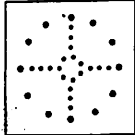
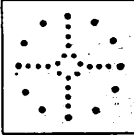




ICA		Planetary Vision Quest										June-July									
Chicago												1986									
	M	June 30	Tu.	July 1	W	2	Th.	3	F	4	M	7	T	8	W	9	Th.	10	F	11	
7:00 a.m.	Greeting the Sun : Rehearsing the Sacredness of the Day																				
9:00 a.m.			THE INDIVIDUAL VISION QUEST																		
	THE TIME OF PREPARATION						THE TIME OF QUESTING						THE TIME OF RETURN								
	Preparation	Initiation	Detachment	WATER	EARTH	AIR	FIRE	Community	Commitment	Story											
1:00 p.m.	THE CORPORATE VISION QUESTING : Games of Planetary Co-Creation																				
			Planetary Politique Planetary Transformation Planetary Man & Woman Planetary Spirituality						Planetary Economics Planetary Humanness Planetary Education Planetary Spirituality												
5:00 p.m.	Introduction to Multiple Intelligences	What Do We Know?	Glimmerings of the Future	What does the planet need?	Preparation for the weekend	Destinal Challenges facing the Planet	What is already in motion?	Creative Projects to be empowered	New Vision of the Planet	Preparation for the weekend											
7:00 p.m.	Telling the Synoptic Story: A New Vision for the Planet																				
8:00 p.m.	Optional Events & Informal Interchange: Kneading the Sacredness of the Day																				
10:00 p.m.																					

VISION QUEST REPORTS

GREETING THE SUN

This ritual form was created to start the day, charging the space, our lives and the context of the journey.

We did the ritual surrounding the Medicine Wheel. There was a sense in which facing the four directions grounded our understanding of their perspectives in our lives.

	NORTH	
	White Stone	
WEST	drum	EAST
Black Stone		Yellow Stone
	SOUTH	
	Green Stone	

Walking the sacred circle was a time of intense reflection, virtually creating an altered state of awareness before the ritual began. The ritual was a way of centering ourselves in the planet and declaring our intent for the day.

VISION QUESTING JOURNEY

Our morning time carefully wove the two most basic motifs of the classic vision quest. First there was the overall structure of a Vision Quest that involves a Time of Preparation, the Time of Questing and the Time of Return. Secondly, there were the journeys of the four directions and encounters with the elements. Greeting the Sun was a rehearsal of the sacredness of the whole journey on a daily basis.

Our bias is toward a future in need of conscious co-creation. We deeply sense the sacredness of this task. Our hope is in the movement of the spirit of the creative powers of the universe through our very beings. Multi-modal perspective and polyphrenic awareness are essential. We intended to seed this into the particular reality of lives lived in the eternally, rapidly shifting Now.

We are deeply indebted to the traditions and teachings of our Native American brothers and sisters. Their understanding of the planet and historical vision of wholeness available through balance in multi-perspectives has been our deep inspiration. We have been delighted to see layers upon layers of relationship to many great traditions and the diaphanous nature of the Medicine Wheel Way to the spiritual paths of the globe. We celebrate our unity and our possibility.

THE STRUCTURE OF THE DAYS

THE TIME OF PREPARATION: The Day of Preparation
The Day of Initiation
The Day of Detachment

THE TIME OF QUESTING: The Day of Water
The Day of Earth
The Day of Air
The Day of Fire

THE TIME OF RETURN: The Day of Community
The Day of Commitment
Celebrating the Story

MID-QUEST ORIENTATION

SUNDAY -- WEEK II

PRELUDE

Welcome. We are gathered in this greatly energized space this evening to begin sharing with you a bit of what has happened in the past week. Later we will walk through the materials and the timelines, but the best introduction to some of what this last week has been will be to begin (as we have nearly every morning) with a dance.

Introduce Cocky
First Half of the Dance of Creation

MOVEMENT I

Walk through the pages in the packet. Engage the group in the process of telling you what they have.

On Daily Time Design note that we are starting the afternoons at 1:30 p.m. Give them images of the evening time. Let them know what some of the options are for the evenings this week, including mentioning the Night with the Medicine Wheel (no detail here):

Hand out the Planetary Vision Quest overview sheet. (This was originally distributed on Friday evening of the opening. Talk a bit more about the Individual Vision Quest in the mornings. Point them to the context page already in their packet that speaks to:

The Medicine Wheel is the Living Flame of the Lodges. . .
THE MEDICINE WHEEL CIRCLE. . .
The four directions of GREAT POWER. . .
The four elements (info from Star Maidens Circle chart)
The experience of the Medicine Wheel, why we came to the space of great nature. THE TOUCHING. . .

In the Time of Preparation we began to get an understanding of the Medicine Wheel, and have focused on the four directions, their elements and the qualities associated with each. We have a sheet we will be passing out in a few minutes with several of these contexts printed out, so you can study them at your leisure. We took a Sacred Walk through the forest of this space (don't laugh too loud, we imported trees especially for the event). Everyone located a sacred stone and conversed with it, became it, and shared what they discovered. These stones have become symbolic of claiming sacred space wherever we are doing our "journal" work, which we will explain in a few moments.

We also sorted ourselves into Kivas, which was the Native name used for the sacred circle of the subterranean ceremonial lodge. Tomorrow morning, one of our first activities will be getting you all incorporated into and initiated by your Kivas, each of which has a name they chose for themselves. So, you may have the opportunity to become a Leaping Goat or a Grazing Antelope or a Flying Turtle. The Kivas are anticipating your arrival.

Also as part of the Time of Preparation, we walked backward through time and harvested the gifts of our ancestors and their cultures; we went down into the earth from which we came and died to our old self. We untangled all of the webs of attachment to our selves, our communities and our cultures in order that we could look at the end of our life, if time were stopping now, and recognize our passions and intents and discover the means of fulfilling our true potential.

This was the end of the time of Preparation, and we moved to the time of Questing which is really a spiraling time. If you read the materials in your packet that are taken from Seven Arrows, you will see that it is possible to do all the directions from every point. We started in the South and the energies of the element Water, everything that is in motion. Here we experienced blessed rebirth as planetary persons and in time spent at the edge of the lake contemplated the significance of deciding to be born as planetary people even when you are not able to see the other side. Next we travelled to the West and encountered the energies of the element Earth. We got in touch with all that is physical, particularly our bodies, and later this evening we will be sharing one of those exercises with you.

(Be ready with all the "handouts" here.)

We have also been keeping journals. (Pass them out.) One of the other modes for this work is the creation of shields of our journey. (Here, hand out the sheet with additional contexts from the first days and information on the shields.)

MOVEMENT II

In the afternoons, we have been playing games of Planetary Co-creation. They have deeply involved us in manifesting a truly multi-modal approach to topics of major concern to the future of our planet. On Monday afternoon last week, we were introduced to at least seven modes of intelligence by Linda MacCray.

Introduce Linda and let her seduce the group! (30 minutes)

MOVEMENT III - KINESTHETIC BODY + MULTITRACKING

(Decide which parts of this context will be helpful to the group and which need to be omitted.)

There is an extensive tradition both East and West which holds that each individual possesses a secondary, nonphysical, or "subtle" body. Whether it is the ka of the ancient Egyptians, the pranic body of yoga, the etheric body of the esoteric schools, Plato's "form of things" or the image of a power animal that can move through time and space accomplishing things that would not be possible for the physical body. These traditions all speak directly to the phenomenon of the body image encoded in the brain. They all suggest that it is possible to actively engage those processes of physical functioning that are usually unavailable to consciousness.

The earth element has to do with everything that is physical, but that is more broadly understood as anything which can be given shape and form. As our body is the physical thing with which we are in most continuous contact

from moment to moment, we want to push ourselves this morning to give shape and form to our Kinesthetic Body, and by doing so open ourselves to the expanded realms of healing and knowing, to the deep body wisdom that is available through the energies of the earth.

Find a space in the room where you can really move, forward and back, to the right and the left without running into your neighbors. (Make certain people really spread out. The verbal instructions will be so sufficient that they do not need to be able to see the whole center of the wheel.)

type in exercise (see added pages)

Come to a stop and be aware of a deep sense of centeredness and serenity. If it feels right, shake yourself out a bit and feel your physical body. Stand present to its miraculous complexity and possibility. Know that as a result of the paradoxical nature of this exercise, you are now capable of resolving paradox in ways you could not have done before. Sink down now in a low squat, or in whatever position is both comfortable and brings you close to the earth, and REST IN THE EYE, resting the weight of your head on your thumbs at either side of your nose bridge. Feel her pulse mirroring yours. Listen to her cry. Just as it is possible to know something as complex and filled with potential as your physical body, so it is possible to know the complexities and potential of the planetary culture for which the earth cries.

Begin singing:

The Earth is our mother, we will take care of her.

The Earth is our mother, we will take care of her.

Heyanna, hoyanna, heyanna, hoyanna.

(After singing four times, hum'once.)

POSTLUDE

What questions do you have? Things you feel you need to know to get on into the week?

(Let the group reflect for a few minutes.)

As you go this evening, we want to present each of you with the foundation for your shield. The materials you've received talk about the shield as a way of telling the story of the quest. Tomorrow you will have the first opportunity to work on creating your shields and we sense that the energies of your Kiva will greatly contribute to this work. Often the Questing shield was deeply influenced by the dreams one had on the journey. We have been "watching" our dreams as a group since we entered the time of questing. If you articulate for yourself the intention of remembering your dreams, it is much more likely that you will. Take your shield circle home with you tonight and plan to bring it with you in the morning. You may want to put it under your pillow and simply sense as fully as you can the difference it may make.

In the early mornings, we have been using a Navajo prayer in our ritual.

In beauty we walk.

With beauty before us, may we walk.

With beauty behind us, may we walk.

With beauty above us, may we walk.

With beauty below us, may we walk.

With beauty all around us, may we walk.

It is begun in beauty. It is finished in beauty.

(Navajo Prayer)

Often to close our sessions, we simply call our attention to the fact that, "It is finished in beauty." HO!

THE TIME OF QUESTING

THURSDAY - THE DAY OF WATER
July 3, 1986

CONTEXTUAL PARAGRAPHS FROM THE PROCEDURES:

Today is the first of our four days of questing, each related to a particular element. Our focus today is on water, our direction is South. If you recall the images shared in some of your handouts, you will recall that all of the directions are experienced at the point of each direction. It is a bit like circles within spirals and wheels within wheels, which we all know as a part of the way life has been put together. Since we are going to spend one of our questing days on each direction and the element most closely associated with it, we are beginning just such a spiral, so don't be surprised or deny your intuitions if your greatest insight during the day we focus on one element seems to represent another element's perspective. We want to give ourselves over to the spiral, accessing all possible perspectives and entry points.

We are beginning our quest in the South. The South is a place of innocence and trust. Among the Plains Indian People (Cheyenne, Crow and Sioux), the South is represented by the Sign of the Mouse and its Medicine Color is Green.

The element Water is representative of everything that is in motion, including emotion. The energy is a very open energy where anything is possible. It is an energy like that of the element water, in which even when everything seems to be blocked, the water/the energy can find a way to seep under around and through, breaking loose the obstructions that were stopping progress. Water can also freeze, blocking the natural flow of its energies, just as people are frozen when they freeze reality and do not allow meanings and perspectives to change.

We want to begin our work this morning by experimenting with taking another perspective, a perspective beyond that of our local self on behalf of the planetary vision we hope to give form and substance. We are going to tap into

THE TIME OF QUESTING

FRIDAY - THE DAY OF EARTH
July 4, 1986

CONTEXTUAL PARAGRAPHS FROM THE PROCEDURES:

We are continuing our quest in the West. The West is a place of introspection, of looking within. One who perceives only from this direction will go over the same thought again and again in their mind and will always be undecided. Among the Plains Indian People (Cheyenne, Crow and Sioux), the West is represented by the Sign of the Bear and its Medicine Color is Black.

The element earth is representative of everything that is physical, everything that can be given shape and form. The energy is an opening energy that makes way for new thoughts and ideas. It is an energy like that of the element earth, in which even the crustiest of soils will make way for the growth of new seeds. It is sometimes an explosive opening energy that we can associate with earthquakes and volcanos. The earth energies not only open up and make way, but can totally transform perception in the process. Just as the earth can become dry and packed, the juices of people and fruits can be boxed, dried and shrivelled, eroding the natural flow of earth energies. This happens when people refuse to give physical form to their vision, when they limit what they are willing to allow as possible.

We are going to take on the perspective of the planetary being we were born to be only yesterday. Within this new being are the seeds of a new entelechy, and therefore the unlimited potential of new thoughts and ideas and expressions.

THE TIME OF QUESTING

MONDAY - THE DAY OF AIR
July 7, 1986

CONTEXTUAL PARAGRAPHS FROM THE PROCEDURES:

We are continuing our quest in the North. The North is a place of wisdom, the gift of the mind. One who perceives only from this direction will be wise, but cold and without feeling. As always we are reminded that the gifts of the North must be balanced with the gifts of the other directions, particularly with the South, the place of the heart. Among the Plains Indian People (Cheyenne, Crow and Sioux), the North is represented by the Sign of the Buffalo and its Medicine Color is White.

The element 'air is representative of everything that is mental, the multi-entelechy that creates philosophy. The energy is a new energy that is the energy of change, of creating new realities. It is a dancing energy like that of the wind in the air, the "x" factor, the unexpected, changing direction at will. It is the energy of getting precisely what you believe in. The caution of this energy is that you do get in return precisely what you put out. People become trapped by this energy in limiting their philosophies and beliefs. If you do not believe it is possible, you cannot possibly get it, because what you put out--the image of impossibility--is what is returned. It is the energy that can make way for the impossible becoming possible. It is a paradoxical energy. It is new energy cloaked in apparent entropy. It is the power of new life beginning to throb in an apparently rotting seed.

We begin our explorations this morning from the perspective of our planetary being. Within this being are the seeds of a new entelechy, and therefore the unlimited potential. We want to ground the wisdom of the north, the airy aboveness, in the very particular that is our bodies.

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THE TIME OF QUESTING

TUESDAY - THE DAY OF FIRE
July 8, 1986

CONTEXTUAL PARAGRAPHS FROM THE PROCEDURES:

We are continuing our quest in the East. The East is a place of illumination, the ability to see things clearly far and wide. One who perceives only from this direction will have clear, far-sighted vision and will be as close to the sky realm of the spirit as any of the earth's children can be. If gifts are limited to this direction a person will feel separated, high above life, and will never understand that he or she can be touched by anything. Therefore, we are reminded that the gifts of the East must be balanced with the gifts of the other directions, particularly with the West and the gifts of the earth. Among the Plains Indian People (Cheyenne, Crow and Sioux), the East is represented by the Sign of the Eagle and its Medicine Color is the Gold of the Morning Star.

The element fire is representative of everything that one might hope to be, of the mirror of all the creative powers of the universe. The energy mirrors the spirit of the Creator. It is a place of fantasy the energy of which brings vision into reality. It is the energy of conscious co-creation. This energy as easily misused as the energy of fire itself. If one is trying to give life to someone else's fantasy, one becomes trapped as a conditioned robot, merely a shadow of one's true self. There is no energy as radiant as that of fire. In joining in conscious creation, one has the opportunity to create the self as unique and unrepeatable. A being, being full-ly who they are, is the ultimate creation, a mirror reflecting the Creator.

We begin our explorations this morning from the perspective of our planetary being. Within this being is unlimited potential for a totality of beingness awaiting discovery in transformation by fire.

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Carlson
1986

WILBER CONVERSATION NOTES

Following are notes from the appointment with Ken Wilber on April 8, 1986. Present on the call were Joe Slicker, Marilyn Oyler, and David Lazear. We met with him for about 3 1/2 hours at his home in Mill Valley, California (near San Francisco). We had sent him a packet containing a variety of talking papers, interpretive screens, pull-togethers, letters, etc. based on his writing from across the Order globally. We wanted him to understand the depth of our dialogue with him. It was not appropriate to run a tape recorder during the call, so the notes below are a composite of Joe's and David's notes.

WHAT WAS YOUR RESPONSE TO THE PACKET OF MATERIALS WE SENT YOU?

First, as you know, I am primarily a theoretical man. I'm quite interested in the way you are bringing together my theoretical models and your practical work. In fact, I find my own theoretical work is enriched and I am energized by the wrestling you are doing with it.

WE HAVE BEEN MOST INTERESTED IN HOW YOU MAP THE HUMAN JOURNEY, FOR THIS HAS BEEN A DEEP CONCERN OF OURS OVER THE YEARS OF OUR HISTORY.

I think it's important to understand that it is not really as neat as it looks in a book. People don't just progress in a linear way on the hierarchy. The stages on the hierarchy might be defined more like a dart board than a linear step ladder. At any point in your life the primary emphasis in your consciousness development is like a probability spread that tends to cluster at particular spots on the board. But there is always a spread of responses that reaches across the whole board. It's like what would happen if you threw a whole handfull of darts at the board simulataneously--you would tend to get a distribution of about 50% clustering in one place with 25% spread above the primary cluster and 25% below.

WHAT HAVE YOU DISCOVERED OR WHAT RESEARCH HAS BEEN DONE ON MOVING PEOPLE FROM ONE STAGE OF THE SPECTRUM TO ANOTHER?

First of all this is very very difficult to do--both to test and to facilitate. Kohlberg did some research in prisons and schools dealing with plotting people's moral behavior development. He worked for 20-30 years and discovered that he was unable to move people more than one stage in 5 years. Most people tended to move stage by stage slowly.

Now another experiment was done, not scientifically documented the same way at Kohlberg's, using TM (transcendental meditation) in England (?). TM was able to get people to move 2 - 2 1/2 stages in their moral development in a much shorter period of time--approximately 2 years or a little more. The significance of this seems to be that meditation evokes higher stages of development. It acts like a magnet which pulls consciousness up--there's an attraction there. Kohlberg's model is prodding from below.

This is really the central topic for concern and research today: How to move from one stage to another? We often miss the terrible paradox in all

of this--enlightenment is now and yet we have to work like hell to get it. And yet without very hard work you will never truly awaken to or realize this. This paradox has led to all kinds of terrible excesses in the past. Probably the worst is Charles Manson. The mindset here is something like "Since I'm already enlightened, already perfect, I can do anything I want and it really doesn't matter. Buddha nature is who you really are--there's nothing to get, you have it all--yet you must work your ass off by practice to express the Buddha nature or Christ nature we are (we are not to become Christ--we already are).

WHAT DOES THIS REQUIRE AT EACH LEVEL OF THE SPECTRUM? WHAT DOES THIS PRACTICE LOOK LIKE?

It's important to remember that the spiritual path is not a means to get something or get somewhere. It is rather a way to express our true nature.

At the physical level this requires working out a diet and a relationship to your body that you're at home with. It may include exercise.

At the emotional/sexual level the key is not to repress and not to over indulge. We need to find ways to economize our vital energies and conserve our sexual energy. What we need is equanimity in the face of these energies. This is beyond being impulsively driven by these emotions and energies. We get the earth straight first (level 1) and then we move to the next stage of economy of breath, emotions, and sex.

At the mental/intelligence/will level you are after overcoming lower impulses. You are after unrestrained and undistorted communication -- communication that is free, flowing, pluriform (as you call it). Here you develop the ability to take the role of others, to be non-authoritarian. It's learning pluralism.

At the spiritual realms (psychic, subtle, causal) the key is learning to quiet the mind and to discover in this that there are higher structures above it.

Again, (referring to Kohlberg's experiment mentioned above) remember the best orthodox psychology could do was one stage over a very long period. Meditation can do twice as good in less time.

WHAT IS THE MEANING OF ALL OF THIS FOR THE WORK TO BE DONE IN SOCIETY TODAY?

It seems to me that we really need a modulated optimism today, especially in relation to the New Age. It seems there are two extremes we fall into today: materialism or being a naive New Age cheerleader.

We've got to understand that the genuine introduction of contemplative practices can enhance evolution and provide events of real transformation. This is one of the places that I see the work you all are doing. In the villages you have been working to figure out how to deal with the first level--the material/physical level. And then you have been working to find ways to raise people's consciousness above the mere aspects of survival.

WHAT ARE THE REQUIREMENTS FOR TRANSFORMATION AT EACH LEVEL?

It's very interesting, for transformation can occur under very adverse circumstances. Too much of the New Age is based on "instant transformation/enlightenment". Often it seems like transformation or enlightenment does happen instantly, but it's really much more like a fruit ripening. The question is how do we ripen ourselves so that when we are ripe we can instantly fall, just like an apple. However, people often forget about the long ripening process.

We also need to remember that it is much easier to move to the next stage of consciousness if the previous stage is in order. Consciousness sort of naturally springs to the next level when the previous stage is in order. It's very important that people get each level in order. Then it is easier to move to the next.

(SEE DISCUSSION ABOVE ON THE LEVELS--THIS IS WHAT HE MEANS BY GETTING THE LEVELS IN ORDER.)

CAN THIS WHOLE PROCESS BE ACCELERATED?

Yes, definitely. But only through meditative means. Meditation is a magnet which accelerates growth.

Someone did an analysis of American society in relation to all of this and said that only 6% of America is at Kohlberg's 6th stage. This is almost the top of his model but it is really only half of the total spectrum! Now it seems a bit neurotic to think that the New Age is just around the corner and that we are about to have a big mega-advance tomorrow doesn't it?

SO WHAT IS NEEDED THEN?

We've got to make a substantial contribution, not an imaginary one. We got to be careful not to create dichotomies of higher levels applied to every level of development. We've got to meet people at the stages where they are and then gently nudge them up 1 or 2 stages. This is the most practical thing we can do.

WHEN SHOULD ONE BEGIN MEDITATION IN THEIR LIFE'S JOURNEY?

Intensive meditation really shouldn't begin before 14-17 years old. Meditative practices in and of themselves are not a problem. I'm talking about intense meditation. This is because meditation tends to abort the development of self identity and the individual psyche. If you start is too early you can turn out as psychotic. Meditation dismantles the self structure and if this self structure doesn't develop first you can be in trouble.

Meditation is not a quick fix. In the classical traditions they say that it takes about 7 years of work to fully develop each of the chakras. So it's not till you move to the third chakra that you're really ready to seriously engage in a spiritual discipline.

Meditation slowly normalizes things. But you really can't spiritually

by-pass the work on the lower levels. In fact, meditation can make problems on the lower levels more extreme. However, at the same time, meditation, introduced at the beginning of one's spiritual quest will facilitate and quicken this work on the lower levels.

We must always remember the great paradox of meditation: we are already enlightened but we must manifest this enlightenment through practice. I guess you could say there are really 2 enlightenments: sit now and then down the road when you realize you're enlightened and have been all along.

SAY MORE ABOUT WHERE YOU SENSE SOCIETY IS TODAY IN RELATION TO THE SPECTRUM. YOU'VE SAID AT THE RATIONAL LEVEL IN SEVERAL OF YOUR BOOKS. WHAT ARE YOU REALLY SAYING HERE?

Mass Consciousness today is at the upper rational level of development. What this means is that it is almost guaranteed, for this is the average level we have achieved so far. Once we go even just 1/2 stage higher than this average, it makes it easier for others. This tends to filter down throughout the whole of the evolutionary process. It changes things forever once some have gone beyond the average. But this is very very difficult, for as we are trying to nudge ourselves up to higher levels we are continually pulling against the average impulses of collective humanity. It's hard to make progress against this.

There are really two main orientations to religion and practice. One is the technical in which you get a technique and then just work with it making it yours. The second is the charismatic which is a method of growth based on a relationship to a master teacher. The charismatic is definitely the most powerful and effective, but it is also the most dangerous for it is easily perverted. But in the charismatic orientation an entire lineage of power can get transmitted to you as the student. The problem today is finding authentic teachers. This can also play into some people's childish dependence on someone else for their spiritual life.

HOW DO YOU DETERMINE A GOOD MASTER? WHAT IS THE SCREEN YOU USE FOR DISCERNING AN AUTHENTIC TEACHER?

Well, first of all I do a massive amount of reading so that I know what the spiritual traditions are and what they say. I can then measure a teacher against this. I check out their content and meaning against the traditions. And I check out their context in relation to society. But really you finally have to check out your intuitive feel--is there the feeling of authenticity here? Is the teacher speaking from his/her own experience? Does it check with the teachings from the other world religions? Can I be lifted up to higher levels of consciousness by this teacher? Does the teacher embody the great paradox--you've already got enlightenment and you must find it.

One of the great problems with spiritual teachers who have come to America today from India, Japan, Tibet, etc. is that they are coming from thousands of years of an established tradition. Most of them began meditating when they were quite young and so their first 2-3 chakras aren't all that well developed. Now in their own established tradition and in a culture that supports this it is not a problem. But then suddenly you come to America which is a culture of the 3 chakras and

these chakara tend to go crazy. They literally get up-ended by the openness and frankness of America in relation to the first 3 chakaras. So many of these teachers are having a hell of a time with sex, drinking, etc.

Many of the American teachers are having a tough time too. The American ethos says that spirituality occurs from the neck up. So you have a split. Students prefer this rather than the integration with all of our needs (bodily, emotional, sexual) with the higher spiritual quest. So this gives you a spirituality that goes on in the head but doesn't effect the rest of the body. Unfortunately it doesn't work this way so this creates many of the same kinds of problems for American teachers but for a different reason.

WHAT IS REQUIRED TO TRAIN PEOPLE IN THE TRANSPERSONAL REALMS?

First is lessening the strains and fixations on the lower levels and chakaras--learning to economize them; learning a natural, free expression of our bodies. When this happens consciousness can spring upwards. Things that can help here are careful diet, exercise, use of the will, group therapy, psychotherapy, instilling a respect for others, etc.

Second are techniques for individual and group meditation. A number of good basic, beginning practices involves light meditations--visualizing light or higher truth, breathing it into your body and letting it deal with the unclarity and impurities within you.

A basic sitting practice in silence is a very good core practice. Here you simply check into your own being. You sit with dignity. Then you watch your impulses parade by and watch yourself not acting on them and realize that this doesn't hurt you. It's not killing you!

CAN YOU SAY ANY MORE ON SOME OF YOUR CRITIQUES OF THE NEW AGE?

I'm most concerned that we correct some of the errors made in earlier periods by so-called New Age thinkers. There is now a 2nd generation of scholars who are doing a fairly radical critique at the point of the fuziness of the New Age. Many of these new writers are coming from the heart of the scientific establishment and are creating a new orthodox science which stands over against new age science.

One of the things that concerns me is that many of the New Age leaders do not have a grounded spiritual practice. There is a very self-centered approach to the new paradigm around today--"I've got it! Too bad, you don't!" People have misunderstood and/or misused Kuhn's statement that paradigms create facts/empirical reality. This is stated too strongly and many use this as a shelter from proving the new. They retreat into "Oh, too bad. We have a paradigm conflict." There's lots of narcissism. We really can do things much more efficiently than this.

Lots of misinformation is being communicated in relation to science. Many new paradigm thinkers are not trying to integrate the past and synthesize. There is often no generosity of heart--just negation. Without continuity with the past we can't build the future. Be careful who you associate with and watch New Age language that perpetuates

divisiveness.

There is often a constructing of straw men, for example, "Orthodoxy is bad! We are the good guys!" But this is changing. Many orthodox people today are really on the edges of these things. These paranoid tendencies of the New Age were maybe appropriate 20 years ago but not now. There is a real conflict brewing between the 1st generation New Age thinkers and 2nd generation new orthodox science and those working for a new integrative science.

WHAT CORRECTIVES TO THE NEW AGE DO YOU THINK ARE NEEDED THEN?

One of them is the establishment of the Shambalha New Science Library. The goal of the New Science Library is to publish books which can integrate the past and the future. The negate and preserve dialectic is crucial today because transformation is a continuity.

Then we've got to continue to develop stage testing in relation to consciousness development. The potential for being able to do this is very great now, but it hasn't been developed yet. My new book Transformations of Consciousness is beginning to move in this direction.

Then we've got to clean the lower levels and get that magnet in place. This is crucial for we've got to get the lower levels and the spiritual levels together. This is the edge of what we're trying to do. It's the task of spiritualizing matter and matterizing spirit!

NOTES ON THE MEDICINE WHEEL MYTHOLOGY

"The Medicine Wheel is the Living Flame of the Lodges, and the Great Shield of Truth written in the Sign of the Water. It is the Heart and Mind. It is the Song of the Earth. It is the Star-Fire and the Painted Drum seen only in the Eyes of Children. It is the Red Pipe of the Buffalo Gift smoked in the Sacred Mountains, and it is the Four Arrows of the People's Lodge. It is our Sun Dance."

-Hyemeyohsts Storm: Seven Arrows.

THE MEDICINE WHEEL CIRCLE: is a mirror in which everything is reflected." The Universe is the mirror of the People, and each person is a Mirror to every other person. Any idea, person, or object can be a Medicine Wheel, a mirror, for Man. The Medicine Wheel Circle was constructed from small stones, each of which represented one of the many things in the Universe: people, relatives, hawks, buffalo, elks, and wolves; there are also stones which represent religions, governments, philosophies, even entire nations. All things are contained in the medicine wheel and all things are equal within it.

THE VISION QUEST: is the way to begin the search for the Great Harmony with all the Universe's creatures. We follow the Vision Quest to discover ourselves, to learn how we perceive of ourselves, and to find our relationship with the world around us.

THE FOUR GREAT POWERS OF THE MEDICINE WHEEL:

THE NORTH on the Medicine Wheel is the place of WISDOM; its color is WHITE and its Medicine Animal is the BUFFALO.

THE SOUTH is represented by the sign of THE MOUSE; its medicine color is GREEN. The South is the place of INNOCENCE AND TRUST, and for perceiving closely our nature of HEART.

THE WEST is the LOOKS-WITHIN-PLACE which speaks of the INTROSPECTIVE nature of Man; the color of this place is BLACK.

THE EAST is marked by the sign of THE EAGLE. It is the place of ILLUMINATION where we can see things clearly far and wide. Its color is the GOLD of the Morning Star.

At birth each of us is given a particular beginning place within these four directions on the Medicine Wheel; this gives us our way of perceiving things which will then be our easiest and most natural way throughout our lives. But any person who perceives from only one of these directions will remain a partial person. We grow by seeking understanding in each of The Four Great Ways. Only in this way can we become full, capable of balance and decision in what we do.

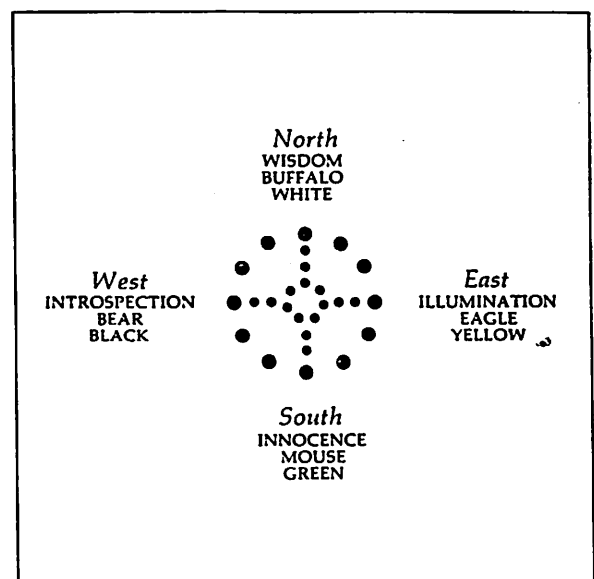
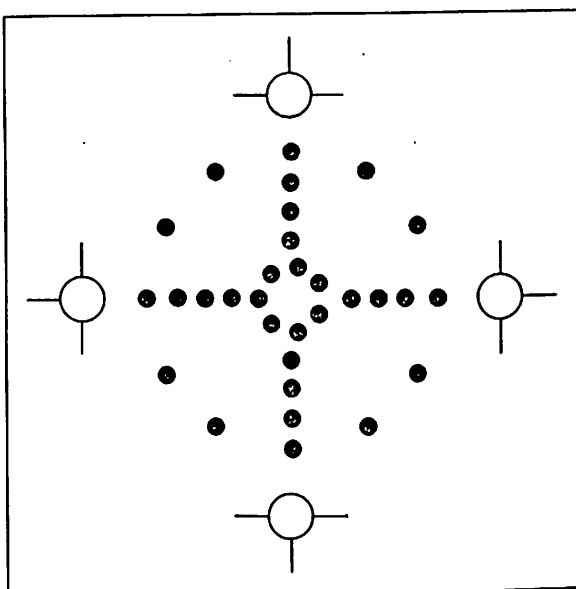
THE TOUCHING: to Touch and Feel is to experience. The Sun Dancer believes that each person is a unique Living Medicine Wheel, powerful beyond imagination, that has been limited and placed upon this earth to Touch, Experience, and Learn. All persons are equal in their loneliness. Loneliness is the cause of our growing but it is also the cause of our wars. Love, hate, greed, and generosity are all rooted within our loneliness, within our desire to be needed and loved. The only way that we can overcome our loneliness is through TOUCHING. It is only in this way that we can learn to be Total Beings. Touching means groundedness, relatedness,

experiencing our experience, reaching out and transcending our loneliness.

MEDICINES: each of us has a personal Medicine, a particular animal reflection. Our Medicine Animal and our Beginning Place on the Medicine Wheel together are the beginning gift to each of us. For example, there are Eagle People, Elk People, Wolf People, Buffalo People, Mice People, Rock People, Cloud People, and within each of these there are the other differences of the Four Great Directions.

THE SHIELDS: among the People, every person possessed a shield of one kind or another. Shields were never intended for physical protection, or for hiding behind. Sometimes they were made from the the tough hides of bears or buffalo bulls, but more often they were covered only with the soft skins of deer, antelope, coyote, otter, weasel, or even mice. They were then hung with eagle plumes, cedar pouches, tassels of fur, and many other things; they were also painted with various symbolic figures. All these different things represented the individual Medicines and Clan Signs of those who carried them. These signs symbolized the person's identity and purpose in life, and spoke of the loves, fears, and dreams of the bearer. The shields were always kept outside the Lodge where the People might see and learn from them.

THE STORIES: were used among the People to teach the meaning of the Sun Dance Way. The stories are about both animals and people. There are stories about Mice, Wolves, Raccoons, Otters and Buffalo. These stories are almost entirely allegorical in form and everything in them should be read symbolically.



AN EXPLANATION OF THE ARTWORK ON THE STAIRWELLS:
THE CHAKRAS

In yoga psychology, the seven chakras (pron. "CHUK-ras") are defined as centers of psychic energy located in the human body. Each chakra also symbolizes a specific stage in the evolution of consciousness. In the course of spiritual practice, consciousness eventually encompasses all seven centers from the base of the spine to the crown of the head.

In the International Conference Center stairwell, the chakras are graphically depicted in a series of canvasses, with the first chakra on the 2nd floor landing progressing to the seventh chakra on the eighth floor landing. There are several chakra schemas; the one used here comes from Hindu sources and the yoga tradition.

THE FIRST CHAKRA (Muladhara) or the "root support" chakra is located round the perineum at the base of the spine. It is represented by the element of EARTH, and is the most basic level. Its dominant reality is the material. In this consciousness, self = body. The Self is asleep. It is popularly called "me" consciousness. Healthy development at this point could mean successful accomplishment of materialistic goals, earning a living and satisfying basic needs for safety, food, and shelter. Societies at this level tend to exploit both natural and human resources, and to seek domination at any cost. Religion tends to be literal and superstitious. Fear is the dominant emotion. The self seems to be the victim of unconscious impulses and outside circumstances.

THE SECOND CHAKRA (Svadhithana) This chakra is located in the pelvic organs and is associated with sexuality or general life-expansiveness. It is represented by the element of WATER. It may be described as "you and me" consciousness in which relationships are given a higher value than material possessions. Developmentally, this level is appropriately associated with learning to behave in a socially acceptable manner, and stages of conventional morality. Self-esteem tends to be externally validated. Relationship issues dominate personal preoccupations at this level. There may be a compulsive interest in sexual conquests or, conversely, a preoccupation with what other people think.

THE THIRD CHAKRA (Manipura) is localized in the solar plexus under the diaphragm, is represented by the element of FIRE, and is associated with power, will, and intentionality. The self at this level, often called "we all" consciousness, tends to be identified with a mental egoic self-concept, passionate about logic, reason, and conceptual understanding. Motivation is predominantly geared to achievement. There is a struggle with releasing and mastering emotional energy. There is a tendency to be driven by ambition and desire. At this level, a person is likely to have strong opinions and an egocentric investment in being right. Self-esteem is based on the accumulation of status symbols related to honors, titles and positions of power. Successful integration of the first, second, and third chakras can form a healthy base for transcendence.

THE FOURTH CHAKRA (Anahata) is centered above the diaphragm in the region of the heart and is symbolized by the element of AIR. Consciousness shifts from identification with passion to the subtler emotions associated with the heart center: love and compassion. The unity of body, mind, and emotions, often

referred to as "centauric" consciousness, occurs at this level. The death of the ego turns competition into cooperation and selfless service. The power of invisibility, attributed to the opening of the fourth chakra, involves giving up the desire to be noticed or to be the center of attention. Goals and achievements are transcended. The awareness of levels beyond this point is rare in present-day society.

THE FIFTH CHAKRA (Visuddha), referred to by Jung as the "ether" center, is located in the area of the throat, and is often symbolized by a bird. It is ethereal consciousness associated with a world of psychical reality. This level represents the current growing edge of human evolution. The overcoming of unconscious instinctual drives allows the emergence of an increasing peace of mind. Past, present, and future are seen in the light of forgiveness. Training at this level involves learning to listen internally to oneself, and externally to others. This is a time for controlling speech and internal chatter and for taking responsibility for thought, since all thought is perceived to create form at some level; the dynamics of self-fulfilling prophecies become evident.

THE SIXTH CHAKRA (Ajna) localized in the region of the third eye above and between the eyebrows, represent the level of ideal perception. This is the place of union with the deity where one knows the Self as psyche. It is often the place where psychic powers develop. The mind is more subtle. Control of the imagination allows the discovery that all experiences are the creation of the mind. Mind functions in the manifest and the non-manifest. There is the direct experience of the oneness of all creation. In meditation at this level all colors, lights, and images disappear, and the mind rests in the white light of the void. In this way the door to the seventh chakra is opened.

THE SEVENTH CHAKRA (Sahasrara), located at the crown of the head, is the realm of Absolute Spirit. Here the sense of Self disappears altogether. All distinctions are transcended and one ceases to exist as a separate entity. This level remains a philosophical concept beyond experience until one reaches "enlightenment" whereupon all levels are seen to be manifestations of this one. This ultimate state of consciousness is not something apart from other states, but is intrinsically present in all states.

Each chakra also symbolizes a specific stage in the evolution of consciousness. Self-realization as mapped on this path involves not only a physical sensation of these centers, but also awareness of the various levels of reality they represent. In the ordinary waking state, consciousness, symbolized by a serpent representing kundalini energy, is said to lie coiled at the base of the spine in the root chakra.

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This time involves a rehearsal of the whole Vision Quest daily, meditation on the day's particular focus, and an acknowledgment of our co-jourriers.

Individual Vision Questing: The Inward Journey: a series of multi-modal exercises designed to help us get in touch with our own deep, innate vision for the planet and our own lives. This is a time of sharing and reflection with our Vision Quest co-jourriers.

Corporate Vision Questing: Games of Planetary Co-creation: a series of multi-modal "workshop" games exploring where we are in the planetization journey and what must be done to accelerate and ground the process. This is a time of depth dialogue and presentation on the planet's future.

Telling a Synoptic Story of the New Planetary Vision: using the Navajo Council dynamic and the "talking stick" we will share "what is rising and what has been evoked in us today? What is it that is trying to reveal itself through us?" This is a time of harvesting the fruits of the day's work.

The product of THE PLANETARY VISION QUEST is the refreshment and renewal of our own lives in preparation for the planetary task facing us today. The results of the Quest will be documented in a written-audio-visual report in the hope that our work here this summer might evoke and give form to the planetary vision in others around the world.

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Telling a Synthetic Story of the New Planetary Vision: using the Navajo Council dynamic and the "telling stick" we will share "what is rising and what has been evoked in us today? What is it that is trying to reveal itself through us?" This is a time of harvesting the fruits of the day's work.

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RETURN TO COMMUNITY

WEDNESDAY, WEEK II -- TIME OF RETURN

PRELUDE

(Tall candles are set at the entrance to the Sacred Lodge. Two Guardians of the gate smudge people as they enter. Two guardians stand just outside the entrance handing the journeyers votive candles, reminding them: "Know that you are crossing the threshold of return. Carry your light into the world.")

(Music: Odes, Irene Pappas, repeating tape)

(As people enter the Sacred Lodge, they walk the parameters of the sacred space.)

(When all have entered [allowing 10-15 minutes beyond the 9:00 o'clock hour] the guardians close the sacred gate, extinguishing remaining candles outside, and entering the Lodge.)

You are invited to bring your candle to the earthrise space, and leave it burning there.

(Bring the Odes music down as people are placing their candles.)

Now bring your shields to the space of your Kiva, gathering in total silence.

MOVEMENT I

Place your shields in front of you facing the sacred circle of the Kiva.

We will be going around the circle of the Kiva, receiving the vision in our shields. Decide now, with no conversation at all, who will offer their shield first.

Those of you offering your shield will remain silent. The circle will have three minutes to mirror what the shield reveals to them of the vision of the offering questor. The bell will ring at the end of three minutes, and the creator of the shield will have one minute to share his or her reflections on the mirror of the universe they created. The bell will ring again at the end of one minute, and we will move directly to the next offering.

(Ring Bell) Let the reception begin.

(Note: Timing here is very important. Keep track of the number of rounds. Some kivas have nine members. As you ring the bell for the ninth round, say:)

Let those Kivas who have received the vision of all their members come to silence and bask in the reflection of the circle of Mirrors of the Universe before you.

In a minute, but not yet, you will rise with your shield, and share deeply with your eyes the honor of having been received. Music will begin to play, and you will begin to dance the power of your shield, moving widely about the room. As you are moving, the music will stop. You stop when the music stops and facing your nearest neighbor, give them a gift of power. This may be the gift of dance, wisdom, song, illumination, energy. . .whatever gift they need. Let the knowing of the gift they need flow through you from the universe wheel. There is no conversation, simply mutual gifting, wholing, and empowering. The music will begin again and you dance on with your shield to the next encounter.

Rise now with your shields, honor the community that received your vision, and begin to dance your tale of power.

(Music: Who Pays the Ferryman -- repeat tape. Stop the tape four times. As the tape stops you may have to interject to focus the group on their task, using quick, short phrases like:)

Find a partner.
Give them a gift.
Begin gifting each other.
etc.

(After the fourth time of gifting. . .)

Now bow to your partner, acknowledging. . .

In beauty we walk.

With beauty all around us, we walk.

Let's take a 15 minute break.

MOVEMENT II

Let us gather in two circles to dance the Dance of the Wise and Foolish Seeker.

Get your shield and find a partner. (Come to the center if you don't have a partner, etc.)

Find a space in the room and sit back to back with your partner, with your shield in front of you. If you will be more comfortable, feel free to use chairs back to back.

(When everyone is settled. . .) Look at your shield. Slowly follow your breath all the way in and all the way out. All the way in and all the way out. . . As you feel yourself centering, ask yourself:

What have you learned about yourself by objectifying this mirror of the Universe?

What connections have you noted between your own patterns and the patterns of your Shield?

How can you maintain consciousness of these patterns, beginning to control and orchestrate them?

What connections represented here do you choose to extend?

Continue to breathe slowly and deeply. Let the rhythm of your deep breathing remind you that you are part of the cosmic process. Your breathing links you to all the forms and forces that sustain the universe--expansion and contraction, the taking in and the giving out, advance and withdrawal, the filling and the voiding, birth and death (two minutes). As you continue to breathe so, know yourself as one with this universal life, living and dying with each cycle of breath so that soon you can ask yourself, "Am I the breather or am I the breathed? Or does it make a difference?"

Continue to breathe in continuity with the cosmos; but when you come now to the end of an exhalation, remain without breath for a few moments, entering that spaceless, timeless place where consciousness is without an object and where there is nothing but pure awareness (one minute).

Continuing to breathe slowly and deeply, let the circle of your shield expand and contract with the rhythm of your breathing. Allow yourself to meditate on the ancient saying "God is a perfect sphere whose circumference is nowhere and whose center is everywhere. . . God is a perfect sphere whose circumference is nowhere and whose center is everywhere. . . God is a perfect sphere whose circumference is nowhere and whose center is everywhere. . ."

Let this thought subside, but know that one center of the perfect sphere rises in you. . . Allow your shield to expand further, becoming a luminous sphere containing your head, your throat, and the area of your heart. If extraneous thoughts occur, gently release them on the exhaling breath and know yourself more deeply as a unique sphere that is itself a center for the perfect sphere.

Gradually, effortlessly now, the sphere grows, encompassing the rest of the body, until your entire physical being is contained within it. The expansion continues, the sphere now surrounding your whole energy field.

Let your consciousness be without an object. Let your mind rest in pure awareness at home in the core of all Being centered in the Source itself. At this timeless moment, in this spaceless space, you are mandala, you are your shield -- the beginning and origin of all form, the seed of all potential, the matrix of all mattering, the soul of all spirit. You are the shield. You are the lens through which is focused the energy of creation. If waves of energy or surges of light and color come into your awareness, then sense these as primal currents that stream from the source levels bringing life into all being.

You are the Mirror of the Universe. You are the bridge between being and becoming, between the external now and the flowing of time, between essence and existence. You are the mandala, the place of perfect wholeness, the resolution of all polarities. You are the the source of healing, of growth and transformation. You are the Shield. (Allow two to five minutes for this meditation.)

Staying in this experience, so that it becomes natural to be in two realms at the same time, let the mandala of your shield flow through your heart and mind. Allow yourself to recall and become present again to the luminous mirror of reality in the universe of the shield. Let the integrated form of the mandala be brought to completion within you.

In this state of being, you are prepared to perform for your partner a great rite of deepening, deep naming, and deep empowering.

In this ancient rite of Consolamentum, one of you will kneel and the other will stand behind. You who are standing behind your partner, put your arms up and become a channel. You will feel as if you are drawing in the energies of life, of creation, of love, of being. You will really form a wide open channel. Music will play, and while the music is playing, you who are the channel will slowly take these energies of life, of deepening, of love, of communion, and slowly, as the music plays, bring your hand to the head of your partner and hold the head. You will hold the head in deep empowering, deep blessing.

You who are receiving, think of yourself totally as receiver. You who are gifter, think of yourself totally as gifting, as gifting with the energies of the Life Force. This is the Consolamentum, and the person is deepened through this process.

When this is finished, you will change places.

Let us now begin with one person kneeling, and the partner standing behind. Begin very quietly. And reaching up, you who are to be the channels, for a little while just receive these energies. Know yourself as a channeller, a channeller of divine energy, of creative, spiritual forces with which in love and acknowledgment and empowerment you are gifting the other. And those of you who are receiving, make yourselves channels for grace. Let the music begin.

(Sande Herschman's rendition of "The Rose" is used for this rite.)

Thanking your friend for his or her channelling the Consolamentum, switch positions.

Remember the instructions. Channeller, first just receive the energies of creation, the energies of deepening, the energies of empowerment. And then slowly, slowly, when you feel yourself full of those energies, gift the other, holding their head in a Consolamentum of the deepening and the empowerment. And those of you who are receiving, make yourselves channels for grace. Both of you are grace channels, grace to be gifted, grace to be received.

(After "The Rose" has finished for the second time:)

Now face each other quietly in deep recognition and delight in the remembrance of who you have been and who you will be.

Thank each other for the mutual blessing which you have bestowed.

MOVEMENT III

(Bring in new music: Crystal Meditations by Don Campbell)

Slowly now, moving in sacred time and space, get your journal and find a place to sit, placing your stone in front of you.

In the Time of Preparation we used our journals to record our reflections. In the Time of Questing our Shields as Mirrors of the Universe articulated our reflection. In this Time of Return, we return to our journals.

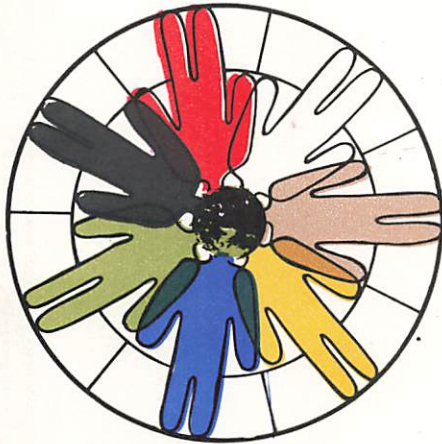
We will take ten minutes now to record our sense of the vision that has emerged. What has emerged in your individual vision? What has emerged in your planetary vision?

Bringing your writing to a close. Know that it is finished in beauty.

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I.

THE NEW PLANETARY SOCIAL FABRIC



When the people of the planet earth look at the planet from outer space, they see that it is a single living organism without boundaries. They also realise that they themselves are one with the planet and a part of it. However, they also recognize that all is not well. We are close to damaging the earth's system permanently, or even destroying ourselves. The planet is our responsibility and requires conscious care and development. Human beings represent the last stages in all the evolutionary leaps from cells to organisms, to vertebrates, to mammals, to humans. Very likely the next leap in evolution will occur when human conscious-

ness reaches such a stage of numbers, diversity and complexity that consciousness itself emerges as the form of the planet. It is as though the planet with all its life forms is becoming a brain, receiving and transmitting signals from the whole universe. The planet is evolving to a high level of exchange and interaction in conflict and co-creativity. This "high synergy" society is being produced for example in a village when the whole population is caught up in the central task of doing their own development.

The New Vision

As a planetary fabric emerges, the various parts of the human society are creating a new picture of how people live together and interact. The vision is a design of the new planetary society that gives form to the emerging consciousness of humanity and focuses people's expenditure on the practical task of care for the whole of the planet:

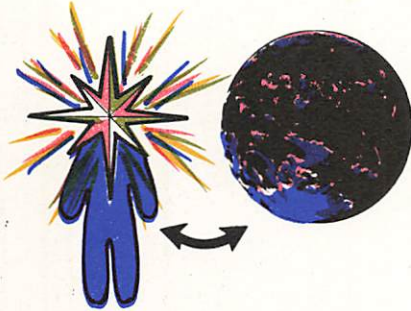
1. It is discerning and disseminating what has been learned about doing the human factor in world development.
2. It is taking a common stand on current major global issues.
3. It is addressing the key leverage points in each continent or geo-social unit.
4. It is enabling social structures and communities to become organic systems which care for every person within them.

Key Question

What is the destinal standing point which will call the new society into being?

II.

THE PLANETARY HUMAN PARADIGM



In the understanding of the planet as a living organism people are radically rethinking what a person is and what his or her relationship to other people might be. Human beings are microcosms of the macrocosm: earth. We begin to see ourselves as increasingly more complex, with heightened consciousness, and as acting in a holistic system of body, mind and spirit. In this new organic understanding, a human being is not only overagainst other people but also a part of the same fabric. With this new consciousness, every person takes on more individuality, more autonomy, and knows their uniqueness in deep new ways. At the same time, they see themselves as more physically, mentally and spiritually linked with all peoples and the earth itself. Doctors are having to redefine boundaries such as when a person is alive or dead. Indeed, this consciousness has dramatised again the ancient wisdom that a person is related to trees, oceans, birds. The old Chinese wisdom is reflected even today in the ritual practices of apologising to the earth before a new field is ploughed or a foundation is dug. Also the Red Ur has always recognised the sacredness of all creation.

The New Vision

Ethics are being rearticulated in light of this ever expanding , ever deepening new consciousness. Perhaps the survival of the planet itself rests on the new consciousness being grasped by everyone. The vision is the creation of a style which lives the "Gaia consciousness" of the earth as a living planet, and becomes a life illustration, of how to authentically live this journey of consciousness:

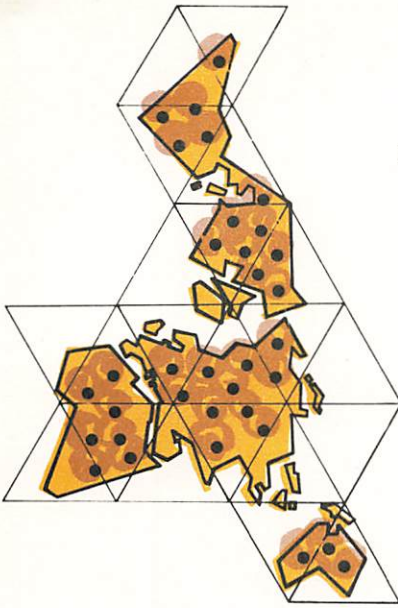
1. It uses mass media to communicate the holistic paradigm of the new ethic.
2. It experiments with new patterns of exemplary human living.
3. It calls forth sharing of practical learning and futuristic implications of Ur images in the New Age.
4. It releases the insights of what it means to be in a particular life phase and to be a man or a woman.

Key Question

What are the forms, directions and styles into which the consciousness revolution will be channelled?

III.

THE PLANETARY CONNECTIVITY OF HUMANITY



In the emerging vision of reality the process of change itself is being understood anew. In the previous picture of reality, change was understood as more or less "mechanical" or "cause-and-effect". The new image of change is that it is "morphogenetic". In other words, it is a complex, growing process in which everything that happens affects the process itself. Many new movements concerned with the future of the planet have come into being around the world. These include groups focused on peace, preventive health, education, family, spiritual development, environmental care, agricultural reform movements as well as those in

development working to ensure that the basic needs of the world's poor are met. They are trying to find ways for effective interchange and "networking" within these movements as a major mode of social change. Due to the communications and information revolutions, this "connectedness" and the resulting transformation of society is underway at a shocking rate, and it is happening across economic, political, cultural and national boundaries. It is close to reaching a turning point, or a point of critical mass, in which a new planetary consciousness and planetary responsibility will become possible for every human being.

The New Vision

As various networks around the planet begin to experience a new resurgence, the possibility of each social unit being a catalyst to the whole system emerges. The vision is to reach every human being with new consciousness and structures to enable their contribution and by creating unexpected and unusual networks across movements to gain critical mass across the planet:

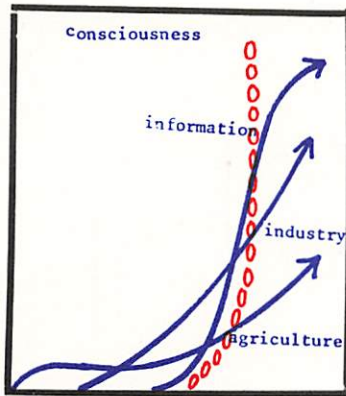
1. It contributes to the humanising use of information technology to participate in and effect change.
2. It plays a major role in a series of planetary events.
3. It empowers and focuses selected movements for working together on specific social issues.
4. It catalyses local communities and structural guilds to build networks locally, and of the planet to bring about unity, understanding and common action.
5. It enables movements to rethink and refocus their own efforts.

Key Question

What screen will enable the selection of the movements and networks, and how are they called to participate in the synergy of the planet?

IV.

CONSCIOUSNESS DEVELOPMENT TECHNOLOGIES



Some have projected that by the year 2000, people engaged in consciousness development will outnumber those involved in the information industry. People are awakening to the world they are in but also the depth and power of their own mental and spiritual capacities. There is an effort today to recover ancient spirit practices such as yoga, meditation, shamanism, visualisation, Tai Chi, rites of passage, the use of retreats. In many countries, respected academic institutions have established a department of traditional healing. The experimentation affects every discipline in the social process from holistic

approaches to medicine to visualisation in corporation management planning. Science is exploring anew the world of consciousness and the brain with new disciplines such as psychophysics and parapsychology, as well as developing right brain/left brain theories.

The New Vision

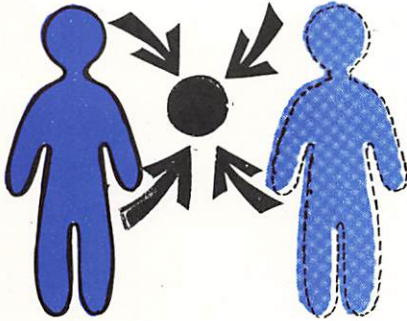
As people encounter other cultures and other life styles, and as the demand for planetary responsibility intensifies, there is a thirst to probe deeper. The vision is the release of profound consciousness in every human being and the further development and creation of new technologies of profundity:

1. It includes an analysis of the processes of consciousness similar in function and use to the social process triangles.
2. It makes available in each life situation a battery of relevant spirit methods and practices to enable people to live in deep waters, not in the shallows of life.
3. It provides methods for tapping the profundity within the different Urs.
4. It increases the number of people in all parts of the world and in all walks of life who are trained as consciousness guides.

Key Question

What are the symbols and/or sets of spirit tools that will empower the depth human authenticity of the various consciousness efforts and experiments?

MASSIVE SOCIETY ENLIGHTENMENT



Some social scientists are saying that today we are in the midst of a new leap in the evolutionary process. They are saying this leap (or next stage) rests in the hands of humanity itself. It is the movement from individual self-reflective consciousness to planetary consciousness. New books are written daily urging people to move beyond what has been called "the skin-encapsulated", protective image of self to a new openness and capacity for working together with others in care for the planet's future. Hundreds of new courses concerned with becoming more conscious, and spiritual retreats concerned with recovering the prac-

tices of meditation are widely available. The art of society is turning more and more to dealing with social vision, warning of global catastrophe and calling humanity to unite in responsible care for the planet. A new awareness of the unique life understandings of the various cultures of the world has called forth a struggle with preserving and recovering the gifts from the past. At the same time people are concerned to offer these gifts to the rest of humanity in forms which will enrich and enable the planetary consciousness.

The New Vision

As people are awakened to their full humanness, images and channels are being provided to direct people's contribution to the health of the planet. The vision is to enlighten every human being to the New Age and their own depth consciousness by creating ways for the profound human awakenment resources of the planet to be accessible to all the people of the earth:

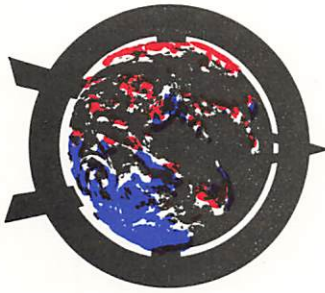
1. It provides the means for consciousness implosion through courses, forums and events.
2. It presents verbal and non-verbal forms such as slide shows, films, dramas, music and other art forms.
3. It explores and experiments with the declarative arts such as radio, television, festivals, conventions and video tapes.
4. It applies the planetary paradigm and consciousness revolution to the recreation and refinement of all previous awakenment tools.
5. It transposes the archaic heritages of the world religions.

Key Question

What are the energy centres, systems and modes that disclose and develop the consciousness present throughout the planet?

VI.

NEW STORY OF THE HISTORICAL FUNCTION OF THE REVOLUTIONARY PEOPLE



As the planet reaches higher levels of synergy economically, politically and culturally, human consciousness expands and deepens to allow all people to fully appropriate their lives. A revolution in consciousness is happening which motivates individuals and movements to get involved in renewing all aspects of their society. Extensive experimentation is taking place with various kinds of intentional communities and associations. People are transposing their total livelihood, decision-making, education, family life, language, symbols and art into new planetary forms. The split between science and religion is breaking

down. Ancient heritages are being transposed and are influencing the forms of society (e.g. use of meditation techniques in corporation executive retreats). Whether it is the life style of key political leaders or the sense of ethical responsibility present in the everyday life of ordinary people, people's conscious relationship to the planet is calling for depth guidance and revised norms. A new human mode is emerging to provide comprehensive and futuristic directions for world peace, for ecological care of the earth's resources, for selection of genetic growth in human beings, for the choice of life itself, and for the roles played in society by women, men, youth and elders.

The New Vision

As the planet moves onto the uncommon plane of a new age, the need to guide the evolution of consciousness as it creates a planetary social fabric requires a way to journey each person and society as a whole. The vision is an intentional body of people who represent the diversity of the world in its own composition, working together to guide and motivate humankind with concrete images and means for the direct service of the New Planetary Age:

1. It sustains and maintains the process for consciousness raising among people and those engaged in doing the process.
2. It enables the many communities of the world to be related to each other as inhabitants of one planet.
3. It transposes the cultural heritages of the globe from being a constricting burden into being an energy-bearing wellspring.
4. It presents an ethical life style that shows how people may respond for the well-being of everyone.
5. It trains people in the ways to live responsibly in all aspects of their existence.

Key Question

What are the foundational pillars needed to build the intentional community needed for the next millenium?

VII.

THE HOLOGRAPHIC LIFE STYLE



One of the emerging patterns of the new universe is the part containing the whole. A good analogy for this is the hologram, a type of transparent picture which captures fully dimensional information. The intriguing property of the hologram is that if we cut any small piece from the film, we can still see the entire image through that piece. In the same way, all the necessary information to produce a human organism is contained in the DNA of a cell. The holographic order of life seems to be everywhere! For example, to begin to deal with under- or unemployment in a community is to confront the realities of regional economics, global distribution, the relationship of First, Second and Third Wave structures, work ethics, family styles, national priorities, ecological questions, meaningful engagement, and so on. To deal with any one issue is to deal with the whole planet.

The New Vision

There is a call for demonstrations dealing with the innocent suffering experienced across the world. The vision is an intentional community which is a hologram, demonstrating effective ways of living as a pluriform body on behalf of the New World:

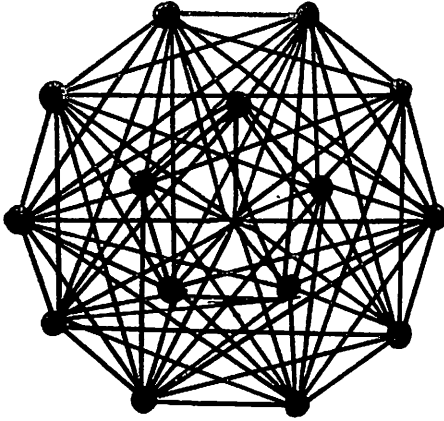
1. It manifests the ethical posture within the individual, the family and the community.
2. It is a sign of intentional simplicity, experimenting with appropriate living technologies, e.g. in the arena of architectural designs.
3. It presents new forms of the covenantal life.
4. It uses the living node as an energy centre of eventfulness.
5. It demonstrates the necessity and possibility of powerful harmony between task and form.

Key Question

What primal symbols hold people in their ethical commitment and at the same time catalyze participation in planetary consciousness?

VIII.

NEW AGE STRUCTURES AND DESIGN



As the world moves toward greater complexity and consciousness, structures of society are taking on a more dynamic and responsive character. They are becoming more organic in nature thereby functioning as self-regulating and open systems. Mechanical hierarchies have given way to a systems of multiple and over-lapping hierarchies, or heterarchies. These require greater flexibility and participation by all involved. Governments are searching for new ways to honour and care for both minorities and the dominant elements of the society. Organisations and corporations are reconceptualising what business they

are in and conceiving new ways their structures can be sensitive and responsive to the people within them, and to the historical currents flowing around them. They are in a constant process of making a fundamental shift of mind, a shift in which people take charge of creating their own future and shaping their destiny. These kinds of structures are called "metanoic" organisations.

The New Vision

As society struggles to revamp the dynamics of its structures, each social unit is being called upon to contribute in a new way to the process. The vision is a global organic system that serves as a web of examples for renewed human community:

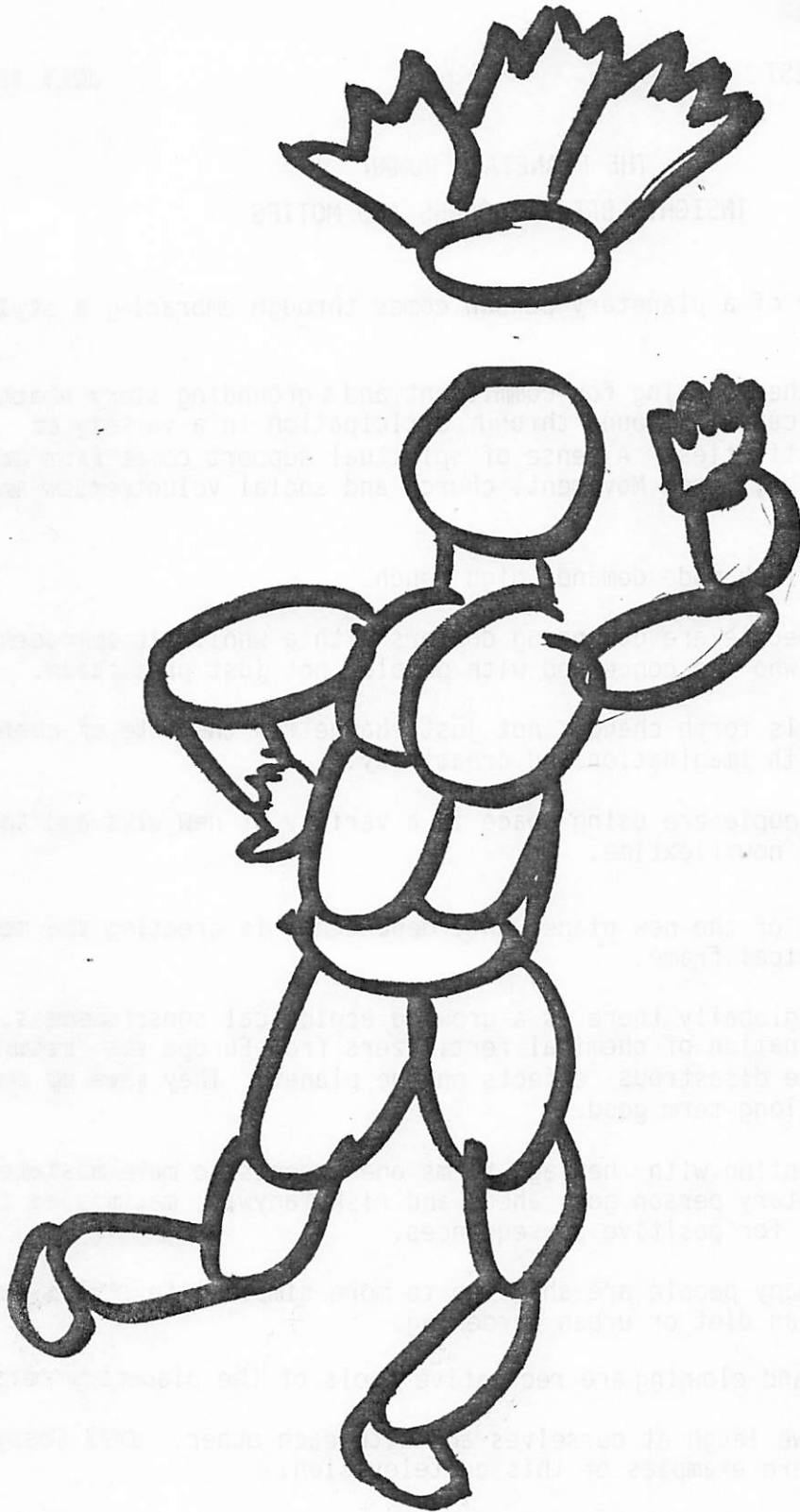
1. It includes self-regulating but interdependent units.
2. It experiments with a heterarchical polity with full participation and contribution from all its members.
3. It sets up its own connection of networks.
4. It educates its members in diverse modes overcoming inappropriate and unnecessary gaps.
5. It provides healthy sustenance appropriate to the situation and to the planet.
6. It maintains a creative tension between the individual, the family and the whole social unit.

Key Question

What is the systematic experimentation needed to manifest the new structures that the world needs?

DEFINITION OF TERMS FOR THE VISION STATEMENTS

- analogy:** a likeness or similarity between one thing and another.
- archaic:** very ancient.
- archetypal:** a very old universal example.
- complexity:** contains many different parts.
- connectivity:** linking people physically, mentally and spiritually.
- consciousness:** a deep awareness of one's own self and the world.
- critical mass:** required conditions for a new leap or turning point; enough changes in one place.
- ecological:** concerning the total environment.
- ethics:** guidelines from which a person makes decisions and acts.
- evolutionary:** the development of life from its beginning including the many changes that have happened.
- Gaia consciousness:** understanding the earth as a living system (like the human body); Gaia was the Greek Mother Earth goddess.
- genetics:** science of heredity; what makes each person and thing unique.
- heterarchies:** horizontal relationships of decision-making.
- hierarchies:** top-down structure of power and decision-making.
- holistic:** every part supports the whole, remains its own part and contains the whole (e.g. all the organs of the human body).
- hologram:** a film which records a fully-dimensional picture of an object; each part of the film contains the full information of the original object.
- implosion:** opposite of explosion; "interior shake up".
- macrocosm:** the big picture of life and the world.
- meditation:** the practice of "stilling the mind" by focusing attention on a single object; method for getting in touch with the depths of life.
- metanoic:** a basic of change of mind which releases and reorganises people to take charge of creating their own future and shaping their destiny.
- microcosm:** the small picture of life and the world.
- millenium:** one thousand years.
- morphogenetic:** process of change in which each change affects how the process itself works; the many causes of change interacting.
- network:** joining of many separate parts of society.
- organism:** self-sustaining and self-regulating living being.
- paradigm:** one's operating worldview/picture of the way life is.
- parapsychology:** the study of the powers of the human mind.
- pluriform:** diversity of people, cultures, styles, etc.
- psychophysics:** a new science which explores the relation of mind and the universe.
- sacredness:** holiness and a sense of awe; set apart for a special purpose.
- skin encapsulated:** caring only for one's own self, not the external world and other people.
- synergy:** working together with other people and the whole environment at many levels which releases a new level of energy.
- visualisation:** a type of imaginal technique in which one creates pictures and images in the mind's eye.



Planetary Human

THE PLANETARY HUMAN
INSIGHTS BREAKTHROUGHS AND MOTIFS

1. The stability of a planetary person comes through embracing a style of fluidity.

For example the yearning for commitment and a grounding story which gives significance is found through participation in a variety of groups and activities. A sense of spiritual support comes from groups such as Tai Chi, Green Movement, church and social volunteerism and many more.

2. The new high-tech mode demands high touch.

For example people are demanding doctors with a wholistic approach and managers who are concerned with people, not just production.

3. Necessity calls forth change, not just change for the sake of change, but change with imagination and creativity.

For example people are using space in a variety of new ways and the 9 to 5 job is now flextime.

4. Consciousness of the new planet interdependency is creating the new planetary ethical frame.

For example, globally there is a growing ecological consciousness. In Kenya a donation of chemical fertilizers from Europe was returned because of the disastrous effects on the planet. They gave up one good crop for the long-term good.

5. When experimenting with new age forms one expects to make mistakes, but the planetary person goes ahead and risks anyway; maximizing the opportunities for positive consequences.

For example many people are shifting to more simple life styles such as a vegetarian diet or urban gardening.

6. Playfulness and clowning are recreative tools of the planetary person.

For example we laugh at ourselves and with each other. Bill Cosby and Family Ties are examples of this on television.

7. Community empowerment nurtures the individual and the individual empowerment enriches the community.

8. Trust, hope and co-creation have placed us on a Lover's Journey which calls forth inner wholeness and healthy self/global relationships.

PLANETARY HUMAN

Long, long ago in a land so far far away, in a valley, lived Lonzola the beekeeper and her beloved family.

By the cool water, among the trees - the small spreading paw paws, choke cherry, the tall towering oaks her bee tree buzzing.

They were simply happy.

One day from over the mountain came another - no two other - and they were weary and seeking, calling, "What a beautiful valley with birds singing, bees buzzing and FLOWERS.

Take us Lonzola

The family huddled, bubbled, babbled - where/why - how/housing - fast/fooding?

But the others were crying.

so

And it was Lonzola took them.

Sis and son scooted over on their pine beds - they shared their honey.

A song rose over the mountain as the sun set on that day - a new beginning.

The song was heard by another, and others and others, and they came and came and came over the mountains, many, many mountaines to the valley.

More scooting, more sharing, less honey, less singing and the buzzing was dimming - the honey diminishing.

And night fell on that day - with stars twinkling.

From the pine beds, so many lay thinking, reflecting, some shoving, revising -

then dreaming.

A child saw flowers - all colors - some waving and dancing - unfolding then dying
BUT SOMETHING was flying and touching, far reaching, returning - and
gathering, grouping, following, forming, fighting and stringing - loving,
bringing - then the small one slept more soundly.

And the sun rose on the flowers and the others and they all had a new
something.

Let's see now, shall we name it? NO, just claim it.

At breakfast so early Lonzola, she called them. Together for praise - for so
little a bite to be eaten and the boy for dream sharing.

Then way in the distance, up high on the mountain a humming - the bumble bees
dating and mating - producing, then leaving.

What ! away from the valley, the safe stifling valley - way over the many,
many high mountains?

Yes, leaving - high flying! "The dream", the boy whispered, "the bees
they're connected - corrected - projected"

And wherefore they go forth? A vision so forthright and fancy.

Universal media connections - a green moss malforic-

Nurture center ant hill hydrandic - Multi-intelligence school so deodagoric.

Global Guild at cottonwood neumoric.

Paradigm synthesis center a sandstome pedomic.

All planetary others on new pine carpet canorics

And the buzzing of the bees.

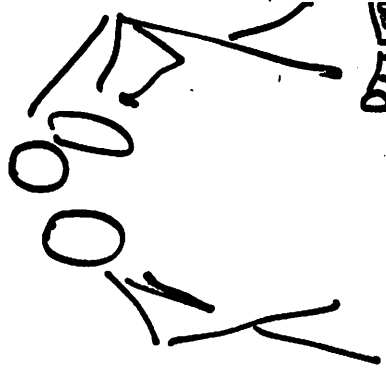
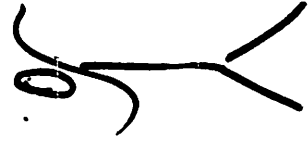
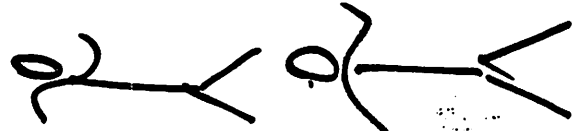
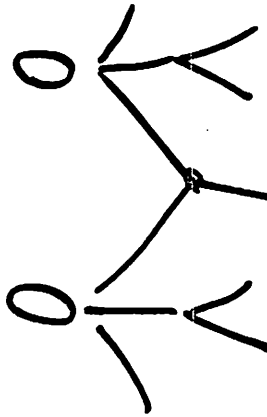
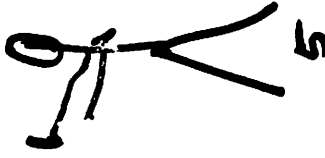
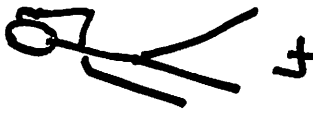
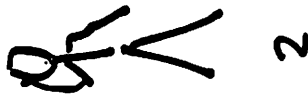
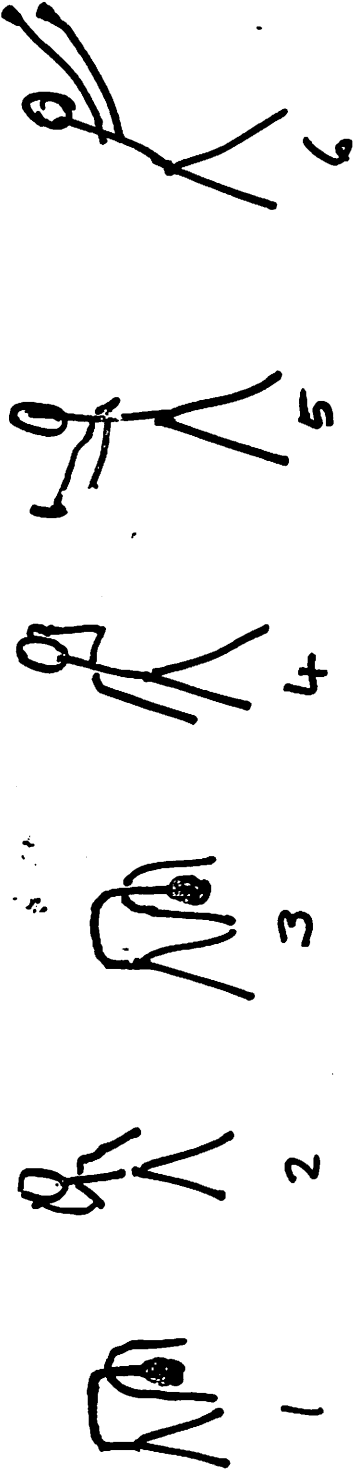
THE NEW HUMAN

Come dance the dance of the journey. Come sing the song of the planet, come home.
Cry with her pain, learn to sustain, Try the art of the clown and come play with me.
Born of water we take and we flow, Spreading roots in the earth as we grow.
Transformed by fire, we reach out & risk, Learning to soar beyond targets we've missed.
Come play the game of relating. Come risk your line in the poem; let go!
If you don't see the game, the joke is on you. See the world deep inside of each me & each you.
Come dance the dance of the journey. Come dance the dance of full life.

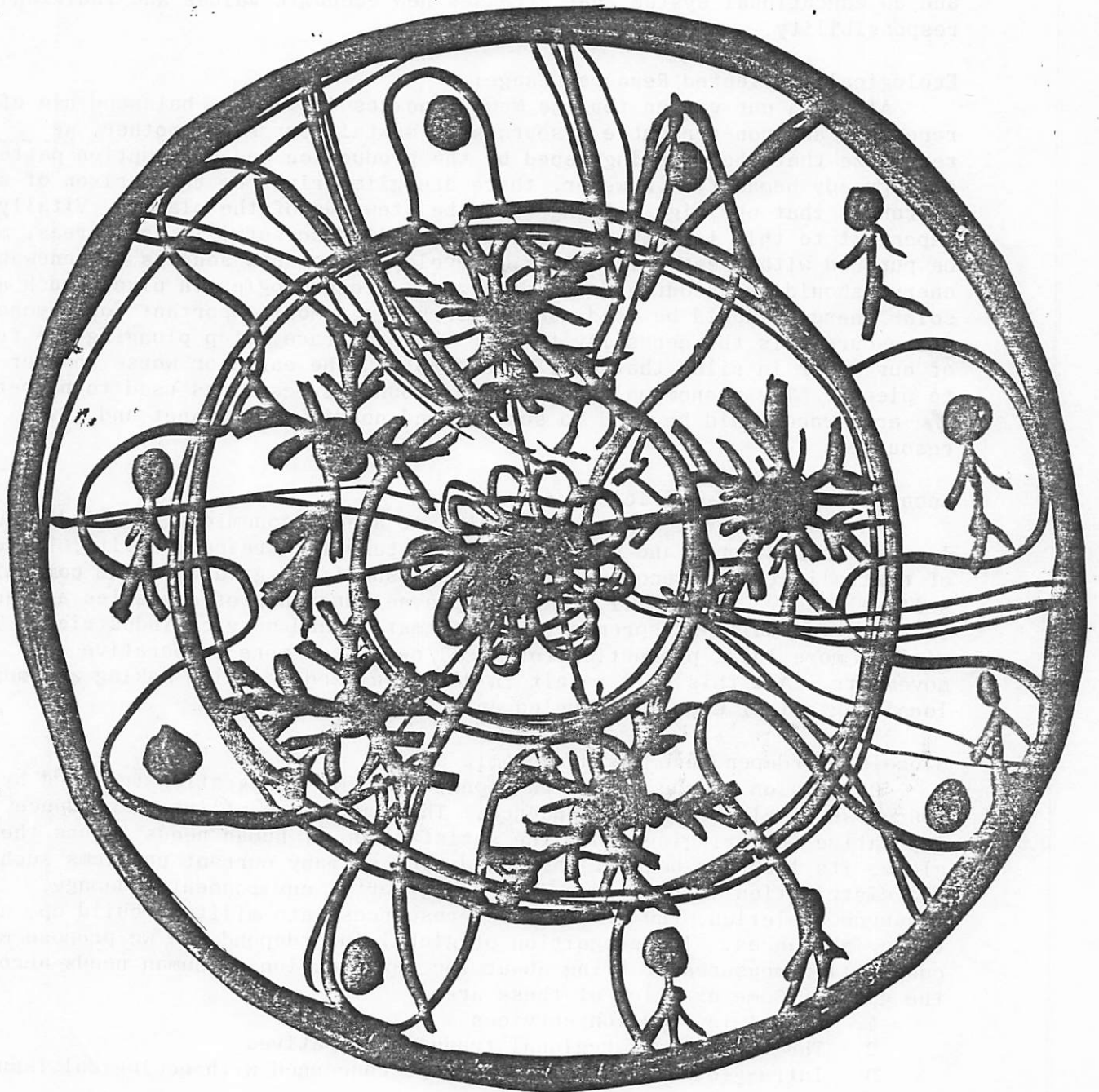
The image shows a handwritten musical score on ten staves. Each staff begins with a treble clef and contains a line of lyrics written in cursive. The lyrics are: 'Come dance the dance of the journey. Come sing the song of the planet, come home.', 'Cry with her pain, learn to sustain, Try the art of the clown and come play with me.', 'Born of water we take and we flow, Spreading roots in the earth as we grow.', 'Transformed by fire, we reach out & risk, Learning to soar beyond targets we've missed.', 'Come play the game of relating. Come risk your line in the poem; let go!', 'If you don't see the game, the joke is on you. See the world deep inside of each me & each you.', and 'Come dance the dance of the journey. Come dance the dance of full life.' The musical notation consists of various note values, rests, and bar lines, though it is not fully notated with stems and beams.

MUSIC: SUN
SINGER
TAPE.

THE PLANETARY HUMAN DANCE



10-11
OTM



*IN CELEBRATION OF CARING AND SHARING
GAIJA'S GOLD*

VISION OF PLANETARY ECONOMICS

Introduction:

It is now time in the human journey for a complete reimagining of the process of economics, for a deep ecological concern for the consequences of means and ends in production and consumption of goods and services. This concern must be translated into a New Economics for the New Human. Paramount in this new economics is ecological use of resources, equitable patterns of distribution, use of technology and patterns of consumption that are non-polluting, the building of humane, self sustained local communities, and awareness of global economic interdependence. A reconsideration of economic values might include a redefinition of work, democratization of the economy, and an educational system that stresses new economic values and individual responsibility.

Ecologically-oriented Resource Usage:

Although our vision for the New Economics includes a balanced use of renewable and non-renewable resources to sustain our earth mother, we recognize that she is being raped by the production and consumption patterns of a greedy humanity. However, there are glimmerings on the horizon of a new awareness that our high calling is to be stewards of the planet. Vitally important to this is that population control, successful in some areas, must be pursued with greater intensity. Development of new sources of renewable energy should be encouraged and developed. Technologies in place, such as solar energy, should be used more universally. Most important for humane use of resources is the necessity to stop the arms race, stop plunging the fruits of our labor in silos that will either rot in the earth or worse shatter it to pieces. The phenomenal and growing amount of resources used to perpetuate the arms race could be used to sustain and nourish our planet and its resources.

Locally-based Self Sufficiency:

In order to bring about our vision of a new economic order, individuals, local organizations, and communities must take more responsibility. Instead of centralization of economic power, we visualize a greater local community self reliance. There will be more employee ownership of companies and an increase in small entrepreneurs in information and service industries. There will be more local production for local needs and more cooperative movements. All this will result in decentralized decision-making and more local control of economic development.

Global interdependence-based economic system:

Our vision is one of international economic cooperation fostered by an awareness of global interdependence. This awareness of interdependence is imperative for bringing about the satisfaction of human needs across the globe; its lack has been at the foundation of many current problems such as a mal-distribution of resources, hunger, poverty, environmental damage, resource depletion, the diversion of resources into military build up, and trade imbalances. In recognition of global interdependence we propose more cooperative measures to bring about the satisfaction of human needs across the globe. Some examples of these are:

1. Global information services
2. The creation of regional trades cooperatives
3. Intra-global networking of groups concerned with ecological issues

Need-based Ecological Simplicity of Lifestyle:

There is a growing awareness of pleasure and gratification that comes from a lifestyle led close to the earth and inclusive of all human needs in holistic balance. A movement of this consciousness is growing across the developed world and includes the appropriation of patterns of ecological living for its own sake as well as the impact it is having on the rest of the society, on the economy, and on the have-have-not world. But most of all and finally this ground swell is a response to the pure pleasure and pride that harmony and integration with the earth and its future profoundly offer.

Many people are enjoying foods compatible with a "Diet for a Small Planet." Relationships are formed around food cooperatives and locally based production such as community gardens and recycling networks. These and other local actions and individual practices put more emphasis on rediscovering quality of life and establishing a sustainable life style that is replicable for the whole world.

Human Value and Ethically-based Reimaging of Economic Life:

Our vision is to re-image the economic organization and activities of all societies, especially those of the Western over-industrialized nations. The new emerging images of economic life will show work as inclusive of everyone and include all kinds of jobs and activities, with full recognition of all peoples' giftedness and their commitment to wholistic pictures of activity to meet all human needs. The new human value based economies will have broader based ownership, transparent ethics, will fully honor volunteer and familial activities, and will push educational structures to further the re-imaging of economic behavior.

In contrast, the current economic consciousness and images are narrowly defined by Gross National Product, monetary income and exchange rates, payroll employment, stock, bond and commodity markets, tax shelters, corporate developments, and you-name-it as portrayed in the Wall Street Journal and other business and financial dailies, weeklies, and zillions of newsletters, TV and radio news, and commercials. Today's economic language and measurements do not adequately reflect genuine human activity on our planet and in our families and societies.

The re-imaging of economic life that we envision will place value on women's work in the family and community, will honor the work of volunteers such as Habitat for Humanity, and will value many other emerging trends. These include paying attention to the human factor in the work place, such as day care services, job sharing, flex-time, and re-training for new or unfamiliar technologies; work style education starting with a new age economics course for elementary school students, and job skill combined with work style training (Training Inc) in every city for the unemployed; labor management cooperation as in quality circles; and infusing all educational systems with new paradigm images of economic organization and activity.

Other glimmerings of new age economic consciousness include integrating profit making with human values as in socially responsible mutual investment funds; shifting bank lending roles to active participants in ensuring success as in South Shore Bank's housing rehabilitation lending and in the Mondragon Cooperatives in Spain that fund housing and new businesses. Future indications of new economics include fully equitable and just patterns of distribution, humanized monetary policies and agencies, and empowering the voluntary sector as in proposed national service corps where all youth would have the opportunity to engage in community or social service instead of military service.

PLANETARY ECONOMICS MYTH

I am all Humankind. I have lived a very long time. I come before you, Mother/Father Earth, because I no longer know you. I am in need and I seek your word to me.

As a child, I knew you well. I played in your rivers, talked freely with my brothers and sister, worked to fill my needs. As communities, we shared our abundance and our scarcity.

As I grew older, I wanted many things. I discovered many things. I learned the power of energy of wind and sun and lightning--even the power of the nucleus itself. I understood and used power over others, of living from the labors of my brothers and sisters.

We have talked before. When I was young, you warned me of dangers. You said that I was free to disobey, but there would be a price.

But the world ~~was~~ ^{seemed to be} mine. I knew no boundaries. I wanted to be bigger, stronger, faster, greater, richer. Now, I look around and realize that I hold in my hand a weapon pointed at my heart. There is abundance, but I am not filled. There are great weapons, but I am not ~~safe~~ ^{safe}. There is great knowledge, but I do not understand. There are many parts of myself, but they ~~are~~ ^{are} strangers. The waters, air, land are unclean, used up--not alive and growing.

Come to you, Mother/Father Earth, seeking your help before I am no more.

Mother-Father Earth: The role you have taken my child has led you far from our global village. Following wants and desires instead of human needs and dreams, following possibilities without humane purpose or vision, and permitting exploitation in the name of progress, has left you with an economic rather than a human face.

You have brought the world to a state of crisis. You dishonour me daily. At the same time, I will not ~~be finished~~. The time you have with me is not finished. ~~cast you away.~~

You have created the technology that can feed, clothe and shelter the world's peoples with resources left over for deep enrichment of every person and ~~the earth~~ ^{the earth}. We can create a garden for humanity and all of Earth's life.

If you wish to return to your heritage, you must carry out certain tasks.

1. You must give up the illusions you have taken from the place of narrow self-interest.
- 2 You must reshape your ideas and values - of work, of productivity, of human and economic development.
3. You must choose a new role in relation to your family of life on earth. You are not master nor owner of any of my bounty.
4. And you must find other people, people of courage to walk with you, to name the new winds and sweep the hearths of the world clean of the ideas and ways that do not nourish the new age coming.

~~_____~~. I am ancient and continuing. I don't value one form of life over another. If you do not succeed, others will follow you, starting where you leave the trail.

But because for the first time ever, you have amassed the power to reduce all life on the earth to bacteria with nuclear disaster, and because I too would like to see you succeed, I offer you some powers you will need

the memory of the inner knowing in you that you had forgotten -
-The everyday- voices in the village planning for a future that leaves no one out and includes everyone's dreams.
-the murmurings of the women as they stretch to care for the families and find their own dreams and projects at the same time.
-the doubts and hesitations of the men uneager to walk the old ways to achievement and power.
-the discomfort of the affluent and the dreams of the dispossessed

Humankind: THANK YOU FATHER/MOTHER EARTH.

THE NEW IMAGE of PLANETARY ECONOMICS

CHORUS: All dependent on All
All the gifts are for All
All decisions by All
All the earth is for All (Repeat last line of last chorus, going UP at end)

1. Without YOU there's no WE
There's no WE without ME
The whole world is that way,
So what else can we say?

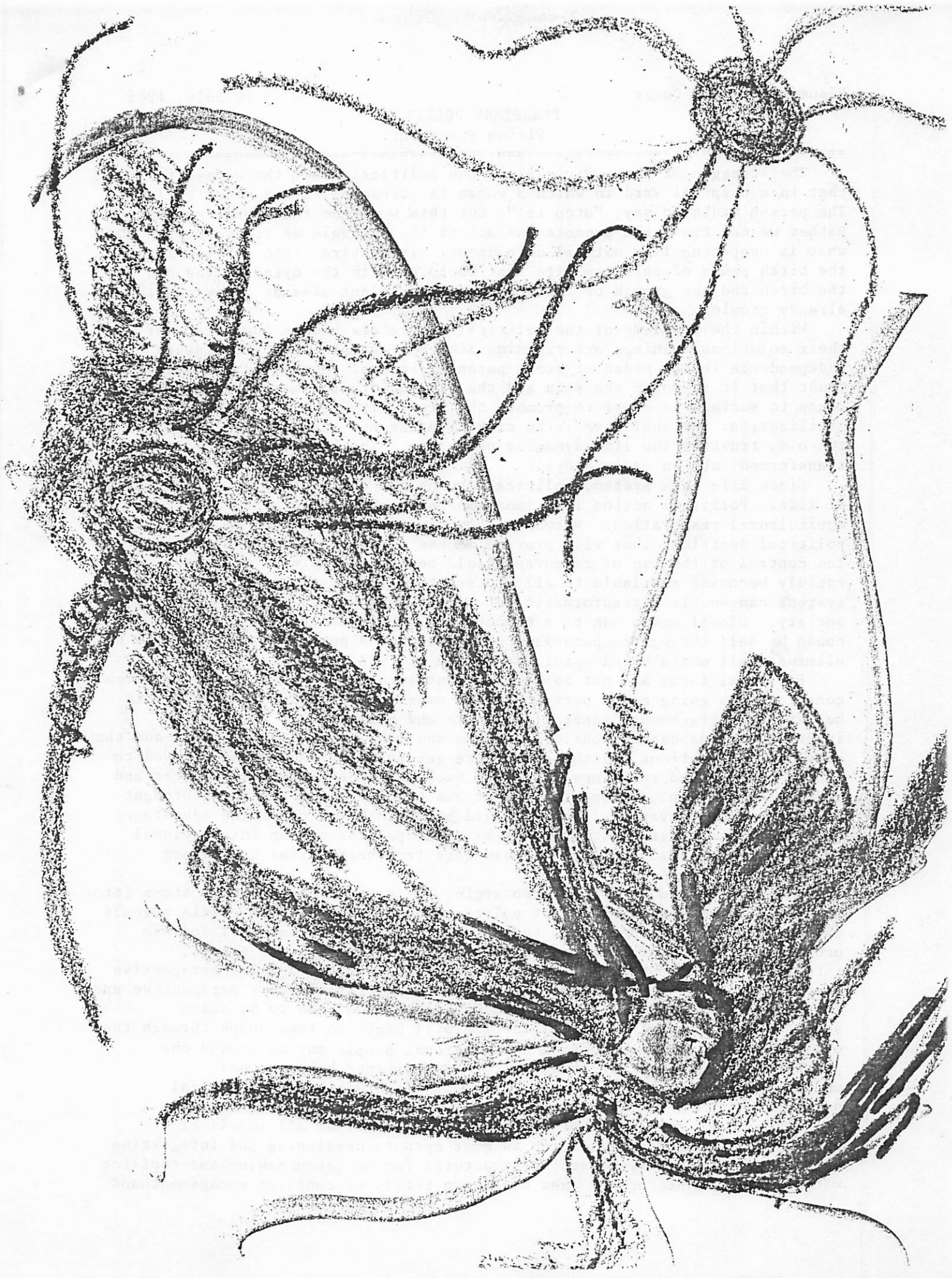
2. Keeping others in mind
We most surely will find
They depend on us, true ---
We depend on them, too.

3. We decide how to use
The resources we choose;
So we don't, by our greed,
take -- more than we need.

4. If you make what you need ---
That can still be just greed.
Make enough ---and to share ---
Thus expressing your care.

5. Local people create ---
Helping 'carry their weight'.
Using some with great care,
So they'll have some to share.

ORIGINAL TUNE: 4/4 time ($\frac{1}{4}$ rest down-beat at start of each phrase) ('1' = Movable DO)
(CHORUS) ' $\frac{1}{4}$ 3 2# 3 2 1 ' 3 ' $\frac{1}{4}$ 3 2# 3 2 1 ' 2 ' $\frac{1}{4}$ 2 2^b 2 1 7 ' 2 ' $\frac{1}{4}$ 2 3 4 3 2 ' 1 '
(VERSE) ' $\frac{1}{4}$ 3 3 3 5 6 ' 3 ' $\frac{1}{4}$ 3 3 3 5 6 ' 2 ' $\frac{1}{4}$ 7 1 2 3 4 ' 5 ' $\frac{1}{4}$ 5-5 4 3 2 ' 1 '



PLANETARY POLITIQUE
Vision Statement

=====

The struggle of the individual in the political realm these days is like that in a hospital ward in which a woman is screaming in the midst of labor. The person wants to say, "Stop it!" But this would be the wrong response. Rather we can trust the process and accept the struggle as good, knowing that what is happening is a natural unfoldment. The entire globe is experiencing the birth pangs of that new life that is to be with the dying of the old and the birth and the growth of the new. One water plant dies as a new one is already growing.

Within the problems of the political sphere are hidden the dreams of their solutions. Things are ripening like adolescents that grow toward independence in the midst of great parental stress. Humankind has decided to trust that it is worth the pain and the violence that comes with allowing chaos to surface in order to promote the creativity to bring to birth the new civilization. The challenge is to risk creating new structures, letting go of the old, trusting the life dynamics of change. The sightless eye can be transformed into an eagle's eye.

Since life is a system, political dimensions can be seen in other realms of life. Political action like land ownership reform is needed for agricultural restoration. Networks showing areas of need can be used to make political decisions that will provide access to frozen federal resources. The control of the use of resources could be more cohesive. With data access rapidly becoming available to all, interactive information and communication systems can enable a transformation of relationships at every level of society. Global media can be a channel for interconnectedness. Elections could be held through computerized connections. A positive move would be to eliminate all media-based opinion polls in the USA.

Political forms are not capable of containing the revolution of political consciousness going on in participation, ownership and connectedness. Old beliefs and attachments separating people and nations must die as interconnections between children, women and men, between the country and the city, between nations and the planet are generated, grounded and allowed to grow. Underground rumblings call into question the present structures and modes of operation. Perspectives that are totally alien are being brought together. A new system of polity would be an integration of the advantages of all existing systems. It could be developed through an international exchange of local and national bureaucrats from secretaries to finance ministers.

Individuals and groups are converging and coming together like atoms into molecules to create new forms of politique. The current farm crisis reveals cross-cultural relatedness and the connections between the rural and the urban. A globally-accepted policy would allow international travel, international employment and multinational residences. A multi-perspective consciousness is emerging that allows all to understand every perspective and live side by side with it as opposed to feeling the need to maintain separateness. Global self-organization will begin to take shape through the open dialogue among interacting multinational people moving around the globe. Opportunities for cross-cultural experience build mutual understanding and trust which are the basis for responsible political decisions.

Non-violent resolution of conflicts is possible at all levels of society. The field of education is most open to developing and integrating participative, creative learning structures for decision-making and conflict management. People of all ages can learn skills of conflict management and

cooperative process for group learning. The media could develop and distribute exciting cartoons in which conflict is handled creatively. Among the strategies of managing conflict nonviolently is always to speak of possibility and model the possible.

Instead of a story that would motivate us only a void exists. In the telling of our many stories and in the listening to each other, we can reach our commonalities as well as become aware of our differences. This awareness is a first step toward making the changes necessary to bring about and facilitate a planetary politique. Expressing our own needs and answering the expressed needs of others through compassionate communication can bring healing therapies, heightened consciousness, awareness and cooperation. This is only one means of claiming our own power and knowing what is going.

We have a common ancestor. All peoples need to transcend identities based on nation, race, religion, tribe and family to embody a planetary identity. All will know to honor all others. Anyone will be able to live in any place and be accepted and loved. The skills, talents and abilities of all will be used. Our stewardship will then be based on a creative world citizenship.

The widespread use of methods, rituals and practice can allow people to experience their larger self and connectedness. Peace cannot happen globally without peace in the family realm as well as being at peace with ourselves as individuals. We will wake up to the reality that the stranger is part of our family - our sister or our brother. Behind our outward differences is our common humanness. People need to come together in groups to achieve their goals. Political leaders need to experience personal transformation so they will not be a hindrance to the political process. Crossing over into another's context and doing the compassionate gesture without regard for personal cost is a critical component of planetary polity. A new planetary anthem sung by all peoples would bind us together. Undergirding all political activity must be good humor and good will.

Elected officials could make a vow of poverty as long as they are in office. In some way, politicians must experience what it means to be poor and powerless. Spiritual advisors for officials might help movement in this direction. In this fashion, those with power could become living symbols for political unity.

Power must be shifted from national centers to both local and global systems, retaining effective, humane, inclusive and ecological aspects while creating new forms that lead to peace. Global concerns related through networks can be managed through local decisions. Global issues are present in local situations. World citizenship through local to global representation could be expressed in the peoples' organizations collaborating in communities and the United Nations. A universally acceptable basis of trust is necessary for the building of world government. The planet needs local, regional and global systems of engagement for rebuilding social structures. Every individual, group and nation can be guaranteed the space and opportunity for their own fulfillment. Socially-conscious artists could expand the context of concern of peoples locally and globally.

While talking globally in the macro, we can keep ourselves grounded in the micro. Global cooperation requires local trust and cooperation. Local input has wisdom that can be used through the global networks. Evident is a rising desire for local self-rule implemented without impinging on the rights of others by using technologies to synthesize global interrelations for cooperative networks of mutual benefit. A shift of power is need to the

Planetary Politique - 3

local level with leadership that does not seek to control the expression and participation of people. People can get together to learn new participatory skills and use them to solve their own problems. Through local control and development of human and natural resources, self-reliance and prosperity will be realized. Interactive communication systems are not only possible but inevitable. Local units with participation skills for creating action that will deliver and implement effective service.

PLANETARY POLITIQUE
Myth - A New Story of Creation

=====

In the very beginning, there were many forms of life on the planet. The two-legged form, humans, developed very large brains. These brains allowed humans to create many shapes and forms of matter, using ideas and concepts. In a relatively short time, they developed into cohesive units called tribes, villages, families, communities. When the wisdom and intuitions of the group were heeded, life was healthy and the humans wanted no more than was necessary to sustain their lives.

In time, a very strange web enveloped the planet bringing with it desire for power and greed. It was a rigid web, attacked by bombs, angry women and starving children. With the passing of time, the people forgot they had created it and the web came to be a fundamental structure necessary to their survival. Everyone knew by heart the five rules of good citizenship:

1. You belong to your own country and know all other systems are wrong.
2. Amass wealth for yourself and those of your country only.
3. Use all the energy you can now for tomorrow you will be dead.
4. Keep your country a fortress and use thousands in keeping you safe.
5. Elect politicians who talk well, smile big and make you feel good.

Then, one day, all the people noticed something going on -- underground rumblings -- that were causing the sacred threads to snap. What was it? A giant creature destroying our planet? The final bomb? A mysterious disease that will kill us all? A dark cloud -- another flood? Yet, as people looked a little closer to the ground, what they saw was incredible -- little bubbles, little cells joining together, tiny actions happening in so many places at once that the whole world shook. They saw people coming together making their own wells...cities deciding to make things...bureaucrats in Atlanta learning with bureaucrats in Beijing...people travelling and understanding others...satellite connections...space bridges...and the miracle was that all these things could not be held inside the web.

And as the bubbles came together, the people noticed a new kind of consciousness, a realignment of the broken threads of the web into nets that were attached to individuals and small groups. As bubbles burst, they transformed into newer more beautiful bubbles called perceptions. The first was that of captivating cooperation - the power of people working together, conversing together, building together. Then there was harmonic listening - the ability to hear and see many perspectives, seeing the oneness of all, and all in the one. The third was the realization of the unlimited potential of humans, both distinctive and creative, and therefore the ability to create new structures. Finally, they were able to see GAIA herself, the breath of the living planet, as that which sustained them. They saw GAIA who had been raped and abused by the web, struggling to give birth to a new process, with all embracing love for all forms of life.

As the bubbles continued to emerge, the planet was bathed in new consciousness. People saw coming out of the mists the vague outlines and forms of the new planet. Some bubbles floated so high in their dreams that they left the real world and became intoxicated with the beauty of that which was coming to be. And the people who were left became hardened and angry for they cared about the war in Nicaragua and the beggar in Ethiopia and the missiles in Germany and the evergrowing population. But they could not see above the clouds so their pain was greater than that of birthing -- it was the pain of hopeless dying. Both the dreamers and the realists had one more threshold to cross into the new reality. And they were both taken advantage

Planetary Politique Myth - 2

of by the creators of the original web -- those who wanted to control resources, suppress people and confuse reality.

And in the midst of this GAIA gave birth to a new process -- not without difficulty, but with great joy. The planet was healed and whole at all levels of her being. Villages recaptured their identity as communities and their power of inventiveness in forming their own lives. Linkages continued to grow into networks, joining people and ideas across the world, sharing what was working and sustaining the momentum. People were free to explore the spiritual transformation that was happening to them. People of vision were listened to by all. People were empowered to invent their own ways of working together. All realized that the health of the planet depended on each individual's health and growth, and on their respect and love for GAIA. The nets again spread across the earth, remaining flexible and changing as each new life form was born and died, as each one affected the planetary politique.

THE SHARING VOICES CHANT

KEY OF C MAJOR

1. ALL OUR HEARTS BEAT TO LOCAL POLI-TY

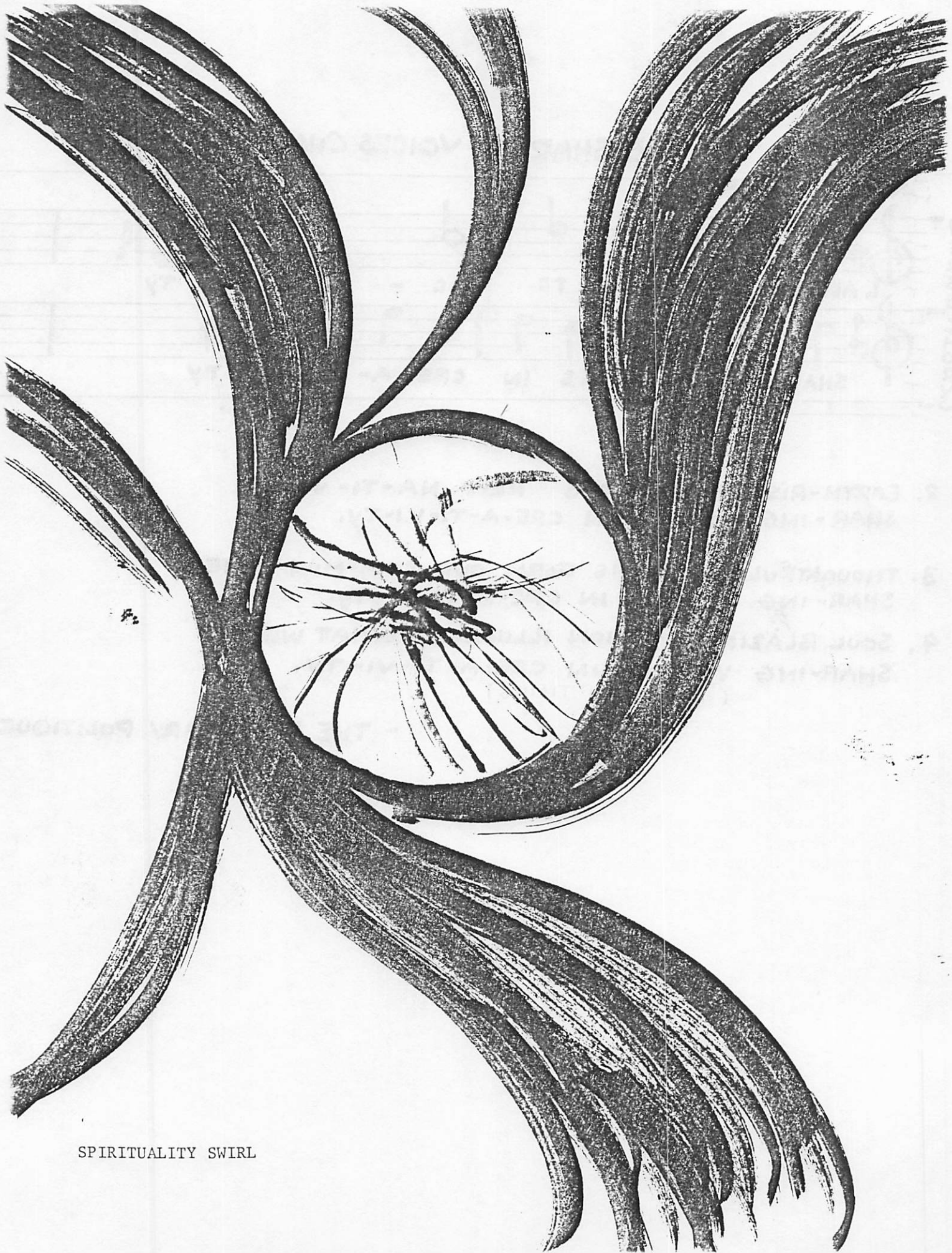
SHAR-ING VOI-CES IN CRE-A-TI-VI-TY

2. EARTH-RISE A-NNOUN-CES NEW NA-TI-VI-TY
SHAR-ING VOI-CES IN CRE-A-TI-VI-TY.

3. THOUGHTFUL ACT-IONS FORM OUR COM-MUN IT-IES
SHAR-ING VOI-CES IN CRE-A-TI-VI-TY.

4. SOUL BLAZING PASSION ILLUMINES WHAT WE SEE
SHAR-ING VOI-CES IN CRE-A-TI-VI-TY.
(REPEAT 3 TIMES)

- THE PLANETARY POLITIQUE



SPIRITUALITY SWIRL

CHARTER

We, the planetary citizens of Earth, declare the emergence of a new spirituality. As people who have started a journey of transformation of consciousness, we claim a planetary spirituality that contains and consists of:

1. Creating an openness to the values of the individual and community aspects of world religions. This would be done through mutual exchanges and explorations with dialogue, practical experimentation with rituals and practices. To maintain the initial steps of exchange a network of world religious connections should be structured for further dialogue and experimentation. There is also a need to explore shared purposes and breakthroughs of further commonness and joint ventures.

2. A spirituality permeating and informing all systems; including, the educational system, where multi-modes of intelligence are uniting the body-mind-spirit continuum; the health system, where holistic practices are healing the body-mind-spirit matrix; the economic system, where a concern for social justice is integrating previous economic models; the eco-system, where concern for the well-being of sea, atmosphere and land use are creating a more organic relationship between human society and the earth; the political systems, where concern for participation and creativity are giving birth to movements of independence and regional interdependence; ideological systems, where a concern for the planet's well-being is focusing on a new possibility for peace rather than perpetuating nationalism and war; the sports world, where global sports events such as the World Cup and the Olympics are focusing on healthy competition rather than destructive conflict; and philosophical systems, where a more inclusive paradigm is opening up formerly closed systems for mutual interpenetration and transformation.

3. Claiming a spirituality manifest in cultural events that unite the world. Global movements and networks responding to planetary crises have created symbols, rituals, celebrations and events. LiveAid and We Are the World songs and SportsAid have become symbols of a new way of the people of the world responding to needs of planetary proportions. The photograph of earth from space is a uniting symbol overcoming national and regional divisions. Declarations like the International Decade for Women and the Year of Peace have given focus to global movements caring for the planet. Likewise, Gaia Day and similar scheduled holidays will provide opportunities for planetary celebrations.

4. Individual explorations into the whole of oneself, discovering inner knowledge, hearing one's own inner voice, remapping the interior journey of consciousness, including the awareness of death as being a part of life, and learning to see and trust the sacred within. As one sees the universe in the self and the self in the universe, all of life is sacred.

In witness whereof, we have hereunto placed our faith and hope, this fourteenth day of the Planetary Vision Quest and the sixteenth day of the eleventh month in the seventeenth year since the first human observed Earthrise from Earth's moon.

--The Spirituality Game of
Planetary Co-Creation

GRATIAS

There was a time and there wasn't a time
When all that mattered was what mattered.
And all that mattered was a new way of Being.
Many were called but few were chosen,
And those, too serious, forgot what mattered.

Now new Being is calling and many are choosing.
The task is clear: to involve the many
Burning no bridges, but building anew
The road widens and carries us through the doubt of beginnings.

The soul of the Kiva opens our eyes to the whole.
The medicine wheel envisions our shield,
Taking parts of our spirit, and laying them bare,
Opens to universes soon to be here.

Our gifts combined fuel the fair,
Aligning the pieces, our puzzle complete,
Our process begun, we stand back in awe;
Our gifts of the spirit sustain the blue orb.

Thanks Great Spirit.
This journey was fun.
This quest is done.
HO!

Planetary Spirituality
July 10, 1986

THE PLANETARY VISION QUEST

Song: "Gratias"

There was a time, and there was not a time,
When all that mattered was what mattered.
And all that mattered was a new way of Being.

Refrain: Thanks, Great Spirit,
This journey was fun.
This quest is done.

Burning no bridges, but building anew,
The road widens and carries us through
The doubt of beginnings.

Refrain

The medicine wheel envisions our shield,
Taking parts of our spirit
And laying them bare.

Refrain

Ho!

July 1986

Form two circles, an inner one and an outer one.

Part 1. Journey.

As the journey begins, stand back to back with a partner. Place right foot forward, rock back and forth, and with both hands raised in a pushing movement, push back and forth, signifying indecision.

Part 2. Seeking.

Take four steps forward, four steps back, with right hand above eyes in seeking posture.

Part 3. Gathering wisdom.

Both circles move clockwise, stretching hands high and bringing in through many modes learning. Bring hands back over head and body.

Part 4. Discovery.

Hands raised over head, using right foot as pivot, move around in a circle.

Part 5. Honor the other.

Bow to partner.

Part 6. Networking.

Do grand right and left once around the circle. Face person next to you.

Part 7. Celebration.

Arriving back to your partner, swing partner and bow to each other.

July 1986

EDUCATION -

THE MAGICAL MULTIMODAL MELODY

THE INTRAPERSONAL HORN:

KNOW THYSELF. BE CLOSE TO THY SOUL.
KNOW THYSELF. BE CLOSE TO THY SOUL.

THE MATHEMATICAL-LOGICAL DRUM:

THE PATTERNS, THE REASONS, ARE ALWAYS IN SEASON.
5 - 1 1 - 5 5 - 5 - 5 - 5 - 1.

THE INTERPERSONAL CLARINET:

COMMUNICATE, COOPERATE, WITH OTHERS YOU ARE FREE TO CO-CREATE.
COMMUNICATE, COOPERATE, WITH OTHERS YOU CREATE THE NEW.

THE VISUAL-SPATIAL TRUMPET:

THE ARTIST IN EACH OF US IS ALWAYS IN REACH OF US.
THE ARTIST IN EACH OF US IS ALWAYS WITHIN.

THE MUSICAL VIOLIN:

THE VOICES ARE SINGING, NEW U - NI - VERSE BRINGING
THE VOICES ARE SINGING, NEW U - NI - VERSE SONG.

THE VERBAL BASSOON:

THE WORDS PAINT PICTURES FOR THE MIND TO SEE,
DA - DA - DA - DA - DA - DA DA,
DA - DA - DA - WITHOUT WORDS
WHAT KIND OF PEOPLE WOULD WE BE,
DA - DA - DA - DA - DA - DA DA.

THE BODY-KINESTHETIC CLAP AND WALZ:

Dance the walz step as you do the following:
(CLAP)- SLAP CLAP - CLAP - SLAP - CLAP - CLAP
SLAP - CLAP - CLAP - SLAP - CLAP - CLAP

Planetary Vision Quest
1986

GLOBAL EDUCATION

I. WHAT IS GOING ON TODAY?

The concept of education as a life-long process is becoming a more practical reality through increased awareness of intra-uterine education techniques and programmes and through increasing opportunities for adult education. Within these "womb to tomb" levels of learning, new technologies are being incorporated. These include visualization, computer literacy, and neurotechnologies from modern brain/mind research.

Curriculum is being re-defined to include development of spirit and body, as well as mind. Multi-modal approaches to learning deepen and support this wholistic view of human potential.

The role of teacher is being transformed into that of facilitator the one who enables the process of learning. This shift requires vast changes in our images of teacher training.

A balance between specialization and generalization is being called for. The current overemphasis on specialization has created a void in understanding significant cultural values and the human journey. This specialization does not integrate life experiences and wisdom.

Finally, there is a concern for new forms of community and parent participation in the education system and learning journey.

II. GLIMMERINGS OF THE FUTURE

Today there is a vision quest in education for expanded approaches to learning. The teacher's role is changing through the use of multi-sense art forms and a non-coercive style, both of which create a new climate for learning. There is a yearning for new teacher-parent connections and a search for learning alternatives for the poor.

Yet, why aren't things changing more rapidly? The old image that minds are vessels to be filled still pervades the thinking of educators, who find themselves caught up in a system of increased academic standardization. There is a plethora of financial constraints. School boards are beholden to an uninformed public and therefore are not inclined to support new approaches. Also, a new form of segregation has sprung up, created by the focus on skill performance which leaves the less-skilled students ignored by the system.

Changing the image of education from product orientation, which is a concept of the industrial age, to the learning process, which is a concept of the systems age, is not an easy task. It will be necessary to move around those "experts" who are trapped by old images in order to release the imagination of the masses. Educators open to New Age methods will be using brain research and other new findings about learning. Teachers will receive support in order to develop their New Age ideas and bring to fruition the concept that anyone can learn using New Age methods.

Some specific new glimmerings are expanded literacy, multi-lingualism, academic credit for life experience, and releasing the power of listening.

III. NEEDS

Education is a life-long activity. It requires utilizing the left/right brain and honoring those who teach, especially parents and professional educators. The educational process requires such components as 1) parental involvement in the classroom, 2) discipline and 3) an evaluating/self-renewal component.

Educating for global citizenship will require a new paradigm which makes education an adventure. Through such approaches as 1) sharing across systems (including the family), 2) utilizing available resources and 3) supporting new creative methods to include utilizing the community for a classroom (when appropriate) will enhance and accelerate learning. A necessary ingredient for the attainment of these goals will be the institutionalization of processes and methods for periodically updating the skills of professional educators throughout their careers.

Cross-pollinated or multi-cultural education will help to bring a global citizenship curriculum into being. Utilizing the seven intelligences (there may well be more than seven!) to teach and learn is a necessary pre-requisite to acquiring a functional and relevant education. Learners should acquire competence in such broad areas as social skills, health habits and income production. These learnings can be facilitated through the utilization of such tools as the computer and television.

WHAT'S ALREADY IN MOTION?

Whole person education includes developing intellectual, creative, emotional, physical and social capacities. By beginning at the experiential level through the use and creation of ritual, story, and symbol, values which are the core of education becomes accessible. Examples of educational activities already in motion include:

- Whole person education at the Pegasus school
- Family focused community development education
- Elder hostels and other systematic and social techniques for adult education progress

Future education depends on processes and methods that teach the student how to learn. These methods and processes take into account responding to the emerging contradictions through a spiral journey of the whole person (mind, body and spirit) using individually preferred learning modes and accessing multi-modal approaches for particular content. New research and practice is demonstrating that the impossible is amazingly possible now. One dramatic sign is the complete restructuring of the schools in Venezuela using the seven intelligences.

Participative planning and implementation of educational programs through partnerships involving all sectors of the community is key to responding to the issues and challenges in education. Examples of these kinds of activities include:

- Basic school (pre-school) movement in Jamaica supported by private and local sectors.
- Structures that bring the traditional wisdom of the elders into public schools in Aboriginal culture in Australia and in the North American Indian cultures in Canada.
- Partnerships between business and industry and schools to provide role models, financial help, and requirements for practical curriculum design.
- Participative planning structures in Chicago suburban schools involving all levels in the school (board, administration, teachers, parents and students).

The educational structure is empowered through "approaches that work" forums, by convocations of creative teachers sharing with peers and widespread communication of break-throughs in educational methods. Educational computer networks and educational conferences based on the new paradigm of reality are signs of the new in this arena.

THE MYTH

The old man shakily sat down on the dusty moon rock and slowly raised his eyes to stare back at his planet. Globalis is now well known as the Planet of Peace, here deep inside the belt of Orion. How his weary old bones filled with joy and gratitude at what Globalis had become. What a journey his people had traversed! His tear brimmed eyes peered rejoicingly at the cloud covered blue orb spinning slowly in front of him.

Like a dark cloud, black images began to flood his imagination. Dictators shouting to massive angry crowds of screaming people; satellites orbiting, armed with weapons of total destruction, poised in service of the latest demagogue; great upheavals of migrating people running from their homelands because of wars; poverty and starvation ravaging the land while cold, calculating rulers grow fatter and richer.

Then images swept into his mind of his courageous colleagues gathering, overcoming the powerful, paralyzing fears of defeat and despair and finally, painstakingly, building the models of re-educating the whole globe. Education emerged as an essential element in saving Globalis. Understandings were transformed from 12 years of learning to life education; from simply data giving to process participation; from teacher as expert to learning guide; from limited focus on one intelligence to multi-modal learnings; from isolated institutions to community integration; from reduced mythologies of a nation to a sharing of the cultural gifts of the planet.

The old man marveled at the power of education in maintaining Globalis as the Planet of Peace. He recognized how people delight in the new process of learning; how people understand themselves as discoverers on a journey and honor every mode and style of learning. He raised his frail arms upwards and uttered a prayer of thanksgiving to the cosmos.

School Days, School Days

Good New Paradigm Days

Childhood and teenage and adults too

Incorporating the whole brain view.

Learning a new skill every year

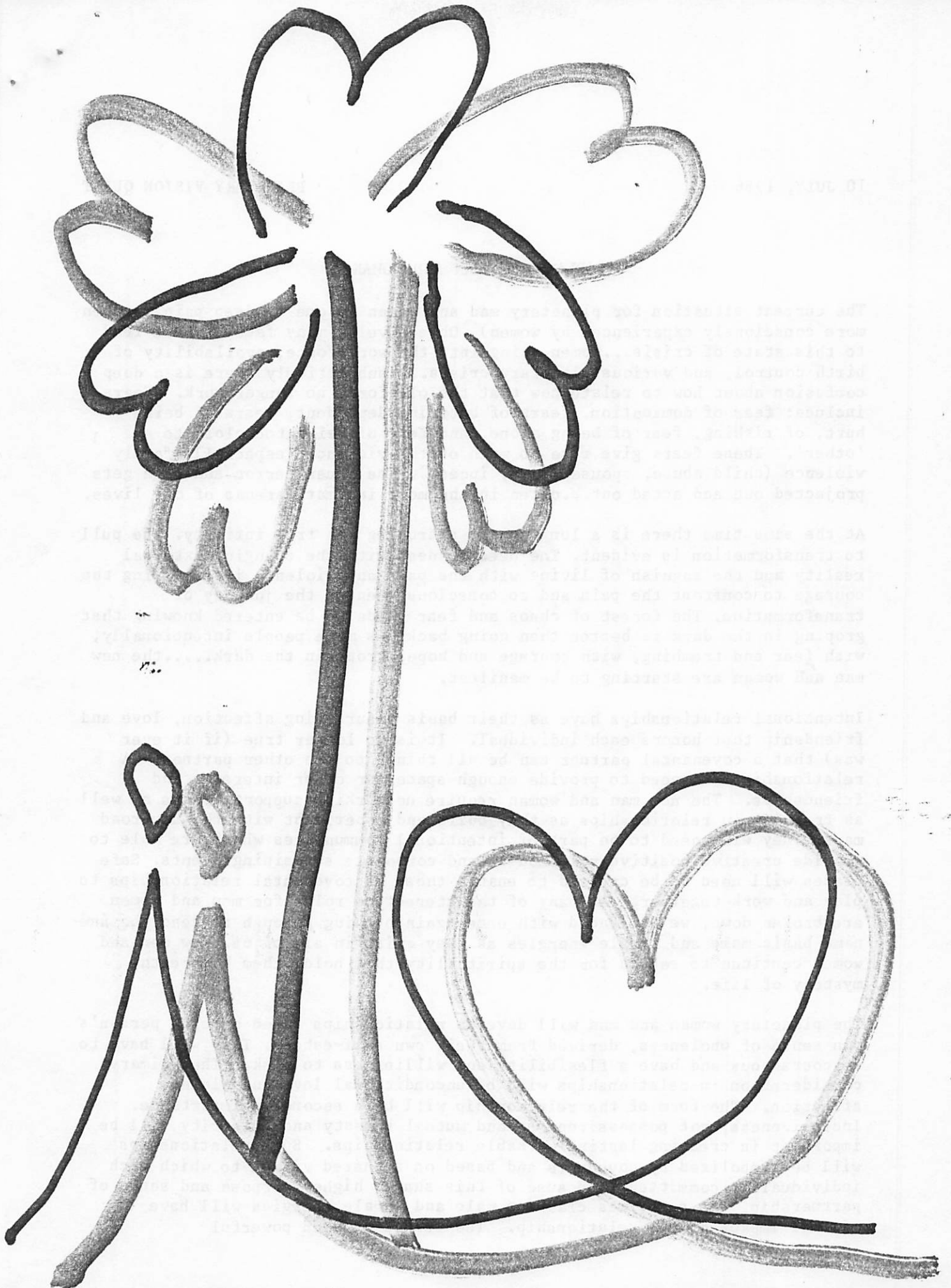
Community values start right here

Multi-modal approaches release
our worth

whole persons empower the earth.

Planetary Education

9 July 1986



Logo from Unconditional Love & was designed by Jim Durst. Tree of Life depicts man, woman, children

10 JULY, 1986

PLANETARY VISION QUEST

PLANETARY MAN AND WOMAN

The current situation for planetary man and woman is one of deep pain. (Often more consciously experienced by women) Objectively, many factors have led to this state of crisis...women going into the work force, availability of birth control, and various planetary crises....subjectively there is a deep confusion about how to relate now that the old forms no longer work. Fears include: fear of domination, fears of becoming dependent, fears of being hurt, of risking, fear of being alone, and fear of being too close to an 'other'. These fears give rise to much of the violence, especially family violence (child abuse, spouse abuse, incest). The inner terror and rage gets projected out and acted out...often in the most intimate arenas of our lives.

At the same time there is a longing and searching for true intimacy. The pull to transformation is evident. The need to deal with the changing external reality and the anguish of living with the pain and violence is eliciting the courage to confront the pain and to consciously enter the journey of transformation. The forest of chaos and fear needs to be entered knowing that groping in the dark is better than going back. As more people intentionally, with fear and trembling, with courage and hope, grope in the dark.....the new man and woman are starting to be manifest.

Intentional relationships have as their basis a nurturing affection, love and friendship that honors each individual. It is no longer true (if it ever was) that a covenantal partner can be all things to the other partner. A relationship will need to provide enough space for other interests and friendships. The new man and woman require networking support groups as well as training in relationships as they build and experiment with the new road maps. They will need to be part of intentional communities which are able to provide creative positive role models and corporate sustaining events. Safe places will need to be created to enable those in covenantal relationships to play and work together. As many of the stereotype roles for men and women are broken down, we are faced with once again pushing through to describe and name basic male and female energies as they exist in all of us. New men and women continue to search for the spirituality that holds them before the mystery of life.

The planetary woman and man will develop relationships based on each person's own sense of wholeness, derived from their own self-esteem. They will have to be courageous and have a flexibility and willingness to risk. The primary consideration in relationships will be unconditional love and sincere affection. The form of the relationship will be a secondary importance. Inclusiveness, not possessiveness, and mutual honesty and integrity will be important in creating lasting workable relationships. Such relationships will be symbolized by covenants and based on a shared vision to which each individual is committed. Because of this shared higher purpose and sense of partnership, the sometimes clashing male and female energies will have minimal impact on the relationship. The result of such powerful

relationships will be co-creativity and synergy. The real challenge will be to actually live this vision of the new planetary man and woman.

The repercussions will resound across the planet as new men and new women create these synergistic relationships that build the future. As each man and woman understands and appreciates his/her own worth and dignity children will grow in an environment of courage, integrity and hope. Thus planetary transformation will occur at all levels of society. The practical reality of peace will be many steps closer as family violence and pain diminishes. Partnerships of co-creativity will invent the necessary educational, economic and political structures so that the peoples of the planet are freed to live out their destiny in an ecologically sound future.

myth

wo/man

in the time of great divisions
energies were separated and
one declared superior
an imbalance was created
violence inhabited
healing energy subverted
hate anger fear
provoked
pain war genocide violent death

some remembered before the time of great divisions
some remembered the great powers of healing
some remembered the languages
 evoked in isolation
 began to share with others
 share with them their courage
 share with them their powers
 share with them their vision
 of mingling the energies
 of healing of the spirit
 of co-creative wholeness
 and absence of war

from the energy of being
from the powers of the healing
from the breathing of the spirit
a synergy was born
accelerating mingling which
accelerated healing
moving with a wholeness through
 our universe of balance

unconditional love

PLANETARY WOMAN-MAN

(Music: The Wise and Foolish Seeker)

(Introduction, 12 beats)

Woman-man, standing tall, humanness is yours
Courage to, forge for all, creativity
Healing is, over all, loving never cease
Humankind, waiting for, images of peace.

(8 beats)

Free from past, images, wonder of the new
We can dance, with the joy, of equality
Sharing pain, sharing fear, revealing new light
Older roles, pass away, feelings are all right.

(Bridge, 8 beats)

Planet'ry, stories rise, filled with gratitude
Global care, comes alive, green and fresh and new
Trust is here, feeling fine, never seen before
Hope-filled day, starry night, lasting evermore.

(8 beats)

Free from past, images, wonder of the new
We can dance, with the joy, of equality
Sharing pain, sharing fear, revealing new light
Older roles, pass away, feelings are all right.

(8 beats)

Woman-man, standing tall, humanness is yours
Courage to, forge for all, creativity;
Healing is, over all, loving never cease
Humankind, waiting for, images of peace.

DANCE

We find ourselves in relations of anger, violence and terror.

woman - cowering
man - upright, left hand down, right hand down twice
Reverse - TWICE

Confusion Reigns

one twirls to center; one twirls out; then reverse;
then back to circle

Change partners - face each other; hold right hand; left hand of next person; then right, left etc. til back to partner

But with Hope & Courage

Hands uplifted, chests out facing circle. 2 steps to right
2 steps to left. turn to right; 2 steps to left, 2
steps to right. Turn right back to face center.

We experiment & invent by looking into & exploring ourselves:

Bend & pull hands to heart - step back 2 steps. Lift right hand back to circle. Repeat - left hand into back to circle

We experiment & invent with each other

walk in circle together. Reverse direction

SKIP

Back to Back. Arms crossed. Move to right around each other. 4 times. Face to Face.

To create forms of Co-creativity

Face to face Arms folded. 2 steps into circle
2 steps away from center. TWICE

Hook arms - whirl one direction. Hook other arms
twice whirl other direction

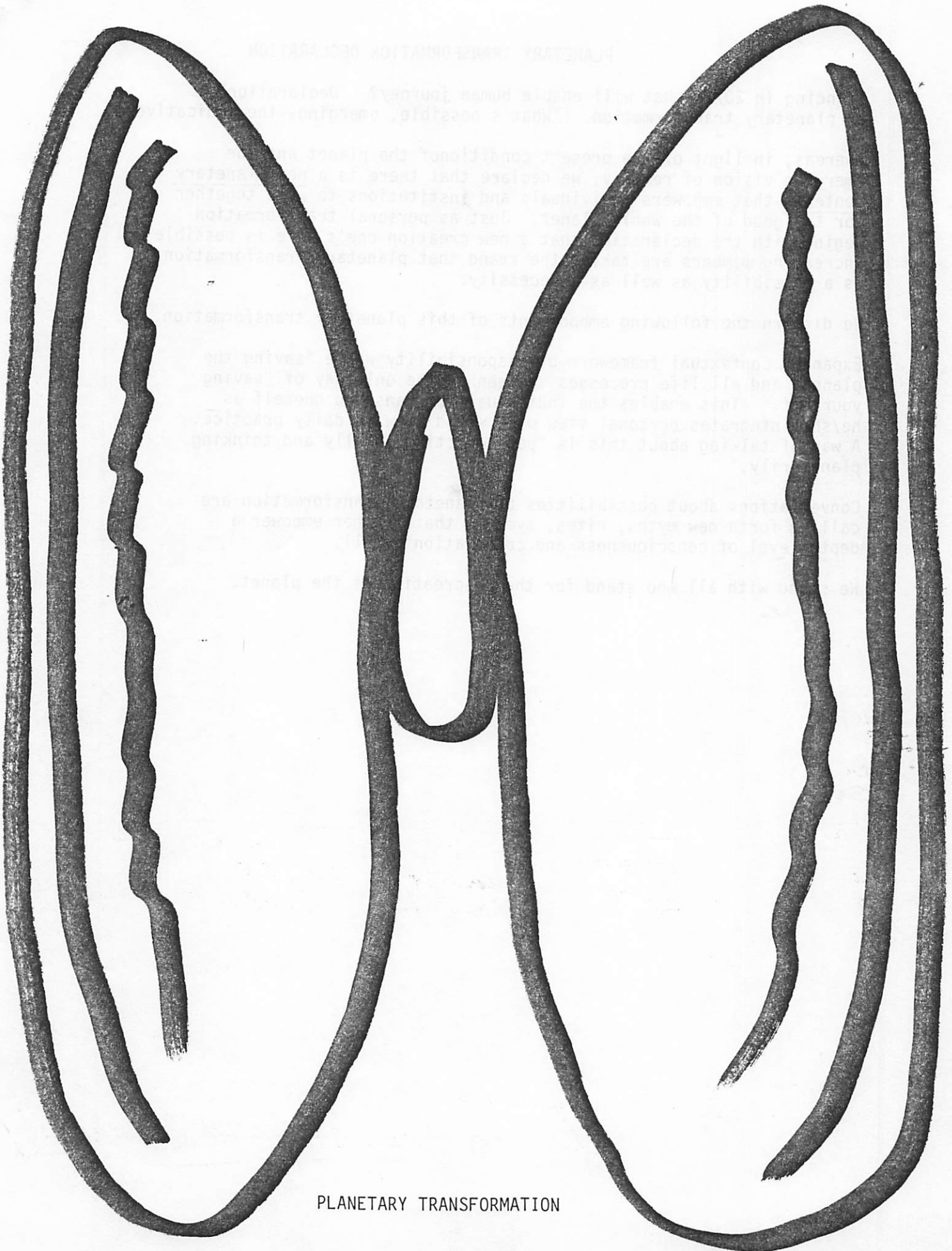
Make couple circle. Whirl one direction then other. Twice

Based on Spirituality

facing each other. Palms on Palms. Raise arms together. Bring arms down, bow. 4 times

And live together in transformed Community

Face out from circle. Lock arms. 3 steps to right, Kick left foot. 3 steps to left, Kick right foot. 4 times.



PLANETARY TRANSFORMATION

PLANETARY TRANSFORMATION DECLARATION

Standing in 20/20 what will enable human journey? "Declaration" of planetary transformation. ("What's possible, emerging, the indicative?")

Whereas, in light of the present condition of the planet and the emerging vision of reality, we declare that there is a new planetary context that empowers individuals and institutions to work together for the good of the whole planet. Just as personal transformation begins with the declaration that a new creation one's life is possible increasing members are taking the stand that planetary transformation is a possibility, as well as a necessity.

We discern the following embodiments of this planetary transformation.

Expanded contextual framework of responsibility where "saving the planet" and all life processes is seen as the only way of "saving yourself." This enables the individual to transcend oneself as he/she integrates personal view with world view in daily practice. A way of talking about this is "people acting locally and thinking planetarily."

Conversations about possibilities of planetary transformation are calling forth new myths, rites, symbols that further empower a depth level of consciousness and cooperation by all.

We stand with all who stand for the co-creation of the planet.

PLANETARY TRANSFORMATION MYTH

Today in the year 2020 we're celebrating the vision that has brought us to this glorious point in history.

Back in the mid 1980's there was a band of people who became the manifestation of the new paradigm. And this is our story of how it all came to pass.

Once upon a time the earth came to be known as gaia, because the people who habited the planet woke up to the reality that they occupied a living sacred orb and found themselves faced with the dilemma of continuing their entire pattern of relating to each other and to gaia.

For 50 thousand years human being had lived in harmony with nature. But they found themselves increasingly destroying her gifts.

A body of people heard the pain of their fellow relics of the earth, and also the cries of gaia as she writhed in pain as her lands were depleted and filled with toxic waste. She found herself gasping for breath as her air was filled with lethal fumes. Soths faithful band turned with trust to the ancient medicine wheel for wisdom and direction. They trusted theri learning and aligned their vision with that of gaia. They covenanted witht ehe totality of life with gaia and with each other to keep her spinning forever.

Thus they completed the cycle of salvation which was thereafter known as THE LOVER'S JOURNEY.

SONG OF ONE WHO HAS COME THROUGH

Out of our old world a new one is rising
Breaking through barriers of habit and fear
We're leaving our myths and our legends behind us
And moving ahead as our way becomes clear

(March)

Sacred memory
Dancing vision
Conspire with dreaming
Laughing a song
Mystical celebration
Of an earth myth being born

(Flowing)

We are the creators of the visions
We are the caring loving people of the earth
Transformed, transformed, Transformed
Let us celebrate the newness of our being
Green fields, pure air, radiating faces here.

We are transformed.
We are transformed.
We are transformed.

(Celebrative)

PLANETARY VISION QUEST RESEARCH ASSEMBLY
People Data

Total Registered (including numbers below) : 547
of which 200 were assigned Order personnel

Registered : first weekend : 305
Registered : second weekend : 305
Registered : third weekend : 394
Registered : first thinktank : 217
Registered : second thinktank : 239

People came from almost all the states of USA. In addition there were participants from Canada, the Philippines, Japan, Hong Kong, Taiwan, Australia, Africa, Europe, Latin America and India. There were educators, data processors, nurses, building contractors, therapists, writers and journalists, singers and social workers, psychologists and salesmen, attorneys and clergy, cooks and corporation vice-presidents, nuns, professors, masseuses, and many other avocations. Whether sitting on the floor in kivas, whirling like dervishes, or dancing circle dances, people experienced a common quest and a common humanness as well as their own individual contribution to a planetary vision in this microcosm of a planetary society.

The Planetary Vision Quest is indebted to the presenters at the PVQ:

Fritjof Capra
Marilyn Ferguson
Ray Gottlieb
Cocky Hendriks
Jean Houston
Lynne Larsen
Linda MacRae

It is also indebted to all the above for wise counsel and guidance, and also to the following: Puran Bair, Diane Batung, Dee Dickinson, Mark Markley, Maureen Murdock, Tom Olson, Joep van Arendonk, Ken Wilber, all of whom gave freely their wisdom and practical advice.

FINANCES

TOTAL INCOME RECEIVED FROM REGISTRATIONS, SALE OF TAPES, AND BOOK DISCOUNTS:
114,000

TOTAL EXPENSES 114,000 includes income to the Order/ICA
as follows:

North American P.U. Finders' Fees 21,000
Chicago Conference Center Fees 19,500
International Travel 8,000

48,500

A complete finance report will be available when it is completed.

NOTES ON THE MEDICINE WHEEL MYTHOLOGY

"The Medicine Wheel is the Living Flame of the Lodges, and the Great Shield of Truth written in the Sign of the Water. It is the Heart and Mind. It is the Song of the Earth. It is the Star-Fire and the Painted Drum seen only in the Eyes of Children. It is the Red Pipe of the Buffalo Gift smoked in the Sacred Mountains, and it is the Four Arrows of the People's Lodge. It is our Sun Dance."

-Hyemeyohsts Storm: Seven Arrows.

THE MEDICINE WHEEL CIRCLE: is a mirror in which everything is reflected." The Universe is the mirror of the People, and each person is a Mirror to every other person. Any idea, person, or object can be a Medicine Wheel, a mirror, for Man. The Medicine Wheel Circle was constructed from small stones, each of which represented one of the many things in the Universe: people, relatives, hawks, buffalo, elks, and wolves; there are also stones which represent religions, governments, philosophies, even entire nations. All things are contained in the medicine wheel and all things are equal within it.

THE VISION QUEST: is the way to begin the search for the Great Harmony with all the Universe's creatures. We follow the Vision Quest to discover ourselves, to learn how we perceive of ourselves, and to find our relationship with the world around us.

THE FOUR GREAT POWERS OF THE MEDICINE WHEEL:

THE NORTH on the Medicine Wheel is the place of WISDOM; its color is WHITE and its Medicine Animal is the BUFFALO.

THE SOUTH is represented by the sign of THE MOUSE; its medicine color is GREEN. The South is the place of INNOCENCE AND TRUST, and for perceiving closely our nature of HEART.

THE WEST is the LOOKS-WITHIN-PLACE which speaks of the INTROSPECTIVE nature of Man; the color of this place is BLACK.

THE EAST is marked by the sign of THE EAGLE. It is the place of ILLUMINATION where we can see things clearly far and wide. Its color is the GOLD of the Morning Star.

At birth each of us is given a particular beginning place within these four directions on the Medicine Wheel; this gives us our way of perceiving things which will then be our easiest and most natural way throughout our lives. But any person who perceives from only one of these directions will remain a partial person. We grow by seeking understanding in each of The Four Great Ways. Only in this way can we become full, capable of balance and decision in what we do.

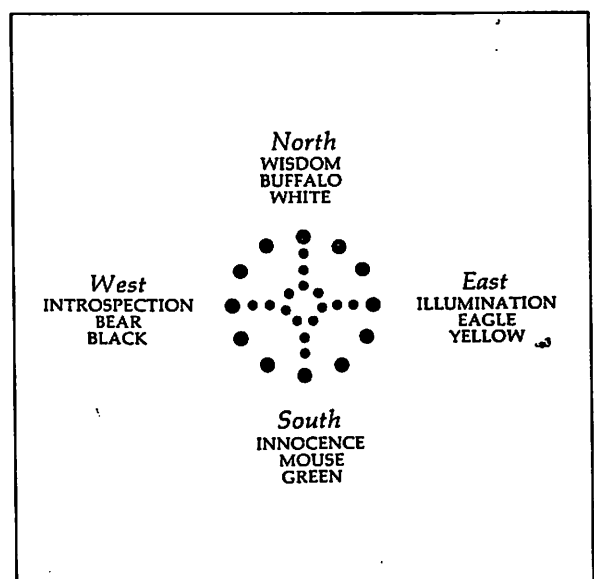
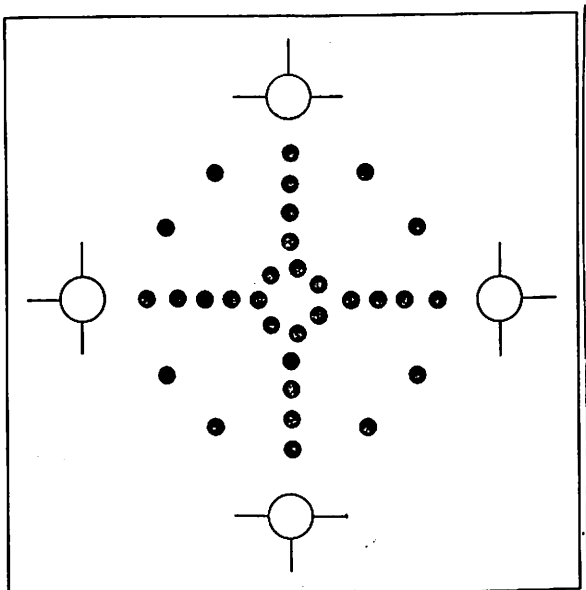
THE TOUCHING: to Touch and Feel is to experience. The Sun Dancer believes that each person is a unique Living Medicine Wheel, powerful beyond imagination, that has been limited and placed upon this earth to Touch, Experience, and Learn. All persons are equal in their loneliness. Loneliness is the cause of our growing but it is also the cause of our wars. Love, hate, greed, and generosity are all rooted within our loneliness, within our desire to be needed and loved. The only way that we can overcome our loneliness is through TOUCHING. It is only in this way that we can learn to be Total Beings. Touching means groundedness, relatedness,

experiencing our experience, reaching out and transcending our loneliness.

MEDICINES: each of us has a personal Medicine, a particular animal reflection. Our Medicine Animal and our Beginning Place on the Medicine Wheel together are the beginning gift to each of us. For example, there are Eagle People, Elk People, Wolf People, Buffalo People, Mice People, Rock People, Cloud People, and within each of these there are the other differences of the Four Great Directions.

THE SHIELDS: among the People, every person possessed a shield of one kind or another. Shields were never intended for physical protection, or for hiding behind. Sometimes they were made from the the tough hides of bears or buffalo bulls, but more often they were covered only with the soft skins of deer, antelope, coyote, otter, weasel, or even mice. They were then hung with eagle plumes, cedar pouches, tassels of fur, and many other things; they were also painted with various symbolic figures. All these different things represented the individual Medicines and Clan Signs of those who carried them. These signs symbolized the person's identity and purpose in life, and spoke of the loves, fears, and dreams of the bearer. The shields were always kept outside the Lodge where the People might see and learn from them.

THE STORIES: were used among the People to teach the meaning of the Sun Dance Way. The stories are about both animals and people. There are stories about Mice, Wolves, Raccoons, Otters and Buffalo. These stories are almost entirely allegorical in form and everything in them should be read symbolically.



REPORT OF THE GAME OF PLANETARY CO-CREATION

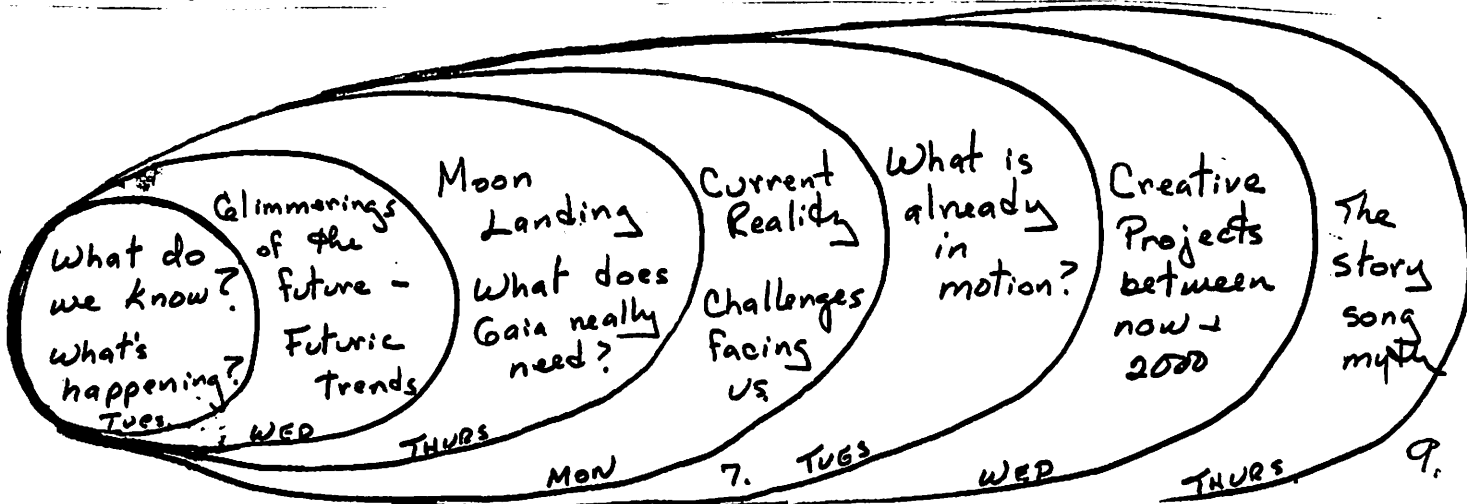
For seven afternoons the group first met together with The Magician and our Multimodal Wizards, Joe Slicker and Linda MacCrae, for a enlivening context before the march of Kivas to the seven rooms. The Game of Planetary Co-Creation provided an opportunity for raising the question of the ethical response of the transformed self. It was based on the image of The Glass Bead Game from Herman Hesse's book, Magister Ludi. Each kiva rotated through all seven of the arenas of the Game in the process of creating a corporate comprehensive planetary vision. The seven arenas were the Planetary Human, Planetary Politique, Planetary Economics, Planetary Transformation, the Planetary Man and Woman, Planetary Education, and Planetary Spirituality.

The structure of the Game included:

1. An attunement: a gimmick to create and focus the group, e.g., hands on each others shoulders in a circle and giving a giant 'hug' to the earth they were enclosing.
2. Mindmapping: a form of initial brainstorming that allowed relationships to emerge in the process.
3. Centering: a moment that interrupted the height of the brainstorm to focus energy inward through music the first week and through walking around an eight-pointed medicine wheel the second week.
4. Depth push: a conversation of insights and reflections on what was behind and beneath the mindmaps data which created 4-10 pearls of wisdom.
5. And a fast preparation with a push on multimodal presentations produced a closing plenary of skits, music, poetry, dance and myth for each day of the games. A closing reflection helped to identify the emerging themes from all 7 arenas of the Game to create the planetary vision.

The over-all spiral of the Game moved from the known to the yet to be known, from where we currently are to what is required in the future, from the more particular to the more universal, from the way things are to what's possible, from the more mundane to the contemplative/profound dimensions of social change, from the latent emerging planetary vision to its revelation and manifestation on the now.

The Game was an experience of frustration for those who looked for a plan of what they should do, or who wanted to delve deeply in one arena, or who thought that what they knew was not enough, leaving them wanting more information. It was a pooling of the present insights of the group and a creative push to express key insights in multimodal forms.



Strong Points of the Game:

- Integration of all aspects of the vision.
- Actively expressing the possible vision.
- Listening to what individuals do know.
- Accessing intuitive levels of wisdom.
- Raising questions of how do I put these ideas into action, as, where does my life go.

Weak Points of the Game: What we struggled with:

- Not getting to the depth fo any arena.
- Getting a consensus as a group as opposed to individual insights.
- Playing with "serious" subjects.
- Unclarity about the intent of the Game.
- An awkward shift from depth individual push to the social arena.

An initial pull together of the common threads of vision from the 7 arenas.

1. A flexible, fluid style, that trusts the process.
2. An ethical planetary frame, including ecological use of resources, a simple lifestyle, and global interdependence.
3. The community and individuals are co-journeymen, enriching each other.
4. Local self sufficiency, responsibility, and local decision making.
5. A human value base, reimagining what is work, productivity, participation and development.
6. A systems view of organization.
7. A common ancestry and a common future that transcends boundaries, has an openness to all values, global citizenship.
8. Spirituality as a basis of individual lives and group systems, wholeness, and self esteem.
9. A Life education of mind, body, spirit, emotions, and social responsibility; a womb to tomb integration.
10. An intimate, heart to heart, trust-based sharing.

Soaring Deer
Dancing Wolf
Wild Horse

Moving Elk
Simple Sea Lion
Silliant Otter

Lagartija Marron
(Brown Lizards)
Rainbow Dog

Dancing Dolphin
Ganky Dragon
Laughing Otter
Purple Puma

Leaping Goat
Flying Turtle

What is a kiva?

In Native American tradition the kiva was a subterranean ceremonial lodge. In some tribes kivas were also groupings of people and everyone belonged to one of them.

KIVAS

What was the role of kivas in the PQ?

They were the basic units of 8-10 people for small group activities and reflection throughout the Quest. The animal-related names chosen by each kiva are shown around the circle.

Grazing Antelope

Shimmering Dragonfly

Simple Duck

Stretching Bear

Universal Octopus

Cosmic Horse

Reflections ...

Some Quotes from the Kiva Notebooks:

"We discovered that there are many ways of communicating our ideas to other people - and in more profound ways."

"What is the serious product of this PWA?"

"I kept trying to pretend this was a method I knew, but it wasn't - when I stopped fighting it, I could participate more."

"We experience the Kiva as giving us identity and making us feel at home."

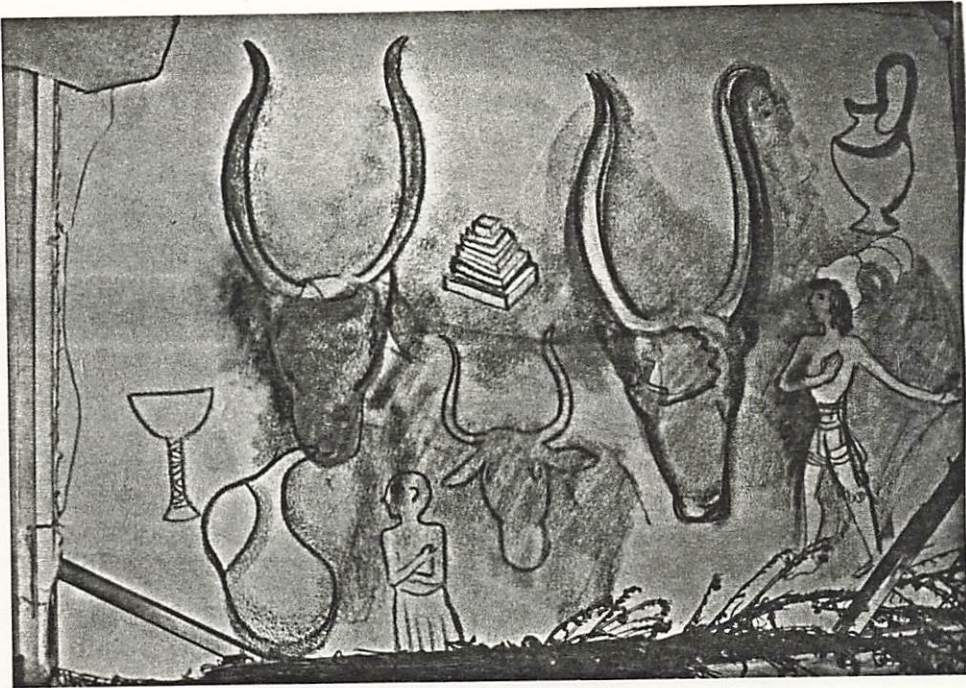
"Getting ready for the return, we all feel overloaded - strained to exploding; some feel angry, some stuffed up, some regret. We are all grateful for the oasis, and we all had been looking forward to this 2 weeks for months, even years."

"I would have preferred interest clusters."

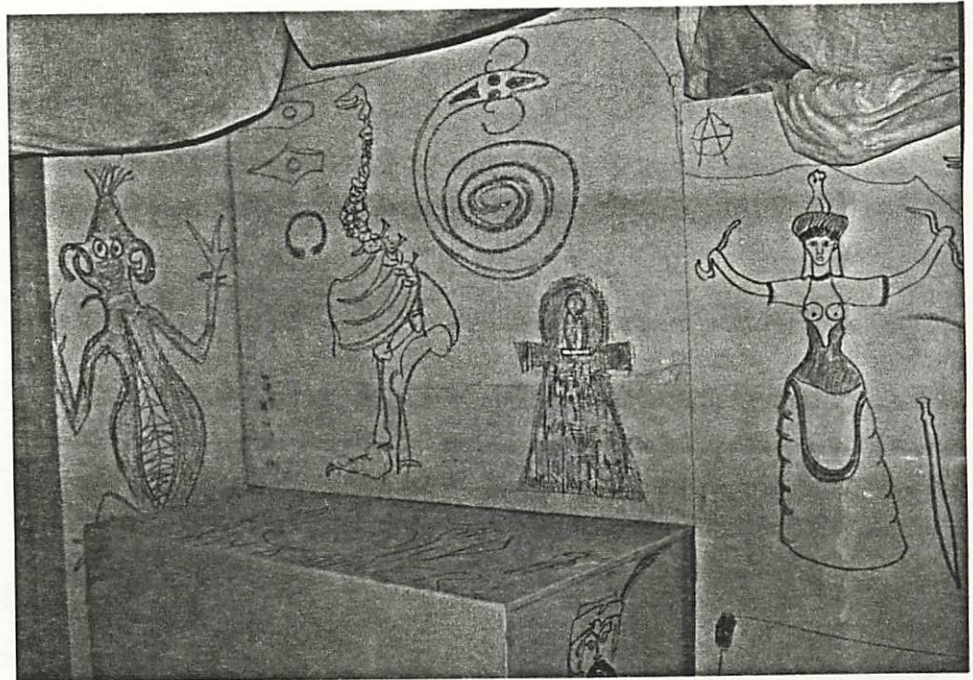
"Skipping from group to group, going to different topic each day [in the games] was disorienting for some; others found that changing groups revealed common themes."

"We experience that the group has shifted from participants to the co-creators of this event. The changes being suggested are not rebellion or individualism, but are expressions of care for the group and the best experience for the group."

The Doodler's Cave

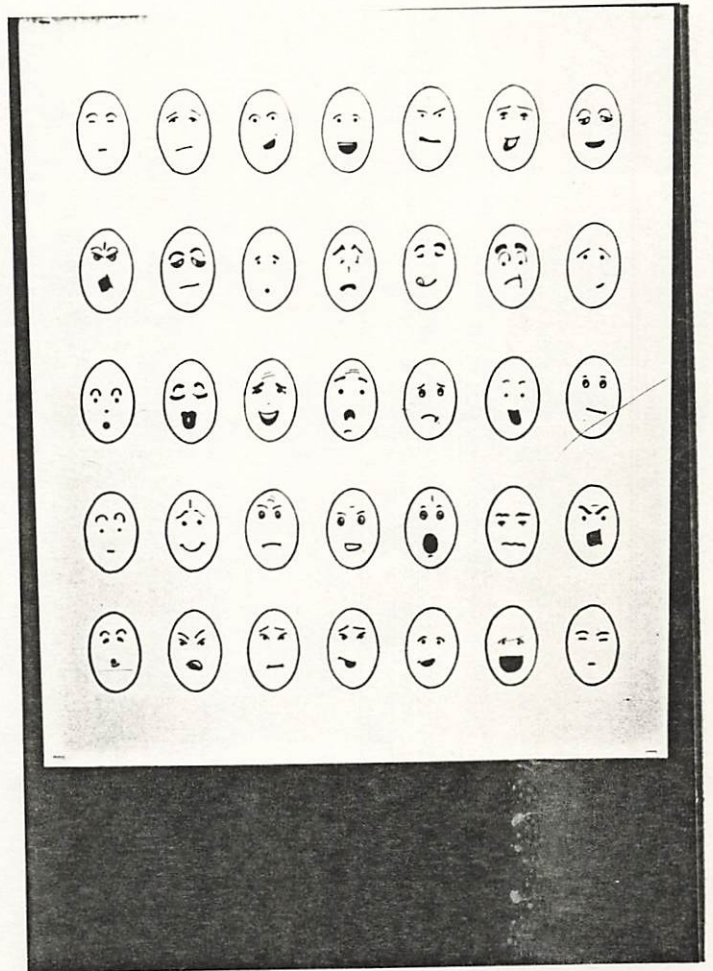
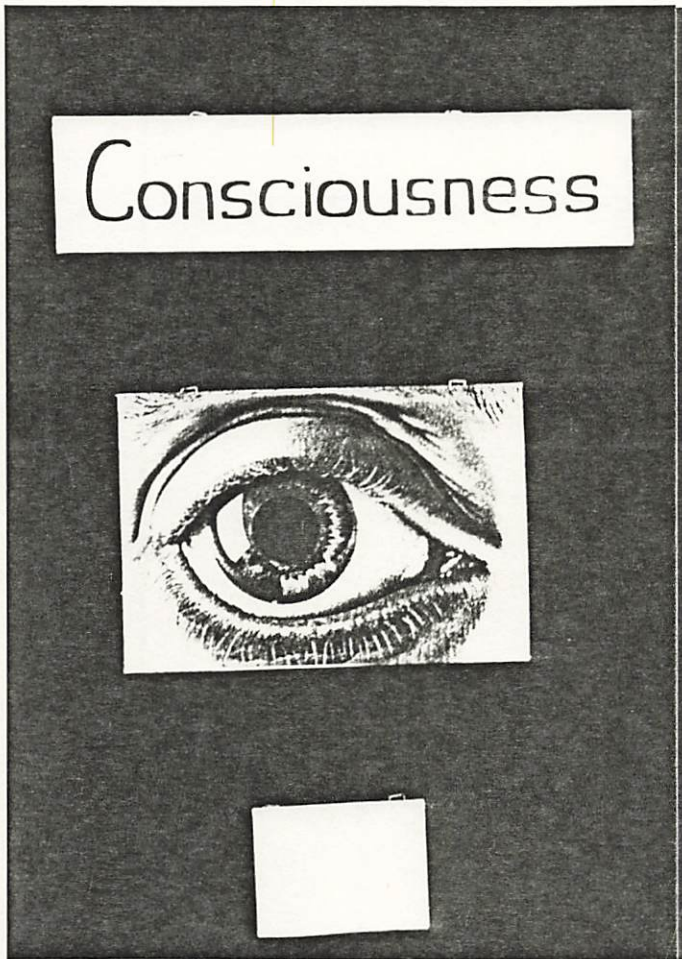


The participants created a montage

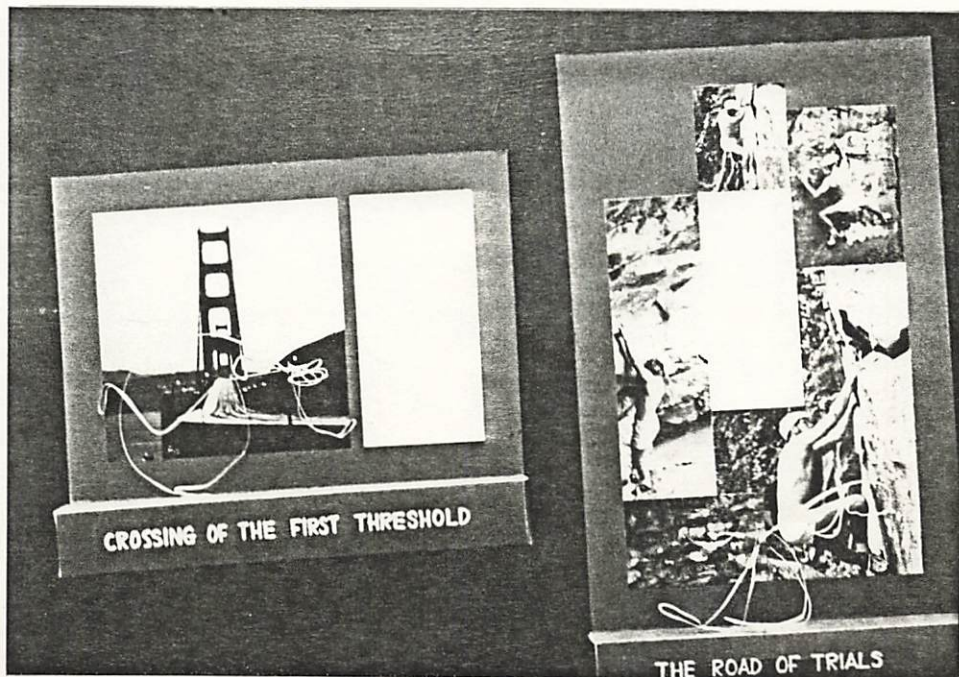


over the 17 days of the event

The Labyrinth

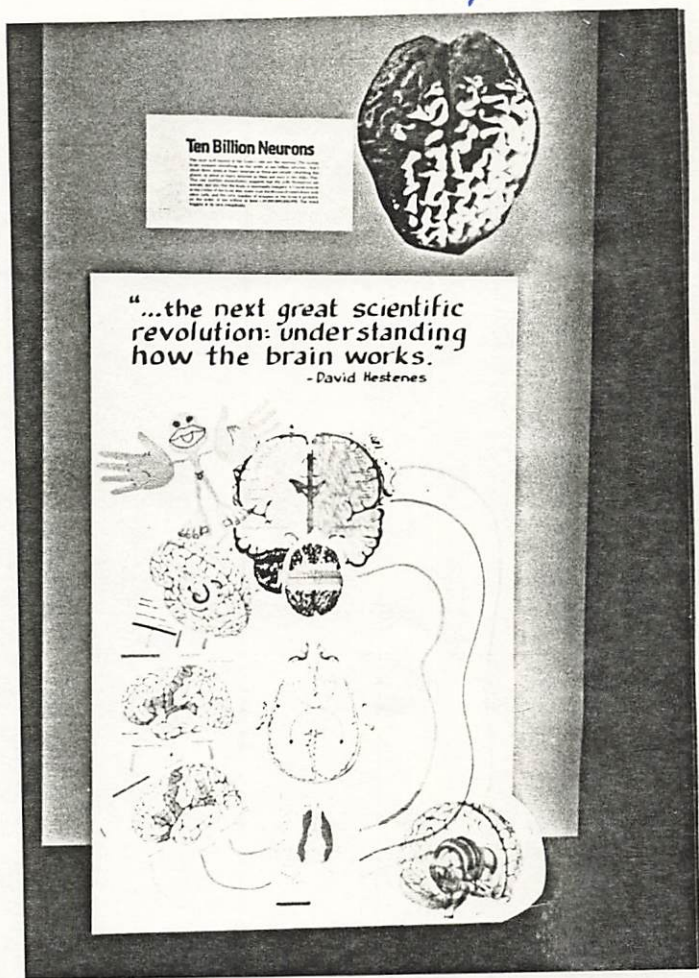
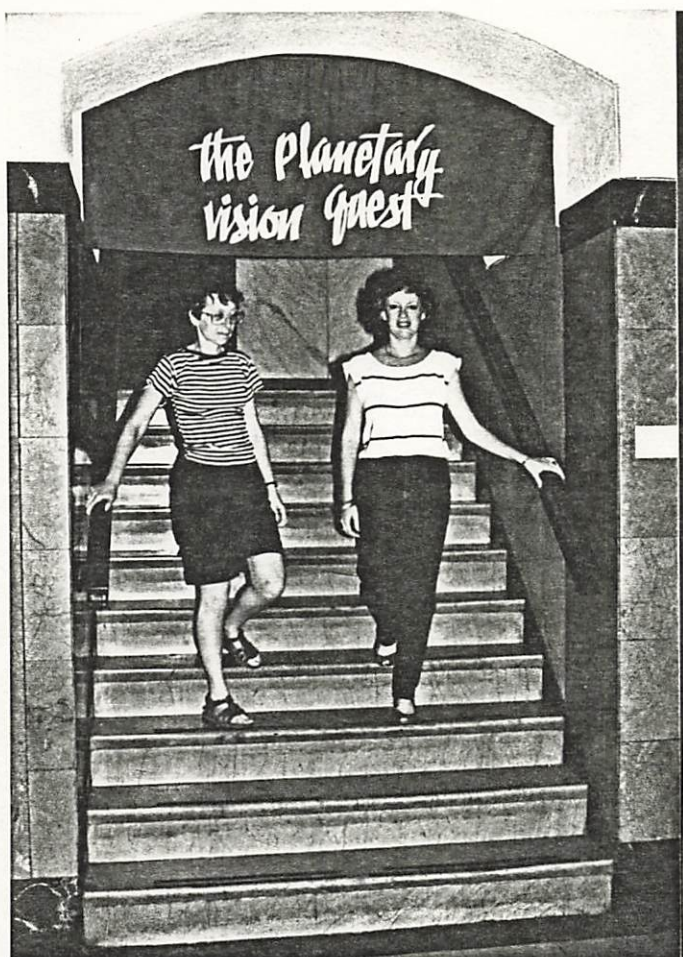


..... of Consciousness

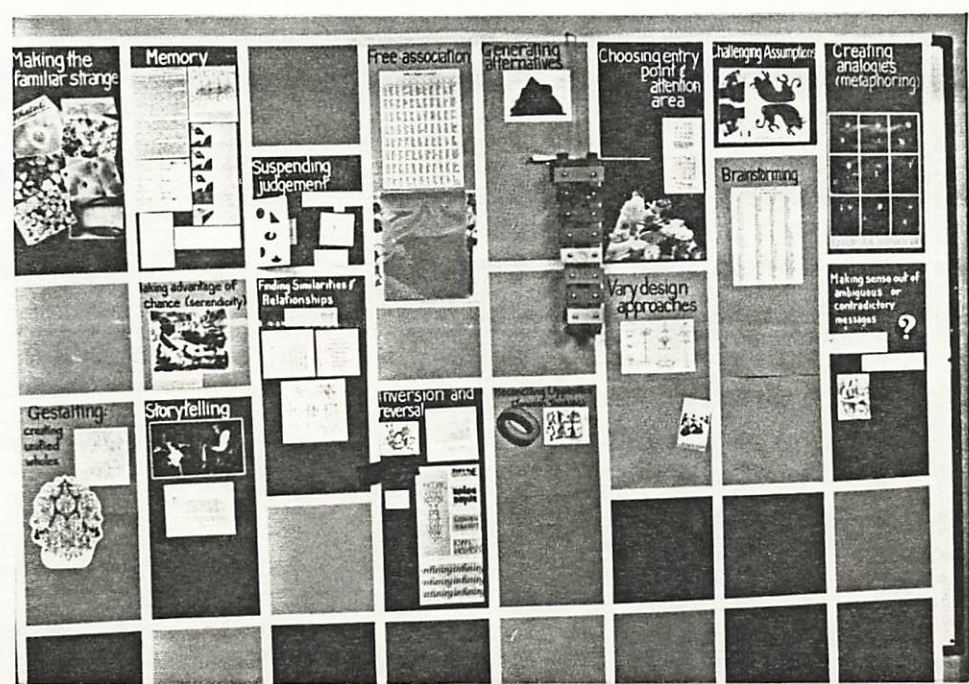


occasioned an eventful experience as you walked through

We are indebted to Ilona Staples



and the Toronto Primary Unit that assisted



her in the creation of decor and costumes.

PVQ SONGS, POETRY, AND WISDOM

SCHOOL DAYS

School days, school days, good New Paradigm Days;
Childhood and teenage, and adults too, incorporating the whole-brain view.
Learning a new skill every year, community values start right here;
Multi-modal approaches release our worth, whole persons empower the earth.

SELF

so very full
yet flowing into the earth
through my hands
becoming one
with the earth
turning earth to art
and art to earth
inside and outside
manifesting spirit
molding mind in
clay
grey
so cold my eyelids
in death
a mask of stillness
dying in stillness
silent calm
yet a roaring of
MIND
where?
how?
dying to the self
becoming anew
reborn alive out of
cold ash a flame
like a phoenix
arising from earth
to fly again
transformed
to walk again
SELF
so very empty
yet flowing
in joyful sadness
into the earth.

THERE IS NO OTHER SHORE. WHEN I DIVE INTO MY WORK IT MUST BE FOR THE JOY OF
SWIMMING!

ARE YOU WILLING TO GIVE UP ALL YOU HAVE BEEN FOR WHAT YOU CAN BECOME?

I AM NOT AFRAID OF DYING; I AM AFRAID OF MY FEARS OF DYING.

EVENTS OF THE QUEST

THE TIGER → **ROSES**

stupid? simple
bright? silliant
smart? brilliant
silly? silly

complexity increasing
prolong attention span
remembering awareness

ARPIA (4 stages of awareness)

Teach myself → cooperate
TORTOISE OF COMMITMENT = BEATS HARE OF INTEREST

Video "The Finite World"

MARILYN FERGUSON

we are mutating daily

Blink + Breathe

ROBBIE GASS

Visualize the CHAP OF ONE NOSTRIL

"SPEAK TO ME!"

JEAN HOUSTON

HEALING THE SCAR TISSUE

SORTING SEEDS

THE BLUNDER

CHOOSING THE FIELD OF AMPLIFIED POWER

THE DEEPEST WOUND

CROSSING THE THRESHOLD

AND MUCH MUCH MORE

THE PAINTED FACES

LAUGHING AT OURSELVES

ICE CUBES

THE DANCE

GLASS BEAD GAMES

"STAGES" POEM BY H.H.

FRITZ

PLANETARY GAMES OF CO-CREATION

PRESENTATIONS

CRISIS IS AT HAND CONSERVATIVES / PENCE + GREEN

4 STAGES OF PEACE

- TRANQUILITY
- SECURITY
- NON VIOLENCE BY AGREEMENT
- SPIRITUALITY

PROCESS STRUCTURE

- MIND
- COSMOS

GARA

EVERY ILLNESS IS A MENTAL ILLNESS

ORDER THROUGH FACITATION

MINDMAPPING

SELF ORGANIZATION

- STRUCTURE
- PATTERN
- ACTIVITY

ECONOMY OF MONEY

ECONOMY OF NEEDS

JIM FERN

CHI

SELF RESECTION

INTERGATION



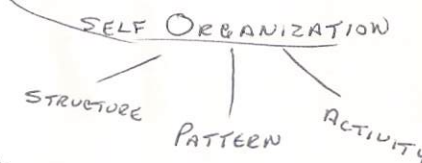
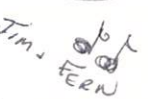
SPREAD THE SEEDS

DRAW IN THE POWER OF THE ELEMENTS

Walking around Sacred Space

Bow To All That Is

GREETING THE SUN



4 STAGES OF PEACE

- TRANQUILITY
- SECURITY
- NON VIOLENCE BY AGREEMENT
- SPIRITUALITY

PROCESS STRUCTURE

- MIND
- COSMOS

referred to as "centauric" consciousness, occurs at this level. The death of the ego turns competition into cooperation and selfless service. The power of invisibility, attributed to the opening of the fourth chakra, involves giving up the desire to be noticed or to be the center of attention. Goals and achievements are transcended. The awareness of levels beyond this point is rare in present-day society.

THE FIFTH CHAKRA (Visuddha), referred to by Jung as the "ether" center, is located in the area of the throat, and is often symbolized by a bird. It is ethereal consciousness associated with a world of psychical reality. This level represents the current growing edge of human evolution. The overcoming of unconscious instinctual drives allows the emergence of an increasing peace of mind. Past, present, and future are seen in the light of forgiveness. Training at this level involves learning to listen internally to oneself, and externally to others. This is a time for controlling speech and internal chatter and for taking responsibility for thought, since all thought is perceived to create form at some level; the dynamics of self-fulfilling prophecies become evident.

THE SIXTH CHAKRA (Ajna) localized in the region of the third eye above and between the eyebrows, represent the level of ideal perception. This is the place of union with the deity where one knows the Self as psyche. It is often the place where psychic powers develop. The mind is more subtle. Control of the imagination allows the discovery that all experiences are the creation of the mind. Mind functions in the manifest and the non-manifest. There is the direct experience of the oneness of all creation. In meditation at this level all colors, lights, and images disappear, and the mind rests in the white light of the void. In this way the door to the seventh chakra is opened.

THE SEVENTH CHAKRA (Sahasrara), located at the crown of the head, is the realm of Absolute Spirit. Here the sense of Self disappears altogether. All distinctions are transcended and one ceases to exist as a separate entity. This level remains a philosophical concept beyond experience until one reaches "enlightenment" whereupon all levels are seen to be manifestations of this one. This ultimate state of consciousness is not something apart from other states, but is intrinsically present in all states.

Each chakra also symbolizes a specific stage in the evolution of consciousness. Self-realization as mapped on this path involves not only a physical sensation of these centers, but also awareness of the various levels of reality they represent. In the ordinary waking state, consciousness, symbolized by a serpent representing kundalini energy, is said to lie coiled at the base of the spine in the root chakra.

AN EXPLANATION OF THE ARTWORK ON THE STAIRWELLS:THE CHAKRAS

In yoga psychology, the seven chakras (pron. "CHUK-ras") are defined as centers of psychic energy located in the human body. Each chakra also symbolizes a specific stage in the evolution of consciousness. In the course of spiritual practice, consciousness eventually encompasses all seven centers from the base of the spine to the crown of the head.

In the International Conference Center stairwell, the chakras are graphically depicted in a series of canvasses, with the first chakra on the 2nd floor landing progressing to the seventh chakra on the eighth floor landing. There are several chakra schemas; the one used here comes from Hindu sources and the yoga tradition.

THE FIRST CHAKRA (Muladhara) or the "root support" chakra is located round the perineum at the base of the spine. It is represented by the element of EARTH, and is the most basic level. Its dominant reality is the material. In this consciousness, self = body. The Self is asleep. It is popularly called "me" consciousness. Healthy development at this point could mean successful accomplishment of materialistic goals, earning a living and satisfying basic needs for safety, food, and shelter. Societies at this level tend to exploit both natural and human resources, and to seek domination at any cost. Religion tends to be literal and superstitious. Fear is the dominant emotion. The self seems to be the victim of unconscious impulses and outside circumstances.

THE SECOND CHAKRA (Svadhithana) This chakra is located in the pelvic organs and is associated with sexuality or general life-expansiveness. It is represented by the element of WATER. It may be described as "you and me" consciousness in which relationships are given a higher value than material possessions. Developmentally, this level is appropriately associated with learning to behave in a socially acceptable manner, and stages of conventional morality. Self-esteem tends to be externally validated. Relationship issues dominate personal preoccupations at this level. There may be a compulsive interest in sexual conquests or, conversely, a preoccupation with what other people think.

THE THIRD CHAKRA (Manipura) is localized in the solar plexus under the diaphragm, is represented by the element of FIRE, and is associated with power, will, and intentionality. The self at this level, often called "we all" consciousness, tends to be identified with a mental egoic self-concept, passionate about logic, reason, and conceptual understanding. Motivation is predominantly geared to achievement. There is a struggle with releasing and mastering emotional energy. There is a tendency to be driven by ambition and desire. At this level, a person is likely to have strong opinions and an egocentric investment in being right. Self-esteem is based on the accumulation of status symbols related to honors, titles and positions of power. Successful integration of the first, second, and third chakras can form a healthy base for transcendence.

THE FOURTH CHAKRA (Anahata) is centered above the diaphragm in the region of the heart and is symbolized by the element of AIR. Consciousness shifts from identification with passion to the subtler emotions associated with the heart center: love and compassion. The unity of body, mind, and emotions, often

SOME RESPONSES ON THE IMPACT OF THE PLANETARY VISION QUEST

- * "We saw there were people actually living the New Paradigm."
- * "The PVQ was like RS-I".
- * "Jean Houston turned my buttons on. On Friday night I cried tears of disbelief and joy. I saw us all going through experiences of letting loose; we were able to trust colleagues again."
- * "We saw we could move into the future with a fresh new style."
- * "We understood ourselves to be part of The Global Brain."
- * "These times have transformed my life. People are listening to my deepest struggles."
- * "Jean Houston turned me upside down. She was dealing with us...dealing with the kind of people we want to be, and the kind of mission we want to be doing. I shook for two days after the weekend. The healing of us had happened."
- * "We received the invitation and permission to sing again."
- * " I got a new lease on my creativity, and worked on crafts I haven't done for ten years."
- * "The PVQ made a lot of new friends for ICA."
- * "Friends and networks have opened up ready to work on re-vitalizing the planet."
- * "A genuine openness has happened to us that can save our lives."
- * " We need this kind of healing exercise structured in every house, as a fresh way of caring for each other."
- * "We now have the opportunity to re-invent our corporate and solitary life."
- * "We experienced ourselves honored for being who we are, for being valuable right now."
- * "It was the experience of turning the faucets and the juices back on."

REFLECTIONS OF AN ORDER PARTICIPANT ON THE PVQ

Ray Gottlieb was a stunning demonstration of wild creativity.

Fritjof Capra provided a foundational underpinning, a theoretical framework, which I'm willing to adopt as is.

The Monday through Friday of both weeks were nice. I participated in the mornings and afternoons as caring for my own health systems - physically, emotionally, strengthening the ability to dialogue creatively especially with my husband. The trip around the medicine wheel was an imaginal encounter with the vastness of the other world in the midst of this world. My husband and I shared a very meaningful journey through the creation of the shields, dreaming them as alive during the night in the lodge, sharing the dreams with each other. In fact, I experienced it as another metaphor than the metaphor we had created once. In other words, no big challenges to my spirit edges, but very refreshing.

But then Jean Houston came and did her thing on us. The woman obviously had been doing some serious thinking about the Order. She had done her homework, and took us on. I went into the weekend skeptical about the possibility of my life actually being addressed. I had asked myself several times if maybe I was resisting the journey, but had no insights as to how to get into it any "deeper" than I was. I was certain beyond a shadow of doubt that I was at least willing. I found myself saying "no more", "this is it", "is this it?" until the end of Dr. Gass' opening of the heart meditation. I began having insights about what it might take for us to be healed of the wounds that have so scarred us that we are in the process of seizing up permanently. The myth of Psyche and Eros communicated the final reality, the real story, the thing that is really needed. The task of the weekend was to go get the beauty box because, God knows, Aphrodite could use it! The process of naming the great wound and the related historical events were located in being able to actually act out my life in the particular doing that I came into this order to intensify and make effective. This was my partner's wound also. The beauty box was in taking the stuff of that wound and sourcing from within myself, a great myth of my life experience, telling it and then dancing it out. The real healing of the wound was in the myth's ability to communicate the way it is as a universal life experience, as the way life is always.

I left for Minneapolis to work on the Machakos Game immediately following the PVQ. For two days I shook internally. People wondered if I had a problem that required a 5 o'clock cocktail hour fix. By the third day, we had time to reflect on what had happened during the last weekend that turned us so upside down. The reflection gave opportunity to see that the real life question of the Order and its affiliates is "What kind of people are we going to be?" I'm tired of saying what my vision is, what my current reality is, what's therefore needed and having someone respond, "Yes, but what do you want to do?" The vocational question of the Order of which I am, we are, this is me, is "What kind of people are we going to be?"

The myth's nature is important.

Briefly: A young lion lived in a desert and played with butterflies and blinked at raindrops occasionally. One day while resting, a spring bubbled up from the sand and tickled his chin. He began to play with it, tried to halt it by placing his paw on top of it, but it just grew around the paw. He stared down into it until he finally fell full into it and began to descend. When he was at the point of having to breath, he panicked, breathed and found he was able, so he began to swim downward. At the source, he fell to the side and noticed it was a fountain, surrounded by an endless field of roses. He stood up and floated on the fragrance to the far end of the roses into a cave. He bruised and bumped himself through the cave until he finally gave up. At this point he sensed himself sliding still deeper. He came into a very large round room of mirrors. As he looked around, in each mirror he saw a beautiful but bruised women staring back. When he finally realized the beautiful woman was indeed one and the same, she followed her image into one of the mirrors which led into a huge closet full of every kind of clothes in the world. She chose a golden sheath, put it on and began to swirl gently and graciously. A bright light over her head descended slowly, placing a golden crown with all the different jewels in the world encrested in it. She began to experience her supreme royal archetype becoming one with herself swirling as the light sat at her feet. She laid a hand on the shoulder of the light which became a woman in white. She told the woman to rise and join the round table. At which point the woman stood up and squirted water from a squirt gun into her face and said, "You have to laugh a little, too, doll!" The two of them receded from the clothes room laughing, into the room of mirrors, back into the cave-like tunnel (this time lit by the white-clad lady and her own golden sheath), into the endless field of roses (which were a bit thorny to walk through this time since something had happened to the power of the fragrance, as it is with all roses eventually), onto the fountain and up, up, up, into the desert again. There in the light of the sun which is all that remained of the lady in white and the golden sheath, sat a beautiful woman resting on the sand of the desert, planning the kind of person a desert dweller is to be -- what to wear, what to eat, what to do to survive, what for...



THE SPIRIT ADDRESS OF THE PLANETARY VISION QUEST

These few paragraphs are based on a workshop done by a group of PVQ facilitators using the Kierkegaard screen of external situation, internal crisis, existential question, and escapes. The external situations here refer to a series of particular events, specific exercises, or recurring themes in the course of the Planetary Vision Quest.

1. THE ISSUE OF TRUST AND SURRENDER. We are all used to sitting down round tables for collegiums, workshops, studies, and settling ourselves in for a period of highly anticipatable procedures and fairly anticipatable responses. In the Planetary Vision Quest, however, this was not so. There were no tables, often no chairs, and hardly any of the procedures or the responses were anticipatable. Almost everything the facilitators or presenters asked the group to do were unexpected surprises, often embarrassing and aimed at pushing far beyond standard responses, whether it involved circle dances, sitting in triads or dyads, joining hands for attunement, walking round and round the Great Hall. This was particularly the case any time specific I-Thou encounters, face to face, were called for. In the midst of this unsynonomous intrusion, one either decided to trust the process and enter in fully into the spirit of the thing, or one gave oneself up to interior panic over the possibility of losing control. Resistance to the question raised, "Can I trust my colleagues and Being itself to take me on this journey?", sometimes triggered a flight response in the form of leaving the room; or the decision to sit on the sidelines. Or else pressed one to ask endless sets of questions about the procedures. Whereas, surrender to the process and the bracketing of the use of critical intelligence till after the event tended to allow the process to work on one and yield its fruits.

2. THE DEMAND TO CHANGE. All of us are very conscious of the radical claims put on us in the past to change, and of the claims we still put on others to change NOW. The demand that those who are changers of society themselves change comes to us in the moment as "a bit much". As PVQ participants saw presenters like Fritjof Capra "walking their talk" on the New Paradigm and pressing the need for assimilation of new life concepts, patterns, and styles NOW, they felt inside themselves the heat and pressure of the new vision of reality as a transformational assault on detached or intellectualized responses to the times. This came not as a bunch of extra things to add to the daily do list, but as a demand on being, and a challenge to one's whole life pattern. The question came as "How do I be different from what I am? The escape hatch from the question took the form of a desire for more data, the need to go to more seminars, opportunities for talking things through a bit more, rather than acting on the relative wisdom available and deciding to become that dimension of the new reality that I am clear about.

3. SURRENDERING PAST SCARS. Our proclivity as human beings is to wrap ourselves round with our past wounds and scars and either use these to justify our current state of mediocrity or make them an excuse for turning in on ourselves and live a life of permanent wound-licking that cuts us off from a compassionate giving of ourselves to heal others' wounds. Some Exercises in the PVQ required people to cut their way out of the webs of past "stuckness" and allow scar tissues from the past to be healed so they could get on with their life. For many, the crisis occasioned by these exercises was a deep interior fear of losing what they felt comfortable with, fear, even, of loss of a personal identity based on attachment to past blunders, woundings to the psyche, stoical, victimized, or masochistic relationships to these woundings, and stories about "the way life is" that cut off the openness of the future. The question came as: "Who am I without my scars and wounds? What fills the vacuum if I give them up? Can I live without the protection and defence that scar tissue gives me? Escape takes the form of either denying that I have any wounds, or justifying my attachments to past woundings. Authenticity is refusing to be stuck in past wounds, allowing them to be healed, harvesting the learnings, and moving on.

4. THE MECHANICAL PERFUNCTORY RESPONSE. When creativity dries up, and living becomes a duty rather than a challenge, the response to the multifariousness of life tends to become safe, stolid, wooden, and boring. The Jean Houston exercise on the last Saturday night involved sorting seeds from a cup containing six different types of seeds. Many people tended to take this assignment dutifully, a silly thing to be asked to do, but one that may as well be done. This response rather mechanically sorted seeds one by one onto six different sheets of paper. When time was up people cruised round seeing how the rest of the people had done it and were shocked to see that many had taken it as a game, as an exercise in creativity, and come up with a work of art on one piece of paper wherein the seeds were separated but artfully arranged in swirls, spirals, mandalas, and designs. These folk had made an artful game out of the exercise; others had made it a duty. The crisis was in realizing one standard regulated mechanical response to many challenges in life, not just this one. The question came: Am I really missing my creative life in the mundane? Am I the one that does not see the possibility of living the full life in the Now? Am I always missing my life like this? The escapes took the form of either competition to get finished first sorting the seeds; or refusing to see the transparency to one's standard life patterns. Those who took the assignment, not as a duty, but a creative challenge, turned it into an exercise of contemplation and an expression of their innate artistry.



5. THE FROZEN PRIVATIZED SELF. Those who have spent many years creating new images for Those Who Care and decrying the perversions of emotionalism, psychologism, "good vibes", and "warm fuzzies" may one day come upon themselves at the other end of the spectrum experiencing another imbalance where an overemphasis on rationality and structural objectivity has dried up, even hardened, the hearts of good spirit revolutionaries. In the PVQ, the experience of the Therapeia of the Heart, the Lover's Journey, and the demand to relate to the Beloved of the Soul was for some an experience of depth embarrassment, or unworthiness, or incompatibility. Some were fearful of revealing their own weakness, fearful of revealing the self, especially fearful of opening their hearts, wondering if there was even any heart left to open. The recognition that the Beloved of the Soul desires me was hard to say yes to. Socially, this manifested itself in a deep suspicion of any touching or hugging, even when the exercise called for it. The existential question, "Can I believe Being? Is Being trustworthy?", raised issues of relating to intuition, taking a new look at the role of the heart and the emotions, and a decision to recruit the powers of the heart in the spirit journey and the mission to society. Resistance or escape took several forms: wanting to keep the self privatized, avoiding particular encounters with another self; wanting to take but not to give; setting up a wall of rational screens; freezing in place: "I shall not be moved!" or participating in various kinds of robotic responses. A "yes" to these experiences proved very liberating: walls were broken down, pent-up emotion was released; deep scars were healed, and a new relation to journey, sociality and mission made possible.

6. ACCEPTING THE REALITY OF THE ENERGY PARADIGM. In past modes of Taking Care of Yourself, one assumed responsibility for bumping up and sustaining his own energy and motivity "come hell or high water". This is the bootstrap theory of personal development. Accepting the reality of the energy paradigm and experiencing oneself as one with the universe now makes unlimited resources available if one is also willing to take these into oneself and channel them. The exercises and contexts in the PVQ that involved drawing in and raising energy levels, as also the underlying decor images of chakras, or energy centers in the human body, all represented an offence for many people who were willing to accept the energy paradigm intellectually in the arenas of physics, but not in relation to their own being. It raised the question of taking responsibility for my own energy level, my own belief system, my thoughts, reactions, emotions, relationships, spirit technologies - all of which are intimately related to my own and my neighbor's energy and consciousness levels. Am I willing to give myself to twenty-four hour a day mindfulness? as a question of ethical responsibility? Resistance took the form of pulling down the blinds, or returning to the bootstrap theory of willed, grit-my-teeth, pull-myself-up-by-my-own-bootstraps response to life.



7. PROPHEMIC DEMAND FOR REPENTANCE. Dr Jean Houston decided it was not only time to share wisdom but do some public surgery on woundings to the psyche of service organizations that had served the world not wisely, but too well. This took the form of what looked very much like a New Paradigm tent revival on the third Friday of the PVQ. Both Dr Houston and Robbie Gass made some very helpful comments and took participants through a series of exercises designed to heal organizational wounds and give permission to put heart back into institutional frozenness. A series of events over the last three days proved extremely offensive to some. Perhaps, underneath the offence was a disturbing realization of the capacity of institutions for starchiness, woodenness, and lack of the life urge. "Some institutional meetings in the United States are like American Gothic;" The existential question came something like: "How do we individually in our institutions take responsibility for the frozenness of the institutions we belong to? What does it mean for us to repent on behalf of these institutions? How do we respond appropriately? Underneath this was the deeper question: Is it I that has to be the Lover and Healer of the institution I participate in? rather than its permanent critic? The resistance took the forms of either angry denial, or talking one's way out of the offence; at a deeper level, escape took the form of reliance on some organization to freight the depth of one's election to care for society as a substitute for my own most personal election to care.



Pausing

Pausing for strength,
Calm acceptance ...

Coming forward,
reborn for the journey
of a new age ...

just beginning
supported by life itself.

Now, permission not to be altogether
permission to fail
and
to try again.