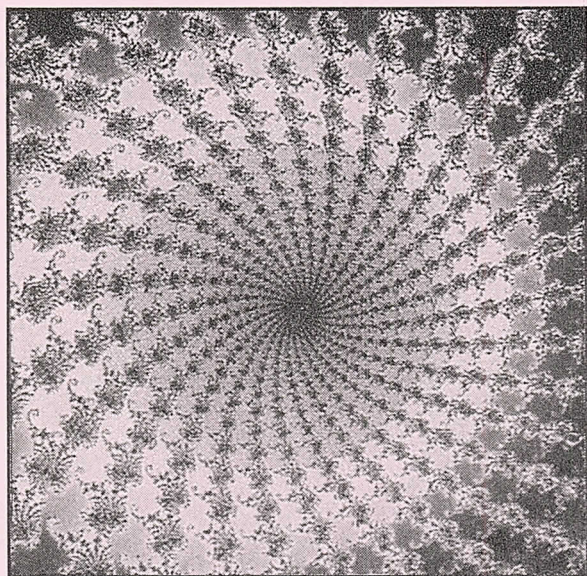
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# JOURNAL OVERVIEW

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Whole Systems Transition was the theme of the third programme Dr. Jean Houston and Peggy Nash Rubin conducted in India under the sponsorship of the Institute of Cultural Affairs. Dr. Houston is a world renowned expert in the field of Human Capacities and Myth. She has traveled throughout the world exploring how the human mind develops and functions as it relates to its historical roots in society and its myths and also how it can integrate those capacities through multiple levels of consciousness. She is the author of many books and articles and has conducted seminars and schools with thousands of people from all walks of life and cultural backgrounds. She is the co-director of the Foundation for Mind Research.

Ms. Rubin has been a companion with Jean in her travels and work and brings to any programme her own skill and expertise in theatre and drama as well as her research into the functioning of the brain.

The Human Capacities Academy programme was conducted over eight days and took participants on a journey into the four levels of consciousness; the physical or sensory, the psychological or historical, the mythical or symbolic and the spiritual or unitive levels. Jean Houston used the story of Gandhi as a way to see how in each life there are events and happenings that shape our lives at very deep levels. We also participated through the life of Odysseus in the stages of The Hero's Journey (Joseph Campbell).

For Jean, India represents a wealth of opportunity to contribute to the next global breakthrough in the evolution of the planet. Not only is it the most diverse country on Earth in languages, religions and cultures, but its rich mythic history and its impact on the day-to-day life of its people and institutions provides a forum for exploring Whole Systems Transition.

## This Issue

The lead article, **Jean Houston in India**, is written by Principal Chandra Joshi, a lifetime student of consciousness methods. He gives us an overview of Jean's work as it relates to other work in the fields of psychology, mythology and psycho-therapy. He shows how Jean's work enlivens the Indian mythic culture and how the formation of Teaching Learning Communities (TLC's) can be the basis for a resurgence in the transition of India.

One of the edge fields of work today in Whole Systems Transition is Fractals. Originally explored in the field of mathematics and "Chaos Theory", fractals are finding applications in a wide variety of fields. Jean uses this understanding to explore **The Fractal Journey**, a way to explore your life journey in the awareness of recurring patterns. It is also a way to view patterns in the rapidly changing global society. We are also including an exercise, **Life Fractals**, that can be used to chart one's own life.

Jean has written a contemporary conversation with Mohandas K. Gandhi based on her study of his life and writing. We are publishing a brief part of that dialogue, **Conversation With Bapu**, which illustrates how his life journey was shaped and directed by events and people. This dialogue offers many opportunities to dialogue with our own lives. Jean conducted seven exercises using themes from his life for our own. We include one, **The Train Exercise**, for you to try out.

Part of the pre-programme activities was a traveling seminar to Madurai, the temple town of Tamil Nadu in south India. The group encountered the temples and the devotees and Jean helped us to "process" the events. Ms. Marguerite S. Theophil, a doctoral candidate (Bombay Univ.) in Sacred Architecture, has written an article on **Sacred Encounter**, that outlines the interaction between the Temple, the builders and the devotee.

The final article and exercise are from work that Peggy Nash Rubin brought to the HCA on the **Triune Brain**. The development of the brain over thousands of years has given us three brains, each brain providing us with capacities that guide and direct our lives.

We hope you enjoy these articles and exercises as resources for facilitating your own Whole Systems Transition.



# JEAN HOUSTON IN INDIA - Chandra Joshi

The Goddess Sarasvati Waiting In Distress

*"She who is seated on a white lotus,  
wearing a beautiful white garment;  
she who holds a lute in her hand  
and has a garland of fresh white  
jasmine buds around her neck;  
she who is worshipped even by Brahma,  
Shiva and other gods -  
May that Sarasvati,  
Goddess of Learning, remove my ignorance."*

This stanza from a popular hymn to Sarasvati is recited in India even today, as it has been recited for centuries. It is significant that these ideas of beauty, grace, purity, simplicity, and holiness are associated with the goddess of learning.

It is expected that worshippers at Sarasvati's shrine must not bring her insignificant and paltry offerings. She smiles only when her devotees show the deepest understanding of the whole of existence. We must never forget that Sarasvati is seated on a lotus flower. The symbolic meaning of this is that she dwells in the center of life and in the heart of all existence, which opens itself in beauty to the light of heaven.

The Goddess Sarasvati is waiting patiently for decades for someone who shall bring to her the light of heaven and great celestial and significant offerings!

## The Human Capacities Academy

The Human Capacities Academy for personal and organisational transformation was for us like a journey to the Moon in the spaceship Earth, an opportunity given once in a lifetime. The eight days of the Academy were so rich with insights and profound experiences that it may take many months to digest what was offered to us. Apart from the new experiential inputs, personally I am trying to map this encounter on the scale of a science to which I am disciplined from my college days.

Dr. Jean Houston is a well-known pioneer in human potential development. She was once the president of the Association for Humanistic Psychology. She has written more than a dozen books including Mind Games (co-authored with her husband, Robert Masters), The Possible Human, and The Search For The Beloved: Journeys in Sacred Psychology. In her seminars, schools and presentations she is doing the work of integrating many approaches and methods of New Age Thinkers. So, to understand her novel concepts and even her new vocabulary and terms, some basic exposure to the new psychological growth paradigm is necessary. That is why many new listeners in India, experience some difficulty in grasping her message. Some groundwork is necessary for attending her seminars so that the full benefit is enjoyed. This is an important preparatory work, so

that many more people would come to the seminars in the future.

## The Psychological Revolution

The quest to know oneself started with the study of science of Psychology. My professor in his introductory lecture gave the historical perspective about Psychology and said, "Psychology first lost its soul, then its mind and now it is losing consciousness".

It was a criticism on the three definitions of psychology. Strange, after a period of only thirty years, in my own lifetime, I am seeing this whole picture about psychology being profoundly altered. The much respected behavior oriented models are no longer fully valid. Instead the science of psychology is witnessing a great paradigm shift in its approach, methodology and in its everyday implications. Perhaps the true reason for studying psychology now is that we are in the midst of a new psychological revolution.

Aldous Huxley has said, "We have had religious revolutions, we have had political, industrial, economic and nationalistic revolutions. All of them, as our descendants will discover, were trivial by comparison with the psychological revolution towards which we are rapidly moving." What is psychology all about? Psychology is about the mind; the central issue, the great mystery, the toughest problem of all. Now psychology is also a journey into inner space. Yes, this science is once again being redefined as the great science of the Soul and also of the New Consciousness. Dr. Jean Houston in the Human Capacities Academy gave us a taste of what all this is going to be. We were exposed to a very wide spectrum of new knowledge and wisdom. She is an extraordinary captivating facilitator and evocateur. Her presence in the seminar was like a light, like wisdom in smiling mood and taking all of us to the farthest reaches of human nature.

## The Third Force in Psychology

In this article I refer to Maslow, Wilber, Jung and Campbell because they are like the great pillars who support the New Consciousness Movement.

In 1961 Abraham Maslow started a quarterly called 'The Journal of Humanistic Psychology' and another quarterly in 1969, 'The Journal of Transpersonal Psychology.' Through the pages of these journals new concepts like Human Potential, Meta-motivation, Peak Experiences, Psychology of Being and Self-actualising Creativeness were introduced to the readers. To the Freudian psychologist, a human being is a creature dominated by neurotic drives; to the behaviorist, a human being is an animal responding mechanically to stimuli. Each in his own way



focuses on human weaknesses. But the Humanistic Psychologist recognises the human, inborn aspiration to live, esteem, knowledge and beauty. This is the Third Force in psychology which is positive, dynamic and progressive and focuses on a person's strength and potentials. This new world-view, a spirit of the New Age, a change of basic thinking along the total front of man's endeavors became a movement. This new movement had no single leader, no one great name by which to characterise it. Most revolutions in world-view have been characterised by the name of a single person; for example, the Freudians, the Darwinians, the Newtonians, the Marxians, the Einsteinians, etc. In contrast, the Third Force of Humanistic Psychology is developing a new image of person and society, which is the work of many persons. So there is a new philosophy of science, of education, of religion, of psychotherapy, of politics, of economics, etc. Dr. Jean Houston is always presenting the new and the latest emerging in all these areas of knowledge.

### The Spectrum of Consciousness

Ken Wilber wrote in 1973 a book which was about a synthesis of religion, philosophy, physics and psychology. This book provided a comprehensive overview of what he called The Spectrum of Consciousness, the full range of human experience as it has been studied in both Western and Eastern traditions. Wilber identifies three major levels or types of consciousness, which he calls the ego level, the existential level, and the transpersonal level. The human personality is a multi-leveled manifestation, so a pluri-dimensional approach to human identity is needed and then on the spectrum each level of that identity could be clearly indicated. It became obvious that each of the differing schools of Psychotherapy - East and West - was primarily addressing different levels of the spectrum. Wilber writes, "Thus we may start to discern some method in this madness of innumerable and apparently contradictory psychological systems. If it is agreed that consciousness is composed of numerous levels, and that pathology can and does occur on any of these levels, it can be concluded that the various schools of psychotherapy, East and West, fall naturally into an order that spans the entire spectrum of consciousness.

Dr. Jean Houston writes about Wilber - "Wilber might likely do for consciousness what Freud did for psychology."

### The Great Rainbow of New Consciousness

With this new understanding of multi-leveled manifestations of human personality, science of psychology became the art of healing and growth dynamics. It is no longer a dry, analytical objective study but an experiential and existential drama of growth. The pathos, the wound and the pain of

anxiety, became creative elements for the process of integration and harmony.

From the 'spectrum of consciousness' image I have moved to the Rainbow Image - the Great Rainbow of New Consciousness, which includes many more things for me. The metaphor of rainbow accepts all the colors as fundamental. There is no value judgment as to which color is better or less. All the colors, hues, tones are needed for the rainbow. Besides each drop in the rainbow reflects in miniature the full glory of rainbow - the part - whole relationship. Aesthetically the image of rainbow is also a great work of art.

On the rainbow of New Consciousness, Body, Mind, Soul and Spirit are like the four levels of Being

- A. Sensory, physical
- B. Psychological, historical
- C. Mythical, symbolic
- D. Religious, spiritual

Each of these four dimensions is subdivided into three levels:

- A. Body - Normal Body level, Body Therapy level and New Body Work level.
- B. Mind - Ego level, Image level and Group Mind level.
- C. Soul - Psycho-growth level, Psyche-Depth level and Psychic Paranormal level.
- D. Spirit - Mythological level, Religious level and Self-realisation level.

### Dr. C. G. Jung and The Archetypes

Dr. Jean Houston uses a number of basic concepts from the Jungian Psychology like integrating with shadows, approaching the unconscious, process of individuation, dream imagery, symbolism and myths, synchronicity, alchemy, etc.

Dr. C.G. Jung writes, "The great events of world history are, at bottom, profoundly unimportant. In the last analysis, the essential thing is the life of the individual. This alone makes history. Here alone do the great transformations first take place. In our most private and most subjective lives we are not only the passive witnesses of one age, and its sufferers, but also its makers." Dr. Jung emphasised that individuals can achieve wholeness only through a knowledge and acceptance of the Unconsciousness - a knowledge acquired through dreams, twilight imagery and their symbols. Since in Jungian view, the unconscious is the great guide, friend and advisor of the conscious, Dr. Jung's mission in life was to teach people to dialogue in depth with their unconscious and develop friendly relationships with the shadow and all the emerging 'Archetypes'.

Alchemy has been called a dream of primitive medicine and like ordinary dreams, Jung argued, its superficial content might at once cancel and sym-



bolise a deeper 'latent content'. Dr. Jean Houston refers to the quality of alchemy when she said, "Alchemy is the esoteric science of putting together of unlikely things and letting gold happen, letting new light come in. The master evocateur is one who puts the right people together so that the alchemy of people and organisations happens. There are many other models for organisations, some you know well, others are pure alchemy."

### Joseph Campbell - The Hero's Journey

Joseph Campbell was one of the world's foremost authorities on Mythology. His works on world myths, Masks of God, have a profound influence on millions. He writes, "We are so engaged in doing things to achieve purposes of outer value, that we forget that the inner value, the rapture that is associated with being alive, is what it's all about. One of our problems today is that we are not well acquainted with the literature of the spirit. We are interested in the news of the day and the problems of the hour. When you get to be older, and the concerns of the day have all been attended to, and you turn to the inner life - well, if you don't know where it is or what it is, you will be sorry. Mythologies are great stories to nourish your soul and spirits. The myth is the public dream, and the dream is the private myth."

There were seminars in which Joseph Campbell and Jean Houston worked together. Campbell could masterly tell the myths and the stories and illumine the role of mythology but in the seminars, it was Dr. Jean who could instantly and creatively design exercises on myths and could evoke people to the quality of being alive to that mythic level. Campbell always complimented her for her unique capacity to make any myth come alive and transform people radically. He said of her, "I think that Houston has broken through to a new understanding of the sense and use of the disciplines of inward-turned contemplation - an understanding that leaves the Freudian schools of technique and theory far behind. The accent is not on the curing of disease but on the enlargement, rather of our health."

Campbell said, "Mythology is an interior road map of experience drawn by people who have traveled it." To Campbell, mythology was "the song of the universe, the music of the spheres" - music we dance to even when we cannot name the tune.

### Dr. Jean Houston on Indian Cultural Renaissance

On the 'Great Rainbow of New Consciousness' we place Jean Houston in the area of spirit transformation. Jean's special contribution is in the field of mythology and culture. She is the only person who looks to the subject of mythology not as finished product but as something which is always happen-

ing. She has evolved the method of mythology for experiencing the depths of any culture. The same exercise when repeated will give a new content and learning from the depth of the same culture as this is a process oriented method. Her two books, Godseed and Ramayana are 'process oriented entrance meditations texts. Like her friend, Dr. Margaret Mead, she has worked with many cultures and her work synthesises ancient and modern cultural traditions from both East and West. With such a background, qualifications and expertise, she is now in a position to give and direct people and cultures for their transformative journeys.

The first Renaissance took place in India between 1885 to 1950. Raja Ram Mohan Roy and his 'Brahmo Samaj', Ranade and his 'Prarthana Samaj', Swami Dayananda with his 'Arya Samaj' started this process and leaders and thinkers like Tilak, Gandhi, Gokhale, Nehru, Rabindranath Tagore, Vivekananda, Dr. Radhakrishnan, Dr. Iqbal were dynamic forces in this work.

But even after 40 years of freedom, we have failed to create another dynamic culture, true to the modern spirit and to the new needs. The problem before us is how we can regenerate our cultural heritage. The well known Advocate of India, Nani Palkhivala writes, "It has been my long standing conviction that India is like a donkey carrying a sack of gold. The donkey does not know what it is carrying but it is content to go along with the load on its back. The load of gold is the fantastic treasure in arts, literature, culture."

Pandit Nehru in his book, Discovery of India says, "India - she is myth and an idea, a dream and a vision, and yet very real and present and pervasive." Further he states that this search and discovery revealed to him also his own self and India remained the mystery, unsubdued and unconquered. Sri Aurobindo through his books, The Human Cycle, The Ideal of Human Unity and The Foundations of Indian Culture has given out what is true Indian ethos and what are India's true gifts to the world culture. But with all these directions and visions, we lack methods of social transformation. We do not know the true process which will empower us for this big task of reconstruction. It is specifically here in this area that we need Jean Houston's insights and directions. She has evolved methods and processes for personal and social transformation. About India she said, "India is a microcosm of the entire world, and not only has a great potential for the future development but is a place which can be an experimental ground for all philosophies of the world. This is the most exciting time in history to be alive especially in India."

I feel that the very important work Dr. Jean is doing all over the world with her seminars and



workshops is the work of soul-making. Thousands of people in each culture have lost their roots and depths and by attending her workshops and exercises, unknowingly people and participants are developing their soul-qualities. The Mystery Schools and her programmes in Sacred psychology are clearly meant for this profound and sacred work of evolving souls into people's everyday consciousness.

Here I visualise a new kind of work in India. It is the work of not only making people more conscious and taking them to their depths but flowering them into their unique souls. The need for a Second Cultural Renaissance which I referred to in the previous section, would create only a general climate, an atmosphere which is absolutely necessary but we require simultaneously a more depth and spiritual work - the work of new Sacred Psychology. Since my childhood I was exposed to variety of religious and spiritual Ashrams, but I humbly feel that they have many traditional practises and rituals. They have lost the art and the capacity of soul evoking. These Ashrams are not in a position to give profound soul stirring, genuine first hand experiences. Of course there are a few exceptions but I am talking about the full picture. This is the real crisis of many spiritual organisations and Ashrams, but strangely we have also a number of genuine spiritual and saintly souls taking birth on this soil. We had Tukaram, Eknath, Kabir, Mirabai, Narsi Mehta, Purandardas and I can name at least a hundred saints. With this heritage we could work in India with Dr. Jean Houston for a new type of Mystery School, synthesising this saintly wisdom with the work of Depth and Holistic Psychology of the West. This is my vision.

### The Teaching Learning Communities

In March, 1988 in Bombay at the Action Research Design Workshop at the University of Bombay, Dr. Houston made some very perceptive statements. She said, "In my work all over the world I find that it is very easy to get people excited about something. It is very difficult to create engaging, ongoing continuity. The only thing that truly works is ongoing Teaching Learning Communities (TLC).

As referred earlier, the first Renaissance took place in India because Ram Mohan Roy, Ranade and Swami Dayananda created communities, very dedicated, and devoted bodies like Brahmo Samaj, Prarthana Samaj and the Arya Samaj. For the second Renaissance, the stupendous work of awakening people, we also need a new samaj (community) and that is what TLC's are going to do in India. TLC is not just meeting once in a fortnight to meet and do some exercises and get acquainted with something new and novel. It is a much bigger and deeper commitment for heralding the cultural revolution which requires transforming people with multi-disciplined

groundings.

The goals are clear on the individual level, on the social plane and on the planetary dimensions. First things first. Unless each individual feels the need for transformation and undergoes this creative process, nothing significant would happen.

The first step is the process of transforming oneself. This is a very sure foundation for many things to happen. The transformation has to be worked out individually on all the four levels - Body, Mind, Soul and Spirit. It is the much neglected art of taking care of oneself. As my friend Joe Mathews said, "To begin to take care of yourself is to take seriously the experiencing of yourself; that is, taking seriously the fact that you have only one life, and by God, every second of it is a whole life. It is your life. You stand present to every bit of it. You eat and chew it."

The second dimension of the process of transformation is you also care for your family, neighbors, your friends, your enemy, your pets, your workplace. Taking care of all these is not missing any valuable message and help. If we do not take care of people and of our institutions, then everything goes wrong.

The third dimension of the process of transformation is you take care of the mother Earth, you take care of the Planet and the whole Cosmos. Transformation has also to be worked out on the planetary level with the new planetary mythology.

In the words of Campbell, "Each of us, whoever and wherever he may be, is then the center and within him is that 'Mind at large'. We are the children of this beautiful planet that we have lately seen photographed from the moon. We are its eyes and mind, its seeing and its thinking. Our depths are the depths of space, whence all those gods sprang. Our mythology now is to be of infinite space and its light. The New Mythology is addressed not to the flattery of peoples but to the waking of individuals in the knowledge of themselves, not simply as egos fighting for place on the surface of this beautiful planet, but equally as centers of 'Mind at Large' - each in his own way at one with all."

For the Planetary Transformation what is necessary is that people are confident and learn to fly with their souls, and the Possible Human's Search for the Beloved ends in the marriage of Heaven and Earth.

*Man follows the ways of the Earth,  
The Earth follows the ways of the Heaven,  
Heaven follows the ways of the Goddesses,  
Goddesses follow the way of Light,  
The Light follows its own way.*



# THE FRACTAL JOURNEY - Dr. Jean Houston

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When I was a little girl my father worked as a comedy writer for some of the biggest stars in America. I was eight years old when he took me one day to the biggest movie studio in Hollywood, which in those days was Metro Goldwyn Mayer (MGM).

There on the lot of MGM passed the storied humanity of every time and every place in the world. All these pictures were being made and people walked around in their costumes. Suddenly I scooted over because down the steps came Marie Antoinette and the whole French court of the eighteenth century with all the flowing gowns and great white wigs. I noticed that Marie Antoinette was wearing sneakers. Suddenly outside of the restaurant came an American Indian chief in full-feathered headdress and painted face talking to Julius Ceasar while Julius Ceasar was eating a hot dog. They had to step out of the way as the famous Hindu actor, Sabu, came by riding on an elephant.

I turned the corner to find a knight in armor taking a nap between the paws of the great Sphinx, left over from an Egyptian picture. Suddenly I felt someone poking me, who turned out to be a man in a monkey suit and he took me over the place where my father had left me. There I was retrieved by George Washington's wife, Martha, in eighteenth century dress, who told me my father was very worried about me. She found my father who said, "Hi kid, where have you been?" I told him I'd been everywhere. I noticed a sign on my father's office. "Daddy, what does that spell out?" I asked. He told me to sound it out like I was being taught to by my mother. There's a "D" and an "R" and soon I had figured out the word, DREAMLAND. "Why do you call your office Dreamland, Daddy?" He said, "Because that's where we are, honey, that's where we are!"

That was Hollywood in the 1940's, the back lot of the collective history, the collective dreamland and the collective unconscious of the human race. It was also a pre-figural event in fantasy of what my life was to be in later years. Prefigural means showing you in advance. If I showed you my passport of the last two years you would see nothing but the exit and entry stamps of countries on top of other countries. I don't recommend this kind of life. In the last few years I have felt as if I have been walking, indeed living, in God's own back lot.

I have planted rice with farmers in the middle of China. I have discussed theology with a very poor man in a temple in southern India. I have followed an aboriginal woman in the center of Australia as she showed me how to find food in an utterly barren landscape. And I have discussed the quality of a new international cuisine with our leading food

expert in America, Julia Child, as she judged a hot dog contest on Wall Street. I've dived within the science fiction landscapes of the Great Barrier Reef of Australia. I've walked around the navel of the world - Ayers Rock. I've climbed into ancient adobe houses of a thousand years old in New Mexico. I've rafted over waterfalls in Indonesia. I've made myself plastic and pliable while a tiny little woman in Bali taught me ancient Indonesian dances and I've learned batik from a giant there. I've seen dancers in Jakarta become horses and chew flowers, grass and nails and fall on their swords with no apparent harm. I've seen traders in the Japanese stock market scream themselves into a frenzy as they recalled their ancient *samurai* ancestors. I have watched people die and be born both literally and spiritually on every continent of the globe. I've seen the dreams of thousands of years fade away and become real, and the realities of the last hundred years fade away and become dreams.

The movie sets that I walked through as a child and the life that I have recently lived were fractal waves of the same configuration rolling through my earlier and my later life. These in turn were part of the larger wave that has happened the world over wherein the dream becomes the reality and the reality becomes the dream.

## Fractal Waves

What are fractals? Fractals are repetitions of the same pattern, even the same details at both ascending and descending scales. Thus they are infinitely folded. Consider a coastline, the wave forms of a coastline can be tracked in the larger wave eddies that are left on the sand. You see the wave eddies and you look from a plain and you see the coastline which also has the mountains. If you look closely you see little tiny eddies reflected in the big coastline. Those are fractal waves of each other. So you could say that the coastline of India is the same as the coastline of the island of Manhattan because both are infinitely folded. They are virtually infinite with infinite details.

Consider the blood supply to our body. At first glance, if you look at any anatomy textbook, the veins and the arteries with the repeated branchings may appear chaotic. But if looked at in more detail it becomes clear that the same complex branching is repeated for smaller and smaller blood vessels down to the little, tiny capillaries. The same is true of a mountain. See a mountain from sixty kilometers away. The mountain's outline is quite recognisable, yet at the same time it is irregular. But the closer you come to this mountain the more detail is present. Even when you begin to climb the mountain, you notice the same pattern of irregularity and detail in



the individual rocks. So you see this complex system of nature seems to preserve the look of the same detail at finer and finer scales.

This whole understanding of the fractal nature of scale, scale that is very large or very small, comes up when we look at books of photographs taken through electron microscopes. These images evoke a same feeling of similarity and recognition when you look through the macroscopes, the telescopes of things that measure out in the heavens hundreds of light years across. It is as if one in the microcosm is a fractal wave of the macrocosm. One is clearly in fractal resonance with the other. Or to put it another way, principles of growth and of form are the same even though they are operating at different scales.

### Time and Fractals

When we begin to extend this into the understanding of time, time may also be of fractal resonance. As I just showed in my own life, the life of the Hollywood movie sets that I walked through as a child was of a similar order of fractal resonance, a lesser wave form of the life that I live today, working in so many different countries, being exposed to so many different cultures, different types of people, so many dreams of people. The nature of the work that I do is to find out the deepest yearning, dreams, the images and possibilities, the imagination that is in people. I'm living the same life that I walked through in those Hollywood sets. One was from the world of dream and fantasy which became the fractal resonance of my reality in everyday life. Why were these two wave forms resonant? It may be because time itself may very well be made up of nested resonances. By nested, I mean one time within another time, etc. Nested resonances composed of a series of fractally resonant fields of previous and perhaps future times on varying levels.

Time may be made up of elements - that may be one of the most radical discoveries of our time. Time is elemental, time may be structure. Time may not be what we thought of as duration through space; space remains the same but time moves. It may be that time itself is much more structured than we previously thought. Einstein showed that time could be thought of as a surface, a continuum which effects in itself the propagation of a beam of light. With the new understanding of fractal wave forms, time is coming to be seen as a flow pattern in a dynamical system. What I was describing as my early dreamlike experience and my later present time reality were resonances of the same time wave. I think that it is in the nature and understanding of this time wave that we begin to understand the underlying dynamics that drive whole system transition.

One of the biggest events in the West, for good or for ill, was the history of the Roman Empire because

it dominated everything. Many people have noticed an enormous similarity between the story of the rising of the United States and the story of the Roman Empire. It is as if in the last ten years and into the next ten years, the history of the United States looks as if it is recapitulating in a compressed time frame the entire history of the Roman Empire. For example, where we are now is the same place where the Roman emperors were around the 2nd to the 4th century A.D. where you had not very bright rulers at the time of the breakdown and often with a huge bureaucracy. Then between the 4th and 6th century you have the breakdown of the empire, wars fought for the sake of war, building up of the military, collapse of the economy, the rise of drugs and the rise of esoteric religions. You actually had breakdowns of the immune system just like AIDS, only it wasn't AIDS. You then had a 'dark ages'. In America right now many of us feel we are at the beginning of a dark age. Our economic structure is breaking down which went on from roughly the 5th century to the 10th century.

Now let's talk about the next 10 years as 800 years in the Roman Empire. So right now in 1991 we are on the verge of a 'dark ages'. But around 1993 because it is collapsed, we may be about where the Roman Empire was around the 10-11th century - new reaching out, Europe is about to become a federated state. That federation of Europe, which will probably be fairly successful, may create federations in Africa, Asia and that is going to influence the United States to reach out to other federations. About 1994-5 that will probably energise the creation of a multi-cultural society, as for example the Middle Ages in Europe was a very high ecumenical society. Then around 1995, we're now up to the year 1492-1500, explorations would happen. It was exploring east and west. We know that our space program will be ready about that time, up there into outer space and inside into inner space. Then will come new forms of Renaissance, economic as well as ecological growth by the year 2000. With the dawn of the new millennium it is as if the whole history becomes collapsed as with the present history, and there is a new dawning of an age of enlightenment. That is an example of a fractal resonance.

### Whole Systems Transition

To take this further, let's bring it into the universal. How can we learn to understand the very nature of transition? Transition is the breakdown of all the standard ways of knowing and being and at the same time, the breakthrough of novelty, of innovation and creativity. Innovation or transition is the bringing in of certain critical thresholds of new things into time. These new things, these novelties build up to a big extent until suddenly you have a jump phenomena and you have the creation of a new society. These



novelties or newnesses that are brought into time are in themselves resonances of earlier eras, earlier times. Right now this is what is happening; we are getting the resonances of earlier times from all over the world.

It is as if we are now seeing societies that have not previously been seen in this incredible time where every wave form, every culture that ever was, has risen up to be seen, but often in very archaic ways - through war, terrorism, and mayhem. And it's not going to work!

### Everything Is Chaos

Now hold that because this is reflecting the beginnings of the universe. To begin with, everything was chaos. In the beginning, all is chaos. When you look at the universe's earlier moments, all was chaos. Temperature was simply too high to allow for bonding. It is very much like today. Consider that the temperature - the emotional climate, the political climate and the energy systems - is too high to allow for bonding. It's too hot. It's like the beginning of the universe. This is the fractal wave we are in right now with everything too hot to bond.

There was only a plasma of charged particles. There is today the plasma of charged nations, charged religious groups, institutions, political parties, ethnic identities and they are not bonding. As the universe cools, a whole system transition occurs and bonding on an atomic level becomes possible with atomic systems coming into being. With the cooling then the hydrogen could be released which allowed for the field in which atomic structures could join and become more complex.

Many people today are expressing this fractal resonance in their wishes for peace. Listen to the yearning - 'I want to see the unity, I want there to be a field of love and peace between people, I want there to be a kind of energy that unites or bonds.' This is fractally resonant with what happened at that point in the universe when the hydrogen released at the appropriate time that allowed for atomic structures to bond. Only it's not hydrogen now. Maybe it's relationships or love; it may be a field of energy or networking or understanding. We don't even know what it is, but it is the fractal wave resonance from the time of the universe at that point after the chaos when new energy was needed to make things bond. We don't even know what it is. Is it Teilhard's energy of love, it is the Omega pulling us? We don't know. But it is a fractal resonance. Remember when I said that American civilisation in ten years is reliving 22,000 years of Rome? We are reliving 15 billion years of creation. We are in our own way at that point of a fractal resonance, infinitely compressed, like the infinite details of a shoreline, of the entire history of creation of fifteen billion years.

Go back to the universe. What happened was with the hydrogen released a whole system transition occurred and bonding on an atomic level became possible. Atomic systems came into being which was a new and refined level of organisation. It is true with us that we are looking for a new and refined level of organisation. So in the past this wave form, which was a new and refined level of organisation, found its time resonance billions of years later as the cooling continued and the wave forms of genesis and creation moved further from its center and as the wave forms got more complex and more bonded, what formed was molecules, molecular systems on the microcosm, stellar systems, galactic systems. There was only one time in the universe when the galaxies could be created. They were created at the same time as the molecular structures. As the bonding occurred in microcosm, the bondings occurred and created the galaxies in macrocosm.

The bonding became intense and a whole new order of reality came into being. So you had stellar dust and star systems and the organisation of larger aggregates of matter expanding outward from the wave form of being like a fractal resonance but moving into greater detail and complexity. For example, we are in the next century reflecting this organisation of molecular structure on the microcosm and galaxies, of which there are hundreds of billions of them out there, and these galaxies are being reflected in us as we are moving toward planetary organisation, probably planetary culture. But just as a galaxy, each star is different. In our galaxy are hundreds of billions of stars and there are at least millions of planets, some people think ten billion planets. And all those planets are different.

### Rising of Cultures

In the same way, we are moving towards this extraordinary planetary civilisation with radical differences and individuation in culture. This is why culture is rising. Which is why certain repressed peoples, peoples who have been unseen as in the Middle East are now rising up to be seen. For example, there are different ethnic groups, religious groups rising up to be seen. More is going on than simply fundamentalism. Fundamentalism is merely the shadow side of what is actually an evolutionary movement of different groups knowing that they have to become more of what they are, and of having to become much more radically individuated just like the galaxies formed radically different planets with different species. Our children's children's children will be out there and will be seeing incredible species, I am certain. I don't think all of creation and the hundreds of billions of galaxies was created just to form us as the center. Obviously the universe is an enormous creative experiment.



There then occurred an even more elaborate phase transition at the crest of a new wave which represents a quantum leap in complexity. It is called LIFE. Each whole system transition from heat to plasma fields to hydrogen to charged molecules to charged atomic structure to charged galaxies involves a radical jump called 'phase transition'. Radical jump time. There is an acceleration at jump time of the appearance of new forms. An example is that most every person in a roomful of people will have something like ten to fifteen times the amount of experience and innovation than their ancestor of a hundred years ago. Every one of you, by and large, have been far more wounded psychologically than your ancestors were. This is because your ancestor of a hundred years ago had far more sureness in their lives. They probably belonged to a certain cast, social system, knew what life was about and had a good circle of kinship. Modern people today just have more life experience. You are a galaxy about to explode with new life. You are a highly energised form. You may feel tremendously frustrated at times because you do not know what that new form is that seems to be moving to meet you.

Those of you who are in corporations know that something is emerging even while people dig in their heels and insist on doing what's always been done in the past. Whenever you have 'jump time' in history, in biology, or in physics, the forces of entropy build up to block the emergence of something new. Back to fundamentalisms, ideological fortresses of truth and the sanctifying of stupidity and the way that things were.

You are part of a time wave. With every phase transition there is the speeding up of the occurrence of new forms. Several billion years ago life appeared. 70 million years ago mammalian life appeared, at the close of the dinosaur age which itself was stimulated, I believe, by the wave of comets coming too close to the earth. Comets killed off the dinosaurs but activated the stimulation of what turned out to be mammalian life. Similarly, threats of nuclear atomic holocaust, the breakdown of the immune system are stimulating whole new ways of thought, whole new yearning and creation of community and of ideas.

30-50,000 years ago forms of culture appeared. 8-10,000 years ago elaborate forms of conceptual speculation - mathematics, astronomy, agriculture, architecture - happened. What happened 500 years ago in western forms was Leonardo Da Vinci. He came out with a whole notion of perspective and drawing how to understand perspective. In the west what happened was that it changed the whole mind. Before, our art was two dimensional. With perspective, everything changed, music become polyphonic with levels of orchestration. Art had depth, architec-

ture took off, and people began to wander all over the planet. Many things were discovered - microscopes, lace, pattern, depth. Crashing migrations of people happened, started by entrepreneurial consciousness that once it had an experience of depth, couldn't stay in one place. If you go to New York state where I live, or Sweden you will encounter multi-cultural society. In Sweden ten years ago everyone was pale and blond. If you go today, 20% of the people are Turkish, Greek and North African. Visit Heathrow airport and you're lucky to see one English face. You see sarees, you see very black faces but you don't see the English. It is so funny, the English moved out in great waves of migration and the colonies came back to England. England is now a multi-colored, multi-cultural society. Canada is multi-cultural also. America is not a melting pot. When my ancestors came to America they eventually became less Italian, less Scotch and they became 'American'. It's not happening anymore. The people who come from all over the globe aren't blending anymore. They are becoming individual cultures, keeping their own culture and being multi-cultural and yet being planetary. The whole thing is changing: You can't make people become you anymore.

So we have all parts of the planet catching all parts of the planet. It's like a benevolent virus. What we're seeing today is the last stand of trying to keep a culture intact. What we are seeing in the Soviet Union is this tremendous expansion and now this contraction. That always happens as the fractal wave begins to move out, and out and out again. All parts of the planet are about to catch all parts of the planet. This is a major evolutionary fractal wave of history. We live in the middle of it.

Many of you are a part of that wave and yet another part of you is caught in those old patterns. I'm not saying that is either a good thing or not. We are the people who straddle two paths. Many of you want to know how you can go with your institution, your school or organisation and help them evolve. One way is to go back and stay with them (that's fundamentalism) or to go forward as if you had the answer and urge them to follow you into the future. That's not going to work very well. You have to have the psychology to be able to be in two worlds at the same time, but not just two worlds, in yourself you have to be in deeper worlds as well. You may be able to be in two social worlds, but you have to be in deeper spiritual worlds where the great pulse of evolution, the time-release capsule is happening. Because if you are holding some sense of that pattern that is trying to emerge, then you can much more beautifully and coherently maintain that delicate balance of those two worlds as they begin, not to separate, but come together.



# LIFE FRACTALS EXERCISE

Fractals are recurring patterns that emerge in your lifetime giving you opportunity and creativity to create newness.

Look at some positive pattern that seems to be part of the deep patterning of your life. This could be a time pattern that keeps recurring in your life. You may want to choose an incident from your past, from your childhood. It can be a very ordinary event or happening. Any event that you will remember will be part of a fractal. You may think of some incident from childhood that you may not have thought of for many years, but which seems to have some relevance for things you are exploring or interested in today.

Begin by drawing a small, wavy circle, like a small fractal, in the center of your paper with colored markers. Then fill in the fractal wave with words or pictures as your mind begins to see patterns emerging. Then write a commentary or draw pictures around the points of your circle. As you begin to make associations with different points in your life that relate, add the curliques that branch out from the circle and identify them with either words/titles or pictures. Try to let your mind discover the many subpatterns that emerge. As the past coalesces into the present, draw a fractal wave around the center and fill in the new wave with patterns you discern in your present situation.

Find a partner, someone who you don't know well, to sit with and share what you've discovered about these fractal waves. Share with each other your drawings and the wave patterns as you have discerned them. Should some information be too private, you don't have to tell the other person about it. You can just say, "and this relates to something private which is also a part of this wave." The important thing is to express what you've discovered.

Still sitting with your partner, and while looking at your drawing, follow your breathing all the way in and all the way out. Breath deeply in and out for three times. Then individually draw the outermost fractal wave around the previous circles on the outermost edge. Let us call it the fractal of your future. Then, quite spontaneously, without really thinking about it, first one of you and then the other, begin to describe the wave as it is coming at you from the future. In light of the previous fractals and present fractals, where does it seem possible your future is going? So, you are drawing the future while you talk back and forth with your partner, looking at your drawing and not at your partner or your partner's drawing. As you get it, you can begin to draw pictures or describe in words or phrases what you see. Speaking back and forth, what is the optimal future you begin to see? What is the deeper story emerging from the many fractals you have drawn?

## Compressed Wave Forms

So, in this century, electronic circuitry has emerged so that we could through computers join to planetary perspectives, join to the new scholarship which harvests the social and political, spiritual, artistic and psychological patterns of all people of all times. Where we are is in the incredible compression of all the wave forms that ever were and maybe that ever will be. All the compression of all the fractal waves of culture, of people, of understanding, of religion, of spirit, of psychology, of art are crashing on the shore of the NOW. And that shore of the now has become a hologramatic compression of the universe in itself. We are living in a time in which we are becoming conscious and reflective of the whole universe as it is reflected in all the patterns of all the cultures becoming available to us now. That is both overwhelming and it is immensely exciting. Time, cultures, information is flowing into this present wave. It is building and forming a huge standing wave of reality. All those waves are fractal waves coming together, creating a major wave. And if you've ever been in

Hawaii where they have those tremendous waves you see them sucking up deeper currents. I am going to suggest theologically that these deeper currents may be the very wave form of the mind of God, who started it all in the first place. These may be the fractals of spirit, the implicate enfolded order of Being Itself which always rises at critical jump times to energise these transitions in space and time.

I hear today from all that is spoken a search for a new story, a myth and finding a relationship to spiritual experience. Is it because we need it? Yes, but it's also because spiritual experience may be seeking us out. In other words, it may not just be our own initiative; we may just think it is.

The American Indians say, if we take one step toward the gods, the gods take ten steps towards us. It may also be the rising of a fractal pattern of spirit that is always available when that time of availability, in physics what is called the state vector, changes, when the energy system becomes available, when there is enough complexity to catch the whole.



# CONVERSATION WITH BAPU - Dr. J. Houston

Jean: So, Bapu, here we are again, at the beginning of a long walk together. I worry if you are strong enough. You seem to be half my height and almost half my weight. You laugh and tell me that your diet of baked fruits, nuts and goat's milk has given you the stamina of ten and that your zeal for truth gives you the energy that has mobilized millions. But Bapu, you are after all 120 years old.

What's that, Bapu? You want to know why we have called you here to lead us on this march. Well, we are investigating the Mystery of Birth and Awakening and we also seek, as you did, our own story as an Experiment with Truth. Each of us is also pledged to work toward discovery of the soul's true purpose — in this lifetime, at least, always accepting the possibility that we may not have a soul. May I review, Bapu, for my friends and co-journeyers here the story about your own birth.

You were born Mohandas Karamchand Gandhi on October 2, 1869, the fourth and last child of your father's fourth and last marriage. Family gossip said that he was somewhat given to carnal pleasures. And some writers have averred that you yourself did not escape from that profound interest in the sexual appetite. But I do not wish to offend you, nor shock these moderns with such talk.

We will come to it in time, I hear you say. But back to 1869. What a year that was! The Suez Canal was opened, Thomas Edison patented his first inventions, France celebrated the 100th year of the birth of Napoleon, Karl Marx published Das Capital, Dostoevsky published The Idiot, Wagner wrote "Das Rheingold", Mark Twain, Innocents Abroad, and Louisa May Alcott, Little Women. Apropos of little women, the sturdy, plump little lady Victoria ruled over an Empire on which the sun never set, and into which you arrived with a sweet cheerful face, lively eyes that were pools of wonder and astonishment, and big, big ears.

For some generations, however, your forefathers had been prime ministers to the local princes who ruled at the pleasure of the British, over a tiny state, Porbandar, — one of two hundred such principalities in India. Your home place is located on the sea in the western edge in the north of the subcontinent.

Your father was a Vaishnavite, a worshipper of Vishnu, or his incarnation Krishna. This seems to have been the god's little joke, for by the time you were 50 years old, many people were saying you were the latest incarnation of Vishnu, a projection that caused you endless embarrassment. Your greatest influence and the person with whom you formed the warmest bonds was your mother. You were deeply impressed by her saintliness and profoundly religious nature. She was much given to long fasts and difficult vows, performed cheerfully

and with unflinching dedication. One year, during the monsoon season, she vowed that she would not eat until she had seen the sun. What is that, Bapu? Oh, you tell me that you would stand on those days with your brothers and sister staring at the sky waiting to announce the appearance of the sun to your mother. When it suddenly peeked through the clouds, you would all make a mad dash into the house and announce to your mother that now she could eat. She would run out to see with her own eyes but by that time the fugitive sun would be gone. "That does not matter," she would say cheerfully, "God did not want me to eat today." Did this exposure to cheerful austerities give you the strength to endure so many years in prison, when you would not see the sun, and all those times when you would not eat until the sun of reconciliation between Hindus and Muslims would shine again upon the land of India?

At school you were deemed a sluggish and mediocre student, although always very punctual. Painfully shy, you could not bear to talk to anybody and you ran home the moment school was finished lest your fellow students poked fun at you.

What did you do when you came home? You dreamed of heroic austerities carried out in the name of utter devotion to truth. You saw a play about the famous Indian King Harishchandra and it flamed into your brain and took root there. You dreamed of being such a one; you enacted the King's role in endless games of Let's Pretend. And what was the King's story? Tell us, Bapu. You can talk to us now. If everyone would send much love and applause to this little man spinning here by my side he can talk to us.

Bapu: Well you see, Harishchandra is a being of perfect truth. He may be compared to your Biblical character called Job. But instead of being the subject of a quarrel between your Jehovah and Satan, Harishchandra is tempted by a famous ascetic, Viswamitra, who has taken a bet that he can get the King to tell a lie. Harishchandra loses his kingdom, his wife is sold as a slave and his son dies. The former king finds himself working as a servant to an untouchable, his job consists of taking care of the bodies in the place of cremation. Still he refuses to lie, or to deny the truth. Eventually, the gods relent and Viswamitra realizes that Harishchandra's Truth has defeated him. His family and kingdom are restored to him. We children played and played this story over and over. Harishchandra became for me one of my inner kings and his experiment with Truth helped form my purpose.

Jean: When you are 13 years old, you are considered old enough to marry and your father arranges for you to wed a pretty girl your own age, named Kasturbai. Bapu, I hear she was strong willed even then.



Bapu: Oh, very strong willed. It was from her that I learned what it means to be absolutely resistant. Indeed, she was the only person I ever met who completely terrified me. Actually, Jean, this was the third arranged marriage for me, but the first two girls had died. I did not even know about them or the plans for our marriage. My parents arranged for elaborate festivities; these Hindu weddings are terribly expensive, so my father saved money by setting up a wedding for three: my brother, my cousin and myself.

Jean: Your father who had been working on government business until the last minute, made the five day journey to the wedding in three days, using relays of bullock carts and horse-drawn carriages. When he was almost there, the carriage overturned and he was severely injured. Nevertheless he was determined to play his part and run the wedding, even though he was wrapped up in bandages and had to lie on a cot during much of the proceedings.

In true Hindu wedding fashion, you were led through the colorful, teeming days of hymns and prayers, feasts and processions, pledges and presents and above all the anticipation of having — what did you call it, Bapu?

Bapu: A strange girl to play with. I was so excited I almost forgot about my father's injuries although he never got out of bed again.

Jean: That was 1882. You will be married for 62 years. Your second birth occurred on the wedding night, is that not so, Bapu.

Bapu: Oh! That first night. Two innocent children, all unwittingly, hurled themselves into the ocean of life. My brother's wife had thoroughly coached me about my behavior on the first night. I do not know who had coached my wife. The coaching did not carry me far. However, we both remembered our sexual experiences from earlier incarnations and knew exactly what to do.

Jean: There was a poem, Bapu, popular at that time among Indian boys at school. "Behold the mighty Englishman, he rules the Indian small, because being a meat eater, he is five cubits tall." You had friends, stronger and more athletic boys, who told you that if all Indians ate meat, they could get big and strong enough to kick the British out of India. Furthermore, they wouldn't get boils. You had never even seen meat, much less eaten it. But you succumbed to their blandishments, secretly ate some goat's meat, chewed it for an hour, swallowed it and immediately got sick. That night you were tormented with the feeling that there was a live goat running around in your stomach bleating. However, you thought it was your patriotic

duty to eat meat in order to get rid of the British. Although you hated it, you kept it up off and on for a year. Led by your meat-eating friend, you were even taken to a brothel, but were struck dumb and blind by the very fact of it and immediately the prostitutes kicked you downstairs with many abusive insults.

Bapu: Oh yes, providence interceded and saved me despite myself.

Jean: You became quite anti-religious for it seemed to you that the Hindu religion meant endless tiresome restrictions and little else. But these sentiments stirred a deep interest in what other religions might offer and so you listened and absorbed much through discussions conducted in your household with visiting Muslim, Parsi and Jain friends. One Jain monk helped you to go to England.

Bapu: For he said that in this modern world I needed to know many many subjects, with my father the prime minister gone, I needed to study law in order to have a chance at succeeding him. And the quickest way to earn a degree in law was to go to England.

Particularly since I did so poorly in the few months that I tried to study in a nearby college. My head hurt, my nose bled, I was homesick, my English was weak and I did not understand much of what the teachers were trying to tell me. When our family friends suggested that I travel to England to study law, I became dedicated to the idea. I told him I would much prefer to study medicine, but they thought that impractical. As it was, all my life, my favorite thing has been to doctor people and animals and especially to help them change their sanitation habits and their diets.

Jean: It was at this time, Bapu, that leaders of your sub-caste disowned you. They told you that no members of the Modh Bania caste had ever been over the waters and to travel there would make it impossible to practice Hinduism. Nevertheless, I will go, you informed them. "This boy shall be treated as an outcast from today," the elder declared. Bapu, was this the beginning of your sympathy for the ostracized and disenfranchised? Armed with candy, fruit and a necktie you launched yourself at Southampton.

Bapu: You neglect to mention, Jean, that I had vowed to my mother that I would not eat meat, drink alcohol or sleep with the ladies while abroad.

Jean: And upon arrival you went immediately to Bond Street and dressed yourself in a black evening suit, a silk top hat, ready to become a proper English gentleman. You even took violin and elocution lessons during your time here.



**Bapu:** A lack of money and talent forced me to drop those lessons — and the teachers seemed relieved that I did so.

**Jean:** You enrolled in the Inner Temple of the Inns of Court, read law and discovered how Indian you really were. Your social life was almost entirely composed of attending meetings of the London Vegetarian Society. Your fellow members confirmed your views that this was the only humane and defensible diet, leading one to live in spiritual harmony with nature and non-violent values.

In order to experiment with abstemiousness and diet you successively gave up tea, coffee, sweets, condiments, milk, cheese, eggs and finally bread. Eventually you ate only fruit. You got very skinny.

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Then as I understand it — or as I seek to understand it — you were called to the bar, and became a proper English barrister, and then went home to Rajpat to something that might be described as disgrace and disaster.

**Bapu:** The worst thing of course was that I learned on my arrival that my mother had died. My brother had not written to me because he did not want to upset my studies. Then ....

**Jean:** You tried, unsuccessfully, to find work. And the one case that you were given you were unable to speak a word when called to cross examine and you had to stand down and give up the case.

**Bapu:** And the little fee I had been given. I wonder if you can comprehend, Jean what it is to be so painfully shy and to find public speaking such an agony.

**Jean:** No indeed I cannot, Bapu. Quite the opposite is true of me. In fact some of my friends say that I have no idea what I think until I begin to speak. And after I have spoken for quite a long time, they begin to understand what I have said.

**Bapu:** I envy you. But it is true that the suffering I felt because of my inability to speak taught me how important it is to think about what you are going to say before you say it. And that there are occasions when silence provides much the best possible answer.

**Jean:** Bapu, that is the only one of your human characteristics that I cannot understand at all. But let me go on to discuss what happened next. You first underwent ritual cleansing in order to be welcomed back into your caste, because you were told that your mother had made it a dying wish. You lived at home for two years. Kasturbai had two more of your

children, your life went nowhere. You did meaningless law clerk tasks for your brother, tried to persuade your family to eat off china and sit on chairs, and lived off your brother's charity and a few opportunities to serve the quite corrupt principality. It was also at this time that another of those deeply painful events occurred that both strengthened and tested the Arjuna aspects of your nature.

Your brother was accused of some petty misuse of his power and begged you to plead his case with British officialdom, represented by a man you had met and enjoyed several congenial conversations with in England. But the man refused to talk, you argued, you went into a stubborn phase, the man resented what he perceived was a presumption based on his willingness to appear friendly while in England. But in India, while doing his job, other considerations applied. How dared you! Well, you dared and continued daring until the man had his man throw you out of his office. That is when you learned what it was to be Indian in British India. And you were told by a Parsi advocate that you would just have to swallow such insults if you expected to work and make a living in India.

**Bapu:** The shock was bitter poison to me, but I had to accept it .... This shock changed the course of my life.

**Jean:** So that when that vague offer of a year-long job in South Africa came, you jumped at it. A wealthy Muslim trader in Natal was suing one of his relatives, another Moslem trader, for defaulting on a loan. Both men were originally from your district, and neither of them had enough knowledge of English language and law to fill out the proper papers.

Your host and boss took you off to court there in Durban to see how South African justice was enacted. The first thing was that the magistrate decided that your continuing to wear your turban indoors was disrespectful. You disagreed and left. Your client tried to explain the intricacies of racial prejudice and misunderstanding in South Africa but nothing could have prepared you for your journey to Pretoria where the case was to be tried.

Who could have guessed that that 350 mile journey would eventually bring about the end of the British Empire. Bapu, I wish you could have met a great American lady named Rosa Parks. Whatever small gains have been accomplished in the United States toward an end to racial discrimination, she began it by refusing to take a seat in the back of a bus. That whole movement had been inspired by your principles and non-violent civil disobedience was the strategy advocated by Dr. Martin Luther King to accomplish awareness of the Black people's treatment in my country. To return to South Africa.....



There you were a perfect English gent, sitting in the first class railway car, with your first class ticket, and in comes a European with the news that you have to go sit in the car reserved for coloured people. You refused to budge, and were soon thrown off the train by a constable at a station. You spent the long night shivering in the cold and thinking many thoughts.

**Bapu:** It was one of the most creative nights of my life. In the morning while waiting for replies from my telegrams to my client and the railway authorities, I heard stories from fellow Indians of the insults and cruelty they consistently endured.

**Jean:** You were allowed to continue part of the way, through the kindness of the authorities, but then you had to take a stagecoach, and were forced to sit outside with the driver, then commanded by the conductor to sit on the footboard. When you refused, he began to beat you and only the intervention of the other passengers prevented real injury. You did not fight, but you resisted.

When you finally made it to Pretoria, you worked for six months to create a compromise in the dispute between the merchants which saved face for both men. It seems to me that victory must have given you hope not only for success, but for success that includes reconciliation between parties.

**Bapu:** And my letter writing career blossomed.

**Jean:** Yes, you investigated the nature of racial discrimination against Indians, which was humiliating and extensive and legal and you wrote to the newspaper:

**Bapu:** 'It seems, on the whole, that their (meaning our) simplicity, their total abstinence from intoxicants, their peaceful and above all their businesslike and frugal habits, which should serve as a recommendation, are really at the bottom of all this contempt and hatred of the poor Indian traders. Is this Christian-like, is this fair play, is this justice, is this civilization?'

**Jean:** By this time, you had organized an association, offered to teach the Indians English because they spoke so many varieties of Hindi, become aware of the numbers of Indians who had first been imported as indentured workers in the sugar plantations and mines, and then of the others who had begun active trading with those who worked their way through their time and then stayed on as second or third class citizens. And you got kicked off the sidewalk into the gutter. What was it you said about that and similar incidents?

**Bapu:** It has always been a mystery to me how men

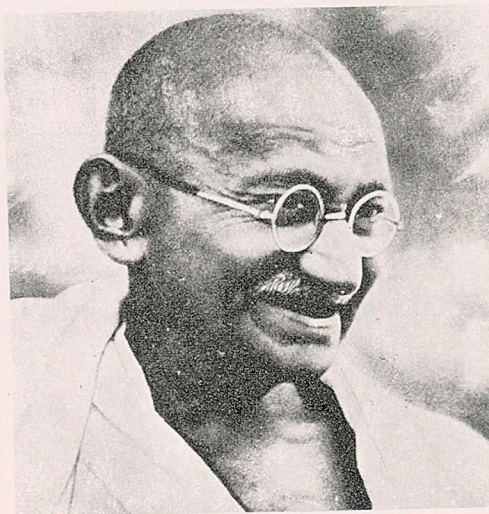
can feel themselves honored by the humiliation of their fellow beings. And don't forget, Jean, I was being urged to become a Christian at the same time.

**Jean:** What kept you back?

**Bapu:** To tell the truth, I was upset by the fact that Christians felt they did not have to fret about their guilts, or endeavor to work on themselves morally. That Jesus would take them as they were. But I am an imperfect creature (and my observations of the Christians showed them to be so also) and I believe that I must continually work on myself to become less imperfect.

**Jean:** And instead of going home to India after the successful conclusion of your case, you settled in — or were driven — to a life of advocacy for the rights of your compatriots in South Africa. There was plenty to do and you went to work on many fronts, collecting signatures, writing letters, vigorously protesting proposed legislation to disenfranchise you and all Indians, organizing associations to acquaint Indians and the world at large with the values and heritage of India, collecting subscriptions, raising funds. What a life! And you served as helper to the indentured Indians, those who were mistreated by their "owners". You also became the doctor to all of your legal clients, changing their diet and massaging them while you gave legal advice. You even delivered your fourth son after your wife and family arrived in South Africa. Bapu, tell me, how did you have so much energy to do so many different kinds of things?

**Bapu:** I was involved in issues larger than myself. Men thought I was a saint losing myself in politics. The fact is that I was a politician trying my hardest to be a saint. There were two Gandhis in South Africa: the first was a successful barrister, the other became the man you see before you now.





# THE TRAIN EXERCISE

## EXERCISE: BEING THROWN OFF THE TRAIN

We are taking as our model for this exercise, one of the most powerful and important events of modern time, an event that had profound consequences for the entire world. It was an event that announced the end of colonialism. It could not have happened unless there had been a lot of negative things leading up to it. It is almost as if the negative things in our lives are our greatest gift. This is because they give us a level of worry, nervousness, fear and betrayal that finally makes us take on a tremendous change. Our problem, especially in psychology, is that we try to heal it and make it better, and we do not try to use its power and strength.

When you look at great story of a life, as in Gandhi, or the story of a myth, as in Arjuna or Christ, any great story has wounding, betrayal and humiliation at its center. For any person to move to their magnificence it seems to need that quality of wounding. If Buddha had not suffered all his agonies, he would not have had his enlightenment. In every myth, for example in the Greek myths, if Persephone had not been taken from her mother and married to the god of the underworld, living in darkness, you would not have had springtime. This is part of every great story.

In our past, many of us may have been 'thrown off the train' and we may have just sat back and brooded about it. You could have gone into "poor old me" for twenty years. Many of us have done that. This is the opportunity to turn that great opportunity, which you may have thrown away, around. This is just what Gandhi did, he turned it around and created what became the rising destinies of all people of the earth - the end of colonialism and the rise of the understanding of the equality and ecology among all cultures of the world. We have similar opportunities for magnificence that may have been lost because we just felt sorry for ourselves, but can be gained back now with a new kind of understanding. This is our opportunity to have that Gandhi event as it relates to our own life and gives us the strength to go forward and be of much greater service and usefulness to others, our profession, our families and ourselves.

In this exercise, you choose a partner to work with and agree to not divulge anything the other person chooses to tell you. Consider this 'holy' space - you are a listener - this has nothing to do with therapy or giving counsel or advice. Either you or your partner during this exercise could speak in 'nonsense' language out loud, if the information is too personal. Decide which person will be the 'rememberer', the person thrown off the train and who will be the 'questioner'.

1 - I want the person who is the questioner to stand in front of your partner and say, "Tell me of your **strong roots**," as Gandhi would say that it was his mother's dedication and stubbornness, for example. It might be individual qualities, or family, or both. It comes from your deep story. It is your great strengths and best qualities. Don't feel that you are being proud; this is not proudness, but "deep telling". So questioner, ask your partner to tell you about his or her deep roots, deep strengths, or highest qualities and also ask your partner to "Feel them, deeply!" Ask, "Where and how do you feel these strong roots in your body (in the feet or the arms, etc.)?"

2 - You who are the guide/questioner will now place your hands on the shoulders of your partner. Your partner can keep the eyes either open or shut. The questioner asks, "Tell me of the incidents in your life in which you were thrown off the train." It could have been a major incident, or a series of incidents as it was with Gandhi. As you ask this question, you will guide your partner who walks backward. The questioner's role is to direct the partner around the space, as the partner walks backward, and to listen deeply as he or she recalls the events. Do not give advice. Simply listen.

3 - Now stop and the guide/questioner will ask the question, "Tell me now what the results have been of all those nights of shivering alone in the station after being thrown off the train? What have you spent your life thinking about?" Then continue walking the partner backwards with your hands on your partner's shoulders.

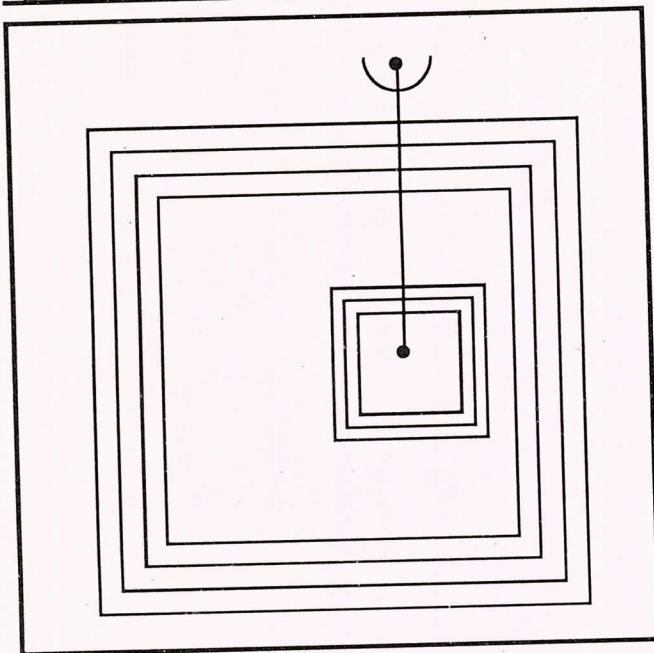
4 - Now the guide will ask the question, "As a result of these incidents, how do you now want to be seen and known; and what do you want to be able to do?" You are still moving your partner backwards.

5 - The guide now puts hands on the partner's shoulder and pulls the partner forward as he names them in triumph. You name them by making it up as you go along, for instance, "I name you 'Great Perseverance' - the one who refused to let a situation determine your response!" Pull them forward and name them. Give them their empowerment.

6 - After a period of reflection together about the exercise, change places so the questioner will now be the rememberer. (It is very useful in this exercise to have background music that is appropriate for reflective thinking.)



# SACRED ENCOUNTER - Marguerite S. Theophil



You do not approach the Sacred Centre in a brash straight line; rather, you circumambulate it in ever-tightening, ever-narrowing circles, each round drawing you closer to the heart of the structure.

Moving in from the outer limits of the Hindu temple, you have, as in all religious structures, first the less holy or less sacred area; then as you draw nearer to the centre, the area you cover becomes progressively more holy. You are approaching the Centre that generates life and meaning to the entire Temple Complex.

Ringling the Centre of the temple are what are called prakaras or rounds, the circumambulatory pathways. Some temples have five prakaras, these being often identified with the kosas, or sheaths that the core of the human body is enveloped in. The outermost is the Annamaya kosa, (material body), next the Pranamaya kosa (composed of vital force), the Manomaya kosa (mental sheath), the Vijnanamaya kosa (composed of knowledge) and the innermost, the Anandamaya kosa (the sheath of bliss).

In a Vaishnava text, seven prakaras are said to represent the seven bodily materials - flesh, bones, blood, nerves, skin, fat, semen. Other texts declare that three prakaras symbolize, from outer to inner areas, the Sthula sarira (material body), the Suksma sarira (subtle body) and the Karana sarira (causal body).

Whatever the symbolisation or the configuration of prakaras, the idea is that on completing each

round, you are aware that you are shedding, are leaving behind, that sheath, or that material, or that body, which the particular prakara represents.

## The Layered Journey

In terms of the Indian temple structure we can examine this as revealed in the Meenakshi Temple at Madurai, since we have just visited it.

The Meenakshi Temple has only three prakaras within the precincts of the temple itself, but four sets of streets swing around it, and these are also counted as prakaras. The outer streets have shops that sell everyday items, have lodges for pilgrims and are more not-so-holy (some might say profane) in character than the inner streets. These generally have shops and services more directly related to the rites and rituals of the temple itself - flowers and incense, offerings for the puja, statues and engraved yantras. (One needs to say "generally" because these days issues of commerce have elbowed out issues of religious intent, and you are as likely to find a shop selling Kashmiri carpets right outside the main temple gateways as a pandit with his fortune-telling parrot.)

From the gross to the subtle, however, was the rule; from the profane to the holy, from the not-so-holy to the very holy, from the outer to the inner; progressively - in terms of body and soul - nearer to the Essence within. Each subsequent round you make has you discarding yet another "outer" part of you, until that moment when you have shed all your outer selves to stand in naked vulnerability before the greater Self, which is none other than your own Pure Self.

And stripped and confronted with your insignificance, you come face to face with your greater significance - your true humanness which is essentially Divine.

## Evoking the Spirit

Traditional builders were skilled in creating structures capable of evoking in us those latent faculties we all possess that enable us to experience the intangible Spirit dimension that gave rise to the structure in the first place. The builder of the temple, "rendering to mortal eyes," as Jean has said "the Eternal Presence in all things," creates the form and the structure that act upon us. The Eternal pattern of things comes through almost without our being aware of its role in the feeling we experience.



Those of us who have studied forms of meditation, or pranayama practices, have first-hand experience of what conscious attention to breathing rate and breathing patterns can do to our mental state. Traditional Indian builders were deeply aware of the breath and the processes of breathing, of the altered mind-states that changes in breathing patterns can bring about, as also of the effect that line, mass, color and form are capable of exerting on breathing patterns.

In very basic terms, harmony and proportion, they knew, could evoke one set of emotional responses from a person, while some strategic imbalance could arouse quite a different emotional charge. Each of these was used as and when necessary.

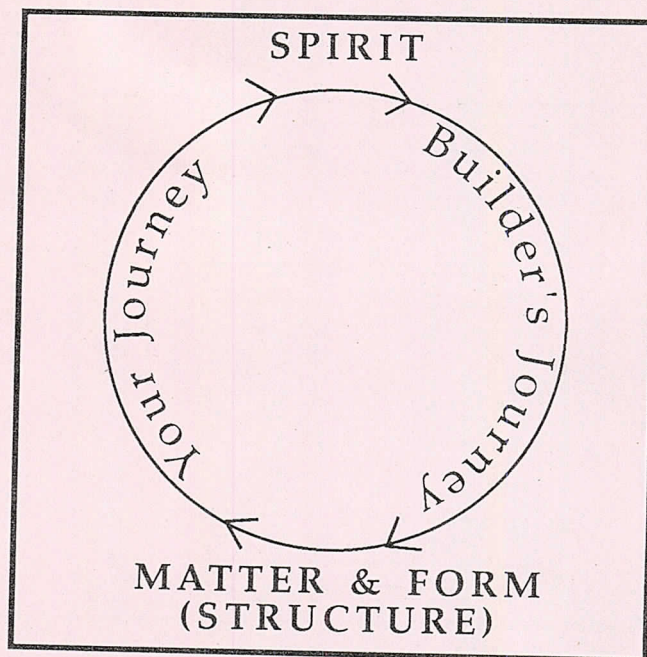
This was done in many wonderful, seemingly mysterious ways that were not so mysterious after all. For example, when horizontal line or mass dominates, breathing is deeper and freer, creating feelings of well-being and calm — of being drawn forward — attracted to a distant focus. A predominance of verticality induces more rapid, often shallower breathing, and the corresponding feelings are of upliftment, even awe.

Closed tight spaces with the feeling of pressure exerted by the "closing-in" of the mass of stone, as we experienced in the visit to the garbhagrha or sanctum at Madurai, create quite a different pattern of breathing in contrast to the breathing in the more open corridors immediately preceding. The quickened breath, enhanced by the dense, dark atmosphere creates feelings of being overwhelmed and awed by the numinous, unseen Presence within.

### Circle of Communication

In understanding the effect the temple can have on you, - or in simply allowing it to happen - you approach that Spirit that inspired the builder. Through meditation and the discipline of yoga, the artist reveals the Spirit through the language of matter and form; in architectural terms, he gives expression to his Vision through the concrete medium of the structure of the temple.

The process that Jean outlined, of the artist who gives shape and definition to this inner vision of Essence or Spirit through an outward, material creation is, no doubt, a "completion". But I prefer to see it as a half-way stage of the journey in what can be called the Circle of Communication. The other half is nothing but your approach to the Spirit, this



time through the language of matter and form. It is only in this ritual of participation that the true meaning of the structure comes alive. In order to finish the Journey - for the Circle to be complete - the Temple needs you, the understanding observer, as much as you need the temple. It is important to refer to the "understanding observer". Very different from "click, click... let's develop the pictures at home, so we'll have time to see (and photograph) many more of these buildings. We'll examine them later." There is no later. The experience of understanding is immediate, is interactive, is very "now".

### Yugen

The Japanese have a term, "Yugen". Yugen is this quality that exists as a potentiality and only flowers into being in the contact between the viewer and the painting or sculpture, in the encounter between the visitor and the structure, or in the subtle exchange between the performer and his or her audience. It must be understood that it is not present in the work of art itself; it only comes alive in the arena of human interaction.

It is the same thing, I think, as the sacred structure needing you as much as you need the sacred structure in order to complete the Journey.



# THE TRIUNE BRAIN - Peggy Nash Rubin

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What does it take to change the brain? What is the requirement for whole system transition? It seems to have to do with a certain amount of stimulation which is then followed by meditation or coherence, followed by stimulation.

Many of you are familiar with Ilya Prigogine's theory of how things grow. Prigogine won the Nobel Prize for this. He found that the change only happened when a system is creatively unstable enough. Unstable - neurotic - unsure of itself - stimulated. When heat is applied to gases they become unstable, they begin to move and take in energy from other gases. That energy coming in from outside goes through the whole system in, what is called, entropy. Entropy is the dispersion of this energy and this dispersion among the molecules makes them even more unstable. Thus they can take in more energy from outside. This disperses through and makes new kinds of linkages within the organism which makes it more complex. It gets even crazier, more creatively unstable. It can take in more information and more energy. It's bonding with everything right and left. It begins to interact, make networks that it never had before and before you know it - it's a whole new thing! It's a new molecular structure.

Now that is true of molecules of gas, it's true of cities, as well as countries as well as ourselves. When a country is in chaos, when a person is in a kind of creative or neurotic instability, then he or she is able to enter into new kinds of alliances, friendships, seminars, ideas, books, frustration that leads you to seek outside yourself. You take in new information which begins to drive your whole mental and physical organism to a state of more chaos. You get even more energised and you take in more ideas, more purposes and possibilities. The whole system is driven until suddenly you are not the same person you were. You are tremendously more complex, deeper and possibly you even have a newer profession.

The same is true of the brain. The brain in its normal alert state is in a rhythm that is called beta. If you were to put on electrodes and you were in your normal alert state you would see beta waves. If, however you went into a deep meditation, the waves would become slower and they would be alpha waves. Or they might even be slower and be theta waves. Theta waves are the waves of creative reverie, introspection. Then there are the deep waves of sleep. These waves of alpha, which are the waves of serenity, of deep meditation, or of theta, which is the wave of creativity, break up the old patterns in the brain. They create, ironically, not a more stable brain, but a more unstable brain. Why? Because the brain of survival that we developed over millions of years is an alerting brain - like an animal. That's the beta wave. The wave of recreation, when you break up that survival

beta wave with these long alpha waves, suddenly different levels of your brain/mind system that were not required for survival - deeper waves, creativity, seeing larger patterns of things - those levels of the brain/mind system are called into play and the brain begins to reorganise itself. That is why we find that many deep meditators almost invariably are also very creative, because the brain has reorganised itself to see things in different ways. The brain has different perceptions and is able to take in more information. It is also true that when you begin meditation the first things that show up are of memories that you wish you didn't have. Memories in the form of repressed content come up to be a catharsis. That is why meditation serves as an enormously potent therapy because it allows for the release of previously held content that had been repressed when the brain was in its beta or survival mode.

Similarly, different frames of mind, thinking in images, thinking with your whole body (kinesthetically), thinking in sounds, also allows for a different frequency rhythm in the brain that also allows deeper memory, new kinds of association. When you have new memory, deep memory and new associations or new connections of the brain, you have creativity.

So you can have hyper-alerting states or hypo-alerting states which is the deep meditation (alpha and theta rhythms). 'Hyper' would be thinking in images, thinking in trance state, thinking with your whole body, activating different frames of mind. Whether you go the hyper-alerting way or the hypo-alerting way, both are going to break up the old patterns of the brain and cause the brain to reorganise itself.

Of course, the supreme place of this has been India, both for the hyper-alerting and for the hypo-alerting. We saw that when we were at the Meenakshi Temple in Madurai where everything that could happen, did happen. Every possible scene that you could imagine was there. There was this boiling turmoil of people, of deep spiritual ones and fraudulent holy men. All kinds of celebration, color, ceremony, sound and yearning were happening at the same time. There were wild ecstatic trances and deep reflective meditations. It was the kind of place that would appeal to absolutely everyone on any possible level. But it also broke up the old patterns.

The brain needs this kind of activation with different levels and states of consciousness, whether they are meditative states or trance states. This stimulation activates the brain and drives it to new levels of organisation. The great mystery and magic of the human brain is that within a few seconds it can change radically. It can dynamically reorganise itself. What we have here is not just a hundred



billion cells interconnecting at the speed of light but a dynamical flow system that can suddenly change. That is why genius and madness are so close together, or the demonic and the divine. Your image in India of the 1,000 petaled lotus of the seventh chakra unfolding is no mere metaphor, with the fact that at certain levels of stimulation that brain can unfold with levels upon levels. That's the mystery. It has become very clear that technically, with the lives that we live, we don't need this much equipment! This is the equipment for gods, for world creators, this is not the equipment for leading the lives that we are doing. Why are we so incredibly over-endowed? And why do so many of our institutions and educational systems spend so much time repressing all of this? (By this I mean not only the head but extends to the nervous system and throughout the whole body) There is that dread, that fear of that infinity that is there. We have had that for 20,000 years, since the last ice age, but we haven't quite known what to do with it. Now in human history we are at that place when we have to use all that equipment. The ways of using it seems to be to activate different frames of mind and different levels of consciousness to break up the old static patterns of restriction and constraint, and beginning to bring these patterns into play. So with the logical left hemisphere, with the creative right hemisphere, with the emotional limbic system, with the grounding in the old survival brain (reptilian) and the vision of the possible a lot can happen.

A lot of the ideas expressed here in this discussion of the brain come from the work of several very creative people. One is Elaine de Beauport, who is a friend and student of Jean Houston and describes her work as being on the microcosm what Jean does on the macrocosm. She believes that with the appropriate utilisation of the triune brain we can be helped to flower, being more creative and healthy. Another is Paul MacLean, a man who has been doing brain research for many years. His idea is the triune brain, the three-in-one brain - the oldest brain (reptile), the mammalian brain (limbic system) and the neo-cortex has transformed our perception of the brain/mind system.

### The First Brain

The first brain, the deepest brain, is called the 'R' system for the Reptilian brain. It includes the spinal column, the basal ganglia, the brain stem, a reticular activating system which feeds the other brains 100 million impulses per second. This is the first brain and the oldest one. It is the one most of us would like to pretend we don't have. It is where the information comes from.

The Balinese believe you have four friends that you come into life with. These are four archetypes

which will serve you if you will allow them to exist, and honor them. In this brain is the first friend, the Friend of Strength. All the other brains can be hurt or damaged but if this brain is damaged, we do not survive. The Reptilian brain is where the heartbeat is and a lot of the systems are that keep us going. It is the one which gives us purpose. It is the action brain, the one that makes it powerful for us to move in the world. The language of this brain is dreams. It has three forms of intelligence:

a) **Basic intelligence** is what happens when you move in a wavelike fashion, moving you forward and then backing away. The action of this brain is a wave form, a moving toward something and away. If someone encroaches into your territory, and you are safe there, you will attack. But you will attack quite coolly. The reptilian complex is a cooling system. It has no feelings. This basic intelligence will protect the organism by whatever means possible and it does this by moving in and pulling back after it has assessed the situation. There is a time when you are open and need to draw in and a time when you contract. The rule of whole systems living for the first brain is to learn and stay flexible. The part of the body that is associated with this brain is the triangle from the base of the spine, down the legs to the feet. So keeping that part of the body flexible is important.

b) **Pattern intelligence** helps us discern and develop the rituals and habits which protect the brain. The deep use of this intelligence has to do with finding ways to change things that have become stuck by either ritualising and enriching them or by completely changing the routine habits of our lives.

c) **Rhythmic and Ritual intelligence** allows us to have habits. Rituals give us a sense of grounding, of safety, as for instance, when you want to do something creative you will clean up the space before you start working. If you live in chaos all the time and you keep breaking up your patterns, chances are you will not be very creative.

### The Second Brain

What Paul MacClean calls the Limbic System, is the Mammalian brain and is the emotional brain. This second brain surrounds and covers the reptilian brain. All the information we receive comes into the first brain through the pores of the skin, through our genetic, community and national patterns and all this information spills out into the second brain. From evolution, the first brain to develop is the brain of the fish, the reptile, and the amphibian. On top of it is sitting the next brain, when we became mammals. So you see that not only does one brain feed the other but the one on top is the more recently evolved. These brains fit on one another as nested realities.



As the first brain is fed by and feeds the spinal cord and the legs, this second brain, the limbic system, feeds and sends information and enzymes through the organs in the front of the body. So the triangle of the torso is the concern of this second brain. Those of us who have ailments in one form or another in this front part of the body need to look at what is happening in our emotional brain and how we might free it. If the first brain is the action brain, the second brain is the heart brain. The second friend who comes in with us at birth is the Friend of Love and Friendship. That archetype is associated with the limbic brain.

This brain is the pharmacy, a pharmacopea of every kind of pleasure-giving possibility. All the enzymes, endorphins and the activators are here in the limbic brain. The olfactory lobes feed directly into this brain. That's why anything that we smell is associated right away with mood and has emotional content. All the preparation for partnership, for procreation, for aligning yourself in family structures is in the emotional brain. This brain is where caring for the species takes place, where love and affection happens. Here also is where pleasure and pain are, located in the same place. In Dr. de Beauport's definition of 'all life is energy', pain is simply a contracted form that can be expanded so that more air flows through it, with the waves getting thinner and higher which can move toward pleasure.

The *hippocampus* is one of the places where we know long-term memory is stored in the brain. It is important to note that the long-term memory is governed by and affected by the emotions. This is why if you are going to train memory, you have to input memories along with emotional experience. One of the things people who are trained to work in corporations need as well as children who need to learn a lot of information is to put it into an emotionally charged story. Even a chemical formula becomes a story with emotional content and people will always remember the formula. Languages are taught with drama. If they learn it in a rote manner, they may remember it to pass a test but they won't really remember it.

The emotional brain is also the motivational brain, the reason you act is because you want to. Those feelings come out of this brain. The language of the first brain, the reptilian brain, is dreams. It is beyond speech. The language of the emotional brain is tears. The intelligences of the emotional brain are:

a) **Mood intelligence** - knowing how to ride the wave of a mood and how to shift out of it.

b) **Motivational intelligence** - This is the place of wanting and desiring, where we get back to having what we wisely and deeply want. Much of our early upbringing has told us to suppress the

things we want, not to ask for or beg for the things we desire. As a result, many of us do not know what we really want or have the slightest idea of how to get it.

c) **Affectional intelligence** - the way to stay totally in love all the time. This is the willingness to be moved or touched by something.

### The Third Brain

The neo-cortex, which is both the right and left hemispheres, has the major job of discerning distinctions. The left hemisphere is associated with sequential, linear, logical thinking and lives in the time dimension. This hemisphere loves dissection, looking at the parts of things. This is the rational thinking brain that has ruled supreme over our civilisations for some centuries. The "friend" associated with the left hemisphere is the Friend of Rational Intelligence. For the left hemisphere, the language is speech.

When we move to the right hemisphere we find the ability to do things simultaneously. It has the ability to know and do many things at the same time. Part of its creative power is in making associations. It is the visual, spatial centre and sees the whole pattern of things, rather than the parts. It is timeless and has no sense of time at all. That's why in moments of high creativity, time disappears and you tend to be thinking in images. You can be trained to do the work of months in minutes if you are working out of a right hemisphere focus, because the right hemisphere has no sense of time.

For the right hemisphere, the 'friend' is the Friend of Art and Poetry. The right hemisphere has three kinds of intelligence:

a) **Visual intelligence** (spatial) - visioning, spacial imagery.

b) **Associative intelligence** (creative) - reminds you of other things.

c) **Intuitional intelligence**

The third brain is related to the triangle of the upper section of the body from the waist to the neck. The language of this brain is music.

It is interesting that the nature of the imagery of the brain is to move from patterns to sensory images to psychological (life problems), to mythic - great mythic stories, to spiritual unity. The brain's natural progression is to take you from images to deeper and deeper levels.



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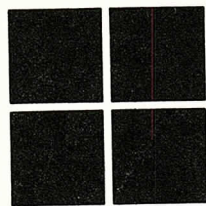
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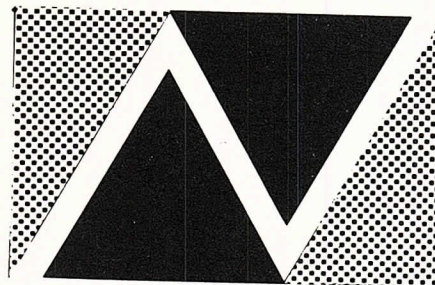
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