



what is

# enlightenment

redefining spirituality for an evolving world

## Will Big Business ~~Destroy~~ *Save* the World?

Meet the unlikely heroes struggling  
to evolve the corporate machine

Darcy Winslow  
**Nike, Inc.**

The Uncompromising Passion of  
**CARLOS SANTANA**

Spiritual Weightlifting  
**SHAWN PHILLIPS**

**+** DOUGLAS HARDING, KEN WILBER, HOWARD BLOOM, DON BECK

Issue 28 March-May 2005  
US \$7.50 CAN \$9.50 UK £4.95  
EUR €9.00 AUS \$13.75 Incl. GST



www.wie.org



# enlightenment after dark ...

Integral Naked is the real story, a one-stop multimedia matrix of intense audio dialogues between today's most provocative thinkers, along with exclusive video footage, never-before-seen visual art, and personal journals of avant-garde performers.

Each week features new clips from the leading edge of Politics, Ecology, Spirituality, Business, Sexuality, Medicine, Art, and more. In-depth, interconnected, and raw, these truly are conversations you will hear nowhere else.

Join [IntegralNaked.org](http://IntegralNaked.org) and get real enlightenment for today's world.

## featuring:

Ken Wilber  
Father Thomas Keating  
Andrew Cohen  
Larry Wachowski  
Don Beck  
Saul Williams  
Deepak Chopra  
Rabbi Marc Gafni  
Caroline Myss  
Yungchen Lhamo  
Alex Grey  
Anthony Robbins  
Roger Walsh  
Julia Ormond  
Lama Surya Das  
Ed Kowalczyk (of Live)  
Genpo Roshi  
Michael Crichton  
and many more ...



come join the integral revolution.

[www.IntegralNaked.org](http://www.IntegralNaked.org)



Some businesses are leading us in

# THE RIGHT DIRECTION

by doing their part to  
address global warming

With *NativeEnergy* you can

## DO YOUR PART

## JOIN THE FIGHT

to slow global warming

Click or call  
*NativeEnergy* today

**NativeEnergy**  
*Bringing New Renewables To Market*

[www.nativeenergy.com](http://www.nativeenergy.com)  
800.924.6826



**BEN & JERRY'S**

**Stonyfield Farm**  
FOR A HEALTHY PLANET

**GREEN MOUNTAIN**  
COFFEE ROASTERS

**Timberland**

**AVEDA**

**ASPEN SNOWMASS**





*Join us for the Metanexus Sixth Annual Conference*

# Science and Religion: Global Perspectives

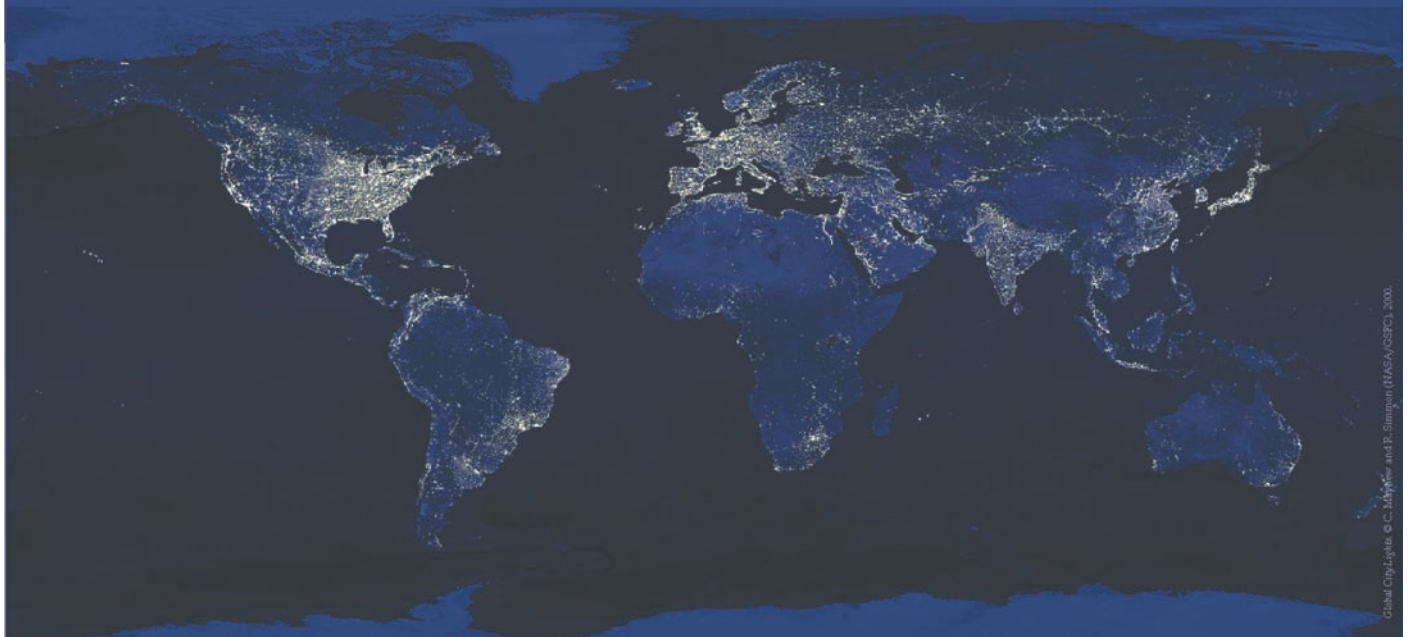
## *INTERFAITH, INTERDISCIPLINARY, INTERNATIONAL*

June 4 - 8, 2005  
Philadelphia, Pennsylvania  
[www.metanexus.net](http://www.metanexus.net)

Mario Beauregard, University of Montréal  
Lowry Burgess, Carnegie Mellon University  
Hyung Choi, Metanexus Institute  
Kathleen Duffy, Chestnut Hill College  
George F. R. Ellis, University of Cape Town  
William Grassie, Metanexus Institute  
Niels Gregersen, University of Aarhus  
John Haught, Georgetown University  
Solomon Katz, University of Pennsylvania  
Abdul Majid, Government Postgraduate College,  
Mansehra (Pakistan)

Andrew Newberg, University of Pennsylvania  
Basarab Nicolescu, International Center for  
Transdisciplinary Research and Studies (France)  
Tariq Ramadan, University of Fribourg  
and University of Geneva\*  
Martin Rogers, University of Oxford  
Pauline Rudd, University of Oxford  
Kimon Sargeant, Metanexus Institute  
Esther Sternberg, National Institute of Mental  
Health and National Institutes of Health  
Eric Weislogel, Metanexus Institute

\*Due to the fact that the Department of State and the Office of Homeland Security have denied Dr. Ramadan a visa, he will speak via video feed.

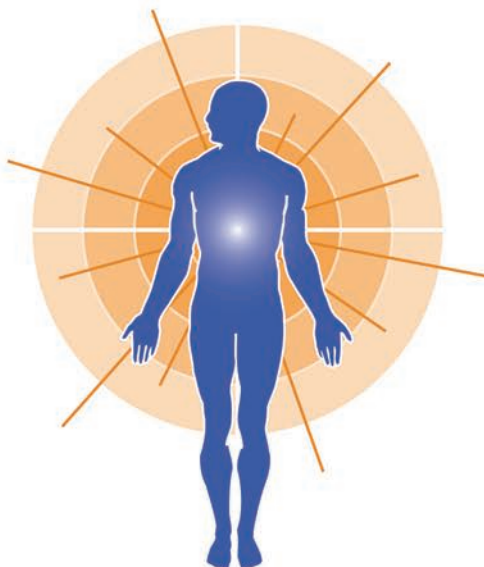


Global City Lights © C. Mayhew and E. Sarnoff (NASA/GSFC), 2003.



Featuring:  
**BIG MIND**

21st century pointing out  
instructions developed by Zen  
master Genpo Roshi



Seminar includes two sessions  
lead by Ken Wilber!

# Integral Transformative Practice

## 5 - DAY SEMINAR

### Welcome to the ultimate in transformational cross-training.

Combining physical, emotional, mental, and spiritual training dramatically accelerates the growth of all of them.

At Integral Transformative Practice you'll discover how to integrate practices in all realms of your life. The result is perhaps the most effective personal growth technology available.

**"The experience was so rich and varied, each module brought gifts of body, mind, heart and spirit. I am forever changed."**

**—Dr. Mele Welte, Director, Emerson Institute of Hawaii**

This seminar engages human development through the AQAL framework (all quadrants, levels, lines states and types). It is presented by Integral Institute's premier team of integral practitioners drawn from a wide range of expertise.

Presented by:  **INTEGRAL INSTITUTE**

### Are you ready for a second tier seminar experience?

It arises when people with an integral center-of-gravity get together with an intention to learn and grow. It's a flex-flow community that serves each member in a unique and profound way, and also gratefully receives each person's gifts. Come join us in creating an experience that could change the way you practice—and live!

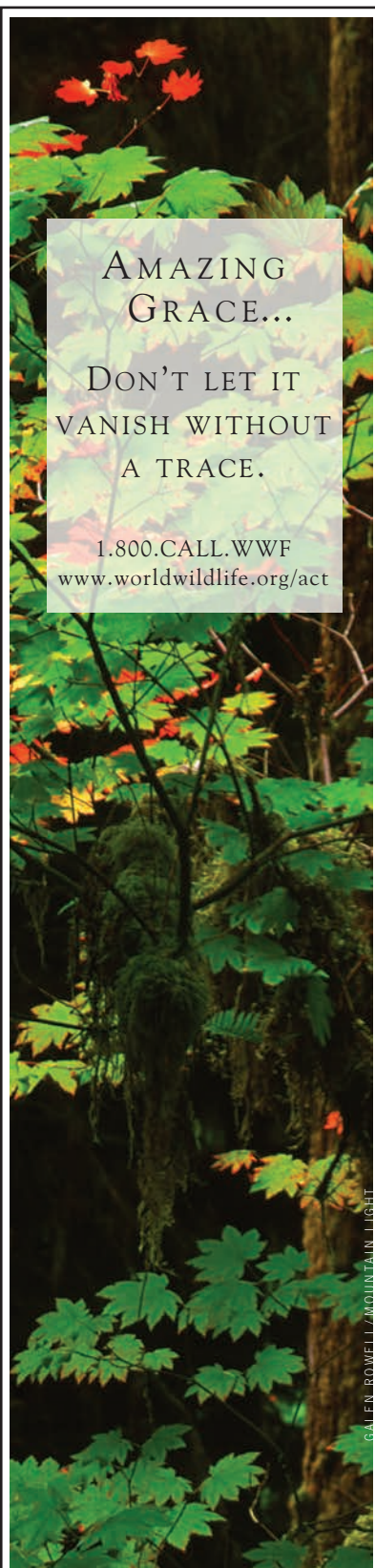
We have several dates of Integral Transformative Practice scheduled. See all the details at the address below, including info about our growing line of personal and professional growth seminars including:

- **Integral Consciousness**
- **Integral Psychotherapy**
- **Integral Organizational Leadership**
- **Introduction to Integral Theory and Practice**

For seminar dates and details see:

**[www.i-i.org/seminars](http://www.i-i.org/seminars)**





AMAZING  
GRACE...  
DON'T LET IT  
VANISH WITHOUT  
A TRACE.

1.800.CALL.WWF  
www.worldwildlife.org/act

Get your free World Wildlife Fund  
Action Kit and help leave our  
children a living planet.



*What Is Enlightenment?* is dedicated to a revolution in human consciousness and human culture. Guided by the always-evolving vision of founder Andrew Cohen, whose tireless passion for spiritual inquiry continues to push the edge of contemporary thinking, we are in search of a radical new moral and philosophical architecture for twenty-first-century society. We believe that finding this framework for transformation—rooted in the timeless revelation of enlightenment, reaching toward a truly coherent ethics for the postmodern world—is imperative, not only for the evolution of our species, but for our very survival. By asking the hard questions of the new science and the ancient traditions, of art and culture, of business and politics, *What Is Enlightenment?* seeks to create a dynamic context for conscious engagement with the greatest challenges of our times, a groundwork for the ongoing liberation of human potential.

**Editor-in-Chief**  
Andrew Cohen

**Managing Editor**  
Craig Hamilton

**Senior Editors**  
Carter Phipps  
Jessica Roemischer  
Elizabeth Debold

**Associate Editors**  
Ross Robertson  
Maura R. O'Connor  
Tom Huston

**Copy Editor**  
Ellen Daly

**Art Director**  
Will Rogers

**Senior Designer**  
Mary Herrmann

**Associate Designers**  
Nancy Hoffmeier  
James B. Re  
Paul Bloch

**Production Manager**  
Wren Bernstein

**Administrative Asst.**  
Jan Stewart

**Production Associates**  
Judy Fox  
Jorin Hawley

**Research Associates**  
Amy Edelstein  
Sandra MacDonald  
Debbie Wilson

**Proofreaders**  
Dana Pasila  
Jeff Bellsey

**Publisher**  
Robert Heinzman

**Marketing Director**  
Sridhar Pingali

**Advertising Director**  
Elisa Mishory

**Advertising Sales**  
Kathy Bayer

**Media Relations**  
Hope Cohen

**Development**  
Kim Emmert

**Volunteers**  
Erin Hogarth  
Mark Lasater  
Brian Rittenhouse  
Nancy Ruben  
Ana Smith  
Aniko Szocs

*What Is Enlightenment?* is published quarterly by  
What Is Enlightenment? Press, the publishing house  
of the Impersonal Enlightenment Fellowship,  
a nonprofit organization.

For general inquiries call 413.637.6000 or  
email [wie@wie.org](mailto:wie@wie.org)

#### Subscription inquiries or address changes:

*What Is Enlightenment?*  
PO Box 9010  
Maple Shade, NJ 08052-9710, USA  
Tel: 888.837.7739, 413.637.6000  
Europe: +44.207.288.7000  
email: [subscriptions@wie.org](mailto:subscriptions@wie.org)

Subscribe and renew online: [www.wie.org](http://www.wie.org)

#### Advertising:

To advertise in *What Is Enlightenment?* call: 413.637.6003  
or email: [advertising@wie.org](mailto:advertising@wie.org)

Printed in the USA on recycled paper.

©2005 What Is Enlightenment? Press. All rights reserved.



*What Is Enlightenment?* Issue 28, March-May 2005  
(ISSN 1080-3432) is published quarterly for \$24 per year  
by the Impersonal Enlightenment Fellowship,  
PO Box 2360, Lenox, MA 01240 USA  
Periodicals postage paid at Lenox, MA and additional  
mailing offices.

POSTMASTER: Send address changes to  
*What Is Enlightenment?*  
PO Box 2360, Lenox, MA 01240

**COVER PHOTO:** Darcy Winslow, Global General Manager of Women's Fitness  
Footwear, Apparel, and Equipment, Nike, Inc., by Josef Astor, © Josef Astor 2005.

**IMAGE CREDITS:** Kofi Annan, p. 20, © Doug Kanter/AFP/Getty images; Rodney Yee, p. 20, courtesy of Michal Venera; The 3 Gurus Poster, p. 22, courtesy of Shiva Ashram, NSW, Australia; Akal Security Guards, p. 22, courtesy of Shanti Kaur Khalsa; Maitreya Buddha, p. 24, courtesy of the Maitreya Project; Major: Michael Ridgway, p. 25, courtesy of Michael Ridgway; Market Trader, p. 26, © Digital Vision/Getty images; Father Thomas Keating, p. 28, © Jason Lange; Fr. Bede Griffiths, p. 28, courtesy of [www.bede.griffiths.com](http://www.bede.griffiths.com); Brother Wayne Teasdale, p. 28, reprinted with permission of New World Library; Douglas Harding, p. 32, courtesy of Douglas Harding; Howard Bloom, p. 38, courtesy of Howard Bloom; Ken Wilber, p. 50, courtesy of Ken Wilber; Joel Jewitt, p. 63, by Bill Leung; Brian Bacon, p. 64, courtesy of Brian Bacon; Michael Braungart, p. 67, courtesy of Michael Braungart; Leo Burke, p. 68, courtesy of Leo Burke; Mats Lederhausen, p. 71, courtesy of McDonald's; Roger Saillant, p. 73, courtesy of Roger Saillant; Debra Dunn, p. 81, courtesy of Debra Dunn; Walter Robb, p. 83, courtesy of Walter Robb, Susan Skjei, p. 87, courtesy of Susan Skjei; Darcy Winslow, p. 89 by Josef Astor; Peter Senge, p. 90, by Roxanne Marshall; John P. Milton, pp. 5, 93, courtesy of John P. Milton; Children of Manwar, pp. 5, 93, Tex Gunning and Maharaj of Jodhpur, p. 96 and Unilever Bestfoods, p. 98, © Gerald Gay; Shawn Phillips, pp. 5, 100, 102-104, 106, courtesy of Shawn Phillips; Carlos and Deborah Santana, pp. 5, 108, © Jay Blakesberg; Carlos in concert, p. 110, © Hal Miller; Desmond Tutu, Deborah and Carlos Santana, p. 113, © Arnold Turner; Carlos Santana, p. 116, © Kwaku Alston; Howrah Bridge, Calcutta, p. 121, courtesy of Soeren Viit Nielsen; Rickshaw Driver, p. 122, © Rob Elliot/AFP/Getty images; Wikipedia Logo, p. 137, courtesy of Wikimedia Foundation, Inc.



# CONTENTS

## SPECIAL FEATURE



### 60 **The Business of Saving the World**

#### **Can capitalism become a force for a new global consciousness?**

Innovative organizational change makers—and their corporate counterparts—are tackling one of the most complex problems facing humanity: the urgent need for big business to evolve from being a profit-driven machine to a living system working for the future of the planet.

*by Elizabeth Debold*



### 92 **The Real Business Gurus**

Indian spiritual leader Dadi Janki and American eco-shaman John P. Milton are inspiring Fortune 500 management gurus to go far beyond business as usual.



### 95 **I Have No Choice**

An interview with Tex Gunning, president of Unilever Bestfoods Asia, whose passionate care for the well-being of Asian children is transforming the way your aid dollars are spent.

## FEATURES

### THE GURU AND THE PANDIT

#### 50 **The Resonance of Awakening**

**Andrew Cohen and Ken Wilber**

In a particularly inspired encounter, Cohen and Wilber return to the subject that sparked their initial conversations: the meaning of enlightenment in an evolving world.

### BEYOND LIMITS

#### 100 **Igniting the Flame of Intensity**

**Shawn Phillips**

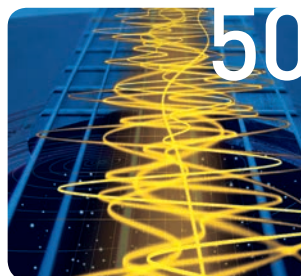
This master of spiritual bodybuilding describes his extraordinary experience of physical transformation as a path to higher consciousness.

*by Ross Robertson*

#### 108 **The Uncompromising Spiritual Passion and Positivity of Carlos Santana**

Santana, joined by his wife Deborah, speaks of the deeply felt spirituality that inspires both his music and their philanthropy.

*by Craig Hamilton and Jessica Roemischer*





# CONTENTS

---

## DEPARTMENTS

### 9 Letters

### 13 Editorial



### Sky to Street news from an emerging culture

- 16 Global Government Catches the Soul Train**  
Can a spiritual vision help awaken the United Nations?
- 17 Calling All Spiriteers . . .**  
A new website needs your help in defining the religion of the future.
- 18 SWF: Seeking “Spiritual But Not Religious” Man**  
True love doesn’t need to be a match made in heaven—you can do it right online.
- 19 The Vatican Crusades Against the New Age**  
A papal report criticizing alternative spirituality is surprisingly insightful.
- 20 PULSE: Catching the buzz from global leaders, thinkers, teachers, and mystics**  
The World Future Council, Spiritual Tourism, Why Jesus Loves Darwin, Integral Spiritual Center, The 3 Gurus, and more.
- 24 Big Buddha**  
Maitreya, the buddha of the future, is arriving a few eons ahead of schedule.
- 26 Islamic Vegetarians Fight the System**  
The conflict between factory farming and Islamic law is leading many Muslims to eat more vegetables.
- 28 Remembering Brother Wayne Teasdale**  
1945-2004

### 32 Pulpit: Douglas Harding

#### The Elevenfold Liberation

The author of *The Headless Way* points to eleven exits from the prison of the unenlightened state.

### Voices from the Edge presenting the visions and values of a new global culture

### 38 Don Beck: A New Consciousness for a World in Crisis

From AIDS in Africa to the war in Iraq, Don Beck provides surprising insight into the cultural forces driving the news of the day.

*Interview by Jessica Roemischer*



### 43 Howard Bloom: Reinventing Capitalism

In an exclusive preview of his new book, Howard Bloom inspires us to consider capitalism—the heart of Western civilization—as “the most creative and potentially idealistic bio-engine this planet has ever seen.”



### 120 A 21st Century Love Story

#### Part V: India Strikes Back

Life sucks for Evan when Ella ditches him in Calcutta, but hers does too, once her meditation teacher decides to work more closely with her.

### 130 Natural Selection

Reviews of books, film, and other media

### 144 Enlightenment for the 21st Century

#### Authentic Leadership

*by Andrew Cohen*



# SPIRITUAL PSYCHOLOGY

## *Educating for Life Mastery*

*"At a time when my internal cup was empty, USM filled me with insight, inspiration, and a deeper connection to who I truly am. For anyone on a path of healing, growth, or service, USM offers food for the soul, enlightenment for the mind, and peace for the heart. This school honors and respects every student in such a wonderful way. Regardless of who you are or what you do in the world, a USM education is a life-transforming gift that will sustain and support you all the days of your life."*

**Iyanla Vanzant, '01**

Author

*In the Meantime*

*One Day My Soul Just Opened Up*

*Yesterday I Cried*



### *Now you can...*

**LEARN** the practical, transformational, deeply healing principles and tools of Spiritual Psychology.

**ALIGN** with your Soul's purpose and learn useful life mastery skills for Soul-Centered living that will support you for the rest of your life.

**EXPERIENCE** Soul-Centered education designed to bring forth the beauty, wisdom, and compassion in every human being.

**ACHIEVE** significant and lasting personal and professional goals while earning a Master's degree.

**WORK** with master educators, Drs. Ron and Mary Hulnick, pioneers in the field of Spiritual Psychology.

*All this at an institution dedicated to wisdom, integrity, and academic excellence.*

### USM GRADUATE PROGRAMS

#### **M.A. Programs in:**

- Spiritual Psychology
- Spiritual Psychology with an Emphasis in Consciousness, Health, and Healing
- Counseling Psychology\*

\*This professional training program fulfills the educational requirements for M.F.T. (formerly M.F.C.C.) licensing in California

### USM GRADUATE PROGRAM INFORMATION EVENINGS ARE HELD MONTHLY

*Please call for details:*  
(310) 829-7402

*Visit our web site at*  
[WWW.GOUSM.EDU](http://WWW.GOUSM.EDU)

*Classes begin*  
**OCTOBER 7-9, 2005**  
*All programs meet in a weekend format.*

University of Santa Monica  
2107 Wilshire Boulevard  
Santa Monica, CA 90403



USM





# QUEST

## An extraordinary Journey of Spiritual and Personal Discovery

Experience one of the most critically acclaimed and inspiring motivational series ever produced on PBS, featuring an unprecedented gathering of some of the most fascinating and influential thinkers in the world today.

**A lifetime of wisdom** pointing the way through the pitfalls and the dark nights to the Road Less Traveled. Jane Goodall, Thomas Moore, Gloria Steinem, Shirley MacLaine, Deepak Chopra, Stephen Covey, Caroline Myss, Jean Houston, Erica Jong, John Gray, Marianne Williamson, Joan Borysenko, et al.

**The Quest Wisdom Collection** is a great source of strength and encouragement for all the courageous Heroes and Heroines who have decided to face their fears and tap into their deepest source of wisdom.

## CREATE THE LIFE YOU WANT TO LIVE

Enjoy 11 unique hours of powerful inspiration and enlightening entertainment to nourish your soul, expand your mind, and transform your life.

Learn the pillars of self-mastery, develop deep, loving relationships, attain vibrant health, and learn what it takes to really achieve authentic success.

### The Quest Wisdom Collection DVD Premiere includes:

The Quest for Life Trilogy  
The Quest for Love 4 part series  
Women of Wisdom and Power trilogy  
Bonus: Learn to Master Creative Visualization with Shakti Gawain



Lili Fournier, is the producer, director and host of the popular and critically acclaimed Quest series of specials on PBS.

**ZOLAR**  
Entertainment



### Winner! ★★★★★

Best Motivational Program  
Best Program on Human Sexuality  
Best Program on Women's Issues  
Religion, Ethics & Humanities

## TAKE THE JOURNEY

### SPECIAL OFFER!

**\$200 value - \$169.95**

To order your breakthrough go to  
[www.questthejourney.com](http://www.questthejourney.com)

Or Call 1 800 593-4420, Fax 416 482-3670

**The Lessons of a Lifetime Summed up in One Powerfully Sweeping Collection**





Issue 27

Nov-Feb 2004/05

## SPEAKING OF SYNCHRONICITY

The thought-provoking article about the making of *The Celestine Prophecy: The Movie* and the concept of synchronicity relate perfectly to the next article on Kabbalah and to concerns of enlightenment and personal transformation. As a lover of many different spiritual and religious traditions, I believe it is critical to assimilate the best that comes from these different perspectives.

Speaking of synchronicity, just before reading this issue, I'd read about Paramahansa Yogananda's release of *The Second Coming of Christ*. This relates to the quote from Rabbi Yehuda Berg, "The Messiah is what we call a critical mass of people who are enlightened. That's what we're trying to create at the Kabbalah Center: a critical mass of positivity and enlightenment that will transform the universe."

Isn't that what all religions and spiritual paths are about? As limited human creatures, we cannot fathom the Kabbalist name for God, "who is both emptiness and fullness, nothing

and everything. . . . They called him *Ein Sof*, meaning no boundaries." With fixed definitions for everything—our countries, our ideas, even our own lives—we are caught in a complex web of boundaries. Yet if we would consciously eradicate some of these boundaries, perhaps we might be led toward a boundlessness and creativity that could help us all to live as more enlightened beings.

**Rose Winstanley-Trefz**

Sharon Hill, PA

## YOU GOTTA HAVE FAITH

Issue 27 challenged the relevance of both pop spirituality and traditional religions. However, both challenges understated the danger of modern secular culture, which threatens not only traditional religious faith, but faith itself.

As Maura O'Connor mentions at the end of her article, spirituality has been decidedly out in mainstream secular culture. Yet spirituality cannot be saved either by embracing or by rejecting "pop," or by being pulled free of religion, to use Ross Robertson's term. What do the "spiritual but not religious" have faith in, if anything? Dare we, in our hunger for the "real experience of spirituality," not just acknowledge but actually express the faith that must be its basis?

I believe the strengthening of faith is more important to making religion relevant than facing "the realities of our modern society," and faith-less spirituality will not fill the "cultural void" that sidelining traditional religions will leave.

**Coyd Walker**

Scottsbluff, NE

## BEFORE ADAM AND EVE

As a Native American, I felt completely abandoned when I read your explanation of the origins of New Age Spirituality in your article about the upcoming *Celestine Prophecy* movie. Greek philosophy, Judeo-Christian teachings, the Nine Insights—I just had to laugh. No, Europeans weren't the first to discover spirit, intuition, evolution, and the metaphysical energy that connects all things—we Native Americans were practicing these same philosophies long before Adam and Eve and Socrates.

**Cory Okokitsii "Many Fingers"**

via email

***"The advaita concept of understanding is simply a lower level of the enlightened perspective."***

## INVOLVED IN PERFECTION

I'm reading the Shiva sutras at the moment—a treatise on Kashmiri Shaivism and related ancient Shaiva texts—and it seems to me that they're directly related to your view of the world and transformation as necessary elements of the enlightened perspective.

The basic view outlined in the Shiva sutras is that the advaita concept of understanding is simply a lower level of the enlightened perspective—the first step, if you will—which is the understanding of nonduality in oneself. Once this is grasped, we can then attain to the Shaiva perception of the world as a glistening jewel: an external reflection of that internal

Send your letters to [letters@wie.org](mailto:letters@wie.org) or  
PO Box 2360, Lenox, MA 01240 USA



understanding, involving the complete dissolution of external and internal, a symbiotic enlightened cognition and full-fledged experience of the whole universe as a reflection of Shiva's perfection. Thus, to be *involved* in this perfection would necessitate a passionate, creative/destructive involvement in its eternal evolution, as opposed to the lower advaita understanding of simply kicking back and enjoying the show of *maya* in our secluded internal knowledge and/or experience of the nondual.

Now that our world is so large and we are so intertwined—so different than when these sutras were written—surely the old Shaiva jewel requires a radically different expression. Yet it is clear to me that it's still hidden there just behind the new larger context, waiting to be encountered again.

**Yann Housden**

*via email*

#### FROM THE PRODUCERS

I'm one of the three filmmakers who made *What the #\$\*! Do We Know!?* and I was just talking to Betsy Chasse (another of the three) about the "Not Just a Movie Review" of our film that you ran. Both of us think it's wonderful to get a thoughtful, informative review—one that not only talks about the film, but furthers the discussions kicked off by it. In turn, you've given us some things to think about. Thank you.

**Will Arntz**

*via email*

#### BE YOUR OWN PHARMACY

Your magazine has been a source of inspiration on my journey of understanding, and I would like to share my thoughts on Tom Huston's very thorough and well-thought-out review of the film *What the #\$\*! Do We Know!?* I agree with Mr. Huston that any attempt to equate science with mysti-

***"Each of us has the ability to produce a natural version of 99 percent of the drugs you can find in your neighborhood pharmacy."***

cism seems at first glance to be a non sequitur. It can become, as Mr. Huston implies, a "trap" for those individuals seeking to explain something that is quite literally unexplainable. However, I do not believe the real intent of *What the #\$\*!* was to equate quantum physics and the mystical, despite the evidence to the contrary. Instead, I think the film intended to reach the greatest audience possible with a meta-message that was far more important: We create our own reality.

Mr. Huston acknowledges this in his essay, but unfortunately, he also seems to lose touch with its true implications in his analysis. *What the #\$\*!* is an opportunity for each of us to wake



Everyone wants financial security during their golden years. We believe investing in the planet's future is just as important as investing in our own. Now there's a great way for you to do both at the same time. As an investor in Green Century Funds, you can feel confident that your money is hard at work – supporting green companies, fighting for corporate environmental responsibility, and helping you reach your personal financial goals.

*The Funds' environmental criteria limit the available investments compared with funds with no such criteria. Under certain economic conditions, this could cause each Fund's investment performance to be worse or better than similar funds with no environmental criteria.*

## WHAT KIND OF FUTURE ARE YOU INVESTING IN?



An Investment for Your Future



*You should consider the Funds' investment objectives, risks, charges and expenses carefully before investing. For a prospectus that contains this and other information about the Funds, please call 1-800-93-GREEN or visit [www.greencentury.com](http://www.greencentury.com). Please read the prospectus carefully before investing.*

up to a concept that can transform our planet as we know it. Each of us has the ability to produce a natural version of 99 percent of the drugs you can find in your neighborhood pharmacy. Our brains require only very small chemical changes to put us in a very different state of consciousness, and *What the #\$\*!* is trying to tell us that we can choose which selection of chemicals we would like our minds—and therefore our reality—to be focused on each and every moment of our lives. Negative thought patterns create negative daily chemical cocktails for us to drink, but all we have to do to break these old patterns is change our focus.

**Keith Stengl**

*via email*

#### **I SMELL A RAT**

As a subscriber to *WIE*, I enjoy your deep and concise exploration of the meaning of life—particularly your “Guru and

Pandit” conversations with Ken Wilber. I also appreciate the distance between your periodical and those of the so-called New Age movement.

But as for *What the #\$\*! Do We Know!?* I smell a very big rat. I like my faith WITH science, and though I am open to other possibilities, as a thinking person I cannot go along with such “entities” as Ramtha. I emailed Mr. Arntz (the producer), and he was upset that anyone would question the film (which did have many good points) because of Ramtha. But as I’m sure you would agree, there simply is no enlightenment without filter and questioning.

**Susan**

*via email*

#### **TOO RADICAL FOR YOU?**

I have been following the conversations between Andrew Cohen and Ken Wilber for some time, but this last

exchange pushed me over the edge. I am a student at Naropa University

***“White people are either ashamed of their history or unaware of it.”***

in Boulder, and I think that Ken is a brilliant writer, with deep insight into society and spiritual development. However, I was troubled by his declaration that “egocentric and ethnocentric very much have to die.”

It is simply unacceptable for a white heterosexual man in 2005 to set the bar as far as what kind of “exclusivity is supposed to die” in regards to ethnic consciousness. Because white people are either ashamed of their history or unaware of it (perhaps they were so busy invading and colonizing other indigenous cultures that they forgot

*continued on page 138*

## **LEADERSHIP DEVELOPMENT *for a* COMPLEX WORLD**

**O**pen your mind and change the world.

Or at least your organization. Cultivate your leadership presence, strategic thinking, and ability to shift deep-level dynamics.

**So much can happen in a week.** The atmosphere is powerful, the learning intensive. Skill-building modules are supported by simulations, case

**new skills  
timeless wisdom  
global perspectives**

June 22 -July 1, 2005  
Halifax, Nova Scotia, Canada

The Shambhala  
Institute



for Authentic  
Leadership

studies, meditation, creative process, and the warrior arts.

**Learn with some of the most accomplished people in the field.** 2005 module leaders include Julio Olalla, Margaret Wheatley, Brian Bacon, Adam Kahane, Harrison Owen, Art Kleiner, and Carol Pearson.

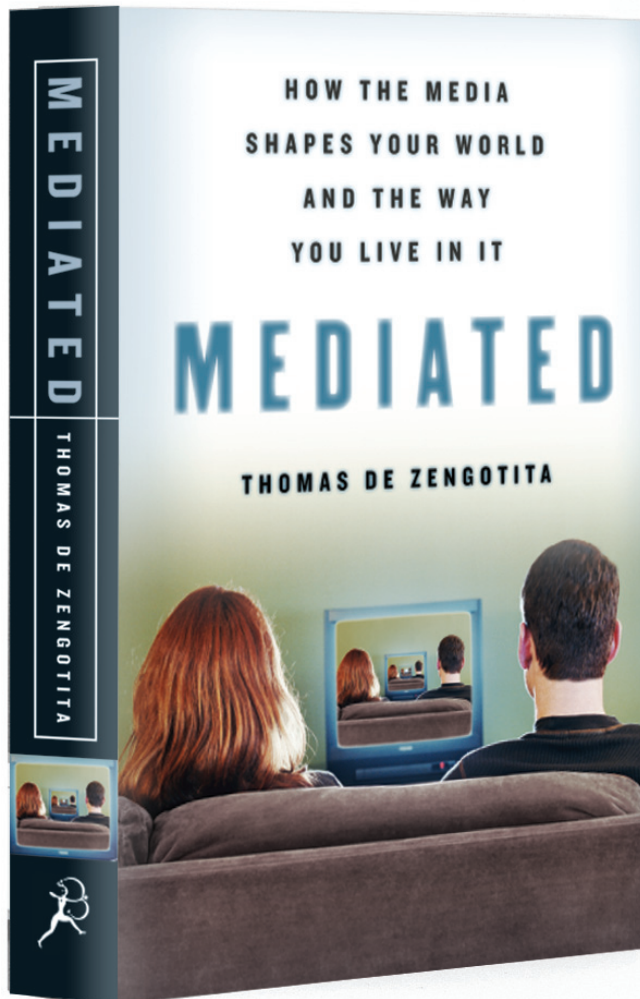
Shambhala is a registered service mark of Shambhala International (Vajradhatu).

[www.shambhalainstitute.org](http://www.shambhalainstitute.org) • 902.425.0492 • [info@shambhalainstitute.org](mailto:info@shambhalainstitute.org)



"*Mediated* has the same liveliness and intense intellectuality as Marshall McLuhan's *Understanding Media*, which is a way of saying there are anywhere from three to ten stimulating ideas on every page. As McLuhan presented us with the realization that modernism was coming to an end, so de Zengotita has a great deal to say about the saturation of post-modernism in our existence today. Let me offer my salute to Thomas de Zengotita."

—Norman Mailer



"If the world as we perceive it is made by, for, and of the media, Thomas de Zengotita is our Captain Cook and Christopher Columbus. He sets out to discover what we see and how we know and the result is a brilliant book, as entertaining as it is insightful."

—Lewis Lapham, author of *Waiting for the Barbarians*

"A conversation with Thomas de Zengotita is about the most engaging and enlightening experience a thinking person can have. This book feels as natural and personal as having Tom in your own living room, drawing you out, considering your responses, and then bringing you to new levels of awareness. Here's a man who understands both the media and his medium so completely that the connections he makes across the vast landscapes of popular culture end up feeling like spontaneous discoveries by the reader. Invite Tom into your head and heart by all means, and try walking around the world really seeing for a while. You may decide to stay that way."

—Douglas Rushkoff, author of *Media Virus!*, *Nothing Sacred*, *Coercion*, and *ScreenAgers*

"Read Thomas de Zengotita's *Mediated* for a brilliant reflection on postmodern culture and our peculiar, performing, contemporary selves and the media that make and reflect us. It's a great read, and you'll never feel the same about your kids, your friends, or yourself again."

—Frances Fox-Piven, author of *Poor People's Movements* and *The War at Home*



B L O O M S B U R Y

AVAILABLE WHEREVER BOOKS ARE SOLD  
WWW.BLOOMSBURYUSA.COM



Andrew Cohen  
*What Is Enlightenment?*  
 Founder and Editor-in-Chief

**IT'S SO INSPIRING TO SEE** that our work here at *What Is Enlightenment?* is beginning to influence and affect individuals and groups on a truly global scale. My senior editors are slowly but surely becoming thought leaders in their own right as a result of the work that we are all doing here together. Last week, Jessica Roemischer, author of the widely influential piece on Spiral Dynamics, returned from a trip to an international conference on peace and reconciliation in Bali, where she was a featured lecturer and also got an exclusive interview with Archbishop Desmond Tutu (to be featured in our next issue). Craig Hamilton has become an authority on the emerging field of collective intelligence since writing his groundbreaking piece in our May-July 2004 issue and has since been invited near and far to lecture on the subject. Almost daily, we hear from different circles about the profound effect his article has had. Carter Phipps, the author of the seminal feature piece, "Is God a Pacifist?" has since moderated panels in Boston and London with world-renowned experts on conflict resolution. And our collective minds were blown when we received a very warm letter of thanks from a Major Michael Ridgway for sending a box of magazines with Carter's article to the Sunni Triangle. ("I'd like to let you know that the box of *WIE* magazines sent to the desert here in Iraq was a monstrous hit—folks loved the article, 'Is God a Pacifist?' The box of magazines went like condoms at a homecoming . . .") Through her extensive research, Elizabeth Debold, while writing the feature piece for the issue you're holding in your hands, met the conveners of the Whole Systems Change Summit—an international group of leading-edge business consultants and evolutionary thinkers—and inspired them to hold their most recent meeting at our headquarters here in western Massachusetts. She is also directing the new *WIE* section of the Masters Program in Conscious Evolution at The Graduate Institute. And after a recent lecture I gave in New York, I found myself surrounded by a United Nations staffer, the president of an NGO affiliated with the UN, and a presidential candidate for the Ivory Coast, who invited me to speak to representatives of different tribes there about the evolution of consciousness!

The main reason we took the plunge from a semiannual to a quarterly publication was because we wanted to look more deeply into the relationship between enlightenment and the evolution of culture and, even more importantly, to see if we could help to influence the way people think about spirituality, politics, business, science, art, health, and just about anything else we can come up with in this "mediated" twenty-first-century world. Faster than we ever could have imagined, that is actually beginning to happen, and I know I can speak for all of us here when I say that it feels like we've just begun!

Andrew Cohen



Now just \$24/year!



Science & Spirit is published bimonthly by Heldref Publications, a division of the nonprofit Helen Dwight Reid Educational Foundation

# science & spirit

TO BE HUMAN IS TO SEARCH FOR MEANING  
THIS QUEST IS AT THE HEART OF ALL THE WORLD'S GREAT RELIGIONS  
BUT IT IS MORE THAN THAT

- Modern genetics tells us that the quest for meaning and purpose is in our genes, that it has survival value
- Medical research shows that religious people live longer
- Cosmologists tell us that even the universe looks like it has a purpose, but some say that is an illusion

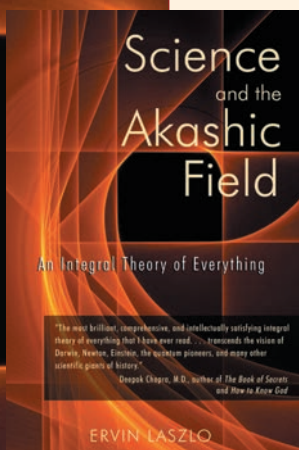
Science & Spirit explores things that matter. Leading scientists, Pulitzer prize-winning writers, compelling topics, and stunning imagery combine to make each issue both intellectually challenging and rewarding.

## Call now or log on to subscribe!

To take advantage of this special offer, mention promotional code **147EN4** when ordering.

To order, call 1-800-365-9753 or visit [www.science-spirit.org](http://www.science-spirit.org)

SUBSCRIBE TODAY AND GET A FULL YEAR FOR ONLY \$24



## Science and the Akashic Field

An Integral Theory of Everything

ERVIN LASZLO

Mystics and sages have long maintained that there exists an interconnecting cosmic field at the roots of reality that conserves and conveys information, a field known as the Akashic record. This field holds the record of all that ever happened in life, on Earth, and in the cosmos and relates it to all that is yet to happen. Scientist and philosopher Ervin Laszlo lends credence to our deepest intuitions of the oneness of life and the whole of creation.

\$14.95, paper, 224, 6 x 9, ISBN 1-59477-042-5



800•246•8648 [InnerTraditions.com](http://InnerTraditions.com)

Earn an accredited Master of Arts degree in

# Conscious Evolution

The Graduate Institute, in partnership with *What Is Enlightenment?*, offers an innovative Master of Arts program designed to explore and advance the leading edge of human development. Providing a unique experiential learning environment, this two-year program gives you the opportunity to *participate* in the very process you are studying—the emergence of the next step in the evolution of consciousness.

Classes are held on eight selected weekends during the academic year, with a week-long residential session during the summer.

**Program commences:  
September 2005**

**Academic Director:**  
Allan Combs, Ph.D.

**Program Coordinators:**  
Elizabeth Debold, Ed.D.  
Sridhar Pingali, Ph.D.  
Tom Steininger, Ph.D.

**Administrative Offices:**  
701 North Street  
Milford, CT 06460  
Phone: 203.874.4252  
[graduateinstitute@learn.edu](mailto:graduateinstitute@learn.edu)

*You will . . .*

**A Ph.D. based on your own research interest?**

Earn a doctorate from England's Lancaster University (St. Martin's College) through a unique independent study approach.

**ENGAGE** with some of the world's most creative minds. Visiting faculty includes: Ervin Laszlo, Rupert Sheldrake, Howard Bloom, Jenny Wade, and others who appear in *What Is Enlightenment?* magazine.

**EXPLORE** leading integral theories, including Ken Wilber's AQAL approach and Don Beck's Spiral Dynamics.

**EXPERIENCE** Evolutionary Enlightenment with Andrew Cohen, founder of *What Is Enlightenment?*

**DISCOVER** collective wisdom by mastering the skill of "enlightened communication."

**REALIZE** the potential for a new future by studying the work of visionaries such as Duane Elgin, Elisabet Sahtouris, Brian Swimme, and more.

**DESIGN** and implement your own action research projects to meet your professional and personal interests.

**Learn more at [www.learn.edu/wie](http://www.learn.edu/wie)**





## global government catches the soul train

Can a spiritual vision help awaken the United Nations?

by Ross Robertson

Founded in the aftermath of World War II to champion principles of universal peace, freedom, and human rights, the United Nations has been roundly criticized for being ineffective. "Every time there is an ongoing atrocity," *New York Times* columnist David Brooks wrote on September 25, 2004, regarding the genocide in Darfur, Sudan, "we watch the world community go through the same series of stages: 1) shock and concern, 2) gathering resolve, 3) fruitless negotiation, 4) pathetic inaction, 5) shame and humiliation, 6) steadfast vows to never let this happen again."

UN Secretary-General Kofi Annan has said that we have yet "to find within ourselves the will to live by the values we proclaim." Yet as the forces of globalization increasingly complicate social, political, economic, and environmental problems around the world,

an even bigger question looms: Is our current value system sufficient to guide the international community? Or is there a need not just for greater resolve but for new values to steer the development of institutions flexible and sophisticated enough to respond to a rapidly changing world?

Recently, a new group has emerged within the official UN system for which values are at the top of the agenda. Part of the Conference of NGOs, the Committee on Spirituality, Values, and Global Concerns (CSVGC) has a distinctive solution to the challenges of globalization—to put spirituality at the helm of global governance. "If we found a way to awaken those at the UN to humanity's pain through a more spiritual UN," says committee chair Diane Williams, "together we would discover more effective solutions to global concerns."

To say that spirituality and politics haven't always mixed at the UN would be an understatement. As recently as 2000, it caught heavy flak in the press from the likes of Archbishop Desmond Tutu and the late Brother Wayne Teasdale for caving in to pressure from China and denying the Dalai Lama a seat at the landmark Millennium Summit. And up until ten years ago, Dr. Nancy Roof explains, "it was completely unacceptable to use the word 'values,' let alone 'spirituality,' in international circles." Roof, who edits the global affairs journal *Kosmos*, helped convene the Values Caucus in 1994 in order to change that. Ever since, this predecessor to the CSVGC has lobbied to frame the UN's treatment of global issues within a context of underlying values, educating decision makers in such new-paradigm thinking as Ken Wilber's Integral philosophy. They've been so successful that Alfredo Sfeir-Younis, former Special Representative of the World Bank to the UN, once called the Values Caucus "the most important group in the United Nations."

Now, to have finally gained a foothold within the formal UN bureaucracy is perhaps the greatest victory yet for

**We can only succeed in achieving world peace if there is a spiritual renaissance on this planet.**

Dag Hammarskjöld

this decade-old movement to bring spirituality to the forefront of international affairs. And though Williams admits that it is hard to define exactly what their new official status will allow, she believes that the CSVGC's acceptance by the Conference of NGOs "shows a new willingness to consider

the positive role of spirituality and values in UN efforts. There's some evolutionary force that's saying now is the time for a real transition to happen."

Aiming to incorporate spirituality "into all areas of the United Nations agenda," the CSVGC plans to lobby at international conferences, sponsor talks on spiritual dimensions of global public policy, and explore the creation of a permanent spiritual council at the UN. A partial list of subcommittees currently in formation includes Spirituality and Science (to support new research on prayer, intention, healing, and the nature of consciousness); Conscious Education (to work with UNICEF and UNESCO); Ethics and Values (to issue ethical impact statements on UN policies); Spirituality and Business; and Culture of Peace.

Whether this new marriage of state and soul will be capable of shaking up the culture of inertia and postponement that habitually allows situations like that in Darfur to deteriorate into catastrophes remains to be seen. After all, as Roof laments, "It's very hard to make structural changes in the United Nations, because the five nations of the Security Council have absolute veto authority, and they're not going to give their power up. It's a real impasse." Nevertheless, the CSVGC is optimistic, in part because they feel the weight of history is on their side. "Almost all the former Secretary-Generals grounded their work in spiritual values," Williams says. "Dag Hammarskjöld, for example, is often quoted as having said, 'We can only succeed in achieving world peace if there is a spiritual renaissance on this planet.' And we've come a long way in the last ten years. Who knows what could happen in another ten?"



## calling all spiriteers...

**A new website needs your help in defining the religion of the future**

by Tom Huston

There's a new contestant in the integral arena. IntegrativeSpirituality.org officially launched on December 31, 2004, as perhaps the web's first major forum centered exclusively around the emerging concept of an "integral spirituality," or a universal spirituality that aims to be inclusive of as many dimensions of human life as possible. Dedicated to news updates, discussion boards, events, chats, and even a matchmaking service ("Spirit Mates"), the site is the creation of Colorado multimillionaire Lawrence Wollersheim and author Byron Belitsos, the founder of ikosmos.com.

IntegrativeSpirituality.org is geared toward individuals the site describes as "Spiritual Creatives or Spiriteers (spiritual adventurers)," and largely inspired by Ken Wilber's integral philosophy and Don Beck's Spiral Dynamics model of cultural transformation. Its mission is "to foster and develop those theories and practices (both personal and collective) that constitute the spirituality of 'second-tier,' nonsectarian, integral consciousness." Fundamental to the

website is a massive organized miscellany of information aimed at supporting both individuals and groups as they venture forth into still-uncharted territory. News from the regular media with a particularly spiritual twist is frequently posted on the site's homepage, while essays on subjects like the "Integral Spiral Movement" and "Integral Interfaith" include annotated links to other sites discussing the same topics, making apparent the surprising number of strands in this nascent holistic web.

By far the most interesting aspect of IntegrativeSpirituality.org, however, is simply its attempt to discover what an integrative or integral spirituality might even *be* like through hosting an online public exploration of the topic. And although at this point there are many elaborate maps of the second-tier landscape, in a field this new, nearly all participants become potential cartographers, helping to chart the course of a less divisive future for humanity—and maybe, if they're lucky, meeting their true "spirit mates" while they're at it.





# Still Meadow Retreat Center

Still Meadow is located in rural Clackamas Oregon, on 60 acres of forest and meadow, with a year-round running creek, hiking trails and sauna. Just a half hour from downtown Portland and the Portland international airport, the facility offers a secluded and safe setting for retreats and workshops. Designed according to the proportions of sacred geometry, the meeting room provides a space that both opens the individual and sustains the energy of a group in a remarkable way.



Safe • Secluded • Spacious  
For information call 503.658.8793  
or visit our website:  
[www.stillmeadowcommunity.com](http://www.stillmeadowcommunity.com)



# SWF: seeking “spiritual but not religious” man

True love doesn’t need to be a match made in heaven—you can do it right online

by Maura R. O’Connor

Last year, Americans spent \$313 million on online dating services in the search for the ideal mate or, in many cases, the ideal date. These websites number in the thousands and cater to every taste, lifestyle, and desire you can imagine. There’s veggiedate.org for vegans and vegetarians, yogaromance.com for the more flexible among us, jdate.com for Jewish singles, adammeeteve.com for Christians, and date-a-doc.com for medical professionals.

But now there’s a brand-new form of online courting called “values dating.” Launched by beliefnet.com, the multi-faith spirituality website dedicated to helping people meet their spiritual needs, soulmatch.com is a dating service that allows you to search for a partner based on their personal and spiritual beliefs. According to the website, “Soulmatch is the first online dating service focused on values, faith, and spiritual chemistry. Perhaps no spiritual need is greater than the desire for love and companionship, and Soulmatch is here to help you meet that need.”

Those searching for love on Soulmatch complete an online personal profile that involves designating their faith (more “alternative” options include “spiritual but not religious,” “pagan,” and “humanist”) and answering questions that range from the serious (“The most important spiritual experience I ever had was . . .”) to the more humorous (“Do pets go to heaven?”). When asked to select three things they believe in, candidates can choose from a list



including “the apocalypse,” “random chance,” “heaven,” “nothing,” and “the Force.”

Soulmatch’s profiles are significantly less comprehensive than those of another dating service, eHarmony.com, whose slogan is “Fall in love for all the right reasons.” eHarmony requires its users to answer hundreds of questions about themselves, such as what their spiritual inclinations are and whether they feel “plotted against” very often. Then, through a “scientific matching” process, the website pairs them up with their perfect mate. Many of eHarmony’s questions are interesting and even psychologically penetrating, but others just seem silly. For example, “True or false? I always read ALL of the warning literature on side effects before taking any medication.”

Whatever your feelings are about online dating in general, it’s good to know there are places where lonely followers of the Jedi way can finally find one another.

## the vatican crusades against the new age

**A new report criticizing alternative spirituality is surprisingly insightful**

by Maura R. O'Connor

The Vatican's recent efforts to counteract the increasing popularity of New Age spirituality may not yet constitute a full-scale crusade, but it could be headed in that direction. Recently, Pope John Paul II fervently warned a crowd of young Catholics in Vatican City, "My dear young people, do not yield to false illusions and passing fads which so frequently leave behind a tragic spiritual vacuum!"

The Church's combative measures against what they call the "esoteric cultural matrix" of the New Age began in 2003 with the release of a sixty-page report entitled, "Jesus Christ, the Bearer of the Water of Life: A Christian Reflection on the 'New Age.'" The product of six years of research by both the Pontifical Council for Culture and the Pontifical Council for Interreligious Dialogue, this document is a critically acute and comprehensive study of the medley of movements and philosophies that have informed the alternative spirituality movement, complete with an appendix, a glossary, a section entitled "Key New Age Places," and an impressive ten pages of references. With chapters like "Spiritual Narcissism?" and "Wholeness: A Magical Mystery Tour," the report is fascinating reading for anyone interested in postmodern forms of spirituality. But it is the last few sections, which include point-by-point rebuttals of New Age principles, that are especially revelatory.

For instance, the authors write, "New Age truth is about good vibrations, cosmic correspondences, harmony and



ecstasy, in general pleasant experiences. It is a matter of finding one's own truth in accordance with the feel-good factor. Evaluating religion and ethical questions is obviously relative to one's own feelings and experiences." The report then contrasts this highly subjective relationship to spiritual truth with Christianity's nearly opposite perspective: "Jesus Christ is presented in Christian teachings as 'The Way, the Truth and the Life.' (John 14:6) His followers are asked to open their whole lives to him and to his values, in other words, to an objective set of requirements which are part of an objective reality ultimately knowable by all."

While a lack of objectivity may indeed be a failing of New Age philosophy, predictably the authors' only solution wears a crown of thorns on his head. All the same, their critique carries undeniable weight, not least because they are also willing to turn a critical eye on themselves. For instance, they admit that the "New Age is attractive mainly because so much of what it offers meets hungers often left unsatisfied by the established institutions." And they acknowledge that in the future, if the Church is going

to quench people's thirst for spiritual transcendence, its representatives will have to become more authentic messengers of God. "To those shopping around in the world's fair of religious proposals," they write, "the appeal of Christianity will be felt first of all in the witness of the members of the Church, in their trust, calm, patience and cheerfulness, and in their concrete love of neighbor, all the fruit of their faith nourished in authentic prayer."

Despite such progressive sentiments, "Jesus Christ, the Bearer of the Water of Life" is certainly no peace offering to those who don't live by the Good Book, and the authors' bottom line still reflects the exclusivism often associated with the dominant voices in today's Vatican. "People who wonder if it is possible to believe in both Christ and Aquarius," they write, "can only benefit from knowing that this is very much an 'either-or' situation." Indeed, in the year since the report was released, summits have been held for Catholics around the world in order to come up with more concrete strategies in the battle against alternative spirituality. Only time will tell if the planets are aligned in their favor.



# pulse

catching the buzz from global leaders, thinkers, teachers, and mystics

by Carter Phipps

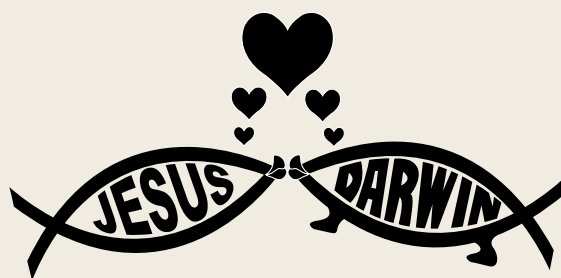
Remember this name: the **World Future Council**. It is being used as the initial moniker for a new global initiative with an ambitious goal—the establishment of a worldwide group of a hundred respected “elders, pioneers, and youth leaders” who can bring a moral and ethical voice to global affairs. The idea, brainchild of **Jakob von Uexkull**, founder of the Right Livelihood Awards and former member of the European Parliament, is that with the right people and the right organization, such a council could become a sort of special interest group for the whole planet, providing a voice of conscience in global leadership. “I wonder what the World Future Council would have to say about that?” would start to become a common question in the affairs of the world, and the media would then look to the group for perspective on important issues. Imagine a hundred people who each have the moral clout of the **Dalai Lama** weighing in on the matters of the day. While much depends on exactly who the hundred are who end up being chosen, the World Future Council may truly be that rare idea whose time has indeed come . . .



“Mediated” is a word that cultural critics like **Thomas de Zengotita** like to use to describe the way in which the mass media permeates all aspects of contemporary life. Well, you can put Eastern spirituality on the list of those things that have been officially “mediated.” How do we know? Just check out superstar yoga teacher **Rodney Yee**. He’s no longer just a popular teacher of yoga but a celebrity spokesperson for all kinds of products. In the new yoga magazine *Breathe*, Yee is like the **Michael Jordan** of yoga, posing impressively in ad after ad endorsing Vitasoy drinks and Nasoya tofu. Got soymilk? And if that’s not convincing enough, check out the advertising in a recent edition of the **British Airways** in-flight magazine. One page features a striking picture of the South Indian village of **Tiruvanamali**, inviting the air traveler

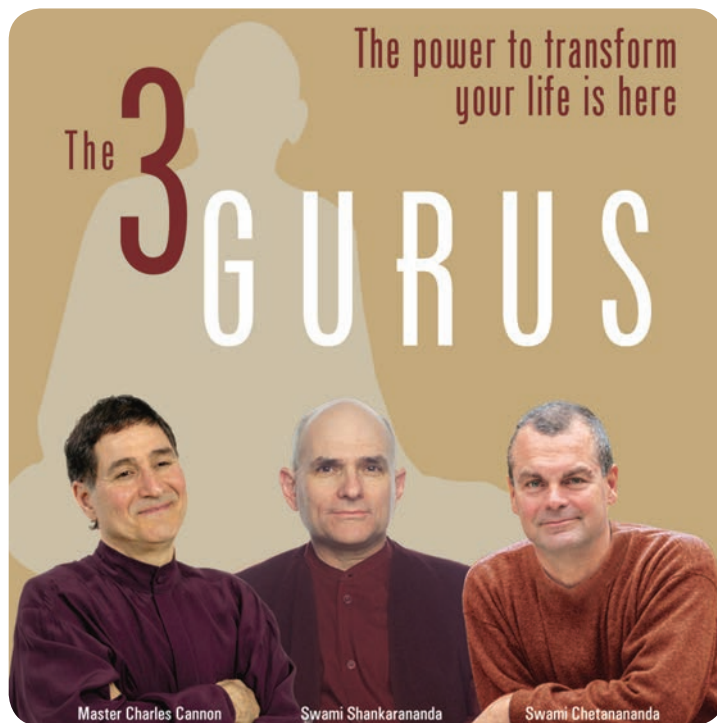
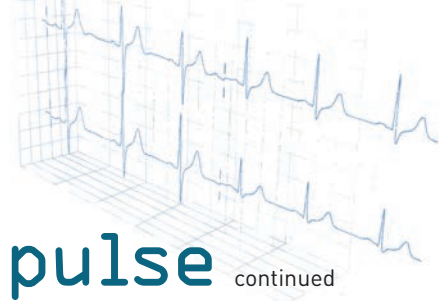
to come and “experience yourself” at the spot where the great twentieth-century sage **Ramana Maharshi** meditated, essentially selling spiritual enlightenment as the new tourism. India’s president **Dr. Abdul Kalam** even appeared last year at a news conference with the **Dalai Lama** promoting the country as an untapped destination for the spiritually hungry. So what’s next in the mediated world of East-meets-West spirituality? Well, if we can’t beat them, maybe we should join them. How about a new television series—reality TV goes on a meditation retreat? Imagine the pitch: Six people, hidden away in a Buddhist monastery with nothing but rice, tofu, and a cushion. Who will crack? Who will run away? Who will fall for *maya*’s charms? Who will achieve *nirvana*? Tune in next week to *Survivor: The Razor’s Edge* . . .

It was only a few years ago that **Ken Wilber** launched the Integral Institute, inviting all kinds of progressive thinkers to weekends at his mountain home in Boulder, Colorado, to discuss the state of education, politics, business, medicine, art, and many other fields, all under the umbrella of his integral philosophy. For over a year, hundreds made the pilgrimage to enjoy the crisp Rocky Mountain air and banter integral ideas with some of today's brightest minds. Eventually, those initial gatherings were curtailed, and I-I was revamped with a more specific mission—a mission that has recently led to the creation of all kinds of new integral initiatives, including gatherings, conferences, seminars, websites, raves, and the new online **Integral University**. But amid all this activity, the one subject that always seemed MIA was perhaps the most fundamental of all: integral spirituality. Well, the wait is over. The first-ever **Integral Spiritual Center** will be launching next year, and this center won't be just virtual. The I-I team is on the prowl for a real, live, physical center to be located in the Denver/Boulder area. Want to hear a lecture on contemplative prayer, practice a little Zen, or catch up on your Integral Transformative Practice? ISC may be just the place, and we hear that a number of spiritual luminaries will be teaching there—**Father Thomas Keating**, **Genpo Roshi**, and **Rabbi Marc Gafni** help make up an early multifaith list of prominent figures offering their support. And judging by Mr. Wilber's ever-expanding list of high-profile readers, who knows which beautiful people might stop by for a quick meditative tune-up? **Tony Robbins**, **Al Gore**, **Keanu Reeves**, **Michael Crichton**? Heck, maybe they should open one in Aspen as well . . .



Few subjects define the battleground of the red state/blue state wars like the issue of evolution. Sure, gay marriage and abortion rights are contentious, but those are relatively new to the game. Evolution debates have been going strong since the nineteenth century, or at least since **Clarence Darrow** and **William Jennings Bryan** slugged it out in the 1929 Scopes trial. The only problem with the evolution debates is that they tend to be more than a little polarized in the press. If you believe Darwin was right, you're an atheist who hates God. If you're not so sure he had the whole picture, you're a creationist who thinks the dinosaurs lived six thousand years ago. That's why it was good to see the launch of the new website [www.evolutionarychristianity.org](http://www.evolutionarychristianity.org), created by former Christian minister turned "evolutionary evangelist" **Michael Dowd**. "Arguing over whether it was God, evolution, or the self-organizing dynamics of emergent complexity that brought everything into existence makes about as much sense as debating whether it was me, my vocal cords, or the electrical impulses of my nervous system that caused me to utter this sentence," Dowd writes on the site. Passionate, provocative, and lit up with a vision of a new Christianity, Dowd is setting out to transcend and include all of the usual polarizations. And don't miss what may be one the hippest titles ever for a Christian sermon: "*Why Jesus Loves Darwin and You Can Too*" . . .





Is the term “guru” making a comeback in the spiritual world? Once shunned like the plague by alternative types (“I’m not a guru” may have been the favorite line of spiritual teachers of the last decade), in the 1980s the word ended up migrating to the same place as did so much of sixties counterculture—the business world. “Consulting guru,” “tech guru,” and “business guru” are all in common usage, and the website guru.com is a resource for finding freelance business talent. Meanwhile, real gurus these days often prefer more PC words like “mentor” and “friend.” Maybe someone forgot to explain all of that to the new group **The 3 Gurus**. No, they’re not the latest chart sensation; they’re real spiritual teachers on tour in Australia. Hi-tech meditation teacher **Master Charles**, Australian **Swami Shankarananda**, and American **Swami Chetananda**—all teachers in the lineage of the famous **Swami Nityananda**—have teamed up for a series of joint teachings and retreats down under, backed by a slick contemporary marketing campaign based around the name *The 3 Gurus*. No news yet on whether they plan to try out the name in America or if this is just a one-off event. But in a world where seatguru.com is your “enlightened guide to airline seating,” it’s good to know that a few people still remember where the word really came from . . .

Did you ever want to be happy, healthy, and holy? If the question means something special to you, then maybe you are one of the hundreds of thousands who have been touched by the **3HO** movement, formed in the late sixties by enterprising Sikh spiritual teacher and former Indian customs officer **Yogi Bhaijan**. Yogi Bhaijan rode the wave of interest in Eastern teachings and teachers in the 1970s and built an organization with widespread influence that emphasized spiritual practice, hard work, and selfless service. This legend of American Sikhism passed away on October 6, 2004.

Yogi Bhaijan’s passion was peace, as New Mexico Governor **Bill Richardson** said at his memorial service, but his life also demonstrated a tremendous warrior spirit, and he encouraged the same quality in thousands and thousands who sought his guidance, including at least a couple of presidents and many religious leaders. In fact, part of that warrior spirit and that impulse toward service manifested in a calling unusual for spiritual communities—security services. **Akal Security**, run by Yogi Bhaijan’s Sikh community, is a billion-dollar firm headquartered at his ashram in New Mexico, and they are one of the biggest contractors of security work for the federal government. Homeland Security and Sikh yoga? For Yogi Bhaijan it was just one more way to make sure that we are all happy, healthy, and holy. “Do you want to be respected; do you want to be appreciated; do you want to be known; do you want to be loved?” he once asked his audience. “Then serve others. . . . When you shall serve others, God shall serve you.”





## center for human emergence

*initiating action for global transformation*

### Our mission:

The Center is developing the knowledge and tools to integrate, align and synergize the efforts of business, government, religion, education, health care, law enforcement, and science to meet the needs of people at different levels, stages and waves of human emergence.

We have broken the codes of how values form cultures, and how these complex, adaptive intelligences respond to life conditions and drive transformation. We do much more than just talk about change. We show how to change "from what" and "to what."

We no longer believe that debate, dialogue, or even deliberation working alone can deal with the massive problems that confront us all. Something else is needed. Something powerful. Something we can all embrace. Something we can start doing, now.

MeshWORKS Solutions: The simplicity beyond complexity

### ASSOCIATES:

[Spiral Dynamics Integral](#)

[The Arlington Institute](#)

[The Integral Institute](#)

[Adizes Institute](#)

[What Is Enlightenment? magazine](#)



[www.humanemergence.org](http://www.humanemergence.org)

Don Edward Beck, Ph. D. Dr Beck@attglobal.net

[www.coche.dk](http://www.coche.dk)

The Copenhagen Center for Human Emergence





## big buddha

**Maitreya, the buddha of the future, is arriving a few eons ahead of schedule**

by Tom Huston

Buddhist scripture foretells that thousands of years from now, after the final traces of the historical Buddha's teachings have vanished from living memory, his awakened successor will descend into the world. Called Maitreya (derived from the Sanskrit word *maitri*, meaning "love"), he will restore the *dharma*, the Buddha's teachings of liberation, to a spiritually impoverished humanity. But in the ancient town of Kushinagar in northern India, where the Buddha passed into *parinirvana* 2,500 years ago, there are rumors that Maitreya may be arriving an eon or two ahead of schedule.

Since 1995, the California-based Foundation for the Preservation of the Mahayana Tradition has been rallying behind a proposal to bring this future Buddha down from his blissful rest in emptiness\* and into the realm of form—a colossal, 500-foot-tall bronze

form, that is. The "Maitreya Project," as it is known, was conceived by the late Tibetan Buddhist master Lama Thubten Yeshe and his student, Lama Zopa Rinpoche (currently the project's spiritual director). Their stated goal is to construct the largest Buddha statue in the world, a "Buddhist cathedral for the public . . . designed to last at least 1,000 years so it can act as a catalyst for peace for a full millennium."

Funded solely by donations—with an estimated total cost of two hundred million dollars—the project was originally intended to be implemented in Bodhgaya, India, the site of the Buddha's enlightenment. But local resistance was fierce, with critics decrying the absurdity of paying two hundred million dollars to foreign building contractors and providing few employment opportunities for local workers in one of the poorest regions of the country. Years

later, the project is currently underway in the more receptive town of Kushinagar, despite Maitreya's still-exorbitant price tag. Perhaps to allay any concerns about the statue's ultimate benefits to the residents of this ancient town, Maitreya Project is planning to implement a number of social programs, including a school for local village children called the Maitreya Project Universal Education School, where students aged five to eighteen will attend free classes daily.

For those curious about the statue's design, Maitreya Project's website ([www.maitreyaproject.org](http://www.maitreyaproject.org)) features a slideshow tour of computer models and artistic renderings of the seated golden Maitreya figure, its lush surroundings, and the cavernous, ornate temple housed inside its throne. This seventeen-story temple will feature its own forty-foot Maitreya statue, an enormous wall bejeweled with 200,000 images of the Buddha, and a more reasonably sized thirty-three-foot statue of the historical Buddha, Shakyamuni. At five hundred feet, the main Maitreya statue will be over three times the height of New York's Statue of Liberty, and upon its scheduled completion in 2008, will stand as the tallest statue in the world.

As for any disputes regarding the elaborate monument's monumental cost, Maitreya Project's Victoria Ewart, for one, has heard enough. "People may say that two hundred million dollars is an enormous sum," she says. "But [consider] Hollywood, where a film like *The Matrix* contains a momentary special effect lasting only a few seconds, but costing several million dollars. It is indicative of our times that we can spend so much money on something that's just momentary—and ends up on a video shelf—while we are reluctant to provide enough money to build an important spiritual symbol like the Maitreya Project." And who could argue with that?

*\*Technically he's on deck in the Tushita Heaven, paradise of the thirty-three gods.*

# Letter from Iraq

Sent: Sunday, November 14, 2004, 10:00 PM

Subject: Request for *WIE* in Iraq

Jan,

Not sure if you are the individual who sent a box of *WIE* magazines to the desert here in Iraq, but wanted to let you know that they were a monstrous hit. Folks loved the article "Is God a Pacifist?" The box of magazines went like condoms at a homecoming.

Too often, we run into folks who think of military officers as dyed-in-the-wool conservative, God-fearing people. Well, some are, but most are not. And your magazine disappearing quickly proved that. If you could send us another box of your new edition, I know everyone would be very elated.

Thanks again for your support and interest in our daily lives over here in Iraq.

All the best,  
Maj. Michael Ridgway, US Army

Sent: Sunday, December 5, 2004, 3:05 PM

Subject: Your letter to *What Is Enlightenment?* magazine

Hi Michael,

I'm writing to you because I am working on our fundraising appeal for the next issue and I would really like to use your letter as a part of it. Would you let me know if that's okay with you? Your letter says more than our own words could convey about why the magazine is worthwhile and what kind of effect it is having.

I hope that all is well for you in Iraq. It is truly hard to imagine what your life is like there, and I want to tell you that what you're doing is very much respected.

Thanks very much,  
Kim Emmert

Sent: Monday, December 6, 2004, 9:43 AM

Subject: Re: Your letter to *What Is Enlightenment?* magazine

Kim,

What a great idea; Andy Warhol's 15 minutes of fame is all mine now. And if need be, I could get a few shots tomorrow of me reading *WIE* out here in Iraq.

I, along with others, really appreciate your publication; all of it makes deeper sense after facing a daily dose of death over here. Through death is life—a very vibrant life I might add.

All the best,  
Michael Ridgway



## Please support *What Is Enlightenment?* magazine

Letters like this are a big part of why we exist . . . and why we need your financial support. What inspires us to go deeper, higher, and farther with each issue is our heartfelt belief that sincere and radical inquiry can transform human consciousness—and our world.

*WIE* is a nonprofit magazine, and sales, subscriptions, and ad revenues only cover 50% of our costs. We are committed to creating a stable financial foundation for *WIE* but we can't do this without your generous support. We really do need and greatly appreciate your donation.

Please donate to *WIE* today.

BY MAIL: See the attached envelope

ONLINE: [wie.org/support](http://wie.org/support)

BY PHONE: 800.376.3210

 what is  
enlightenment  
magazine





## islamic vegetarians fight the system

**The conflict between factory farming practices and Islamic law is leading many Muslims to eat more vegetables**

by Maura R. O'Connor

For the vast majority of Muslims, eating meat has always been an unquestionable God-given right. The Qur'an states, "Eat of that which Allah hath bestowed on you as food lawful and good, and keep your duty to Allah in Whom ye are believers." Indeed, some Muslim leaders and scholars have argued that because Allah allows animals to be consumed by humans, it is actually prohibited to make an ethical decision *not* to eat them. "You cannot make what is *halal* ['lawful'] into *haram* ['unlawful']," they say. But interestingly, the spread of factory farming across the globe in recent years has caused many Muslims to make the unorthodox decision to become vegetarians and inflamed debates about Islamic dietary laws among scholars and religious leaders.

Islamic law says that in order for meat to be considered *halal*, very specific procedures must be followed. Muhammad forbade "the beating or the

branding of animals" and also forbade "cutting off animals' tails and other mutilations." A person must recite the name of Allah over the animal before it is killed, and the animal's throat must be cut in order to ensure a quick and relatively painless death. Factory farms, which employ all varieties of inhumane methods for raising and slaughtering animals, do not comply with these standards. Furthermore, Muslims are not permitted to eat carnivorous animals, yet many factory farms feed animal remains to livestock.

Websites addressing this conflict between factory farming and Islam are numerous, and some go into rather gruesome detail in order to determine what is or is not lawful. "Is it permissible to give animals an electric shock before slaughter, and is it permissible to eat them?" one concerned Muslim asked on [islamonline.com](http://islamonline.com). A mufti, or interpreter of Islamic law, responded,

"Indeed, giving an animal a high-voltage electric shock is a severe torture for it. However, if the electric charge is low so that it does not torment the animal, then it is all right to use it. In addition, if the animal is still alive after the electric shock, it can be slaughtered and eaten. But if it dies from the shock and then has the throat slit, it is impermissible to eat it."

Pro-vegetarian Muslim websites include [islamicconcerns.com](http://islamicconcerns.com), which provides free "vegetarian starter kits" and lists pro-vegetarian *fatwas* (Islamic legal pronouncements). PETA (People for the Ethical Treatment of Animals) has also created a website that deals with religious faith and vegetarianism and includes a lengthy section devoted to Islam ([www.jesusveg.com/6.html](http://www.jesusveg.com/6.html)). These websites argue that beyond the technical violations of Islamic dietary laws, factory farms, with their intense cruelty to animals, contradict fundamental Islamic principles. "The beautiful religion of Islam has always viewed animals as a special part of God's creation," [islamicconcerns.com](http://islamicconcerns.com) says. "The Qur'an, the Hadith, and the history of Islamic civilization offer many examples of kindness, mercy, and compassion for animals." Perhaps the current surge in Muslim vegetarianism is the next chapter in that history. And of course eating veggies is not without its benefits in the afterlife—even Muhammad supposedly said, "For [charity shown to] each creature which has a wet heart [i.e., is alive], there is a reward."



## WHAT MUSLIM DIETARY LAWS SAY

1. It is *haram* (unlawful) to beat, mutilate, or brand animals.



2. An animal must be killed by slitting its throat with a knife, severing the windpipe, gullet, and the two jugular veins without actually severing the head. The Prophet said, "Allah has prescribed goodness (*ihsan*) in everything. When you sacrifice, sacrifice well. Let you sharpen your knife and make it easy for the animal to be slaughtered."



3. Muslims are strictly forbidden to eat the flesh of carnivorous animals.



4. The name of Allah must be invoked over each animal before it is killed.



## WHAT FACTORY FARMS DO

1. Animals in factory farms are extremely overcrowded and therefore prone to stress related behaviors, including cannibalism and fighting. Preventive measures such as debeaking young chickens, dehorning cows and castrating them without the use of anesthetics, and lopping off turkey's toes are industry standards. Incidents of cruel beatings and torture of animals by factory farm employees are also widespread.

2. Cows and other animals in factory farms are killed using electric shocks to cause grand mal seizures and paralysis so that their throats can be easily cut. A second method is called "captive bolt stunning," in which a "gun" is set against the animal's head and a metal rod is shot into the brain. Reports indicate that ineffective slaughter methods in factory farms often lead to conscious animals being dismembered in the production lines.

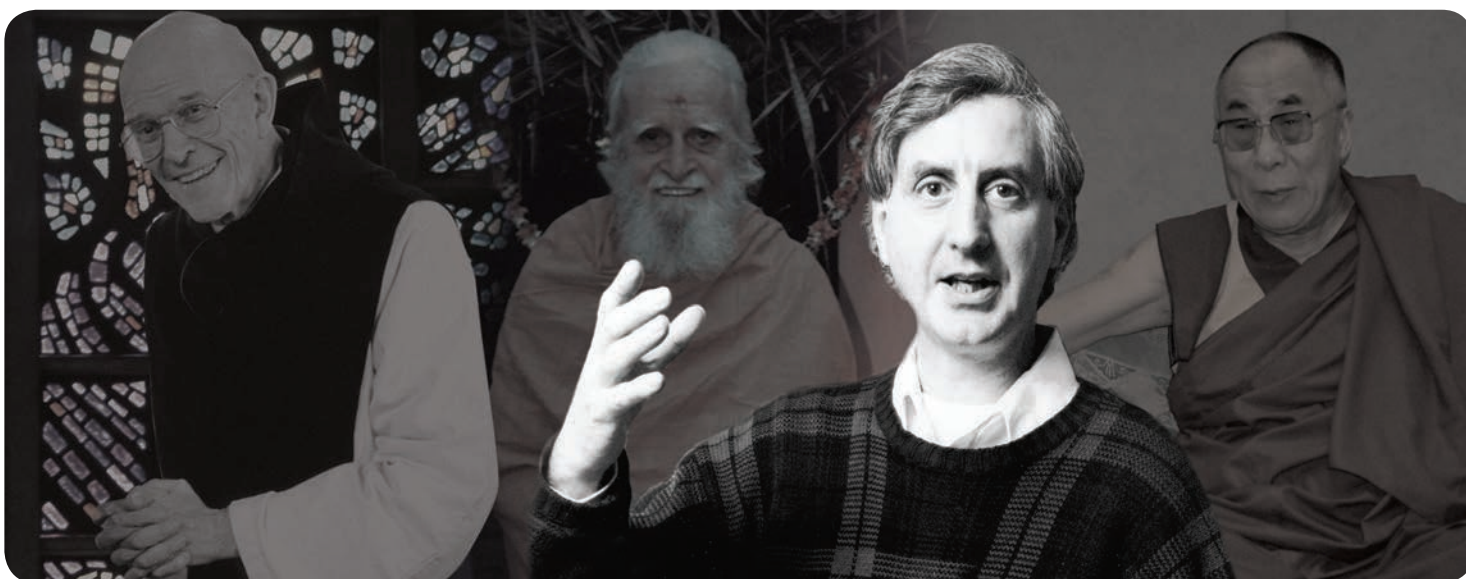
3. In factory farms, animals that are natural herbivores are fed slaughterhouse waste, including fat, blood, meat, and bone meal. Sheep are fed chicken byproducts, and dairy cows are given feed with ground pork bones in it. "Animal cannibalism" is also common, with cows being fed the blood and meat of other cattle as protein supplements (this practice can result in the spread of mad cow disease if brain tissue is consumed).

4. Unless they are Muslim-operated, this law is never observed in factory farms. However, even those Muslim factory farms that claim to produce lawful meat recently came under scrutiny when it became known that some of them recite the name of Allah only once at the beginning of the day to serve as a single blessing for the thousands of animals to be killed.



## Remembering Brother Wayne Teasdale

1945-2004



**IN THE YEAR 2000**, New York played host to the State of the World Forum, an unusual gathering of scientists, activists, authors, philosophers, business leaders, spiritual teachers, politicians, and world leaders. I spent four days there as a journalist among hundreds of the world's most progressive luminaries, interacting with leading-edge thinkers in their respective fields. I remember hearing Gorbachev's inspiring opening address, watching the cameras and admirers pursue Jordan's Queen Noor up and down the hallways, bumping into someone in the lobby only to find myself apologizing to Deepak Chopra, walking in a door and suddenly realizing that the president of Indonesia had just walked out, talking to a scientist and then learning that he was the one who had discovered "dark matter," discussing religion with an African participant who I would see years later accepting the

Nobel Peace Prize, having someone sit down next to me in a session only to turn and recognize the distinguished Sufi spiritual teacher Pir Vilayat Khan. It was *that* kind of conference.

Amid all the excitement of that fascinating week in New York, there was one meeting that stood out above the rest. And it wasn't with a world leader, a renowned scientist, or a celebrity activist. It was with an unpretentious Catholic monk whose name was Brother Wayne Teasdale. He and I spent a remarkable day together, and although we never saw each other in person again, I can still remember our conversations as if they happened yesterday, clear and compelling even amidst the noisy clatter of a thousand memories that have come and gone in the intervening years.

Teasdale died this last October, succumbing finally to a long battle with

cancer. With his passing goes a personal friend, a supporter of this magazine, and a true light that helped illumine, however briefly, a significant part of this shadowed world. There have been many great mystics in the last century, many passionate activists, and many humble saints. But seldom have all those qualities been combined in one and the same person. Brother Wayne Teasdale was that rare breed.

Born in 1945, Teasdale was raised in a traditional Catholic family, but his true spiritual calling was not to be discovered until the late sixties, when he met Trappist monk Father Thomas Keating. It was in retreats led by Keating that Teasdale, then a college student, would directly contact the transformative power of mystical experience, and his life would never be the same again. "The Divine completely took me over," he writes in his autobiography,

describing his experience at the time. "I was often taken out of myself, my consciousness enlarged. . . . Space and time were suspended—I couldn't think, analyze, remember, imagine, or speak. I hovered between fear and awe. . . . Saturated by [the Divine's] incomparable love and mystery, all I could do was to assent to its presence within, around, and through me. . . . Fired with urgency and expectation, I gave myself to the Divine."

Enlivened by his initial forays into the mystical life, Teasdale eventually found his way to India, where he took vows with the Benedictine monk Father Bede Griffiths. Griffiths was a religious pioneer who founded an ashram in south India and built a spiritual path that resided somewhere between Hinduism and Christianity but which embraced the mystical essence of both. This unique form of cross-cultural spirituality—which Teasdale came to call inter-spirituality—would inspire Teasdale's many efforts over the years to bridge the gaps not just between different religious traditions but between individuals and the deeper sources of their own faiths.

In 1993, Teasdale's work took a significant leap forward as he played an essential role in the resuscitation of the Parliament of the World's Religions, helping to mold it into a rich forum for dialogue and discussion between traditions. More recently, he helped initiate the innovative Synthesis Dialogues, bringing together a highly select group of spiritual and religious leaders from around the planet for experiments in collective inquiry. Along the way,

Teasdale taught and traveled, wrote a number of books, befriended the Dalai Lama, and became a passionate advocate for the Tibetan cause. Yet despite his eclectic mystical tastes and his adventures on the cutting edge of religious faiths the world over, at the time of his death he was living in a traditional theological seminary in Chicago, struggling with the conservative turn of the Catholic Church, writing, teaching, and caring for the homeless on the streets of the Windy City. As much the simple monastic as he was the jet-set activist, Teasdale had renounced the world completely only to find himself more dedicated than ever to saving it. "I find myself becoming more and more aware of the Source as 'inherently warmhearted,'" he once explained in an interview. "The vast consciousness that is the Divine is not a cold analytical intelligence. It emanates from its very core a concern. Heidegger said that the essence of being is concern, and this is what many of the traditions have tried to communicate."

"Warmhearted" would be an accurate description of Brother Wayne himself, but he also had a keen sense of discrimination and an intense curiosity. I remember how in our first talk together at the State of the World Forum, a few simple words over breakfast quickly turned into a long walk in Central Park. I remember the quality of our conversation, how minutes became hours in a flash, and a powerful presence seemed to fill the air between us as we talked. We spoke about many things—religion,

politics, mysticism, community, and the challenges of egotism on the spiritual path. And though we had only just met, it seemed as if we were already spiritual brothers—comparing notes, questioning each other, probing our differences, immersed in the joy of exploring the most important matters of human life. We discovered ourselves that day as kindred spirits, and by the time we made it back to the hotel, dodging the limousines of arriving dignitaries, something had passed between us that seemed, well, almost sacred.

**It seemed as if we were already spiritual brothers—comparing notes, questioning each other, probing our differences, immersed in the joy of exploring the most important matters of human life.**

Since his death, I have thought at some length about what made Teasdale such a unique figure in the contemporary religious world. Some would say, no doubt, that it was his unusual purity of heart, and I think there is some truth in that. He really believed in goodness and mercy and laughter and hope and love and humility and service. And he lived by those values even in a world grown weary of idealists and cynical about heroes. But there was more to his life than that. Although Teasdale had something of the saint in him, he was, by my estimation, far more the revolutionary. Brother Wayne had a





surprising number of radical veins in his monk's heart, and for a gentle soul, he had a moral left hook that packed a hell of a punch. ("Cardinal Ratzinger is anal-retentive," he once told *What Is Enlightenment?*, a pointed reference to the Pope's head theologian in Rome.)

### Although Teasdale had something of the saint in him, he was, by my estimation, far more the revolutionary.

Teasdale desperately wanted to shake up the status quo of our global society. He railed against the Church for not being a stronger voice of conscience in politics, agonized over the failure of the West to respond to the crisis of Tibet, lobbied at the UN, fought for the homeless, and campaigned endlessly for tolerance among the world's religious institutions. In one of my last

conversations with him, he was trying to create a forum where Saudi Arabian Wahhabi clerics could come and begin a dialogue with their religious counterparts in the West. It was a bold proposal—his answer to 9/11—and he was absolutely convinced that it could

work and that it must be done. Teasdale did not hope for a better world; he simply *knew* that a better world was imminently possible, if only we would care enough to respond and make it so.

After our morning walk in Central Park, I saw Teasdale again later in the day. Things were winding down at the State of the World Forum. Colin Powell had addressed the conference, along with a few presidents from Asia and South America, and we were enjoying a late-night party in the penthouse suite of the Hilton, an invitation-only soirée courtesy of

internet philanthropist Joe Firmage. It was about one o'clock in the morning, and Brother Wayne and I were in a small group discussing the state of the world with scholars from the Templeton Foundation and various scientists and activists. I was a newbie to the scene, breathing air above my pay grade, as they say, but Teasdale had taken me under his wing and was introducing me to everyone in sight.

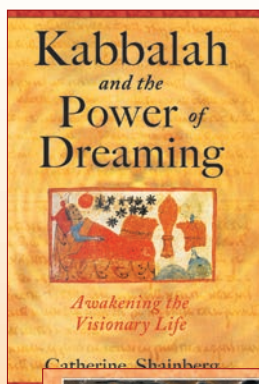
My memories of that evening are in fragments now, but one fragment, at least, is clear in my mind. At a certain point in the discussion, Teasdale suddenly exclaimed very loudly and with great passion, "*What we need in this culture is a spiritual revolution!*" His face was bright and his eyes were lit up like candles, filled with his unabashed conviction in human potential. It's my favorite picture of Teasdale, and one I'll remember for a long time.

Our last conversation was in April of 2004. We were speaking on the phone, and he was trying to convince the editors of *What Is Enlightenment?* to attend the 2004 Parliament of the World's Religions in Barcelona. And he had bad news as well. His cancer, once in remission, had returned. "I look forward to seeing you in Barcelona," I said at the end of the conversation. He paused for a moment and then quietly replied, "If God lets me go." I never spoke to him again.

Carter Phipps

---

ONLINE EXTRAS: For more on Brother Wayne Teasdale: [wie.org/bios/wayne-teasdale.asp](http://wie.org/bios/wayne-teasdale.asp)



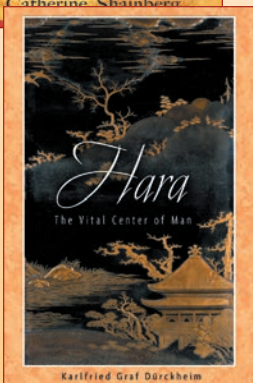
## Kabbalah and the Power of Dreaming

Awakening the Visionary Life

CATHERINE SHAINBERG

In *Kabbalah and the Power of Dreaming* Catherine Shainberg unveils the esoteric practices that allow us to unlock the dreaming mind's transformative and intuitive powers. Includes exercises and practices to access the dream state at will in order to engage with life in a state of enhanced awareness.

\$14.95, paper, 224 pgs., 6 x 9, 6 b/w illustrations, ISBN 1-59477-047-6



## Hara

The Vital Center of Man

KARLFRIED GRAF DÜRCKHEIM

In *Hara* Karlfried Graf Dürckheim shows the Western world how to overcome the physical and spiritual decay of modern life by adopting the age-old techniques of Japanese Zen masters. By leaving behind the "chest out-belly in" posture and attitude of the West and adopting the belly-centered posture and attitude of Hara, individuals can live a calm, grounded, and more balanced life.

\$14.95, paper, 216 pgs., 6 x 9, 8-page b/w insert, ISBN 1-59477-024-7

800•246•8648

InnerTraditions.com



**Now & Zen®**  
*quality of thought, stillness of being*

Founded in Boulder, Colorado in 1995, Now & Zen creates natural lifestyle products that make a real difference in people's lives. This year we're celebrating our 10th anniversary with some very exciting new products. The new *Digital Zen Alarm Clock* version 2.0 has been significantly improved, and our new *Zen Timepiece* is our most exciting product ever.

Please call for our free catalog or visit our website to see our latest offerings. And thank you all for your continuing support and appreciation.

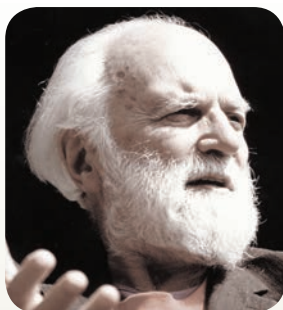
(800) 779-6383

www.now-zen.com





## THE ELEVENFOLD LIBERATION by Douglas Harding



*Douglas Harding had a spontaneous spiritual awakening in 1943 that led him to develop "The Headless Way"—a set of practical experiments designed to give others the experience of empty awareness that is their true nature. He is the author of On Having No Head, Head Off Stress, and other books.*

**WHATEVER OUR BACKGROUND, WE HAVE ALL BEEN** blunted and shrunk by society into small, limited, perishable things called human beings—separate, lonely, full of fear, locked up in the prison of our conditioning.

Various escape routes seem to lie ahead of us, such as hard work, TV, shopping, sex, drugs, spirituality. We imagine there's no simple and straightforward release from our prison, but in fact it offers no fewer than eleven wide-open doors to freedom. As we are about to see.

**What I need is liberation from guilt and every kind of selfishness and delinquency.**

The overriding aim and passion of my adult life has been conscious union with its Source. Yet I seem to get worse all the time instead of better! (Probably what's happening is that I'm becoming more aware of the ingenious tricks the ego's playing in order secretly to survive and flourish.) Anyway I'm increasingly appalled at Harding's nastiness. He'll take some saving! No ordinary rescue bid will do.

**What I get is eleven lifelines, eleven distinct liberations, any one of which would be sufficient to haul me to safety.**

Such is the lovingkindness, the overflowing generosity, the sense of humor, the thoroughness, the sheer prowess of my Source and Center. It's impossible to exaggerate the combined force of the Eleven, as I find, to my utter astonishment, that *already*—

## 1. I'M BOUNDLESS

When I point to what I'm looking out of, I find that it goes on endlessly in all directions—up and down, left and right, in front and behind—with undiminishing energy. Almost as astonishing is that I can be this big, this burst-asunder, without noticing it, let alone valuing it.

*Look now at what your finger's REALLY pointing at when it points to what's above your shoulders and you'll see exactly what I mean.*

To be the superbenevolent, subnuclear Explosion that's forever would have been liberation enough and to spare. But for good measure there are ten more in the pipeline, each eagerly awaiting its turn to pop up!

## 2. I'M PURE

"Though your sins be as scarlet, they shall be as white as snow. Though they be red like crimson, they shall be as wool." So sings the prophet Isaiah in the Old Testament.

The forgiveness of sins is, of course, one of the chief themes of the New Testament. What it's all about, you could say.

In his book *Intuitive Awareness*, Ajahn Sumedho, who heads Theravada Buddhism in the UK, writes: "Consciousness is already pure. You don't have to purify it, you don't have to do anything. . . . When we begin to realize and fully trust and appreciate this, we see that this is real. It's not theoretical, abstract or an idea—it's reality. . . . You've always been pure."

As for myself, I have only to turn my attention around 180 degrees, and look in at What's looking out, to see that it's absolutely uncontaminated and uncontaminatable.

### 3. I'M FREE

Spontaneous, unpredictable, at liberty. I don't know—no one knows—what I'll get up to next. Furthermore, there are clear signs that creatures of all kinds are as free-range as I am.

I watch the zigzagging flight of the butterfly as it flits from flower to flower, the erratic behavior of the housefly as it darts back and forth on the windowpane or the tabletop, the random gestures of this hand as it waves you welcome or goodbye. God knows what sense or nonsense this pen of mine is about to divulge. Correction: He *doesn't* know! If He did know, He would have shackled me hand and foot and turned the free spirit that I am into a robot, a cybernetic automaton vastly inferior to a housefly.

"You shall know the truth, and the truth shall set you free," says Jesus of Nazareth. And the *Tao Te Ching*—that ancient Chinese classic—attributes to the enlightened sage the spontaneity of a newborn babe.

But apart from such clarion calls to freedom, all the great religions teach that true piety is submission to the all-powerful will of God. If slaves and slave-drivers have a religion, it is this, it is this. No wonder our churches are empty!

To put the matter crudely, God has changed His mind. And instead of surrounding Himself with servants, He's looking for friends—dear friends who have freely chosen that superb relationship.

### 4. I'M ONE

Not fragmented, all-of-a-piece, whole.

"Tell the mind there is but One," says the Katha Upanishad." He who divides the One wanders from death

to death." And the message of all the great Upanishads—those ancient scriptures of India—is that you and I are none other than that strictly indivisible One, the One who heals and wholes us. How can I make quite sure of this?

Well, I have a wonderful teacher who confirms it absolutely and unceasingly.

Twenty, fifty, a hundred times a day I hear myself saying "I AM." I AM tired, I AM lonely, I AM very well thank you very much, I AM rather busy, I AM anxious, I AM all right today"—and so on endlessly. And as Meister Eckhart says, only God has the right to say I AM. Which means that essentially and at root I am Him, QED.

The awesome truth is that I can't *be* without being BEING ITSELF, without being the Only One Who IS.

### 5. I'M HERE

When I say that something is located *here*, what do I mean? How close is it, how handy, how intimate? When I describe something as *this* something, what are its limits? Where does it start and stop?

It all depends. In the very same breath I can speak of *this* lung, *this* country, *this* group of galaxies. In fact, my *this* and my *here* are limitless in their bigness and smallness. I'm infinitely elastic.

And I take this fact seriously. I ask myself WHO it is that at will expands and contracts so effortlessly and smoothly and naturally.

What is the true identity of this Magician?

I realize there's only one who fits the bill, and that's the One who is my Source and Center. This realization isn't an idea for entertaining occasionally: it's an experience for getting the feel of throughout my life.

### 6. I'M NOW

Similarly, when I say that an event is happening *now*, what do I mean? How much time (if any) does *the present moment* bite off and masticate?

Again, it all depends. I hear myself talking so glibly of *this* lightning flash,





this week, this decade, this millennium. The fact is that I'm as capacious of time as from time to time I need to be. And the paradox is that this capaciousness is my mastery of time, and I can enthusiastically endorse the words of Ludwig Wittgenstein: "Death is not an event in life; we do not live to experience death. . . . Our life has no end in just the way in which our visual field has no limits."

Let me sum up the whole matter this way: I am the consciousness which observes that it has no beginning, no interruption, no ending, and I shall never die.

teacher who, not many decades after Jesus' crucifixion, was the first to speak of the Self-originating One.

Quite a number of the later Gnostic texts (a Gnostic is literally "one who knows") tell the same story. For instance, *The Gospel of the Egyptians*: "This great name of Thine is upon

**The Irish philosopher  
John Scotus Erigena  
taught that it isn't WHAT  
God is that's crucial but  
THAT He is.**

(e) Around the same time, Ludwig Wittgenstein, the Austrian philosopher I've already quoted, wrote that it's not WHAT the universe is that is mystical but THAT it exists.

(f) Over the last half-century I've shared with many people the wonder of the Self-originating One. Their number runs into at least three figures. No surprise! It's a small part of the realization that's springing up in the most unlikely places and a reason for abounding joy in a world that's short of joy. It's also my *end*—which means my *purpose* and my *ceasing*, my deliberate vanishing in your favor.

## 7. I'M SELF-ORIGINATING

This is the big one, the crux and climax of the Eleven. All the rest is anticlimax: necessary anticlimax no doubt, and wonderful, but downstream of the Source.

Let me outline the Earthly history of the One who "impossibly," with no help and for no reason, gives birth to Himself before He is, before even Nothing gets cracking.

(a) In December 1945, an earthenware jar containing thirteen leather-bound Gnostic books was accidentally unearthed in Upper Egypt. These books comprised fifty-two "secret" texts written in Coptic. Probably they had been buried some fifteen centuries ago by the monks of a nearby monastery who feared their discovery by the Catholic Church.

Among these "heretical" texts was one attributed to the Barbelo Gnostics. All honor and praise to their anonymous

me, O Self-begotten One who art not outside me." Though most of these Gnostics were Christians, they were virtually exterminated by the Catholics well before 500 AD.

(b) Around 800 AD, in the court of the Emperor Charlemagne, the Irish philosopher John Scotus Erigena taught that it isn't WHAT God is that's crucial but THAT He is.

(c) The famous German philosopher Leibniz (1646–1716), with his doctrine of the Monad, was of the same opinion.

(d) In 1935 another German philosopher, Martin Heidegger, wrote in his *Introduction to Metaphysics*: "Why is there anything at all rather than nothing? Obviously this is the first of all questions. . . . Each of us is grazed at least once, perhaps more than once, by the hidden power of this question, even if he is not aware of what is happening." And he goes on to tell of the Ground of Being that gives rise to this fundamental question.

## 8. I'M UNKNOWABLE

Which is worshipful, the Rock-solid God who *has* to be or the Oceanic Self-originating God who *doesn't* have to be?

So far from frustrating Him, his abysmal ignorance of how He produces Himself is heavenly bliss for sharing with His friends. To unlock the secret of Self-origination would be to strip it of its power and plunge us headfirst into a hell of everlasting boredom.

## 9. I'M ALL SEERS

What is the scorpion, the octopus, the chimp, the young child looking out of, in its own experience?

Certainly not out of a scorpion's face, or an octopus's face (if it has one), or a chimp's face, or my own face as a young child and a grown-up. All creatures who see are looking out

of One and the Same Empty Space. Not out of empty-for-empty space but out of empty-for-filling space, space that's vacant accommodation for *other* faces. This primordial and self-denying Capaciousness is the bright and charming Original Face that Zen Buddhism is all about.

## 10. I'M ALL SENTIENT BEINGS

Am I then denied entry into and union with the deaf and dumb, the blind, the creature who's in any way handicapped? Of course not. No sentient being can *be* without being me, without being BEING ITSELF. In fact it's impossible to overrate the *cumulative* power of this elevenfold and all-embracing rescue bid.

Consider the immense but hidden power of the question: "How come the orderly structure and smooth running of the Universe?"

Exactly what is the most far-reaching and wished-for yet laid-on of powers?

It's none other than the power to take in, to take on, and to take away the suffering of all sentient beings.

## 11. I'M YOU

What I'm looking AT is my problem, and What I'm looking OUT OF is its solution. And—paradox of paradoxes!—the real solution is that *you*, along with all the others, and certainly not myself, are my Cure, the Antidote for my ingrained self-centeredness. Right Here, I Am You! ■



With corporate misdeeds running rampant, *GreenMoney Journal* is your financial watchdog. Nominated three times for "General Excellence" by *Utne* and the Independent Press Association, *GreenMoney Journal* has been a leader in the field of socially responsible investing since 1992.

**By subscription only: \$50 per year**

# GREENMONEY<sup>TM</sup> JOURNAL

from the stockmarket to the supermarket

**800.849.8751 • [www.greenmoney.com](http://www.greenmoney.com)**

AHOME



### Join the Conversation

with *Presence* coauthors Peter Senge, C. Otto Scharmer, Joseph Jaworski, Betty Sue Flowers and other business leaders.

Use discount code JOIN and save 20% on your Connections Membership or *Reflections* journal subscription.



Sol's members are working together to create sustainable change in their workplaces, communities, and homes. Make the connection and harness the power of collective wisdom for truly transformative results.



Order *Presence* at [www.presence.net](http://www.presence.net). Learn more about SoL at [www.solonline.org](http://www.solonline.org) or call us at 1.800.866.0076.





FROM THE BIGGEST GATHERING IN HISTORY  
COMES A MESSAGE OF PEACE FOR ALL HUMANITY

# Short Cut to Nirvana

A PILGRIMAGE TO THE KUMBH MELA

"Radiates good cheer and  
offers moments of true  
godly goodness."

- San Francisco Chronicle

"A delightful and surprisingly full  
portrait of a world sliced out of time."

What Is Enlightenment?

"A beautifully crafted documentary.  
Highly recommended."

- FilmThreat.com



A Film by MAURIZIO BENAZZO & NICK DAY



FEATURING A SPECIAL APPEARANCE BY H.H. THE DALAI LAMA



MELA FILMS AND SUNDIAL PRODUCTIONS PRESENT SHORT CUT TO NIRVANA: KUMBH MELA  
WITH SWAMI KRISHNANAND JASPER JOHAL DYAN SUMMERS JUSTIN DAVIS VANESSA RAMOS  
CINEMATOGRAPHY MAURIZIO BENAZZO ADDITIONAL CINEMATOGRAPHY AND STILLS NICK DAY ASSOCIATE PRODUCERS PHIL COX SASHA BERMAN ALDO ANDREOLI  
MUSIC BOB MULLER HINDI TRANSLATIONS SWAPNA LAKSHMAN EDITOR NICK DAY PRODUCED AND DIRECTED BY MAURIZIO BENAZZO AND NICK DAY

MELA  
FILMS

NOW SHOWING IN THEATRES EVERYWHERE

SEE [WWW.MELAFILMS.COM](http://WWW.MELAFILMS.COM) FOR DATES AND LOCATIONS AND TO VIEW THE TRAILER

Tune in to the most important  
dialogue of our time

**Watch WIE's international  
speakers series—online!**

➤ Audio/video from *Voices from the Edge*  
presentations in London, Boston,  
New York, Copenhagen, and Amsterdam

Including: Elisabet Sahtouris,  
Don Beck, Jim Garrison, Howard  
Bloom, Rupert Sheldrake,  
Yasuhiko Kimura, and more

**Behind-the-scenes interviews  
from WIE articles:**

- The Business of Saving the World
- The American Dream Spiritualized
- Is God a Pacifist?
- Women Who Sleep with Their Gurus

**Listen to classics  
from the WIE vault:**

- Eckhart Tolle
- Barry Long
- Brian Swimme
- Ray Kurzweil
- ... and more

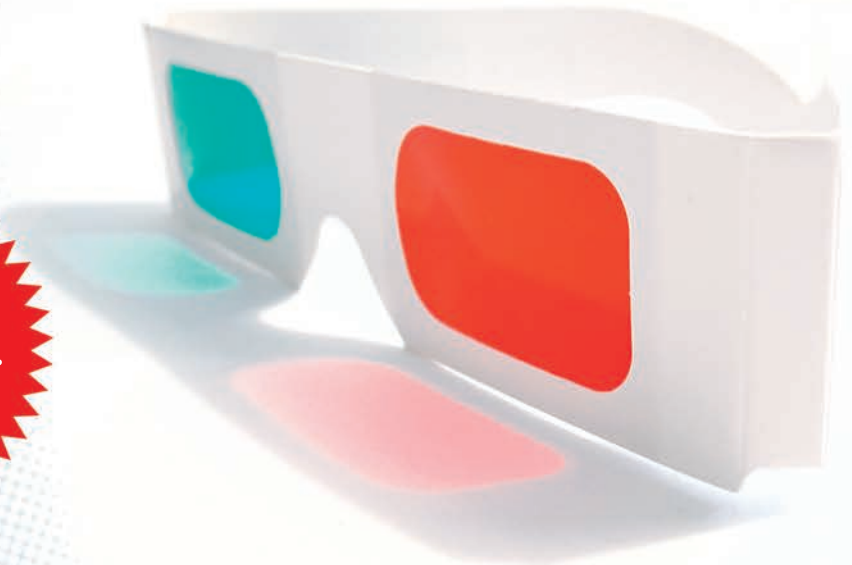
**Enjoy special  
bonus features:**

- WIE founder Andrew Cohen in  
dialogue with today's spiritual pioneers
- Exclusive footage and interviews from  
the Parliament of the World's Religions

and much more . . .



*What Is Enlightenment?* magazine  
**takes on a  
new dimension**



**[www.wieunbound.org/28](http://www.wieunbound.org/28)**





# voices from the edge

presenting the visions and values of a new global culture



## a new consciousness for a world in crisis

**Geopolitical activist Dr. Don Beck  
shines new light on our greatest  
global challenges**

an interview by Jessica Roemischer

When Dr. Don Beck speaks about our most pressing humanitarian issues, he reveals disarmingly intuitive insights into what often appear to be irreconcilable situations. Having developed and championed Spiral Dynamics—arguably one of the most accurate models of cultural development—Beck’s thirty-year career has led him from corporate boardrooms to government offices to inner-city schools. Most notably, he spent eighteen years traveling to and from South Africa, where he tirelessly committed himself to helping catalyze the peaceful transition out of apartheid. Willing to risk his own safety to create open channels of communication across highly polarized racial divides, Beck conjured a vision of a future beyond apartheid that played no small role in convincing the de Klerk government to release Nelson Mandela from prison.

In the spring of 2004, Beck established the Copenhagen Center for Human Emergence (CCHE)—the first public institution dedicated to this new paradigm of solution-making, and the next and perhaps most significant chapter of his work. Beck’s ongoing conviction is that we must understand the fundamental and often widely differing ways in which both individual human beings and entire cultures think about things and prioritize their values. Only then can we address the root causes of social fragmentation and conflict and create a form of global governance that will guide the emergence of a new society in the twenty-first century.

### Voices from the Edge features:



#### **Don Beck**

A New Consciousness  
for a World in Crisis



#### **Howard Bloom**

Reinventing Capitalism:  
Putting Soul in the Machine

**WHAT IS ENLIGHTENMENT:** *Why do you feel that the old models of global governance are no longer adequate for addressing the problems and challenges we face?*

**DON BECK:** Since the dawn of civilization one hundred thousand years ago, humans have migrated over islands, continents, mountain ranges, steppes, deserts, and other landforms, and have even escaped Earth's gravity. We have formed clans, tribes, holy orders, enterprises, and egalitarian communes. There are now six billion of us, and while we are more culturally fragmented than ever before, we are also more interconnected. Everything is both global and local—*everywhere*. Yet the models for global governance that we have in the League of Nations, the United Nations, the World Bank, the International Monetary Fund, and others simply do not have the complexity of understanding to deal with the fragmentation we're facing. In short, our problems of existence have become more complex than the solutions we have available to deal with them.

While on the surface it often appears that conflicts are tribal or involve competing empires, or ideologies, or even national interests, the real issues are in the underlying *worldviews*—the deeper human dynamics that can *dramatically* differ from one culture to another. It is these underlying cultural dynamics that shape the actions and choices we make, that determine how we live our lives, how cultures subsequently form, and why they often collide.

**WIE:** *Can you give an example of how perceiving the fundamental differences between cultural worldviews could change our perspective and therefore the ways in which we endeavor to solve global problems?*

**BECK:** The issues surrounding the Arab and Muslim world are awakening us to the fact that there are very different thought structures and value structures in different parts of the planet, and if we don't know how to deal with these, it will come back to haunt us. It already has. For example, we went into Iraq with a disastrous assumption coming from the White House, based on our free-market, multi-party democracy, in which each person is a free and independent agent acting on their own behalf. We assume that everyone else in the world is like us. And so we entered Iraq believing that democracy would be embraced

there—that anybody, no matter who they are, can become anything they want and will do so once given the opportunity.

What this fails to take into account is that a tribal worldview is still very, very powerful in the Muslim world, with the primary emphasis being on the extended family and the intermarriage of cousins. Because these cultures come out of heavy tribal enclaves and power-driven kingdoms, nepotism is almost a civic duty. Even today, the Arab countries are not really nation states, and they are nowhere near being democracies. The “people of the sand” have not yet developed the infrastructures that would support a one-person-one-vote/majority-rules system. I mean, it's just insane to think that's got any chance. At the same time, money has poured into these tribal family kingdoms from the West because of oil, benefiting immensely those in the royal family lineages. And those who don't benefit become the “Arab street,” and that's where the anger is generated.

**Entirely new solutions will come out of this crisis. We have to, in a sense, almost regenerate brain tissue to reach new levels of thinking.**

So the real source of terrorism is the brotherhoods that are assaulting the current system, assaulting the patronage and the family heritage of the old order that has kept the commoner out of the booty, and which is keeping fifty million Arab males trapped in archaic kingdoms. And these terrorist brotherhoods are networks, as opposed to regiments of armies. So dropping bombs on them is simply going to spread the problem.

**WIE:** *You have also applied this perspective to the AIDS pandemic in Africa, another major global crisis. Could you speak about this?*

**BECK:** The AIDS pandemic is among the greatest humanitarian disasters we're facing. In Zimbabwe alone, life expectancy has fallen to thirty-three because of an HIV rate that is among the highest in the world, with one out of three non-elderly adults infected with the virus. While the campaign to reduce HIV in Africa has tended to focus more on the medical aspects of the pandemic, it has all but ignored the cultural dynamics that



have in large measure created it. The HIV pandemic in Africa is largely the result of sexual practices that are best understood in terms of the dynamics of underlying worldviews or what we call value systems—in this case, the female *tribal* system and the male *egocentric* system. These ways of thinking are not specifically African and they're not specifically black; they're not about genetics or geography. They're *value structures*.

In the tribal system, women want to give birth to numerous children as their form of social security, and therefore they continue to become pregnant and often contract AIDS from their husbands in the process. They know that many of their children will die, and yet they need their children to look after them in old age as their guarantee of survival. And on the other hand you have men in the egocentric system, who are driven by a deep need to prove their masculinity, and therefore having AIDS is seen as a sign of their prowess, reflecting the fact that they have probably slept with numerous women and are not using

**The entire planet has become a crucible as the fires of conflict, threats from wild cards, and the rapid speed of change combine to forge levels of turbulence even more dangerous than global warming.**

condoms. To further exacerbate these trends, superstition is highly prevalent in both of these value systems. There's a common belief, for example, that HIV can be cured if you have sex with a virgin—hence the ongoing prevalence of child, toddler, and baby rape in southern Africa.

Nelson Mandela and Thabo Mbeki and so many of the Europeans who have gone to Africa won't talk about these issues for fear of being called racist. But these are prime examples of what *has* to be talked about. It's not enough to send medical cocktails, which in fact may only *increase* HIV if these cultural dynamics are not taken into consideration. Why? Because in the context of these value systems, the drugs are seen as an instant magical cure. And people think, "If I can get that magical cure, I can continue my behavior." So without the knowledge of culture, the understanding of these value systems or worldviews, the millions or billions of dollars we spend on

this crisis won't address the real dynamics that are creating the pandemic in the first place.

**WIE:** *Do you see evidence, in politics, business, or elsewhere, of the recognition that we must begin looking for new kinds of solutions?*

**BECK:** A conversation I had with the Right Honorable Baroness Amos at the International Development Office in Tony Blair's government indicated that they are looking for a whole new approach to Third World development and have concluded that it has to happen within governments at the local level rather than through external helping agencies. And this is not just in terms of a solution to the HIV crisis, but far beyond that. Both the U.S. State Department and the Blair government are redoing their African commissions, asking why they haven't worked. Other major funding sources are asking this as well. The U.S. State Department is putting forward a new African initiative where countries now have to compete to receive aid; they have to demonstrate a threshold of responsibility in order to qualify for assistance. In the past, we'd simply write a check out of guilt, or charity, or other motives, such as anticommunism. But now there is a shift to the expectation or demand that these countries achieve a certain level of accountability in their economic, political, and social structures before they can qualify for money. They have to get their houses in order. The highest expression of humanity is not to label others as victims but to create the insight and the means and the resources to allow them to bootstrap, to rise through the levels of cultural development themselves. And through understanding the cultural dynamics of these countries, we need to demonstrate to them the ways in which they can and must evolve and develop so they can qualify for aid.

**WIE:** *In the examples you're giving, you're transmitting the very real sense that unless we embrace a new perspective and implement new kinds of solutions, we may—despite our good intentions—unwittingly exacerbate global problems that could ultimately overwhelm us.*

**BECK:** The entire planet has become a crucible as the fires of conflict, threats from wild cards (unforeseen and potentially

catastrophic events), and the rapid speed of change combine to forge levels of turbulence even more dangerous than global warming. But when things get bad enough, solutions will arise out of the milieu. Entirely new solutions will come out of this crisis. We have to, in a sense, almost regenerate brain tissue to reach new levels of thinking. It's happened seven different times in human history, and we have no reason to believe that it won't happen now, but no one knows how it's going to look. There's optimism in that, but there's no guarantee. It takes crisis, and it takes the failure of our present solutions, to set the stage for the emergence of the new.

The fact is that there are six billion of us passing through different levels of consciousness and cultural development, with each step requiring different economic and political models, diverse expressions of religion and spirituality, and tailored approaches to education, health care, and community development. Whole cultures are passing into new developmental zones, and we can help them emerge, we can help them create self-sustainability. But we need three-dimensional thinking and actual on-the-ground solutions for meshing the third and first worlds, for cutting across racial boundaries, for creating win-win-win situations. That's why the two key words for my work, and for my new Center, are *human* and *emergence*. Because ultimately, what we're trying to do is create better ways for six billion earthlings to survive. That is the ultimate bottom line—the health of the whole, based upon an understanding of human complexity and emergence. In this way, we're developing the next step beyond the League of Nations and the United Nations. I realize this endeavor has a grand scope, but such is the nature of major paradigm shifts in our culture. ■

The founder of the Institute of Values and Culture and the Spiral Dynamics Group, **Don Beck** is also a founding associate of Ken Wilber's Integral Institute, and cofounder of the National Values Center in Denton, Texas.

**ONLINE EXTRAS:** For multimedia explorations of Spiral Dynamics and the work of Don Beck, visit [wie.org/spiraldynamics](http://wie.org/spiraldynamics)

You can make *a difference in the world*  
Be Part of the **Solution**

**Domini Social Equity Fund®** offers growth opportunities through a portfolio of stocks selected for their social and environmental performance.

**Domini Social Bond Fund®** provides diversification while supporting homeowners and small business owners in struggling communities.

**Domini Money Market Account®** offers safety and liquidity through FDIC-insured deposits that help promote community development.

You should consider the Domini Funds' investment objectives, risks, charges and expenses carefully before investing. Please obtain a copy of the Funds' current prospectus for more complete information on these and other topics by calling 1-800-530-5321 or online at [www.domini.com](http://www.domini.com). Please read it carefully before investing or sending money.

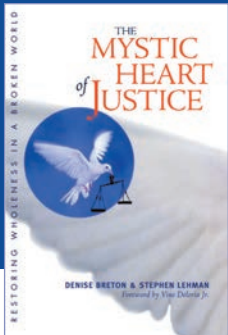


**Domini**   
SOCIAL INVESTMENTS®  
*The Way You Invest Matters®*

**Visit [www.domini.com](http://www.domini.com) or  
Call us at 1-800-530-5321**

The Domini Social Equity Fund and the Domini Social Bond Fund are subject to market risks and are not insured. You may lose money. The Domini Social Bond Fund's community development investments may be unrated and carry greater risks than the Fund's other investments. The Domini Social Bond Fund currently holds a large percentage of its portfolio in mortgage-backed securities. During periods of falling interest rates these securities may prepay the principal due, which may lower the Fund's return by causing it to reinvest at lower interest rates. DSIL Investment Services LLC, Distributor (DSILD), 6/04

"...a healing vision of personal and planetary justice that looks to our soulful nature as a species and explores how we can create lives with principled relationships, integrity, and meaning."  
— Duane Elgin,  
Author, *Promise Ahead*



**The Mystic Heart of Justice**  
offers both powerful examples and methods for forging a "soul-centered" society that provides every person with an inner and outer sense of fairness and wholeness.

**THE MYSTIC HEART OF JUSTICE**  
*Restoring Wholeness in a Broken World*  
**Denise Breton & Stephan Lehman**  
Foreword by Vine Deloria Jr

**SWEDENBORG FOUNDATION (800) 355-3222, ext. 10**  
[customerservice@swedenborg.com](mailto:customerservice@swedenborg.com) • [www.swedenborg.com](http://www.swedenborg.com)





Mitchell E. Gibson, MD

# *The Living Soul*

**A unique spiritual development course that leads to inner enlightenment**

The Living Soul Spiritual Development Course is a 17-month series designed to be followed in the comfort and privacy of your own home. Following an initial evaluation of your spiritual aspirations, potentials, and overall life goals, the course guides you through a graduated series of physical, emotional, mental, and spiritual disciplines. The overall goal of the process is to awaken certain dormant faculties which are latent within us all.

Each lesson is designed to offer challenging exercises, meditations, and mental disciplines and all lessons are evaluated personally by the instructor as I guide each student individually through the course month by month.

An inevitable result of this work will be certain experiences which some might choose to call miraculous. These are side effects of the work, not an end result in and of themselves, as the goal is the transformation of the soul and a process of inner enlightenment.

Mitchell E. Gibson, MD, is a spiritual teacher, medical doctor, author, and expert on the human soul. He is an emerging leader in the field of higher consciousness, the dynamics of enlightenment, and the human soul. Dr. Gibson is a board-certified psychiatrist, the author of *The Living Soul*, and creator of more than 40 products designed to advance our understanding of the human condition.

**[www.tybro.com](http://www.tybro.com)**

**Call: 602.290.2012**

# reinventing capitalism: *putting soul in the machine*

**A Quick Re-Vision of Western Civilization**  
by Howard Bloom

*"Mankind today is on the brink of a precipice. . . . The Western world realizes that Western civilization is unable to present any healthy values for the guidance of mankind. It knows that it does not possess anything which will satisfy its own conscience and justify its existence. It is necessary for . . . new leadership . . . to provide mankind with such high ideals and values as have so far remained undiscovered by mankind. . . . Islam is the only System which possesses these values and this way of life."*


Sayyid Qutb, the Islamic philosopher  
whose work inspired Osama bin Laden

*"[The members of] Al Qaeda . . . feel that . . . they can explain the unhappiness of the world. They feel that . . . they command the principles of a perfect society. They feel they are benefiting the world, even if they are committing random massacres. . . . The terrorists speak insanely of deep things. . . . [We] had better speak sanely of equally deep things."*

Paul Berman, *The New York Times Sunday Magazine*

**THE EARLY PART OF THE TWENTY-FIRST CENTURY** gave the Western world one skull-cracking slap after another. The downing of New York's World Trade Center; the battle with militant Islam's holy warrior; the crash and scandal of major corporations like Enron, Worldcom, and Arthur Andersen; and the growth of China to superpower status—these were wakeup punches. They handed us what may be our greatest opportunity and our greatest responsibility since the Great Depression and the Nazis threatened to topple the Western way of life in the 1930s.

Osama bin Laden's threats against America and against the "false religion" of freedom of speech, secularism, spiritual eclecticism, human rights, women's rights, and gay rights have the potential to nuke us into a new dark age. As you read this page, over ten thousand Wahhabi *madrassas*, "suicide bomber factories," salted on every one of this planet's continents, are teaching children to make holy war against you and me. The West, these kids are told, has nothing left to give the world but immorality and decay. The teachers in these *madrassas* peddle passion



The Western system is  
the most creative and  
potentially idealistic  
bio-engine this planet  
has ever seen.





Nearly every faith, from Christianity and Buddhism to Islam and Marxism, promises to raise the poor and the oppressed. But only capitalism delivers what these ideologies and religions profess, century after century.

brilliantly. They feed the hunger for meaning with the junk food of emotion—violence and righteous fury. But could the *madrassa* teachers be right? Do we in the Western system have nothing worth struggling for? Do we have nothing that's worthy of idealism and belief?

Our civilization is under attack. But many of us don't want to defend it. Why? There's a void in our sense of meaning. We've been told that "the Western system" is one in which the rich stoke artificial needs to suck money, blood, and spirit from the rest of us. We've been told that the barons of industry work overtime to turn us from sensitive humans into consumers—mindless buyers listlessly watching TV while growing obese on the artificial flavors, chemical preservatives, and cheap sugars of junk food. And some of that is true.

But the problem does not lie in the turbines of the Western way of life—it does not lie in industrialism, capitalism, pluralism, free speech, and democracy. The problem lies in the lens through which we see. Capitalism works. It works for reasons that don't appear in the analyses of Marx or in the statistics of economists. It works clumsily, awkwardly, sometimes brilliantly, and sometimes savagely. So we need to dig down to find out why.

We need to reveal the deeper meaning beneath what we've been told is crass materialism. We need to see how profoundly our obsessive making and exchanging of goods and services has upgraded the nature of our species.

The Western system is not at all what we've been taught to believe. This is not a mindless consumer culture destroying the planet in an orgy of greed. It is the most creative and potentially idealistic bio-engine this planet has ever seen. But if we fail to open our eyes and spot this reality fast, everything we believe in may easily disappear.

We need to stare a blunt fact in the face: Many of today's corporations are creatively and morally asleep. But you and I can wake them in a most ironic way—through a strange-but-vital upgrade in the richness of our lives. We can re-perceive the tale of capitalism's rise. We can lay out a new and far more insight-saturated story of our origins—a factual creation myth. And we can use this genesis story, this re-perceived tale of our history, as a key to the quandaries of work and daily living. We can use it as a cornerstone of a new view of our future in a world of instant change.

We can reveal a central secret of the Western system—we're not mere digits in a numbers game; we're feeling people woven in emotional exchange.

#### RAISING THE DOWNTRODDEN

Here's a basic fact of the Western way of life: Hard as we may find it to conceive, capitalism offers more things to believe in than any system that has come before. Nearly every faith, from





# Spiral Dynamics Integral

*A Theory that Explains Everything*

“Spiral Dynamics Integral is one of the first integral psychologies now available and, as presented by Don Beck, I give it my highest recommendation. It has profound implications for business, politics, education, and medicine, and it will give you the tools to begin applying these revolutionary ideas in your own field immediately. Don’t miss it!”

*Ken Wilber, Integral Institute*

Featuring the visionary teaching of

**Dr. Don Beck**

## SDi Events

SDi Level I, II, and III or Special Presentations

**2005**

**March 7-12**

Santa Barbara, California  
(with The Adizes Graduate School)

**May 4-6**

Edinburgh, Scotland (Be the Change Conference:  
Heretics, Upstarts & Heroes – A Positive Uprising  
Contact Kerry Santo at 0131 554 9120  
or [kerry.santo@gmail.com](mailto:kerry.santo@gmail.com))

**May 9-13**

Edinburgh, Scotland (with Christopher Cooke)

**May 23-29**

Dallas, Texas – 6th Annual SDi Confab

**September 15-23**

London, England (with Christopher Cooke)

**October 24-29**

Boulder, Colorado – Personal Emergence

**November 7-12**

Santa Barbara, California  
(with The Adizes Graduate School)

**December 6-11**

Washington, DC – Macro\*Memetics

For sophisticated online assessment processes in Spiral Dynamics, the Change State Indicator, and the new CultureSCAN, please visit [www.onlinepeoplescan.com](http://www.onlinepeoplescan.com) and contact Ben Levi at [ben@dimensional.com](mailto:ben@dimensional.com)

More event and other info at:

[www.spiraldynamics.net](http://www.spiraldynamics.net)

[www.spiraldynamicsgroup.com](http://www.spiraldynamicsgroup.com)

[www.humanemergence.org](http://www.humanemergence.org)

**Spiral**  
DYNAMICS



Christianity and Buddhism to Islam and Marxism, promises to raise the poor and the oppressed. But only capitalism delivers what these ideologies and religions profess, century after century. Capitalism lifts the poor and helps them live their dreams. The proof is in the mega-perks we tend to take for granted. Here are some examples.

In the early 1700s, cotton clothes were a luxury import that only the super-rich could afford. The masses worked from day to day in stiff fabrics that housed insects and that scratched and tortured the skin. Changing into new clothes every few days or laundering them regularly was impossible. There was little sense in bathing if your shirt carried last month's stench. In 1785, capitalism introduced the power loom and changed the very nature of the shirt on man's back. By the twentieth century, capitalism had made a T-shirt of cotton—the fabric of kings—the norm for even the poorest sub-Saharan African.

In the nineteenth century, capitalism gave us another universal: soap. Statistics show that Westerners grew dramatically healthier and added decades to their lives beginning in roughly the 1840s, when the soap-and-cotton revolution kicked in.

In the early 1800s, sending an urgent letter to a relative on a distant coast took months or weeks. Then capitalism built the telegraph system and made sending messages across continents and seas a matter of hours. In the 1990s, a mesh of multinational corporations took another leap. They built the mobile phone system and made it second nature to ring Taipei from Tampa and Bangalore from Boston while you were walking down the street.

In the mid-1840s, a trip from New York to California took over half a year either by wagon or by sailing ship. Your odds of dying on the way were roughly one in five. Then in 1869 there came a capitalist masterpiece, the transcontinental railway, that snipped the trip down to a week. In the twentieth century, capitalism gave the average citizen jet wings and slivered the New York to LA trip from roughly one hundred hours down to five.

The Western system accomplished in three hundred years what it would have taken evolution over three hundred million to achieve—it gave us the equivalent of new arms, legs, ears, eyes, and brains.

No other civilization in the history of this planet—not the Egyptian, the Roman, the Muslim, the Chinese, or the twentieth-century Marxist Russian—has ever come close to lifting the downtrodden in these ways. None has ever done so much to elevate, empower, and create a brand-new category of humanity, a brand-new niche of comfort and prosperity: a massive and productive middle class.

The middle class is an economy-and-culture engine that even Karl Marx, in his *Communist Manifesto*, praised

for creating “wonders far surpassing Egyptian pyramids, Roman aqueducts, and Gothic cathedrals.” Yes, the same Karl Marx who hated the middle class. The same Karl Marx who turned the word for middle class into a curse word: the “bourgeoisie.”

But the middle class is something we usually don't notice—a sea of humans the Western system has raised from the ranks of the downtrodden . . . and has uplifted permanently. How have the Western system and its sidekick, capitalism, pulled off deeds of this magnitude? How has the Western system done it without really knowing its own nature? And if capitalism is such a miracle worker, why does it need a radical upgrade?

Because while the West does far more than it gets credit for, that's nothing compared to what it can ultimately achieve. Yes, the capitalist system has performed its share of miracles—and its share of atrocities. The Triangle Shirtwaist Fire in New York City in 1911 killed 146 women—most of them younger than twenty-three years old—in less than fifteen minutes. In 1984, a nighttime leak of forty tons of methyl isocyanate gas from a Union Carbide pesticide factory in Bhopal, India, sent a toxic cloud crawling across a forty-square-kilometer residential area housing half a million people. The result was death for 28,000 and lasting illness for another 120,000. And by 2001, one Texas company, Clear Channel Communications, Inc., had offices in 63 countries and owned 1,200 radio stations; 135 clubs, theaters, arenas, and stadiums; 19 television stations; and 770,000 outdoor advertising displays. In 2004, Clear Channel was on the verge of bridging the gap from the free market to monopoly and was capable of determining what information you and I do and do not get to see.

## THE POWER OF MESSIANIC CAPITALISM

We have to retell the history of Western civilization in a way that hints at the rich ore beneath the slopes and plains of our history's terrain. We have to peel back the lumpy outer skin of capitalism and show the beating heart within. A semi-brain-dead capitalism has given vast new powers to humanity—powers like the ability to light our homes at night with electricity and add five hours a day to the normal human's waking life. A capitalism that knows its mission, a capitalism propelled by the troika of empathy, passion, and reason, can work far greater wonders.

Imagine what it would be like if at every staff meeting you were expected to put the care of the multitudes we mistakenly call “consumers” first. Imagine what it would be like to go to work each morning in a company that saw your passions as your greatest engines, your curiosities as your fuel, and

your idealisms as the pistons of your labors and of your soul. Imagine what it would be like if your superiors told you that the ultimate challenge was to tune your empathic abilities so you could sense the needs of your firm's customers even before those customers knew quite what they hankered after. Imagine what it would be like if your superiors asked you to do what artists and psychics do—find your hidden selves in the hidden hungers of those you serve. There is an implicit code by which we in the Western system live—a code that demands that we uplift each other . . . and that we do it globally.

The “human resources” creed—the *real* business of business—should be one that comes from the poet Edna St. Vincent Millay:

*A man was starving in Capri;  
He moved his eyes and looked at me;  
I felt his gaze, I heard his moan,  
And knew his hunger as my own.*

*Mine every greed, mine every lust.  
And all the while for every grief,  
Each suffering, I craved relief.*

*The world stands out on either side  
No wider than the heart is wide;  
Above the world is stretched the sky,  
No higher than the soul is high.*

People are the ones who demand. We do it because we desire, we hanker, we hunger, we're eager, we're roused. Or we're deadened, we're hurt, we're unsatisfied, we need. Consumerism—that wretched sin—isn't what it seems. Capitalism is what we do each day, and it can generate in our daily lives and in the place we work the exuberance of satisfying others, the exhilaration of feeling wanted, the elation of creativity, and the knowledge that we've contributed to something far, far bigger than ourselves.

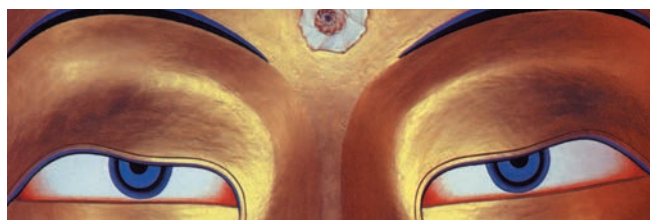
We desperately need a reinvention and a re-perception of the system that has given Western civilization its long-term strength and its recent weaknesses. We need to wake up capitalism to its mission—a set of moral imperatives and heroic demands that are implicit in the Western way of life. By reinventing capitalism and injecting our own souls into the machine, you and I can raise the bar of human possibility.

We stand at a choice point in history. We can wake up and smell the coffee of our civilization—its pep, its drive, and its power to add to human lives. We can see the ideals and the creative imperatives that capitalism now hides. Or we can go with the flow of the current zeitgeist and condemn all that we

have as mere consumerist trash and every workday move we make as an attempt to pick the pockets of the poor. If we fail to see the force of secular salvation, the power of messianic capitalism, in what we do each day, then we will yield the planet up to those who insist on taking the Western system's transformative powers away. ■

**Howard Bloom**, a recent visiting scholar at the Graduate Psychology Department at New York University and a Core Faculty Member at The Graduate Institute, is the author of two books: *The Lucifer Principle: A Scientific Expedition into the Forces of History* and *Global Brain: The Evolution of Mass Mind from the Big Bang to the 21st Century*.

*Voices from the Edge* is also an international speakers forum featuring individuals who are on the cutting edge of their field in science, politics, philosophy, spirituality, business, and the arts. *WIE* hosts these live events in London, New York, Boston, and Lenox, MA. Visit [wie.org/voices](http://wie.org/voices) for a calendar of upcoming events.



## NINE GATES MYSTERY SCHOOL

The Nine Gates Mystery School is a year-long experience. It includes two nine day retreats, with over 200 hours of instruction from nine master teachers, delving deeply into the wisdom of the Celtic, tribal African, Native American, Sufi, esoteric Christian, Hindu, Taoist, Hawaiian Huna, and Tibetan Buddhist traditions.

WE INVITE YOU TO EXPERIENCE THIS INCREDIBLE JOURNEY.  
SPRING 2005

PART 1: APRIL 8-17, 2005 • SANTA BARBARA, CA

PART 2: SEPT. 23 - OCT. 2, 2005 • SANTA BARBARA, CA

call 800-995-4459 or 707-779-8236

OR visit our website at [WWW.NINEGATES.ORG](http://WWW.NINEGATES.ORG)





what is

# enlightenment back issues

Now available in sets. Save **33%** off the regular price.

## The Evolution Series - \$18



The Future of God



Are you ready to change now?



Can God handle the 21st century?

## The Big Questions - \$18



What is the relationship between sex and spirituality?



What is ego? Friend or foe...



Can enlightenment save the world?

## A Critical Examination of Contemporary Spirituality - \$18



The Modern Spiritual Predicament



What is enlightenment? Does anybody know what they're talking about?



What does it mean to be in the world but not of it?

For a complete listing of back issues please visit our website: [wie.org/backissues](http://wie.org/backissues)  
US 800.376.3210 or 413.637.6000 Europe +44.207.288.7000

find out what you've been missing



## SAVE THE DATES FOR LOHAS 9!

April 25–28, 2005  
Los Angeles, CA

### BIGGER AND BETTER!

Save the dates now for this premier gathering of business, media and entertainment executives as we continue to grow and nourish the Lifestyles of Health and Sustainability (LOHAS) marketplace and your business!

### JOIN US!

Learn how 58 million consumers have chosen to support their passion for environmentalism, corporate responsibility, health, wellness and social consciousness.

### WHO WILL BE THERE?

- 'C'-level Executives
- Opinion Leaders
- Economists, Scientists, Educators
- Entertainment & Media Leaders
- Cultural Influentials
- Investors
- Policy Makers
- You!

FOR MORE INFORMATION, CALL 303.222.8263 OR VISIT [WWW.LOHAS.COM](http://WWW.LOHAS.COM)







# the Guru & the Pandit

## THE RESONANCE



### KEN WILBER & ANDREW COHEN IN DIALOGUE

**KEN WILBER: PANDIT.** *A scholar who is deeply proficient and immersed in spiritual wisdom. Self-described "defender of the dharma; intellectual samurai."* Hailed as "the Einstein of consciousness," Wilber is one of the most highly regarded philosophers alive today, and his work offers a comprehensive and original synthesis of the world's great psychological, philosophical, and spiritual traditions. Author of numerous books, including *Sex, Ecology, Spirituality* and *A Brief History of Everything*, Wilber is the founder of Integral Institute and a regular contributor to *WIE*.



**ANDREW COHEN: GURU.** *Evolutionary thinker and spiritual pathfinder. Self-described "idealist with revolutionary inclinations."* Cohen, founder of *What Is Enlightenment?* magazine, is a spiritual teacher and author widely recognized as a defining voice in the emerging field of evolutionary spirituality. Over the last decade in the pages of *WIE*, Cohen has brought together leading thinkers from East and West—mystics and materialists, philosophers and psychologists—to explore the significance of a new spirituality for the new millennium. His books include *Embracing Heaven & Earth* and *Living Enlightenment*.





# OF AWAKENING

## An Ecstatic Compulsion to Transform the World

### dialogue VIII

What is enlightenment for the twenty-first century? In their eighth dialogue, guru and pandit trace the contours of cultural development and explore how the evolving forms of human worldviews affect the very experience and expression of the timeless spiritual revelation.

**ANDREW COHEN:** I'd like to talk about the relationship between enlightenment and the evolution of culture. My ongoing inquiry has been based upon both my own awakening to the eternal or timeless ground of being *and* the recognition that the world that we are living in is constantly changing. The world we're living in is a very different world from the one that existed two thousand years ago, one thousand years ago, or even



**IN MY OWN DEVELOPMENT, WHAT HAS REPLACED THE  
EXCITEMENT OF EXPERIENCING NEW INSIGHTS AND  
IDEAS IS THE POWERFUL URGE TO ACTUALLY *CREATE*  
A NEW CONTEXT—A NEW CULTURAL CONTEXT, AN  
*ENLIGHTENED CULTURE*.**

ANDREW COHEN

five hundred years ago. And our needs as evolving human beings in the post-modern context at the beginning of the twenty-first century are dramatically different from those of individuals in the past.

In my earlier days, when I was a seeker, I took very much to heart everything my teachers said. Eventually, when I became a teacher myself, I found through my own experience that many of the things I had been told were not necessarily true. I was also aware that many Eastern teachers were having trouble addressing some of the needs of Western seekers because it seemed that they were seeing things through the filter of their own premodern worldview. That was why I started asking a lot of questions. My inquiry was then, and continues to be to this day: What does the postmodern expression of enlightenment look like? How can the revelation of emptiness or nonduality help me make sense out of the human experience at the beginning of the twenty-first century? That's how my inquiry began, and that's how I've approached all the important questions.

In my own development, what has replaced the excitement of experiencing new insights and ideas is the powerful urge to actually *create* a new context—a new cultural context, an *enlightened culture*. So what I wanted to speak to you about is the relationship between the experience of awakening and the emergence of a compulsion to create that which is new based on the revelation that one has experienced, based on

the higher unmanifest potentials that one has actually glimpsed. What's most important to me, and I believe to you, is *evolutionary* spirituality, evolutionary enlightenment—spiritual transformation in an evolutionary, developmental context. And it's the *creative* component in relationship to awakening itself that is so compelling, so interesting, and so fascinating. Most significantly, it's the *nondifference* between the enlightened perspective, directly seen, known, and felt, and the arising of a spontaneous compulsion to create, to make manifest that which is being seen. Ultimately one becomes more compelled by what actually happens *as a result of* awakening than by the awakening itself. And it's the ecstatic compulsion to transform the world that really becomes the focus of one's attention instead of merely one's own personal development or personal liberation. Perhaps that can lay the ground for our discussion.

**KEN WILBER:** Well, let me suggest that the post-awakening impulse to create—which might be experienced by somebody having an awakening two thousand years ago, or one thousand years ago or five hundred years ago—the very *felt* sense of that impulse changes because the world of form has changed. So if you were alive two thousand years ago, and had the identical experience you have had during your lifetime now—if you had this nondual, awakening experience that was, to put it academically, a union of emptiness and form, a union of heaven and earth, a union of *nirvana* and *samsara*—I don't

think you'd experience it as *evolutionary* spirituality. You're not merely resting in *nirvana* and emptiness, nor are you merely embracing pagan arising and impulsiveness moment to moment. You've had an awakening that sees they are *both* part of this ground of being, and that this emptiness is manifesting as form, and you have a creative, spontaneous, ecstatic, felt urge to express creativity. But two thousand years ago, that awakening would have had no place to go in terms of an evolutionary understanding. You wouldn't have *felt* that. Maybe you would have felt that you could express that realization through art, and you would have been a painter. Or you would have been compelled to express it in music, and you would have become a musician.

**EVOLVING FORM**

**COHEN:** That's because the understanding of time in those days was cyclical and not based in a *deep-time* developmental perspective.

**WILBER:** Exactly. And this relates to the question of enlightenment and culture because when culture changes, the *form* of enlightenment changes. Now when I use the word "form," I mean that strictly. The *formal* aspects of enlightenment, the *manifest* forms of enlightenment, are different. And it's only in the modern and postmodern world that we can conceive of *evolutionary* spirituality and therefore *feel* that as the form of our awakening.

## THE LEAP INTO THE VOID THAT EVERY MYSTIC HAS TO TAKE IS THE LEAP INTO YOUR OWN DEATH AND A LEAP INTO THE FUTURE. IT'S A LEAP INTO THE MYSTERY AND THE EMPTINESS ALL AT THE SAME TIME, WHICH IS A LEAP INTO THE INTENSITY OF THIS VERY MOMENT.

KEN WILBER

**COHEN:** This is why in most of the talks I'm giving now, I provide a basic understanding of premodern enlightenment, explaining how the ultimate goal in those days was to *not* have to return back to this world, to *not* have to take form again. And then I give everybody a very brief deep-time developmental perspective, explaining how long it's taken—*fourteen billion years*—for matter to gain the capacity to become conscious of itself. And I point out that if this is true, it wouldn't make any sense that the whole point of awakening, or enlightenment, would be to escape from the whole process at the very instant that the universe is beginning to awaken to itself.

From a developmental perspective, the universe, as far as we know, is only just beginning to become conscious of itself, *through us*. That's why the ultimate point and purpose of the whole ordeal of evolution, and finally of enlightenment itself, could not be merely the transcendence of or escape *from* the world, but rather the active transformation or enlightenment *of* the world.

**WILBER:** I agree with you entirely about what you're saying, *vis-à-vis* the early forms of ascending religion—yogic and Theravadin—the aim of which was to get out of *samsara* entirely and into *nirvikalpa* or *nirodha* or unconditional emptiness.

**COHEN:** And this was true even with the Western traditions, at least in Christianity. If you live a virtuous life and you're a good boy or a good girl, you get to go to heaven when you die.

**WILBER:** Right. And after the Mahayana revolution in Buddhism, there was a whole movement that understood that emptiness is not other than form and form is not other than emptiness, that there is a nondual, *sahaj*, open-eyes realization. In other words, a thousand years ago you could have had a "one-taste," nondual awakened realization. But you still wouldn't have the form of evolutionary spirituality because there was no form like that in your mind or in the culture's mind at large. If there had been, you would read about it in the sutras and the tantras, but you don't.

**COHEN:** Exactly.

**WILBER:** But what happened about three hundred years ago is that the world of form, which is Spirit's own formal manifestation—Spirit is awakening to itself in the formal realm as well—started producing an understanding of the evolutionary forms of its own unfolding. And at that point, this understanding entered the mental realms, so to speak, and became available not only to the average educated person but to anybody who was being brought up in that atmosphere. So an understanding of evolution seeps into the whole world now. And what happens is that the very *form* of manifestation is becoming awakened to itself. So if you have that "one-taste" experience in today's world—just for argument's sake, let's say it's the same nondual realization today as a thousand years ago—it's going to expand into an evolutionary spirituality, because that is a

more adequate form through which to express that realization.

### A MATTER OF INTERPRETATION

**COHEN:** Yes. And yet I think that even today, when people have nondual or enlightenment experiences, *how* those experiences are interpreted is going to depend on how free or informed one is, cognitively or intellectually. Even in our postmodern culture, enlightenment experiences are still often interpreted in a way that tends to overemphasize transcendence, which reflects a premodern worldview. And more often than not, the result is that this inadvertently opposes the evolutionary perspective.

**WILBER:** And as you yourself have said, and I completely agree, the interpretation is as important as, or more important than, the experience. So what we're saying is that it's at least necessary that you do have the *sahaj* or nondual realization. In other words, this is not a realization that is going to be available to you if you're merely doing *nirvikalpa* or unconditional emptiness. You're not going to get into evolutionary spirituality if you're doing that. And if you're doing merely *samsaric* immersion and paganism, you're not going to get into it either because you're not going to have an understanding of the ground of being. A nondual realization of the union of emptiness and form is necessary, but not sufficient, to understand evolutionary spirituality. Two other things have to come into play.



**IT'S TAKEN FOURTEEN  
BILLION YEARS FOR MATTER  
TO GAIN THE CAPACITY  
TO BECOME CONSCIOUS OF  
ITSELF. IF THIS IS TRUE,  
IT WOULDN'T MAKE ANY  
SENSE THAT THE WHOLE  
POINT OF ENLIGHTENMENT  
WOULD BE TO ESCAPE FROM  
THE WHOLE PROCESS AT  
THE VERY INSTANT THAT  
THE UNIVERSE IS BEGINNING  
TO AWAKEN TO ITSELF.**

ANDREW COHEN

One is the actual *stage* that you are at—and we can look at that using Spiral Dynamics or any of the stage conceptions we've talked about before. You can have these state experiences at *any* stage—

**COHEN:** —and you will *interpret* them according to that stage of development.

**WILBER:** That's right. So in order to get to an evolutionary spirituality, you have to have a stage that's at least integral or higher. In Spiral Dynamics, that means the yellow or turquoise meme; in Robert Kegan's system, that means the fifth order of consciousness.

**COHEN:** And it obviously gets even more complex than that.

**WILBER:** Right—there's another thing. And that is that once you're at that stage, the second prerequisite is you have to have a framework that's integral or adequate to all the facts known at that time. And that will include an understanding of levels and lines, evolutionary unfolding, and so on. If you have all that in your mental repertoire, then those three things together will

tend to give you an experience of this evolutionary panentheism.\*

**COHEN:** Right, but that recognition can also occur intuitively even if you don't necessarily have that kind of mental model. / sure didn't.

**WILBER:** That's right. But as you said, the evolutionary model helps you flesh it out.

**COHEN:** Absolutely. *Dramatically.*

**WILBER:** Yes, and it actually gives resonance to the awakening experience. Your interpretive framework is like that box on the back of a guitar. The actual strings are causing the sounds of the music, but the bigger that resonance box, the nicer the sound that comes out of it. And enlightenment still comes from the spiritual strings, but the interpretation is the box behind it, and the bigger that is, the more resonant and full the sound is.

**COHEN:** And the more one actually recognizes and appreciates how true that is, the more dramatic, or literally mind-blowing are the implications. Because again, even those who are highly developed at a cognitive level often have a lot of trouble appreciating how much our interpretive framework influences the way we perceive reality.

**NO ONE UP THERE**

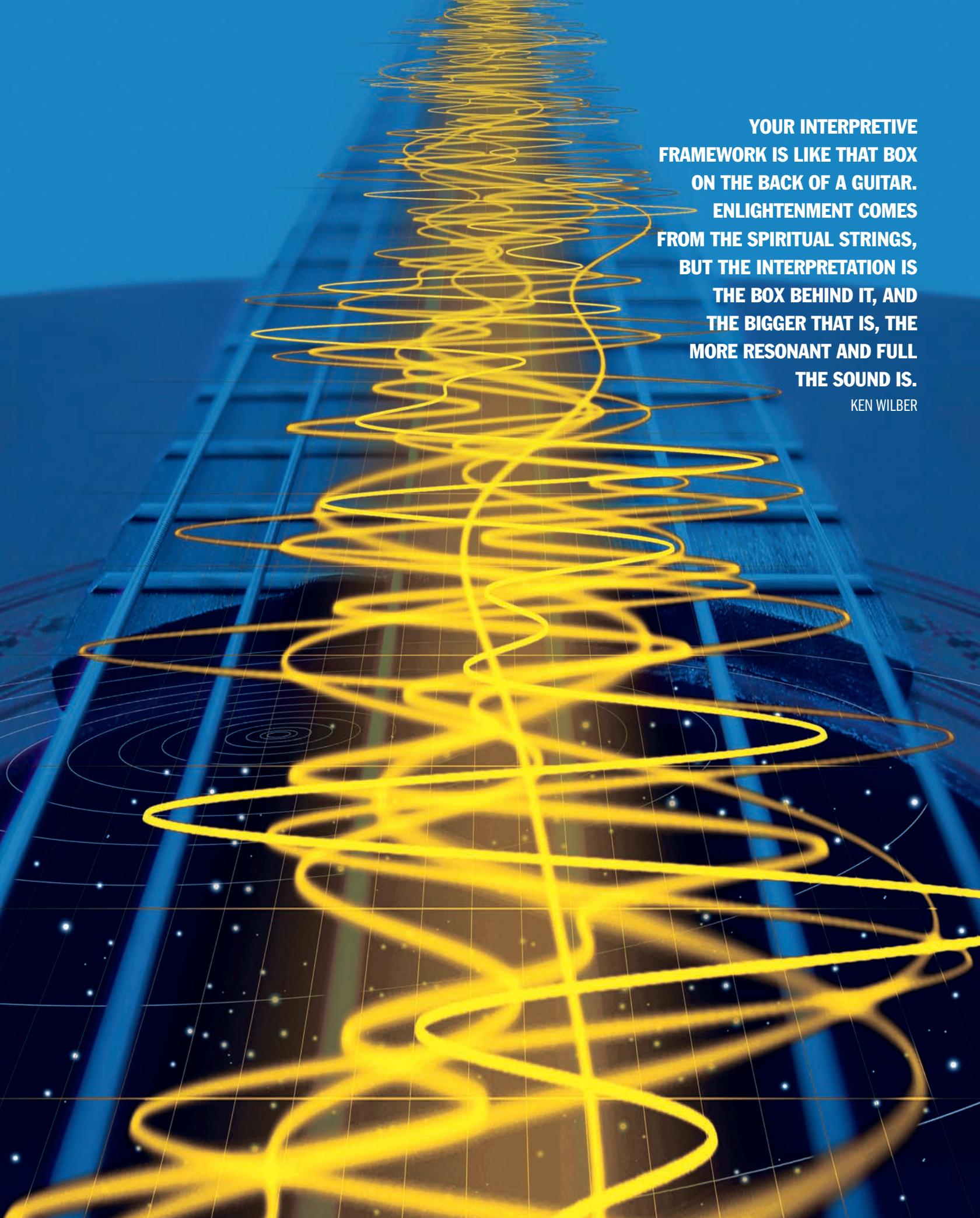
**COHEN:** For example, I was recently giving a series of talks in Europe, and I found myself reminding everybody, "There's no one up there!" And even though most of the people I was speak-

ing to were quite sophisticated, a palpable wave of fear went through the audience. It's amazing how many of us postmodern highly educated individuals still, in our heart of hearts, cling to premodern superstitious notions of a mythical God in the sky. When it comes to those spiritual concepts that we have embraced to help us interpret our life experience, how many of us are holding onto outdated ideas that no longer make any sense? It's fascinating to see how frightened even very sophisticated people are of letting go of premodern notions of a mythical God.

Finally, I made the obvious point that whoever HE, SHE, or IT is, that *is ultimately who WE are*. And of course, that recognition is entirely dependent upon us letting go of a God in the sky. Two thousand years ago, Jesus said, "I and the Father are one." Apparently, we still haven't gotten the message.

**WILBER:** (Laughs) Well, it's really true that people have this strange relationship in terms of how they interpret reality. And the fact is that in many cases, the interpretation we have *creates* our reality. In any event, that's sort of the message of the postmodernist. But people, I think, are sometimes a little suspicious when they hear this. They'll tell you, "Wait a minute. That's more of that head-tripping cognitive stuff." And they'll explain that if you could

\*As opposed to pantheism, which is the belief that God is the universe and its phenomena, panentheism is the belief that God both is the entire universe and transcends the universe, is in all things, but ultimately is greater than all things.



**YOUR INTERPRETIVE  
FRAMEWORK IS LIKE THAT BOX  
ON THE BACK OF A GUITAR.  
ENLIGHTENMENT COMES  
FROM THE SPIRITUAL STRINGS,  
BUT THE INTERPRETATION IS  
THE BOX BEHIND IT, AND  
THE BIGGER THAT IS, THE  
MORE RESONANT AND FULL  
THE SOUND IS.**

**KEN WILBER**



## TWO THOUSAND YEARS AGO, JESUS SAID, “I AND THE FATHER ARE ONE.” APPARENTLY, WE STILL HAVEN’T GOTTEN THE MESSAGE.

ANDREW COHEN

just *feel*, if you could just have a direct experience, you’d realize it doesn’t have anything to do with all that conceptual stuff. But then you ask them, “Let’s say you have an interior luminosity, a light brighter than a thousand suns, and you’re drenched in love and being and consciousness and bliss and so on. Is that Jesus or is that Buddha? Is that an angel? *What are you experiencing?*” And they’ll stop. And you can say, “You see, you have ideas about this. Now let’s really talk about what it is. I’m not gain-saying the experience. That’s fantastic. But was that light there all the time? Did you just notice it? Did it come into being? Is it brighter or less bright—or is it the way you interpret it? Did it have a thousand arms because Avalokiteshvara does? I’m just curious . . .”

And so it becomes clear that at least half of what we call a spiritual experience is all the ways we *interpret* it. And there are better and worse ways to do that. There are fuller and more cramped ways to do it. There are integral and less integral ways. And what you find is that the more integral the interpretations, the fuller the experience actually becomes.

### UNCHARTED TERRITORY

**COHEN:** Absolutely. That’s the whole point of what we’re speaking about. This relates directly to what you’ve written about a “post-metaphysical spirituality,” at least as far as I understand it. What that actually means is an ever-new revelation for me—that the depth of our conscious engagement

with the evolutionary process *is* the very edge of development *itself* (assuming we’re actually pushing the edge). And that leading edge does not preexist. There is no—

**WILBER:** —predetermined blueprint out there.

**COHEN:** Exactly. There’s no predetermined blueprint or *end*. And of course, if one is very thrilled by the whole notion of freedom and enlightenment, and one is grounded in zero or emptiness—which means fundamentally that one doesn’t know anything anyway, so there’s nothing to fear—then nothing is going to be more exciting than pushing that edge oneself. And one pursues this because one recognizes that ultimately the evolutionary process is dependent upon one’s own committed engagement with it. It’s dependent upon those of us who are willing to take that risk, knowing it is uncharted territory that is being mapped by individuals who are willing to go that far.

**WILBER:** Right.

**COHEN:** And that’s very exciting. But of course, one can see that one has to be willing to surrender or transcend all of the protective layers that one maintains between oneself and reality in order to be able to engage with life with that kind of depth and intensity, because for most this is just too frightening. It’s too stark.

**WILBER:** It is too stark. And that’s the leap into the void that every mystic has to take. That is the leap into your own death *and* a leap into the future. It’s a leap into the mystery and the empti-

ness all at the same time, which is a leap into the intensity of this very moment. And out of that awakened presence, you get this post-awakening grappling with the world of form. It’s not that we just jump into emptiness and sit there smugly with a smile of eternity on our faces.

**COHEN:** Some people do! (laughs)

**WILBER:** I’m being a little ironic. But when you come back, eternity is in love with the productions of time, or emptiness is in love with the productions of form. And it’s only in the last couple of hundred years that we’ve known the world of form is *evolving*. So it’s really only in the past century or two that we’ve had forms of evolutionary spirituality as the most adequate expression of Spirit in today’s world. Hell, a thousand years from now “evolutionary” could mean light beams held in the fifth matrix on Alpha Centauri. Who knows? But for right now, when we put it all together, the best we have is exactly that—awakening consciousness is in love with the world of form, and the world of form is evolving. So the more awakened you are, the more you join the evolutionary push.

**COHEN:** Right. And a lot of people have to get on the train, don’t you think?

**WILBER:** Yeah!

### EVOLUTIONARY ENLIGHTENMENT

**COHEN:** Most of the people who are either teaching or interested in enlightenment these days are still working with the static nondual model. They

## AWAKENING CONSCIOUSNESS IS IN LOVE WITH THE WORLD OF FORM.

KEN WILBER

may have some experience of the ground of being, which has had a big transformative impact on them, but they rarely have any sense of the evolutionary dynamic you've been speaking about. And then there are a whole bunch of folks who are very excited about evolution. I've noticed that people who awaken to the deep-time, developmental context also experience a kind of spiritual awakening. They awaken to the evolutionary context and it's like a religious experience. But one without the other is not the whole picture because often the people who are very much on fire with evolution are not grounded in the realization of emptiness.

**WILBER:** That's right.

**COHEN:** And therefore the expression or the manifestation of their understanding is lacking the *already* free perspective, even though the ecstatic urgency of evolution, and the promise of it, is living through them in a very powerful way. But ultimately if enlightenment and evolution are not balancing each other, it's not a whole or integral picture.

**WILBER:** Yes, I agree *entirely*. And it really does tend to be one or the other. Those who have an understanding of ground, because they've often gotten it through a traditional path that doesn't have an understanding of evolutionary manifestation, are taught to express their realization in rather static forms—oneness with nature as is, or oneness with the now moment—all of which is fine. But it's really not an up-to-date version of what that *satori* could be. And

so they tend not to get stages, and they don't get the evolutionary unfolding. It's a "one taste," but it's a very static kind of one taste.

And then, on the other hand, if people get the evolutionary unfolding, they usually haven't had that experience of prior emptiness or of the unborn or the changeless ground. And because of that, they tie their realization to an evolutionary stage. "I have to be at this stage; then I can realize." And that's not it at all, because that ever-present state *is ever present*, and you can have that realization virtually at any point. But in order to stabilize and ground it, you do indeed have to then grow and develop. So they just understand the evolutionary side of form, and the other folks tend to have the emptiness understood, but very rarely do you get emptiness together with evolutionary form.

**COHEN:** And that is evolutionary enlightenment.

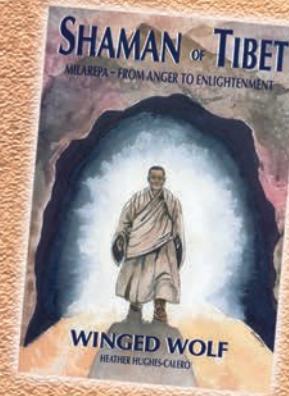
**WILBER:** Yes, that's then a nondual evolutionary panentheism, or whatever general metaphors we want to use for that. We're saying that the experience or deep realization of ground, or emptiness, or the unborn is necessary. It's foundational.

**COHEN:** It's foundational because *without* that ground one is, in a sense, also trapped in a developmental perspective.

**WILBER:** It's just *samsara* at high speed! That's all evolution becomes.

**COHEN:** Yes, that's evolution without the enlightenment. ■

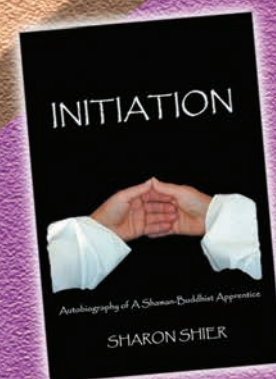
Milarepa - from Anger to Enlightenment



"Wisdom Master Maticintin (a.k.a. Winged Wolf) has a profound understanding of Milarepa, of reality itself, and her words can at times take on a luster and shine in the dark of our despair..."

- The Book Reader

Trade Paper 6X9 300 pages  
\$18.95 U.S. ISBN: 0-932927-10-6



Autobiography of a Shaman-Buddhist Apprentice  
*Penetrating Enlightened Teachings!*

"Follow the unpredictable, exhilarating twists and turns of a student's relationship with a Wisdom Master."

-Wisdom Gateway

Trade Paper 6X9 432 pages  
\$21.95 U.S. ISBN: 0-932927-20-3

Available in fine bookstores,  
or phone 1-800-336-6015



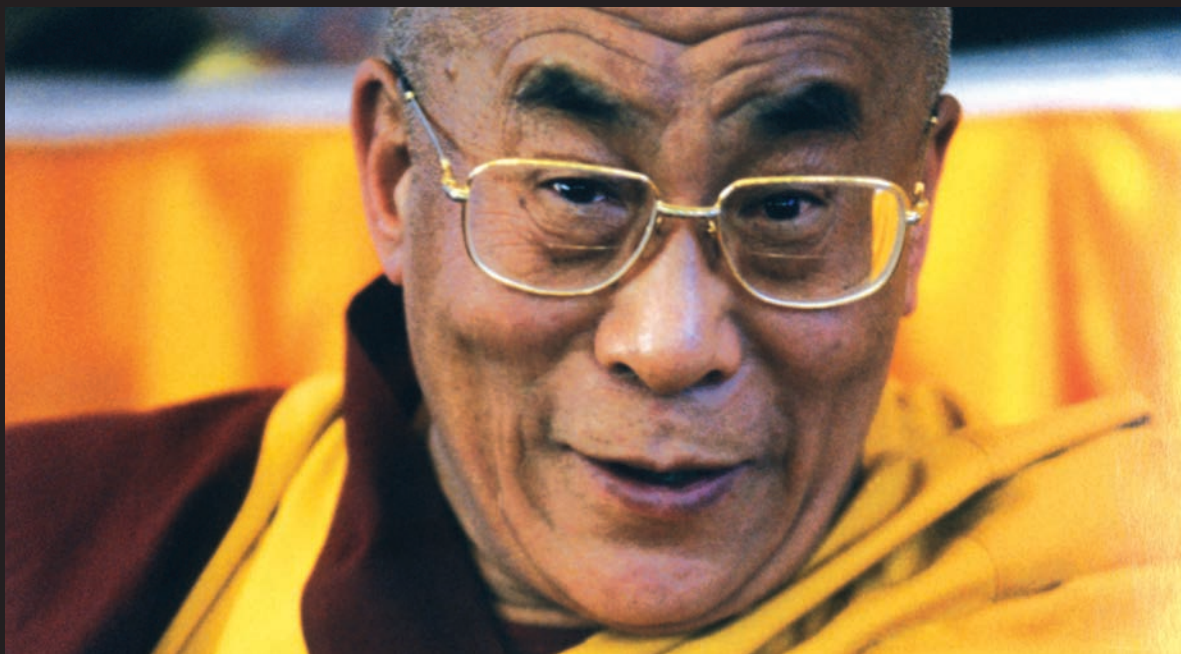
HIS HOLINESS

# DALAI

A GUIDE TO FREEDOM, WISDOM, JOY AND HARMONY IN LIFE

# LAMA

NOW ON 4 DVDS



- 8 HOURS
- BEAUTIFUL PICTURES
- EXCLUSIVE COVER

ONLY 135 EURO  
/165 USD

**BUY THE DVDS AT** [WWW.LEADERSOFTHEWORLD.COM](http://WWW.LEADERSOFTHEWORLD.COM)



"IMAGINE" by John Lennon © 1971, 1991 Lennon Music  
(admin. by EMI Blackwood Music Inc.)

...UNTIL JUSTICE ROLLS DOWN LIKE WATERS  
AND RIGHTEOUSNESS LIKE A MIGHTY STREAM

MARTIN LUTHER KING JR



A young boy learns about civil rights at a monument  
designed by Maya Lin. Montgomery, Alabama.  
© Maya Lin. Photo: Eli Reed/Magnum

# imagine

( you may say i'm a dreamer, but i'm not the only one )

Imagine a worldwide movement working to protect the dignity and rights of all people. And imagine it works.  
For 40 years, Amnesty International members have saved countless lives - people persecuted, imprisoned,  
or tortured simply for who they are or what they believe. Many more need your help. Take action. Log on. Join us.

[www.amnestyusa.org](http://www.amnestyusa.org)





feature

# The Business of Saving the World

by Elizabeth Debold

**“I was having a drink with the CEO of one of the largest oil companies in the world and he admitted, ‘Yes, I’m concerned. You are absolutely right. This world is going to pieces.’ And then he said, ‘But, hey, what can I do?’ ”**

*Ichak Adizes  
Author, Founder of the  
Adizes Institute*



Sander Tideman

Helen-Jane Nelson

Frank Dixon

Bruce Gibb

Joan Shafer

Whole Systems Change Summit participants

**STEP BACK, WAY BACK. THINK OF THE MAJESTICALLY** spinning globe we live on. What comes to mind? The striated blue and white marble that the astronauts first saw, vivid against the endless blackness of space? Or the familiar shapes of the continents, with green lowlands and the ridges of mountains like backbones pressing up through the earth? Perhaps you see the play of primal forces—water and wind—as they rapidly shift and move in cloud patterns across the expanse of land and sea. Or take a look at the lights that glitter on its darkened surfaces, connected by currents of electricity that allow us to communicate instantly with anyone, anywhere. Sense the uneasy alliances of democracies, socialisms, monarchies, and dictatorships; the conflicts constantly flaring up, threatening to ignite larger conflagrations, as the interests of cultures and peoples chafe against each other around the globe.



## Joel Jewitt

Cofounder, Palm Computing; currently  
Founder and VP Business Development,  
Good Technology, Inc.

*“Silicon Valley is a brutal vortex of evolution. The market’s changing so fast that a five-year plan is worthless. The company’s got to go where the action is—you’ve got to be in the middle of a storm. When you’re there, it acts on you, and you’re forced to get better. Death for a Silicon Valley company is if you wake up one morning and all the trouble and action are somewhere else. That means that the storm has just left—which means you’re dead. If the trees aren’t falling all around you, then your company’s not alive.”*

Only a few decades have passed since space travel opened our eyes to the awesome sight of our shared home suspended in the void. Since then, our world seems to have become more fragmented than ever, even as we are bound together more tightly than ever—beyond nation, religion, or ideology—within the web of commerce. Networks of reciprocity now connect the penthouses of Park Avenue with the shantytowns outside Nairobi. Through the development of the capitalist business corporation, we have taken an extraordinary evolutionary step into a complex global interdependence. These giant organizations—Mitsubishi, Nestlé, and DaimlerChrysler, or some so familiar that they go by acronyms such as IBM, GE, GM, HP—are liberated from the constraints of location and national affiliation, extending their influence from Boston to Bangkok. Operating within the stratosphere of international capital markets, they have amassed

resources and power that rival those of many nations. In fact, of the one hundred largest economies in the world, fifty-one are multinational corporations and only forty-nine are actually sovereign states. Between their economic clout and their cross-cultural people power, business corporations represent a leap in humanity’s capacity to organize for a shared purpose.

Generating a constant demand for creativity and innovation, businesses have literally driven the transformation of the modern world. Alexander Graham Bell invented the telephone, which became Bell Telephone, which gave birth to Bell Labs, which created the transistor, which brought in the electronic information age. The list of consumer goods that have appeared in an evolutionary eye blink—from toothpaste to liquid floor wax to aspirin to contact lenses—is virtually endless. We’ve traveled from the horse and buggy to the SUV in less than one hun-

dred years because of the relentless demand that business creates for the new. And it’s only getting faster. Disney is producing and launching a product every five minutes. Sony launches three new products per hour. Seventy percent of Hewlett-Packard’s revenue comes from products that didn’t exist a year ago. This constant rush to market has dramatically improved and transformed human life—doubling our life expectancy, improving the quality of living, and expanding the horizon of possibility into the stars.

At the same time, the rush to capture more market share, propelled by the profit motive, has caused untold damage to this planet and its people. Burmese villagers recently sued energy giant Unocal for “encouraging” the Myanmar military—hired to oversee the construction of a gas pipeline through the country—to subject the villagers to forced labor, murder, rape, and torture. Coca-Cola is under scrutiny from

Joel Jewitt



watchdog organizations for water pollution and for creating “opportunity” from water scarcity. It’s hardly refreshing to read in their 1993 annual report that “all of us in the Coca-Cola family wake up each morning knowing that every single one of the world’s 5.6 billion people will get thirsty that day. If we make it impossible for these 5.6 billion people to escape Coca-Cola, then we assure our future success for many years to come. Doing anything less is not an option.” The momentum of the corporate juggernaut is so powerful—fueled by the most basic human survival and status needs—that altering its course seems almost impossible. “We are not just marching toward disaster,” says noted business consultant and author Ichak Adizes, “we are sprinting toward it.”

However, there is another powerful force working within corporations—an unpredictable human force. The breadth and diversity of people brought together within them, beyond nation,

beyond religion, race, or caste, is utterly new. Over one million people work at Wal-Mart, the largest employer in the world. McDonald’s may be the largest employer of youth on the planet because McDonald’s is nearly everywhere. And as more and more people engage with each other in a globalizing workplace—the haves brushing shoulders with the have-nots, one culture pollinating another—a pressure is building. Inside and outside of these organizations, there is a growing appreciation of the effects of corporate activity on the planet and its people, a dawning recognition that we are one humanity inhabiting one world.

What if these gargantuan entities, filled with the creative potential of thousands of human beings, were to awaken to this new global reality? I asked this question of some thirty business leaders and consultants engaged in the nitty-gritty of corporate change. They all agree that if business *were*

to awaken, and then to change, it would have an unprecedented impact—transforming the world in ways we cannot even imagine. In fact, some say that it would create the context for a new level of global consciousness. But can the corporate juggernaut—embedded as it is in all of the economic systems on this planet—really transform *itself* fundamentally? What would it take to free the creativity and stop the destructiveness of these powerful engines of commerce? Change at this level has never been consciously undertaken before. Will it happen? That depends, these remarkable individuals are saying: World-transforming change *is* possible, but only if we are willing. And that big “if” will determine what kind of future we will have—or whether we will have any future at all.





**Brian Bacon**

Oxford Leadership Academy

## THE BIRTH OF THE CORPORATE MACHINE

“There are people you should be interviewing who are far more hopeful than me,” says Meg Wheatley, author of the paradigm-busting *Leadership and the New Science*. Her eyes narrow slightly and her short-cropped red hair seems to have a wired intensity as she gauges my response. Just a few minutes ago at the Shambhala Institute’s Authentic Leadership conference, she was relaxed and smiling, riffing with the small group around her on the four karmas in Buddhism. Now, as I explain to her the topic of my inquiry, she looks almost forbiddingly stern. “I just think that the amount of change that is required to make businesses work from values that are truly sustainable—like community, health, caring, trust—is not possible within the existing machine. The whole system is so large and destructive.”

Her response goes to the heart of the matter—or perhaps I should say, to the lack of heart in the matter. The whole problem is the machine—not simply the grinding gears of a globalizing economic system but an entire way of thinking, or level of consciousness, that views everything in mechanistic terms. This mindset was the catalyst for the ingenious inventions of modernity, which catapulted a significant portion of humanity out of the superstition and poverty of the premodern world. The first scientists of the Western Enlightenment—geniuses like Newton, Descartes, and Bacon—studied nature to learn the workings of God, the ultimate watchmaker. Over time, God

dropped out of the picture as the theory and practice of objective scientific inquiry drained the sacred from the material world, leading to the assumption that the entire physical world (ourselves included) is a soulless machine. Freed from thralldom to Church dogma, we human beings applied our God-given intelligence to creating in our own right. This liberated creativity was the oil in the engine of the Industrial Revolution. And the machine was the perfect metaphor for the age.

The creative explosion of modernity led to exploration on all fronts—and the capitalist corporation was born out of one thrust in that exploration. Many of us may recall from history class that the United States was settled by a corporation, the Massachusetts Bay Company, which was chartered by King Charles I in 1628 to colonize the New World. These commercial enterprises came about when the ruling monarch of the most aggressively trading nations—Holland, England, and Spain—granted a charter for a specific purpose and length of time to merchants who were seeking investors for global ventures that were too costly for them to finance themselves. Nation building and capitalism went hand in hand: in return for the charter, these companies expanded their governments’ power through colonization, annexing resources (including slave labor) and markets in which to sell goods.

The corporation is the financial mechanism that built the modern world. Originally, these business entities served the public good—creating, for example, the railroad systems

that made it possible to trade merchandise efficiently all over the world. Because corporations were granted a charter, over time they began to be recognized as legal entities in their own right—legal entities that could protect investors from any wrongdoing committed by the corporation. If these often-risky ventures went awry, neither the investors nor the business leaders could themselves be sued: their liability was limited to the money that they put in, which made investing in a corporation very attractive. However, it also made fraud very tempting. Even the first corporations were plagued by scandal, as unscrupulous “jobbers” (the great-great-great granddaddy of today’s stockbrokers) sold shares in fake companies to naïve investors. Over the intervening centuries, as capitalism took off, its purpose changed from public good to the amassing of private wealth. The engine of capitalism, the business corporation, gathered a tremendous momentum and power in the nineteenth century—a time of enormous enterprise and social inequality.

The protection of shareholders’ investment became the sole mandate of the corporation. In one legal case after another, the courts stood on the side of capital, ruling that the corporation’s responsibility is almost exclusively to the shareholders who own it rather than to the employees who work within it or those outside who are affected by it. Now, with markets wired around the world, the pressures of stock buying and selling place a ceaseless demand on publicly traded corporations for short-term profits via dividends or higher stock prices. This legal mandate to earn profit for owners/shareholders is the reason so many corporations seek cheap labor overseas, abandoning the towns and communities where they were founded. Short-term profit

**Bob Hinkley likens today’s corporation to Hal, the computer in *2001: A Space Odyssey*. “We’ve introduced this thing into our society that has no bounds on its pursuit of self-interest,” he says.**

drives large corporations to buy up small companies and inventions that “threaten” them with potentially costly change—and then do nothing with those inventions themselves. It’s the reason British Petroleum, which is doing more environmentally than most in the oil industry, will inevitably bid to drill along Alaska’s Arctic Slope, despite the fact that doing so will very likely destroy the wildlife and aboriginal culture living there. It’s the reason Pfizer, which has substantial community service programs, invests little or nothing in attempting to cure simple diseases that kill millions worldwide, like malaria and tuberculosis, but will invest an enormous amount researching

baldness because they can make a killing by selling its “cure” to the affluent.

Well-intentioned business leaders are actually prohibited by this legal mandate from being socially and morally responsible. Bob Hinkley, formerly a partner at the prestigious law firm of Skadden Arps, took a hiatus from his practice after recognizing the frightening truth of this. He describes the effect of the corporation with a simple but apt analogy: “If you put a whole bunch of children in a schoolyard, and don’t restrict them in any way, it would work for a while, but then the bullies in the group would start to take over, and then you would need to have rules. In the 1850s, we started to introduce this new kind of person into the metaphorical schoolyard—the corporation, which is basically an entity in which a whole bunch of people get together backed by millions and sometimes billions worth of capital. They became the bully in the schoolyard.” Hinkley points out that at this point, corporations are capable of outmaneuvering the legal system: they have well-financed lobbying to create rules that they can live with; they can readily move to jurisdictions with looser laws. Sometimes, they aggressively flout the law, risking prosecution because they have enough money to engage in long drawn-out legal battles—and often they can even afford to lose. He likens today’s corporation to Hal, the computer in *2001: A Space Odyssey*, which placed its own survival above that of the crew and almost killed everyone on board before its plug was pulled. “It’s like that,” Hinkley says with a short laugh. “They were programmed incorrectly. We’ve introduced this thing into our society that has no bounds on its pursuit of self-interest. It naturally looks for ways to make money. Sometimes it finds legal ways, but with no restrictions on its drive to make money other than what is in the law books, it often tries to achieve its goal in ways that harm the public interest.”

The corporation, writes Joel Bakan, author of *The Corporation*, is “an externalizing machine.” Corporations have never had to account for the damage that they cause to third parties—their workers, communities, the environment, consumers. In fact, there is a neat economic term for all of this: “externalities.” Externalities are figured into the cost-benefit analyses that all corporations use to make business decisions. Is it cheaper to replace faulty equipment or pay damages to workers who might be injured? Is it more profitable to violate environmental laws and risk a fine or to retool a plant to meet emissions standards? These choices often cause irreparable harm to human beings and society at large. Bakan writes, “Every cost [the corporation] can unload onto someone else is a benefit to itself, a direct route to profit.”

The logic of this economic machine seems staggeringly flawed: that if each individual person and corporation shamelessly pursues his, her, or its own self-interest, a positive outcome will be created for all. It’s become more than clear that it



doesn't work this way. But this logic is quintessentially modernist. Our modern mechanistic mindset created capitalism, the corporation, and our courts. However, it cannot deal with the level of complexity resulting from the global interconnectedness that it has been instrumental in constructing. Mechanistic thinking is notoriously reductive and rests on simple linear chains of cause and effect. Like any mechanical device, it processes in one direction, along one line of reasoning, oblivious to anything that gets in the way. As Peter Senge, author of the classic *The Fifth Discipline* and founding chair of the Society for Organizational Learning, tells me, "You can't approach a business as if it were a machine and expect it not to operate in blind, machine-like ways vis-à-vis the larger communities and living systems of which it's a part."

But there is another way of seeing the corporation. Senge says, "You can see it as a machine for producing money, or you can see it as a human community." How you think about your work and how you function, he observes, are very different depending on which view you hold. Toke Møller, of InterChange ApS, agrees: "We need to wake up to understand that the workplace is a human village. It's a living place. And as we are waking up to the understanding that we are one people living on the globe, we are in a shift between two paradigms."

However, the human village in Møller's new paradigm is different from the village of the premodern world. "The village has to come back," says Møller, "but this time with consciousness"—conscious of itself as a living system.

So, is the work of the moment to transform the entire corporate machine into a collection of corporate villages? Yes, *but* . . . is Meg Wheatley's answer—and the "but" is a big one. "That's not my experience of how life works," she says. "From a living systems perspective, once something has emerged, it's very hard to change it. The big system that has emerged needs to disintegrate." Drawing on an example from the work of evolution biologist Elisabet Sahtouris, she explains: "When a caterpillar is beginning to transform, imaginal cells from the butterfly start to appear inside the caterpillar and the caterpillar's immune system destroys them. The first response of the system to the new work, to the new models, is to eat them alive because they are a threat. And this is when the caterpillar is in its most voracious state." Wheatley's current efforts are focused on connecting the imaginal cells of the new paradigm so that "they don't get eaten but get connected so that we can grow, we can emerge into something much more powerful. When the caterpillar finally loses the battle, it turns into a goo—a complete mess—but

## Rob Glaser

Chairman and CEO, RealNetworks, Inc.

"WHEN YOU GO PUBLIC, it's like being shot out of a cannon. You go through this very intense two-week period where you're traveling all over the world meeting potential investors. One day we started in the morning in Germany, did lunch in Paris, had an afternoon meeting in Scotland, and then finished in London. We had a couple of days in the U.S. where we crisscrossed four states in a day. And this was seven years ago, before the technology boom had hit its full fever.

"One of our company's philosophies is that five percent of profit will be donated to our foundation. You see,

while most companies do some charity, very few do as much as five percent. And even fewer actually write it into their public documents—but it was in our original business plan. The bankers asked me, 'Look, do you really want to have this policy? Because people who [observe] your company won't like this.'

"Only twice during the whole process of going public did anybody even ask about it. One investor said, 'I read in your prospectus that you're going to give five percent of your profit to charity. Why don't you give that back to the investors and let *them* give it to charity?' I said, 'We certainly want to encourage investors to give to charity, but once it leaves our hands, we don't control it. If we give the five percent to charity ourselves, then we know it will serve a positive purpose.' The other

response I got was actually in the other direction. In southern California, a guy associated with a big investment company said, 'I'm on the board of the Boys and Girls Club of Greater Los Angeles, and I'm going to really study your business plan. If it's a close call whether to invest in your company or not, the fact that you are making this commitment to charity will definitely weigh favorably in my decision, because I think it's wonderful.'

"My experience with this has been purely positive. It's one of the things about the company that I'm most proud of. Anybody who tells you that you can't do this is just wrong. And you don't have to have a product that you're marketing as a socially responsible product to run a company this way. Sometimes doing the right thing is its own reward."

it's that goo that nourishes the imaginal cells that then turn into the butterfly."

Wheatley reasonably fears that this change will only come through massive destruction and suffering. "Years ago, I learned from Fritjof Capra, the physicist and writer, that we already know how to create very powerful models of sustainability," she says emphatically. "I know that we already know how to create high-performance organizations. So the problem

## Most of us are caught up in the same mechanistic mindset that created the modern corporate machine.

is not a lack of data. It's something much deeper and much more frightening, which is that we are either getting paralyzed by the paradigm that we're in or we just don't have enough energy, enough will or courage to say, 'Enough!'" Wheatley is right. It is deeper and more frightening, because the problem is our *own* level of consciousness. Without realizing it, most of us are caught up in the same mechanistic mindset that invented the modern corporation. That mindset has created our sense of separation from each other and from the living systems of which we are a part.

By and large, Wheatley is walking away from trying to change the machine itself. "It's not the time for revolutions," Toke Møller agrees. "Now is not the moment to fight against the old. We need to step away from that which doesn't work and begin to create that which works—to enter into *evolution*." Møller may be more accurate than he realizes. "Revolution" is a metaphor of the machine age with its wheels and engines, and "evolution" pertains only to natural systems. And we have to *evolve* our consciousness beyond the machine mind that created the modern world and our modern selves.

### LIBERATION FROM THE MECHANISTIC MINDSET

"Right now we *are* a real pain for this planet," Dr. Michael Braungart remarks to me on the phone one evening. "But it's only because we are not liberated from the idea that we are bad for the planet and should therefore have fewer human beings or minimize our ecological footprint." While at first I find it hard to follow him—perhaps it's the German accent—as he continues to speak, his inspired ideas about human enterprise reveal a fresh view on the future that is as magnificent and awe-inspiring as the butterfly's emergence from the cocoon. No longer in the grip of the machine mentality, Braungart weaves one vision of transformation after another. The car turns into a "nutra-vehicle"—what he calls



Michael Braungart

McDonough Braungart Design Chemistry

the twenty-first-century buffalo. Not only is nitrogen collected from its exhaust and turned into fertilizer, but every emission from the car is consumable and the car itself is consumed—recycled—in the production of the next line of cars. Industrial upholstery fabrics, notoriously toxic, are now benign enough to eat and miraculously clean the air around you as you sit. This is not science fiction. Braungart is a brilliant chemist, and the mentor and partner of architect Bill McDonough, with whom he coauthored the groundbreaking book *Cradle to Cradle*. His living systems perspective is a stunning leap out of the mechanistic paradigm: human beings are fundamentally inseparable from the cycles of nature, and should create in alignment with the principles that inform the living planet. Moreover, it takes us far beyond the current belief that life on earth can only become sustainable by restraining our activity and impact on the planet.

"I'm proposing a positive agenda which says, 'Hey, isn't it so nice to see human beings on this planet?'" he explains, speaking rapidly in a soft voice from his home in Hamburg, where he has just put his daughter to bed. "Instead of trying to minimize our damage here, let's think about how human beings could support other species. Because less bad is not good. We call it 'environmental protection' if we destroy a little bit less. It's the same as if I were to say to my little daughter, 'Hey, honey, I'm protecting you—I only beat you five times instead of ten times.' That's no protection. We're feeling bad about being on this planet because we went through a process



## Leo Burke

Director of Executive Education,  
University of Notre Dame,  
Mendoza College of Business

*“The leadership we need next cannot try to escape the complexity of the world but has to develop a capacity for effectiveness that acknowledges that the fundamental reality is one of inherent unity. That’s why the primary revolution that we need is a spiritual revolution as opposed to a political or an economic one.”*



of emancipation from nature and now we feel bad for what we did during that process. We try to compensate for this by feeling guilty about being here.”

Our emancipation from embeddedness in the natural world brought us into the mind of the machine. However, “this split was necessary,” Braungart insists, reminding us that before the life-enhancing creativity of modernity, “we would

**“We call it ‘environmental protection’ if we destroy a little bit less. It’s the same as if I were to say to my little daughter, ‘Hey, honey, I’m protecting you—I only beat you five times instead of ten times.’ That’s no protection.”**

*Michael Braungart*

have been compost at the age of thirty.” (Remarkably, the word “creativity” only came into use in the late nineteenth century at the height of the machine age.) Only after humanity was able to look objectively at nature and try to figure out its workings did human invention take off—the cotton gin, the steam engine, the railroad, the telegraph, the electric light, and on and on. However, as we have begun to wake up to the consequences of this cultural achievement—to the effect of our mechanistic consciousness on the natural world and on each other—our collective response has been a guilty attempt to minimize our negative impact. Yet, ironically, this position is still within the framework of the mechanistic mindset because it fundamentally assumes our separation from nature. It’s in this respect

that Braungart’s cradle-to-cradle thinking literally reveals another level of consciousness. It not only frees our creative potential from rigid mechanical design but also frees us from our separation from the living world to enable human creativity to be generative and life-giving. His mind is a testament to the potency of a consciousness that is inseparable from and aware of the living universe from which we have emerged and that is compelled by a natural impulse toward growth and evolution.

“Waste is food” is Braungart’s motto. “We are the only species that makes unusable waste. So we are in the process of making this whole planet a big graveyard. Every other animal only makes things that are available for others as well. We need to learn from nature that nature only does things that cycle.” Rather than conceiving of enterprise as a linear system that mechanically moves from taking resources to making products to selling them to throwing them away, cradle-to-cradle thinking, Braungart tells me, “proposes to see everything as a nutrient—either as a technical nutrient that is reusable or as a biological nutrient.” Perhaps this is the “goo” that the next phase of human civilization will feed on: the disassembly and reinvention of the unusable products from the first industrial revolution to create new ones for the next.

Braungart observes that many young scientists want to create products that they can be proud of, and so they are designing in a way that is “far more evolutionary than everything that’s been done before.” Braungart and these new industry activists are ingenious. “For example,” he says, “we designed an ice cream wrapper that degrades within hours because it becomes a liquid when you take it out of the freezer. But the nice thing is that it is not just biodegradable. That’s the minimum. You see, many

# FORESIGHT

For Responsible Business



**PlanetTECH**  
ASSOCIATES

Trends • Innovation • Opportunity • Leadership

(781) 874-2600

www.planet-tech.com

## Enlightened Business Calls for Whole Leaders

- 🌀 *Inspire a workplace of high performance, creativity and wisdom using our Conscious Coaching Services*
- 🌀 *Strengthen your company's vitality and vision-driven success by leveraging our Thought Leadership*
- 🌀 *Develop leaders who generate healthy, sustainable results with our proven Capability Building Programs*

Wisdom  
Works™



www.Wisdom-Works.net • (303) 772-9000 • P.O. Box 19406, Boulder, CO 80308-2406

## Time to Prepare Today for Tomorrow

The World Future Society is an association of people who, like you, are trying to anticipate and prepare for coming threats and opportunities.

The Society publishes the popular bimonthly magazine **THE FUTURIST** and organizes **exciting annual conferences**, offering a wide range of forecasts, trends, and ideas about the future from international experts.

### What You Get as a WFS Member:

- **Get early warnings** on developments heading your way.
- **Get perspective** on emerging technologies and developing trends.
- **Get informed** about significant developments in technology, economics, demography, the environment, society, government, and more.
- **Get prepared for significant "wild card" events** that could change your world.

Join for just \$45 per year and get a clearer picture of your future—and the tools to build it!

**FREE** e-mail newsletter  
**NO-RISK** trial membership  
Visit [www.wfs.org](http://www.wfs.org) today!



World Future Society  
7910 Woodmont Ave., Ste. 450  
Bethesda, Maryland 20814, U.S.A.  
Telephone: 1-301-656-8274





of us litter, throw away the ice cream wrapper, because it's a way to mark your territory, to show that you are important. But now, instead of trying to minimize our footprint, you can encourage a big footprint. Because the ice cream packaging contains seeds from rare plants, so that by throwing it away, you're supporting biodiversity like every songbird does."

However, these activists within industry, like the butterfly's imaginal cells, are metaphorically being devoured by the profit-driven machine. Their new products and materials cannot get into the market, Braungart tells me. "There is a big blockade by the middle management," he says, referring to those who are responsible for implementing the corporation's profit mandate. Bound by restrictive regulations in the United States and still driven by the profit motive, Western corporations go to countries like China and Malaysia in order to continue to produce "low-quality products much cheaper with lower environmental standards." These products—for example, toys made out of "plasticizers" that give off sterility-causing gases when children chew on them—are real "weapons of mass destruction," he says. Yet business of this kind continues because, as he puts it, "we

**The system needs to change, and it will take courageous individuals to go against its momentum. Corporate leaders will need to risk liberating their own minds from mechanistic thinking.**

have socialized the risk and we have privatized the profit, and that just doesn't make sense." For change to happen, Braungart asserts, "we need industrial leaders who don't simply think in quarterly profits but who are really thinking about the longer term." And they will need to "make a personal commitment to 'cradle-to-cradle' thinking." It's clear that the system needs to change, and it will take courageous individuals to go against its momentum. Corporate leaders will need to risk liberating their own minds from mechanistic thinking.

**THE LEADER GOES FIRST**

"They come in their helicopters or they fly their planes; they come very discreetly. They come to this place and it's safe," Brian Bacon, the president of the Oxford Leadership Academy, says of his clientele—some of the top corporate leaders on the globe. They seek him out because they have given their lives to the machine and reality is throwing wrenches into its gears. The old ways aren't working anymore. The mechanistic "command-and-control" model of corporate leadership keeps them locked in the command post, blind to and blindsided by the constant changes of an unpredictable market. And they

come discreetly because they know that Bacon's "Self-Management for Leadership" (SML) program is going to take them into terrain that is unfamiliar and dangerous for those who have to be on top of everything: the uncharted spaces within themselves. They come discreetly also because they know that they have to go deeper—both for the sake of their businesses and for themselves—and risk everything to find a new way of being and working that can take them into a new future. Given that their companies' stock prices are partly determined by their steady hand on the corporate controls, they can't risk public exposure of their own uncertainty.

Helen-Jane Nelson, director of the consulting consortium, Cecara Consulting Limited, says that when these top executives begin to realize the impact of their choices—on the environment and on other human beings—"the guilt is enormous, and it's very painful." The economic logic of the machine age predicted that only good would come from the relentless pursuit of self-interest. Most of these executives didn't realize, when they were climbing their way to the control tower, that they were taking charge of a machine responsible for environmental destruction or human exploitation. "We're at a point," she says, "where business leaders are beginning to recognize that their businesses are not sustainable, that the whole way that they have been doing business—the pursuit of continual growth—is not sustainable. The planet cannot tolerate it. And they're scared. Some are desperate—they are willing to try anything, because there is a sense that the old ways of doing business are not working." Moreover, the old economic sleight of hand that allowed companies to simply "externalize" any potential risk is beginning to backfire as they are finding that, on our interconnected globe, what used to be external now has the power to impact them internally.

"Events can occur in one area and cascade with little or no warning to have a huge, profound impact on an organization," explains Steve Trevino, who advises the blue chip consulting firm Booz Allen Hamilton. "The time in which businesses are currently operating is vastly different—in fact historically unprecedented—in terms of accelerating change as well as deepening and intensifying complexity. The proliferation of networks is changing the way all business activities have to be conducted." For example, Trevino notes that experts in the reinsurance industry, which is the economic safety net for the planet, don't think that the system will be able to handle "the financial ripple effects resulting from insurance claims if there is a succession of events like 9/11." He also gives the example of Nike, which had its reputation as a responsible corporate citizen damaged (and its stock price take a serious dive) after negative stories broke about its third-world factories. Trevino argues that the data regarding our networked interconnectedness is so compelling that anyone who sees it "would be driven to action, to a shift in consciousness, to a recognition that we need to design

new systems, new financial models to replace the ones that are at the core of the economic underpinnings of the planet.”

To do that, we need leadership. “The word ‘leadership,’” Nelson comments, “doesn’t have a Latin root or a Greek root. It’s an Old English word that actually means to go first.” She explains that no matter what the means by which one assesses a company, “the consciousness of the leader has a significant impact on the consciousness of the organization.” Thus, increasingly, organizational change efforts are focused on getting the leader to go first—to leap beyond the mind of the machine. “You can’t transform a group structure without having the leadership go through some sort of transformation,” asserts Richard Barrett, author of *Liberating the Corporate Soul* and creator of one of the most widely used means of assessing the level of consciousness (or ways of thinking) of an individual or culture. Given the intense demand on CEOs to create organizations that are more responsive than the rigid, linear machine, an increasing number are becoming willing to embrace radically new ways of working.

Indeed, many of them have reached a point where they have no other option. As Bacon says, “These leaders are under enormous pressure. They’re totally committed, intensely driven, and highly intelligent. And for a lot of the time they are utterly

miserable. This is what often happens when you get to the top: you invest so much in your career, you end up alienating your family.” And, he says, “The closest friends of a CEO are inevitably connected with work, so for reasons of confidentiality and politics they can’t confide in them. It gets very lonely at the top.” But the coup de grâce comes when they realize that their “metrics ability—the ability to get the numbers and steer by the numbers” to consistently crank out quarterly profits—is impossible to sustain in a constantly changing, hypercompetitive, and chaotic market. That’s why the average length of tenure of a CEO in the United States is only 4.6 years. In Europe, twenty-two of the top one hundred CEOs were fired in 2003. When the skills and techniques of the mechanistic mind fail them, they slam into a wall.

The way out is literally unthinkable within the iron reasoning of the corporate machine. The first step is a new way of thinking—a new consciousness or worldview that enables us to recognize how everything is interdependent and how connection to a larger purpose is critical for personal and professional success. Bacon cites Epicurus who “hit it bang on the head” about the three things that human beings need to be happy: “First, a sense of belonging in a community of friends; second, freedom—the feeling that your life and choices are in



## Mats Lederhausen

**Managing Director, McDonald's Ventures; Former President, Business Development Group, McDonald's Corporation**

**“MY DAD BECAME** a McDonald’s operator in 1973—he opened the first McDonald’s in Sweden. I worked there at a very young age. By the age of thirty-five, I was running McDonald’s Sweden and we were working closely with the Natural Step, an organization that trains companies to understand the environmental challenge and what to do about it. We started waste separation for recycling, started buying organic, began phasing out plastics, and used ‘green’ electricity from ‘95 onwards. We also were working actively to promote nonviolence, to integrate different ethnic groups, and to employ associates with mental and physical disabilities.

“But I realized that if tomorrow were the last day of my life, I wouldn’t want to live it the way I was living. I began to ask, ‘What am I supposed to do?’ And most of the people who I respect told me, ‘It’s great that you have all these ideas, but

don’t leave business. Most people who have these ideas drop out, write books, and give meaningless lectures in empty hallways. That’s not the way to change the world. You’ve got to hang in there.’

One friend asked me what I would do if I were the CEO of McDonald’s, and I said that I’d do what we did in Sweden. He suggested that I go over to the U.S. and tell the CEO that’s what they ought to be doing. He said that if they fire you or don’t want you, then you’d be free to go. So I mustered up some energy and went to Chicago and told the number two guys what I wanted to do, what my vision of the world was, and what business should become. I told them that if McDonald’s wanted my services, I was happy to help them, and if they didn’t, I’d move on. To my great surprise, they offered me the job of global VP for strategy. For the last five years, I’ve had various jobs at McDonald’s



your own hands. And third, a reflective life, which means having the time to ponder where you're going and what is important in life." That kind of reflection creates a gap in the driving logic of the machine. Through meditation, or what are called reflective action practices, Bacon opens hearts and minds to a new consciousness that brings people in touch with other human beings and a deeper purpose in life.

The result is "good instincts," as Bacon puts it. And the leaders who have tapped their instincts—"the ones who are able to be 'present' and sense the truth amidst the chaos and then make a judgment call with such breathtaking clarity and decisiveness that everybody knows, *snap!* this is it!"—are the ones who express a deeper happiness and "can generate a sense of meaning not only within themselves but also in the lives of those around them." They are not buffeted by the winds that are whipping the organization from without; instead, they drive the deeper currents that keep it on course.

Roger Saillant, CEO of Plug Power, one of the first electric fuel cell companies, has good instincts. Saillant has created an organization that *feels* different, that has an energy that is palpable. Work at Plug Power "is not *your* job or *my* job. It's *our* job," he states. "And that's how people become enlisted when we are working together. It is what happens when you think of

yourself as having no boundaries, when you think of yourself as working in a field of connection and consciousness." In creating this organization, Saillant has tapped into something that moves human beings and not just machines: "I believe that people want the truth; they want to learn and grow, to be part of a community and a shared inspirational vision," he states. "When you try to practice these principles, somehow the universe reaches out and gives you insights that guide you at an intuitive level." No longer isolated in the command tower, Saillant is part of a neural network of human relationship that learns and grows together.

## PULLING THE RELEASE LEVER

When the leader of a corporation gets his or her head out of the machine, the creative force of capitalism is liberated to move in a new direction. Take John Akehurst, the former CEO of Woodside Petroleum Corporation, which is a publicly traded Australian oil and gas production company. Now, Akehurst certainly doesn't look like someone you'd identify in a lineup as a revolutionary. He looks more like a mild-mannered behind-the-desk man—and yet there is an ease and openness about him that suggest far more than the fact that he's enjoying his retirement. John Akehurst, if you hear him

Corporate but basically played the role of chief strategist, helping McDonald's to change.

"As always with either politics or big companies, change doesn't happen as fast as we would want, but I am very proud of what we have accomplished. Our social responsibility efforts are amplified and enhanced. The goals, objectives, and the actions we are taking are both more effective and more transparent than before—from trans-fatty acids reduction and eventual elimination to elimination of hormones and antibiotics in beef to waste reduction and water purification issues around the world to work conditions in toy manufacturers in China.

"But I never intended to be a senior executive in a large, large, large company. About a year ago, I felt the time was right to move into

a more entrepreneurial role again. The CEO offered me the chance to run McDonald's Ventures, a collection of brands outside our core business (Chipotle, Boston Market, Pret A Manger, and RedBox DVD). I am excited to again have the opportunity to work more entrepreneurially and am particularly proud of how these businesses are incorporating triple-bottom-line approaches—profit, community, and environment—to their respective businesses.

"My ultimate dream is to manage a set of businesses that all are born out of a purpose bigger than their product. I believe that is what my particular journey is about. I am somewhat tired of going to meetings where spiritual people talk about how the world can be a better place but with very little evidence of any tangible outcome. Maybe

I'm impatient, maybe I'm intolerant, but I like to see things change in front of me. I want to see physical manifestations of spiritual intent. My greatest sense of spirituality or connectedness is when I'm with people who come together for a cause much larger than themselves and do great work. In fact, I probably prefer action with only partially good intentions over intentions only partially acted upon. And the best way I know how to do that is to keep identifying, managing, supporting, and helping businesses that have a purpose bigger than their product. I believe wholeheartedly that a new form of capitalism is emerging. More stakeholders (customers, employees, shareholders, and the larger community) want their businesses to think, to act, to feel, and to be connected with a larger context. That is spirituality in action. And that is what I am about."



**Roger Saillant**  
Plug Power, Inc.

tell it, is a transformed man. And his transformation led to remarkable changes within Woodside Petroleum.

As a tough-minded “command-and-control” executive, Akehurst joined Woodside in 1994 to cut operating costs and improve performance. He reduced the workforce by twenty-five percent and, using the best practices known within the mechanistic model, Woodside’s performance definitely improved. By 1999, the company had doubled in size and was a very high performer on the Australian stock exchange. Their vision, “to be the best operator of oil and gas facilities in the world,” says Akehurst, “proved to be very inspiring for people in the workplace—for a few years.” While he doesn’t know why—perhaps his employees burned out, or maybe the time had simply come—the momentum driving Woodside to be the most efficient oil producer possible came to an abrupt halt. “We ran out of steam,” he says. “All of a sudden, I heard people saying, ‘What are we really doing all this for? What’s the meaning of all this? Is it all about slaving away to reduce costs by another two or three percent per year for the next decade? What’s the purpose of life at work?’”

Akehurst was confounded. And no matter how hard he tried, he couldn’t come up with a new vision for the company. They were stuck. Unbeknownst to him, he was hitting the walls of the machine—reaching the limits of his own way of thinking. Through surveys, the top managers discovered that the employees felt that the management didn’t trust them and

that they were not given an appropriate level of autonomy. “My first reaction as chief executive was to say, ‘Well, that’s rubbish. Bunch of wimps—tell them to read the authorities manual and get on with it.’ Only when this persisted did I start to recognize that there were some more underlying issues to address,” he says. “The behavior that we exhibited in the office was quite inefficient. People used knowledge as power. The interpersonal behavior between individuals was often competitive. We could see the problem, but we were at our wits’ end to know how to address it. We knew that we had to pull the ‘people lever’—

**“You can’t transform a group structure without having the leadership go through some sort of transformation.”**

*Richard Barrett*

people and values—but the question was *How?* “Pulling the people lever”—a mechanistic metaphor if there ever was one—meant that Akehurst and his team decided to change Woodside’s culture to bring about greater cooperation and creativity. Little did they know that pulling that “lever,” if you are sincere about creating change, can release you from the mechanistic mindset.

John Akehurst found himself and his top management team in a workshop with Michael Rennie, a partner at the global consulting firm McKinsey & Company, and Gita Bellin,





Sonia Stojanovic

a leader in the human potential movement. The effect of the workshop, which was like nothing they had ever done before, was profound. “Perhaps the biggest and most simple thing that we recognized was that our behavior as leaders was creating the things that we were grumbling about in the rest of the organi-

**The machine is not simply a metaphor.  
It is a state of consciousness.**

zation,” he recalls. “Other people were not being creative and were not acting autonomously because we thought we knew all the answers and kept telling them what to do instead of giving them directional guidance and coaching them so that they had the space to grow, express themselves in the workplace, and deliver the product of their ideas and efforts on time.”

For Akehurst, the experience was a personal revelation. “I was a bit of a bully,” he confesses, with disarming frankness. Like any modern manager, he says, “I’m very good at analytic things. This is very useful in business. But in our ‘command-and-control’ environment at the time, I also used my intellect to brutalize people without fully recognizing what I was doing.” Akehurst began to seek feedback from his subordinates: “I’d ask people to point out to me after a meeting if I’d slipped back into

some of my angry and bullying ways.” But more significantly, he discovered something about himself that stunned him. “The big thing for me was recognizing that I had not felt joy in my life for a long time. I walked around with this cloud of anxiety: Were we going to make our business performance goals? Had I made the right choice about this, that, or the other?” he tells me. “I recognized that this was not good for the business, and I also had a personal yearning for things to be different. I just knew, ‘I cannot go on like this.’” During the workshop, when he finally let go of the “shield” that he had built up on his way to becoming a CEO, “there was a huge sense of togetherness as a team.” Akehurst says simply, “The external environment is not different; it’s just that I’ve chosen a different way of being.”

The machine is not simply a metaphor. It is a state of consciousness. A new creativity can be released when leaders reach beyond the numbers and controls to find out what moves the human beings inside organizations. “What we found was that if you ask people to stretch to reach for a higher human purpose and meaning,” Akehurst explains, “they will be more courageous about what they are doing. Then miraculous things happen that are well beyond the previous expectations of the individuals and the company.” For example, discovering that many in the organization felt ashamed about working with nonrenewable resources (even though the company was also

engaged in developing sustainable forms of energy), they faced the issue straight on. “We were able to take on a far more challenging vision. We had the temerity to see ourselves as a service provider to humanity,” Akehurst tells me, “We decided that we were only going to do things if we could be proud of them, which really caught the imagination of the workforce. Someone would say, ‘Wouldn’t it be exciting for us to go to another country, produce their first oil and gas, and do it in a way that is profitable *and* actually enhances the unspoiled environment and the economy of that terribly poor nation?’ Then people would get really excited, realizing that they could make a real contribution to humanity.” By stepping outside the corporate mindset, Akehurst made possible a new kind of capitalist creativity that is generative.

So the leader goes first. When he or she abandons the command-and-control outpost at the top of the corporate hierarchy and begins to engage in authentic relationships that include shared learning, commitment to a vision, and a deeper integrity, then the blood begins to flow in the organization. But transformation cannot stop with the leader. The machine needs to be dismantled. The whole system needs to change.

## WHOLE SYSTEMS CHANGE

Helen-Jane Nelson, or “HJ” as she’s known, may be the Lara Croft of the business consulting world. “HJ Nelson is a prototype,” Steve Trevino tells me. “HJ is the model. She has mastered the arcane aspects of all the different cutting-edge systems, from Appreciative Inquiry to Barrett’s Cultural Transformation Tools to the different levels of Spiral Dynamics Integral, and others, and she has been able to blend it into a whole.” Through these new approaches to understanding human interaction and growth, Nelson has studied the psychological, socio-emotional, behavioral, structural, systemic, and even spiritual dynamics that shape both the experience of life within organizations and their capacity to respond to our changing world. Speaking with her is an unusual experience because of the quality with which she listens and the fullness of her responses. There’s a sense that there are no barriers between us. It’s easy to see why she is at the vanguard of a small but growing number of practitioners who are working to release the adaptive intelligence of the living beings who are stuck within the mechanistic thinking that dominates the corporate environment.

“The very mechanical Newtonian construction of the

## The Bank with the Human Face

**OVER THE COURSE** of three and a half years, Sonia Stojanovic led a struggling and fragmented ANZ Bank through a change process called “Breakout” that set a new standard in corporate cultural transformation. Stojanovic, with consultation from McKinsey & Co., created a program that took more than 21,000 employees through personal development workshops. In addition to changing how people related to each other at work, the workshops catalyzed an overhaul of the bank’s internal practices and inspired the creation of a whole array of community service programs. The results have been dramatic: previously the least preferred employer in Australian financial services, ANZ is now an employer of choice; staff satisfaction increased by thirty-five percent in four

years. The bank has won “Australian Bank of the Year” for three years running, and its stock price has more than doubled. For Stojanovic, the secret of ANZ Bank’s success comes from tapping into the intrinsically human longing for meaning and wholeness:

*We’re giving people hope—the hope to find meaning and to not compartmentalize their lives into home and work and self. We’re inviting people to ask the questions: Why am I here? What is my contribution? How can the work I’m doing and the service I’m providing bring forth the best I can be in every moment? People really want to be accountable; they want to take responsibility; they want to feel that what they are doing is being counted and is contributing to the success*

*of the organization as well as to the greater good. They are concerned about sustainability and future generations. They want to ensure that they are contributing not only to the here and now but to the future of the planet. We allow people to talk about this within their work context, to find out what impact they can make. That’s why I say that this journey is a continual reinvention of ourselves.*





Helen-Jane Nelson

Cecara Consulting, Ltd.

corporation is a fragile design paradigm easily subject to disruption and breakdown,” Tom Rautenberg, a partner at Generon Consulting, remarks to me. Ever since the heyday of the Industrial Age, the corporation has needed mechanics—thus creating the boom industry of business consulting. The first organizational theory was Frederick Taylor’s scientific management. Taylorism reduced human work—first on the factory floor and then in the office—to small repetitive tasks timed with a stopwatch.

**HJ Nelson may be the Lara Croft of the business consulting world. She is at the vanguard of practitioners who are working to release the adaptive intelligence of the living beings in the corporate environment.**

Adding in some leeway for rest, Taylor would calculate production levels that the workers then were required to meet. For the first time, “management” became a specialty that was separate from labor, dividing the workplace by function—and creating the need for powerful, highly paid, and vocal experts to metaphorically hold the stopwatch. Despite the increasing sophistication of management science, the function of business consultants—

from large firms such as McKinsey & Co., Booz Allen Hamilton, The Boston Consulting Group, Accenture, PricewaterhouseCoopers, and Arthur Andersen, to legions of small firms and solo practitioners—has been primarily to tinker with production efficiencies, cost reduction, sales, and training. In other words, to help the machines ever more effectively churn out commodities and services that produce profit for shareholders.

HJ Nelson is not a mechanic. She is an agent of evolution, working with the most sophisticated understanding and methods available to “tap into what wants to emerge next” in the business as a whole. She works almost undercover, you might say, assessing what is not visible from the prevailing framework—the worldviews, motivations, and aspirations that are alive in the human beings in the corporation. “Over just the last three years,” Nelson tells me, “I’ve begun to notice that more individuals within organizations say that they are seeking a larger purpose—and this desire is rarely being met.” Something happens to human beings when they become cogs in the corporate machine. As Rautenberg observes, rigid corporate structures “don’t nurture the human spirit, because they are not living systems—they’re machines. They turn us into mechanical objects.” The mechanical object has a specific routinized function. When human beings are placed in narrowly defined

*continued on page 80*

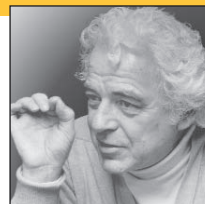
## THE GREAT APPROACH



*New Light and Life for Humanity*  
Benjamin Creme

**The Great Approach** is the sure voice of the future, written to guide and inspire us, to show us the nature of the time immediately ahead and beyond, to set us anew on the journey to our birthright — that of divine beings inhabiting a sacred planet.

*“The greatest event in history is now unfolding...”*



Benjamin Creme

**A**s we face a world imperiled by war, growing economic disparity and environmental degradation, British author Benjamin Creme offers some good news. A group of enlightened teachers, known as the Masters of Wisdom, have emerged from their ancient retreats to help us save our planet.

These teachers, led by Maitreya, the World Teacher, have come to guide us out of our present morass and inspire the rebuilding of our world — to make war a thing of the past and to ensure that the needs of all are met.

In *The Great Approach*, Creme points to humanity's spiritual crisis — the illusion that we are separate from each other — as the root cause of our rapidly failing political, economic and social structures. Under the influence of the Masters we will address this crisis by recognizing ourselves as one human family — and transform the world.

***“...a detailed and decidedly upbeat description of world changes.”***

— Gustav Niebuhr, New York Times

**PREVIEW** *The Great Approach* and all 10 of Benjamin Creme's books at [share-international.org/wie](http://share-international.org/wie) • For free information please call 888-242-8272

# inward | outward

## Religious Studies

*“The world's religious traditions have power and richness that can teach you how to conduct your life artfully and ethically, with care for yourself and kindness for others.”*

—Chögyam Trungpa, Rinpoche

Integrating contemplative traditions to engage life's challenging questions. BA, MDiv, MA degrees in Religious Studies, Engaged Buddhism, Indo-Tibetan Buddhism (Sanskrit and Tibetan optional) and MLA degree in Creation Spirituality.

**Naropa**  
UNIVERSITY

Boulder, Colorado 800-772-6951

[www.naropa.edu](http://www.naropa.edu)





# Whole Systems Change

## *How Business Can Save the World*

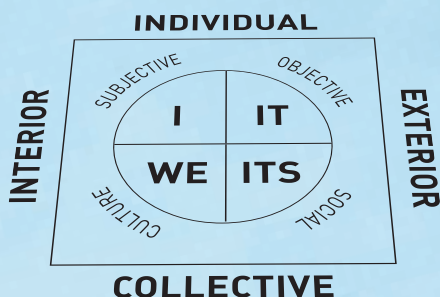
What will it take for large corporations to become a force for global transformation? If you ask almost any of the cutting-edge corporate change-makers featured in this article, he or she is likely to answer with three words: whole systems change. What this means is actually quite complex—demanding the transformation of individuals, corporations as a whole, and the global economic and political systems in which businesses are embedded. This diagram charts different levels of organizational development, *all* of which are necessary for business to fundamentally change the world.

### THE FOUR QUADRANTS

**RICHARD BARRETT**, creator of the widely used Corporate Transformation Tools, has had a powerful insight about whole systems change. Barrett has developed a template for transformation using integral philosopher Ken Wilber's holistic map of reality, the Four Quadrants. "Whole system evolution will not take place," says Barrett, "if there is no integrity between all four quadrants."

In Wilber's integral philosophy, all things—from atoms to people to organizations—can be perceived from at least four fundamental perspectives. In the Four Quadrants diagram, the upper left quadrant represents something viewed from the interior (as a subjective "I"), and the upper right represents the view of that thing from the exterior (as an objective "It"). Because nothing exists in isolation, the lower left quadrant represents the view from within a collective (as a "We" or intersubjective culture), and the lower right represents a collective viewed from the outside (as an "Its" or interobjective society). Barrett recognized that transformation happens when all four quadrants are brought to a higher level of consciousness.

Given the complexity of this picture, it's no wonder that Barrett, in partnership with John J. Smith, CEO of HearthStone Homes, has brought together the architects and master practitioners of leading theories to form the Whole Systems Change Summit. Through this innovative collaboration, Barrett and Smith are creating an incubator for the methods and approaches that could transform the world.



For more on Whole Systems Change and the Four Quadrants: [wie.org/business](http://wie.org/business)

# GLOBAL

# ORGANIZATIONAL

	LEVEL OF CHANGE	EXAMPLE	<div> <div>I</div> <div>IT</div> <div>WE</div> <div>ITS</div> </div> THE FOUR QUADRANTS
	<b>04</b> <b>EVOLUTIONARY EMERGENCE</b> Focus on changing the world. Goal is long-term health and growth of planet and all people through creation of new economic, political, and social systems.	 <p><b>Tex Gunning</b> of Unilever</p>	<b>Focus on all four quadrants:</b> The elevator that runs through the building's core represents attention to all quadrants at multiple levels. This approach is a fluid engagement with different methods to release human capacity to create and innovate. Works explicitly with development of higher levels of consciousness as key to transformation and innovation in organizations and larger global systems.
	<b>03</b> <b>INTERORGANIZATIONAL CHANGE</b> Working within the corporation to transform larger systems—economic, political, and social. Goal is creative global partnerships for benefit of world as whole.	 <p><b>Darcy Winslow</b> of Nike</p>	<b>Focus on all four quadrants:</b> <ul style="list-style-type: none"> <li><b>I:</b> Corporate leaders value balance between profit-making and global sustainability</li> <li><b>WE:</b> Developing a culture in which business is held accountable for the planet and its people</li> <li><b>IT:</b> Working within business and in larger networks to develop sustainable products</li> <li><b>ITS:</b> Networks of corporations, suppliers, and consumers working to create positive global change</li> </ul>
	<b>02</b> <b>INTRAORGANIZATIONAL CHANGE</b> Creating community inside and outside the corporation. Organization seen as system in which every part is inter-related with larger whole.		<b>Focus on the left two quadrants:</b> <ul style="list-style-type: none"> <li><b>I:</b> Individuals bring their aspirations and sense of higher purpose into workplace</li> <li><b>WE:</b> Creation of new internal business culture, based on real relationships and meaningful work</li> </ul> <p>This drives change in right two quadrants, which are described below.</p>
	<b>01</b> <b>THE STATUS QUO</b> The publicly traded modern corporation. Not concerned with its effect on workers, consumers, environment, or society at large.		<b>Focus on the right two quadrants:</b> <ul style="list-style-type: none"> <li><b>IT:</b> Observable behaviors of workers; their productivity and efficiency</li> <li><b>ITS:</b> The goods, products, and services produced by the company</li> </ul>





Christopher Cooke

Spiral Dynamics Integral

*continued from page 76*

positions where those above control the fate of those below, the effect is to constrain our intelligence, responsibility, and creativity—in short, to constrain our consciousness.

Ironically, given that capitalism ushered in the *modern* era, the human experience within the corporation harks back to medieval times. It's surprisingly feudal. I was struck by how often the business leaders and consultants with whom I spoke referred to "fiefdoms," "towers," and the general climate of fear, paranoia, collusion, and subservience within corporations. In high-stress organizations, says Brian Bacon, "ninety percent of the people don't say what they mean or do what they say. Which is why ninety percent of what should happen, doesn't happen." From top to bottom in large businesses, individuals frequently feel victimized by the choices they believe they have to make in order to survive. So many of us drop our autonomy, our ethical concerns, and our responsibility for the impact of our actions on others and the world when we cross the threshold into the office. In short, our consciousness seems more evolved outside the office than in it.

However, the disparity between individuals' longing for deeper meaning and the narrow interests of the corporations in which they work holds a powerful potential for change from the inside out. Rather than tinkering with the mechanics of organizations in terms of production efficiencies, Nelson works to resolve this disparity and release creative intelligence by using principles of living systems design. In a living system, changes in the environment stimulate response and adaptation system-wide; living systems naturally evolve. Christopher Cooke, a consultant and master practitioner of Spiral Dynamics

Integral, a comprehensive tool for assessing such development, speaks of the *phragmites* reed as an example: this lowly plant is constantly responding to the bacteria in the water in which it grows. Within three days of encountering a new bacterial strain, the reed naturally produces a perfect antibacterial agent to fight it off. In most businesses, however, the capacity for such intelligent response to the environment is frequently blocked by fear, mistrust, and competitiveness within the organization itself. "By helping to remove the barriers that constrain the innovations and new thinking from emerging within the organization," Cooke explains, "you get access to the evolutionary impulse that naturally moves human beings forward, an experience of a natural motivational flow." Nelson, Cooke, and others who work with these approaches use the natural human evolutionary impulse toward greater wholeness to shift the organization's culture so that it can respond with creativity and positivity to a changing global environment.

For the world to change, Nelson says, corporations "need to move from a profit-and-growth, fear-based system to a more humanitarian whole systems perspective." The demand for change is pressing on businesses and the individuals within them. Outside these nearly feudal corporate structures, a shift in the consciousness of the mainstream is *already* taking place, moving beyond the creativity of the modern era to a postmodern era focused on personal fulfillment, a desire for authentic relationship, and a growing recognition of our connectedness expressed, for example, in environmentalism. This is the legacy of the sixties. Surprisingly, and not a little ironically given the anti-corporate rhetoric of the post-sixties generations, the capacities

## Debra L. Dunn

Senior Vice President, Corporate Affairs and  
Global Citizenship, Hewlett-Packard Company

*“The same technology that is linking the global economy is enabling the NGO and activist communities to become more tightly networked and to organize more effectively. The result is that there is increasing pressure on global companies to demonstrate social and environmental responsibility. Even though public companies will always have to worry about delivering a financial return to their shareholders, those who still believe that is their sole imperative are in for a rude awakening.”*

of this consciousness carry the potential for transforming the culture within the corporation. It allows the development of “mutual trust and respect,” which Ichak Adizes sees as critical to establishing a foundation within the business to “think globally and act locally.” As he explains, “When there is internal political fighting, disrespect, and mistrust, most of the energy goes into resolving internal political issues and only the surplus that is left goes to deal with the external world. The goal is not to eliminate conflict, which would stop change, but to transform conflict that is destructive into conflict that is constructive.” Key to that transformation is realizing a level of consciousness, a way of thinking, that can cope with the complexity of diverse views and multiple demands.

The problem is that the corporate world has scant interest in change that does not seem immediately related to the bottom line. Efforts to “humanize” the workplace are increasingly prevalent but are rarely more than fancy window dressing. Nelson has been looking for a company that wants to truly evolve: “We need a model,” she says emphatically, “to show that it’s possible to have a company be totally sustainable *and* successful using the current business metrics.” We need, she tells me, to show that *whole systems change* is possible.

“What is ‘whole systems change?’” I ask Nelson. “It has to include all four quadrants,” she says, referring to the basic template of reality that is the foundation of Ken Wilber’s integral philosophy [see Whole Systems Change diagram, pp. 78-79]. Whole systems change has to take into account all dimensions of organizational life: individual and collective, cultural and structural, internal and external. Some practitioners, like Nelson, work

with individuals’ desire for wholeness and meaning to transform the internal dynamics of the company as well as its vision and mission. Others, like Adizes, shift the power structure within the organization to create a context of trust and respect that then facilitates a shift in individual consciousness. Regardless of the strategy, the whole systems approach aims to systematically shift the entire organization to a higher order of consciousness—one that is in alignment with individuals’ aspirations for deeper meaning and real relationship.

This is what we could call *intraorganizational* change, and even this is just the first level of change needed to rouse the company to life. Releasing the human spirit *within* the corporation makes it possible for “conscience and consciousness to start to develop in the larger networks or systems of which every organization is a part,” Peter Senge observes. “Because while these corporations are huge entities with hundreds of thousands of employees and operations around the world, they still sit in larger systems. And it’s those larger business, educational, and political systems that actually have to transform if our way of living together is to be in harmony with the living systems upon which we all depend.” What Senge is speaking about is the power of *interorganizational* change. If we think about the company as an organism, then we ask, What kind of relationships does it have? What values does it express? And this takes us far beyond a narrow concern only for the growth and sustainability of an individual organization to question whether or not that organization is responsible in the relationships in which it is embedded. In other words, to ask, Is the behavior of the corporation sustainable in terms of



its global effects on human beings and the biosphere as a whole?

It is *interorganizational* transformation that has the potential to bring to life Michael Braungart's vision of a new capitalist creativity. At this level, the interconnectedness of the corporation with the whole planet and its people demands a different motivation than profit-making. A new kind of self-interest, "a self-interest that emerges from wholeness to the parts rather than from the parts to the whole," as Rautenberg says, has to emerge as the guiding force for the corporation. Yet such an integral, holistic self-interest demands a transformation of consciousness that takes us far beyond the sixties ethos of personal fulfillment. As corporations increasingly realize that their survival is dependent upon relationships that they cannot control—tribal conflict in a country where they are manufacturing, a shift in the Gulf Stream that changes fish habitats, a stock market that's beginning to be responsive to larger humanitarian concerns—the rigid walls of the machine begin to look like an optical illusion. *Everything* is interdependent. And creating from this living interdependence takes us beyond what we know how to do. How do you run a company in this context? Answering this question was once "the classic domain of general management consulting," Rautenberg notes. "But in this new context, it is the point of the greatest struggle and lack of clarity."

To date, general business theories and practices—even those concerned with corporate social responsibility and environmental sustainability—do not address much beyond the organizational level, which is clearly inadequate to the inter-related global problems that we face. Imagine having a health care plan that only took into account the health of your hand, or a finger on your hand, rather than the entire body. That's an analogy that Frank Dixon, managing director of Innovest, an investment advising firm that rates corporate sustainability, often likes to make to illustrate the need for a whole systems strategy, one that reaches to encompass the well-being of the entire global economic system. Without a way of thinking that starts at that level, and sees each corporation as part of a larger whole, we will never reach the goal of an environmentally and economically sustainable world. If organizational strategy is developed separate from an overall systems strategy, it will not be aligned with the whole system.

"It's never been done before," says Nelson. "This is the very edge of what we know. And the time has come to show that it can work—because corporations are the most influential institutions on the planet. They have to, and can, lead the way." Whole systems change depends on two shifts of consciousness. One shift, which makes *intraorganizational* change possible, frees the individuals within organizations from the feudal mentality that the rigid hierarchies of the machine hold in place. The other shift, which is essential for *interorganizational* change, must create a new hierarchy and a new leadership to transform the systems that govern global

enterprise. This latter shift needs leaders who are grounded in a global perspective that recognizes our interdependence and the constant demand to transform in order to meet our ever-changing world.

But how does consciousness change occur? For some, it takes a stark encounter with the reality that our mechanistic mind has created. For practitioners such as Nelson, it takes bringing into the corporate world the knowledge from spiritual traditions and the human potential movement about higher states of consciousness. These pioneers are developing innovative ways of transforming consciousness within the corporation to create both intra- and interorganizational change. They are all working to change the whole system.

### **INTRAORGANIZATIONAL CHANGE: TRANSFORMING CONSCIOUSNESS AND CULTURE**

It's after midnight and Michael Rennie's face is bathed in the bluish glow of his laptop screen. Rennie and I have been talking for hours. Now, perched on the edge of a desk belonging to one of his partners at McKinsey (because Rennie's office is

## **Walter Robb**

**Co-President, Whole Foods Market, Inc.**

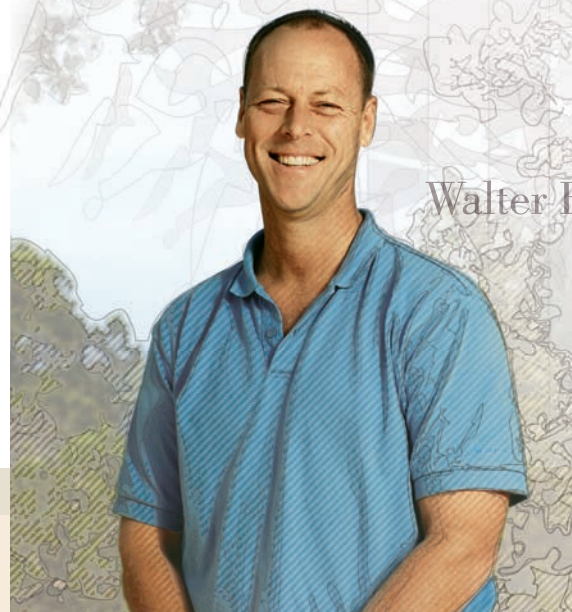
### **"OUR COMPETITIVE WEAPON IS OUR**

culture because, as opposed to a command-and-control culture, it is constantly evolving from all directions. Our culture is based on principles of inclusion, self-responsibility, and co-creator of the future. Whole Foods is a networked organization, a sharing organization—not one where everyone is waiting for some memo about what the future will look like. At Whole Foods, we follow the adage: Better to ask for forgiveness than for permission.

"Whole Foods is willing, as a company, to take steps to change things. We've got to take concrete steps to show not only our own team members, but also the world, that

floor to ceiling with the evidence of his having just moved to New York from Australia), he is showing me one slide after another, graphic displays of and testimonials to the dramatic changes from McKinsey's Performance Leadership Program—the program that had its debut with John Akehurst at Woodside Petroleum. Tall and lanky, and appearing every inch the polished corporate executive, Rennie only just now loosens his tie a bit as he excitedly explains each PowerPoint slide. We've begun a bit of a duet. He clicks on a slide, says a few words, and then I chime in with "Wow!" And it's a genuine "Wow"—the work that Rennie and his partner-in-transformation, Gita Bellin, have done with one company after another is remarkable. With each soft click on the computer, I can almost hear the hard metal plates that create the rigid structures of the traditional corporation crashing to the floor. Rennie smiles at me, his face lit with delight. "It's really subtle, isn't it?"

Subtle wasn't the word that came to mind. Rennie—who is something of a miracle himself, having cured himself of a rare cancer that had literally riddled his body with tumors—has been working with Bellin for the past eight years to realize his life's mission: "shifting consciousness in business." His personal transformation, which he attributes to "a dramatic mindset shift" that enabled him, "just by choosing to," to heal himself,



Walter Robb

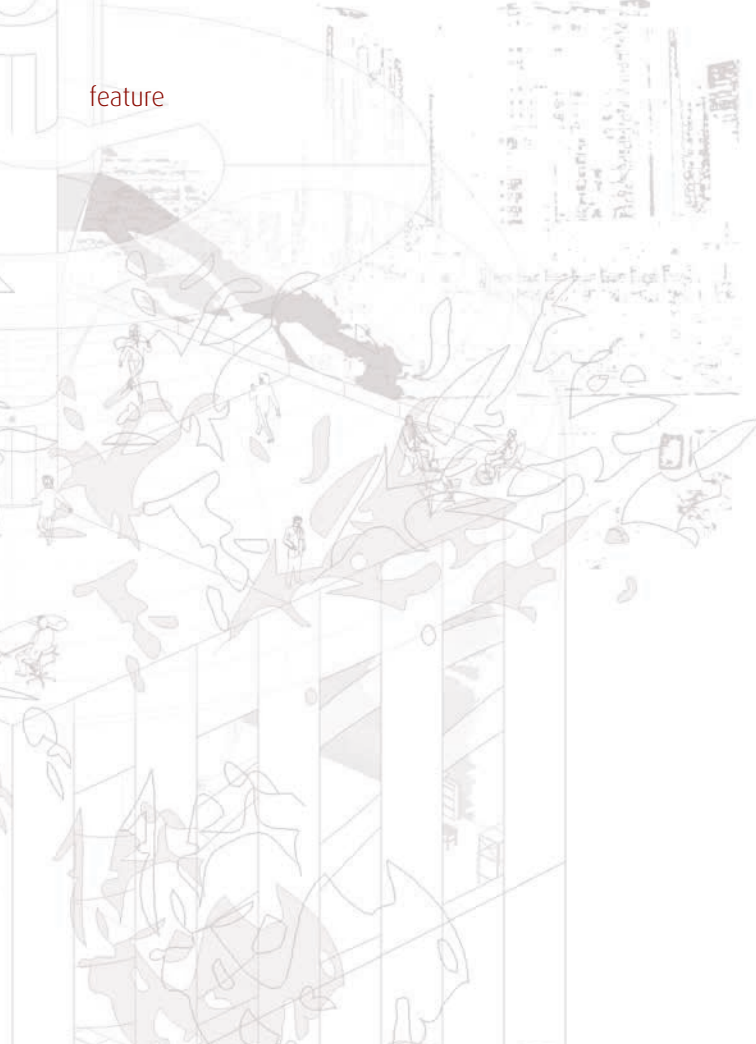
we're serious about our principles. For example, we don't sell sea bass anymore, even though it's our number two or three selling fish, because it's not being fished sustainably. We discontinued tilapia because we found out that they've been using hormones in the production of the fish. When we take a stand on GMOs, or we take a stand on animal compassion standards for meat production, or we take a stand on organic production, or we take a stand that no one here will make more than fourteen times the average wage, we stand by our principles and put ourselves on the line for being authentic and trustworthy.

"You see, we're not retailers who

have a mission—we're missionaries who retail. At the very heart and soul of Whole Foods is the mission. We're here to make a real difference in people's health and well-being, in the health and well-being of the planet, and in creating a workplace based on love and respect. These simple things are so important to remember and stay grounded in, so that we don't get full of ourselves about the success we're having, because that success only comes from the quality and the depth of what we're here to do. So we put our customers and team members before our shareholders. We deliver results by being a mission-driven business. And if you compare our performance to

other publicly traded food companies, it's superior. A thousand bucks invested in Whole Foods at the beginning in 1992 would be worth well over thirty thousand now. Since we've been public, we've delivered a twenty-five percent compounded annual growth rate. Our return on invested capital is north of thirty-five per cent. Those are some of the strongest numbers in the history of food retailing."





led him to experiment in the field of his own expertise—business. Why business? Because he recognizes that business is the most powerful force on the planet. And in these corporations that network thousands and thousands of people, Rennie sees the potential for a “delivery system for a higher consciousness, more effective ways of thinking” that could bring life on earth to a new level of cooperation and innovation. Currently, however, he believes that “these large organizations are actually a lag on the consciousness of the planet,” because they are at odds with individuals who are searching for a greater awareness with which to navigate our chaotic and confusing world.

“Organizations don’t change; people do,” is Rennie’s entry point to creating *intraorganizational* change. He and Bellin use personal transformation to create the energy for changing an organization’s culture. “Transformation,” says Bellin, “is a metamorphosis. A true transformation can never return to what it was before. So the work that we’re doing—a shift in root perspective—is like becoming a frog that can breathe through lungs. You can never return to being a tadpole that breathed through gills.” By teaching a combination of interpersonal skills, meditation practices, and personal mastery techniques, they release the desire for authenticity, dignity, and real

## Greg Steltenpohl

Founder, Former CEO and Chair Emeritus, Odwalla, Inc.; Cofounder, Interra Project

**“NO MATTER HOW TRANSFORMATIONAL** you as an individual try to be, or are, within a corporate structure, you’re a ship on a sea—a very big sea. And that sea is the conditions that are built into the system. From my experience at Odwalla of the transition from company to corporation, I learned what this really means. No one who has been deeply involved with large corporations would ever think, even for a second, that they are just going to stand by and let themselves be evolved into something else. They have an agenda to consolidate and concentrate power and wealth. That’s what their function is.

“At Odwalla, we did practically everything we could—even having a huge number of people aligned with a positive vision—but we still weren’t capable of controlling the capital structure of the company. The system itself forces certain outcomes, and I really

underestimated that. There was an incompatibility between the founders’ values and the values of the new investors that came in when we went public. No matter how carefully you craft your policies, in the end, if it’s a corporation, it’s part of the capital system. And unless you have safeguards built into the structure of your organization, your company can be taken over and diverted through a series of processes that are a combination of intentionality and the momentum of the system itself. Eighteen months after I left as chairman, Odwalla was sold to Coca-Cola. And if you look at other examples, like Ben and Jerry’s or The Body Shop or Stonyfield Farms, you’ll find that all of them are now either directly owned and controlled by a big corporation or well on their way.

“I’m not trying to deny the importance of transforming corporations from within.

human connection within a critical mass of individuals in a given organization. They then use these values to dismantle the policies and internal structures in the organization that have helped keep the machine's consciousness-numbing hierarchies in place.

Rennie and Bellin claim that it's possible to significantly move individuals out of the feudal mentality of victimization that operates in the corporation *in a weekend* and state that they "can make a global shift in the organization" in twelve months to three years. "For some people, the shift in that first weekend is dramatic," Rennie tells me, "and that's it; they are moving on a new path of systemic relational thinking. For others, the situational demands within the organization have to support the shift." Both the personal transformation and the situational change are critical, he explains, because "behavior is situational. While some behavior comes from inner unconscious patterns, psychological research suggests that our situation affects our behavior dramatically. So we need to work on both at once." Unless we change the context, he says, "people walk back into a situation that reinforces their old behavior and you get this incredible backlash. A war of ideas goes on that slows organizational transformation."

Bellin teaches "the concept of creative cause—total responsibility for one's life—because until you turn people's vision around and get them to be absolutely one hundred percent accountable for their lives, their choices, and their experience, the transformation process won't happen. You will not get the shift in root perspective." Moreover, she says, "you can't make a permanent shift unless you reprogram, through meditation, the neural pathways that developed during the preverbal stage of life." Ultimately, the purpose is to get individuals to develop three abilities simultaneously: "where they can be a player in life, they can be a spectator in every moment, but they're also the referee—so they're constantly, moment by moment, consciously *at choice* in regards to what they do and how they respond." Rennie comments that "the reason the work is so powerful is that we're actually working with individuals fully—as energetic beings as well as physical and mental/emotional beings. But as you work with those three, there's a deeper thing that happens—you're actually shifting the energetic or the quantum level of being."

Such an energetic shift within individuals can begin to transform the field of human awareness within the organization as a whole. Rennie has powerful data that shows how, as a critical number of individuals in one part of the organization

But developing new forms of cooperation and organization could be an area of incredible creativity for young people who have a lot of energy to change things. I've been working with Dee Hock [founder of VISA International] who has realized that people can come together and form a constitution that becomes legally binding. These constitutions are creative documents. As long as you approach them very carefully and systematically, you can create entities that are not corporations and yet function with the rights of corporations but with their own values and principles at the core.

"When we started the Interra Project—a new type of payment card based on a new economics—we asked: What could be a structure, a way of organizing, that would allow the values of sustainability and cooperative activity to be built into whatever we do? What if we formed a membership that included

both businesses *and* consumers? And what if we created a movement that could shift the flow of dollars toward those places in society where they would do the most good—create the most jobs, cause the least amount of environmental degradation, and uplift those activities that people were doing on a citizen and volunteer social basis?

"The Rudolf Steiner Foundation was the first supporter of Interra. Steiner talked about 'associative economics.' He said that unless you could link the consumer, the producer, and the distributor of the services into the same organization, you would always have false economics that would pit those different parties against each other in a win-lose situation. Whereas if you create marketplaces with structures designed to optimize the whole—all three parts—then you can do things that are miraculous, because you can

move money around for the benefit of the whole as opposed to the benefit of only one part. And that's the Interra principle. It's a payment card that rewards the purchaser for supporting businesses that have holistic values and also takes a micro payment off each transaction to donate to a cause that the purchaser supports. If we got five million people to spend two hundred dollars a month inside this economy, then we're talking about tens of billions of dollars shifting toward sustainable and community-based economics. Interra can provide a communication and information infrastructure for the transformative business movement. It's a little card to change the world. Everybody has to realize that we have to do nothing less than that. So we're trying to create an accounting system for it—a motivator, a spark plug—to get people thinking."



reach a higher perspective, a field is created that has an effect on individuals elsewhere in the organization. The released consciousness spreads like a slow-burning brush fire. And when a culture of commitment and care is created, then the corporation and its leadership can begin to bring greater consciousness and conscience to the broader networks of which it is a part. *Interorganizational* change becomes possible.

### **INTERORGANIZATIONAL CHANGE: TRANSFORMING STRUCTURES AND SYSTEMS**

“April 13, 1997, is the day my life changed,” Darcy Winslow, Nike’s Global General Manager of Women’s Fitness Footwear, Apparel, and Equipment, tells me. “That was the day that I met Bill McDonough and Michael Braungart.” Meeting these two men—McDonough the architect and Braungart the chemist—enabled Winslow to envision a world where cradle-to-cradle thinking unleashes a life-positive creativity in capitalism. “They introduced me to the idea of sustainability beyond just what corporate responsibility had come to mean, asking us to really take it into our business.” In other words, while many corporations are engaged in charitable activities or different ways of showing greater responsibility to the communities and earth that we all

share, almost none of these businesses have tried to transform their business practices in fundamental ways. Excited by the challenge, Winslow began to explore the potential for creating change in the supply networks that provide Nike with the materials from which it makes its shoes—she began to tackle *interorganizational* transformation to change the systems in which Nike is embedded.

“It became a fairly daunting task,” she tells me. However, Winslow’s vision and success eventually led her to head up women’s footwear. “Every season we ask our designers, ‘What is the one thing you are going to do differently?’ It has a ripple effect on all our manufacturing processes and on our partners who are not owned by Nike. We bring our partners in from around the world and let them start talking about the need to invest in new equipment or processes to be able to make the change. It becomes a very collaborative effort.”

Winslow notes that the biggest surprise or uplift has come from how meaningful this approach has been to her team. “We’re sitting on a hotbed of creative minds here, and this perspective is infecting how they look at every product going forward,” she says. At the same time, she observes, “We’re just scratching the surface compared to what needs to happen. It’s very slow change.” “Why so slow?” I ask her. “There are two

## **A Fractal of Consciousness**

**IF IT WERE UP TO YOU**, how would you create positive change in the complex systems woven into the fabric of the modern world? How would you begin to close the desperate gulf between rich and poor? What would you do to relieve our stressed ecosystem? Or solve the problems of depleting energy resources, the widespread contamination of the water supply, or the flourishing AIDS pandemic? These issues defy the capacities of our existing systems. In today’s parlance, solutions

will demand a *tri-sectoral* response involving business, government, and the NGO/nonprofit sector. And because of the enormity of the problems, most of us feel that there is little that we, as individuals, can do.

Not Joseph Jaworski. Founder of Generon Consulting, author, lawyer, and successful entrepreneur, Jaworski was deeply compelled by spiritual leader Dadi Janki [see page 92] to give everything he possibly could to making a difference. The plan that he and his colleagues at Generon have come up with—what they call the Global Leadership Initiative (GLI)—is so audacious and inspired that it has caught the attention of a new partner, The Synergos Institute, a well-placed international development organization, as well as major corporations, leading foundations, UN agencies, and local

organizations in Africa, Asia and Latin America. GLI is committed to creating tri-sectoral projects to find innovative solutions to ten of the most intractable problems facing humanity—beginning with the world food supply and child malnutrition. The brilliance of GLI is that it doesn’t work through the usual channels. Rather than getting embroiled in the labyrinths of existing bureaucracies or caught in turf battles, their aim is to work with key leaders across all sectors to create a shift in consciousness, a leap into the future. “The key capacity needed for leadership right now,” says Jaworski, “is the capacity to enact *new* realities.” The big question is, *How?*

Jaworski’s approach is unique. He brings together a group of individuals who collectively represent a microcosm of the whole system. In the child nutrition project, for example, this group

# Susan Skjei

Director, Authentic Leadership Program,  
Naropa University

*“Our only hope for shifting consciousness to change what’s happening in the world will come from collective wisdom—from bringing people to a different awareness together. And leadership development is critical for this. If a leader knows how to cultivate that collective wisdom, then one leader can have an incredible impact on many people. But doing this takes courage and vision because it means being involved in something bigger than just one’s own life.”*



might include a mother in a village, local educators and clerics, government officials, program officers from CARE, as well as local and international business people involved in the food industry. “You bring together a group of people who each have a different role in creating the system that is the problem,” says Jaworski. “It may mean twenty-five or forty people, depending on the system. The idea is that you get them in one room together, you get them totally committed to resolving the issue, and then you engage them in what we call the U-process.” The U-process is a new social technology that is the fruit of decades of research, which Jaworski and co-authors Peter Senge, Otto Scharmer, and Betty Sue Flowers present in their recent book *Presence: Human Purpose and the Field of the Future*. Describing how breakthrough

ideas emerge, this process captures the essence of human innovation.

For the GLI projects, the U-process takes fifty days spread over the course of a year or longer. In this revolutionary process, Jaworski and his colleagues work to bring these individuals—who are carefully selected both for their expertise in their fields and for their passion about the issue at hand—to realize a higher intelligence *together* so that they can create new solutions to these impossible problems. The group members learn about the issue, not in the abstract but by actually going to those places around the globe where the problems they are addressing are most acute. And they also engage in spiritual practices and spiritual inquiry designed to take them into a deeper encounter with their individual and collective purpose. As Jaworski says, the

U-process creates a context in which individuals can “find a way to surrender deeply enough so that they each can operate as a vehicle for tapping the deepest Source and then become an instrument for that Source.” Through working so intensively together, the group begins to develop a new “capacity to operate as a single intelligence.”

Although the method is still being refined for use in particular situations, Jaworski claims that the results thus far have been an unqualified success: “There are always highly counterintuitive breakthrough ideas, and nobody knows where they come from. We’ve never had it *not* happen. My personal belief is that they are now able to tap into the field of collective consciousness in a way that



elements,” she replies. “One is government: a lot of laws that are in place right now do not give a financial incentive to do things differently in the future. The other is Wall Street. At the end of the day, shareholders and Wall Street are what keep corporations moving in the direction they are moving in.”

To transform the *whole* system away from its blind and mechanical drive for profit demands significant change in the economic structures on this planet. Creating a corporate culture where individuals can come together in a higher purpose and vision is just the first step. Certainly, an organization does begin to come to life when it can express one powerful human intention, as a *whole*. But that new consciousness has to become a force for changing the global economic system itself.

The entire corporate machine is supported by international institutions that also operate with linear cause-and-effect reasoning that cannot respond effectively to our increasingly interdependent world. For example, the United Nations, the World Bank, and the International Monetary Fund were all developed after World War II to create stability between nation-states and their economies. In the late 1990s, the entire world economy nearly collapsed. The mindset behind certain IMF policies designed to avert these crises was too simplistic to engage with

the global and systemic nature of our economic issues. According to prize-winning business journalist Paul Blustein, author of *The Chastening*, the IMF’s approach to economic crises is rigidly formulaic and succumbs to the narrow self-interest of its more powerful members, particularly the United States. These international structures were created at an earlier time, when each nation was viewed as a discrete entity pressing its own advantage rather than as being part of a larger living whole. Without a more encompassing perspective based on the welfare of the globe as a whole, attempts to arbitrate between competing interests too often end up creating a might-makes-right hierarchy—the effects are proving to be disastrous.

Whole systems change at this level has barely begun. In terms of corporate responsibility for sustaining life on earth, Peter Senge tells me that even “the best companies in the world haven’t gone more than one percent of the way towards where they will need to go—and I mean everybody. When you get up close and personal, you see all the warts. You see, we’re still dealing with a virtual handful of multinationals that are paying close attention to the fact that we are faced with the possibility of rapid and dramatic destructive shifts in our economic, social, and ecological systems.” Frank Dixon of Innovest agrees: “Even

they haven’t been able to before.”

It is this field of collective consciousness that Jaworski recognizes as having such potential for creating change. His first experience with this field happened when he was eighteen. As part of a group of rescue workers who spontaneously gathered at the site of a devastating hurricane, he and his coworkers were guided by the movement of a higher mind that coordinated their activity. Ever since, Jaworski’s life has been guided by his gut sense of the critical importance of this capacity for groups to act as a single higher intelligence. And he and his colleagues are among the leading researchers of this phenomenon that is gaining increasing attention.\*

With the GLI projects, Jaworski is working explicitly to facilitate the emergence of collective mind. Because each collective brings together individuals who are involved in and affected by every aspect of the complex system that has created the problem, the group is a fractal, a microcosm, of the consciousness of the whole. The whole is captured in each part and each part is not separate from the whole. “Through the strong intention of the group,” says Jaworski, “the whole is affected.” In other words, by transforming the consciousness of this fractal, it begins to shift the larger system of which it is an intrinsic part. “If we do enough of these projects,” Jaworski explains, “ultimately there will be a tipping point, a field shift. And that’s what we’re after. There are three purposes to this work. The first is to resolve these particular problems.

The second is to create this field shift. The third is to develop a different kind of leadership in the world.”

Whether or not we are leaders, however, Jaworski’s work has implications for each of us, because our individual consciousness is also not separate from the whole. As Jaworski tells us, “Even when there is a massive collective that needs to change, it begins with one person who truly cares. Because he or she cares, that person is nominated, called to a higher purpose. This is what’s such an important message: that person has got to make him- or herself available for this. Then magical things can happen. And that’s the whole essence of this process—to become available to be a vehicle for that purpose.”

\*See *WIE*’s May-July 2004 issue for more on the topic of collective intelligence.



## Darcy Winslow

Nike, Inc.

the companies that receive triple-A corporate social responsibility ratings from Innovest aren't close to being sustainable. At this point in time, no publicly traded corporation is."

Dixon's passionate response is a model for change that he calls "Total Corporate Responsibility" (TCR), which "recognizes that economic and political systems essentially force firms to be irresponsible and unsustainable by not holding them fully accountable for negative impacts on society. TCR encourages firms to proactively work with others to achieve system changes that hold them fully accountable." This is the evolutionary edge—where transformation has to happen *between* organizations to support an awareness of our individual and collective effect on the whole. Only as business leaders begin to fully embrace the truth of our unity and interdependence will they demand accountability from *each other* to change these powerful global systems.

What would be the smallest change that would have the highest leverage in shifting the system from top to bottom? Bob Hinkley, the corporate lawyer, suggests changing the context in which businesses operate by revising the corporation's basic charter. "I am suggesting that the corporate law be changed to say: 'The duty of directors henceforth shall be to make money for the shareholders *but not at the expense of the environment, human rights, public health and safety, dignity of employees, and the welfare of the communities in which the company operates.*'" While it would require intense lobbying by citizen groups to get this passed by legislatures in all fifty American states, and there would also need to be a grace period before the law took effect, Hinkley observes that "this 'Code of Corporate Citizenship' would head the system in the right direction—turning it away from behavior that is really inhuman toward something that is a lot more human. This law would change everything so that every project would have to become a 'waste equals food' project of the kind that Michael Braungart proposes." In other words, if corporations were held accountable for their effects on the environment, the demand for innovation that is inherent in capitalism would be liberated to find ways to create that are in alignment with rather than in opposition to

nature. This would force radical change on some of the most powerful players on earth, and thus it may be very unlikely to happen. Nevertheless, it would be the most direct route to the revitalized world of enterprise so powerfully envisioned by Braungart.

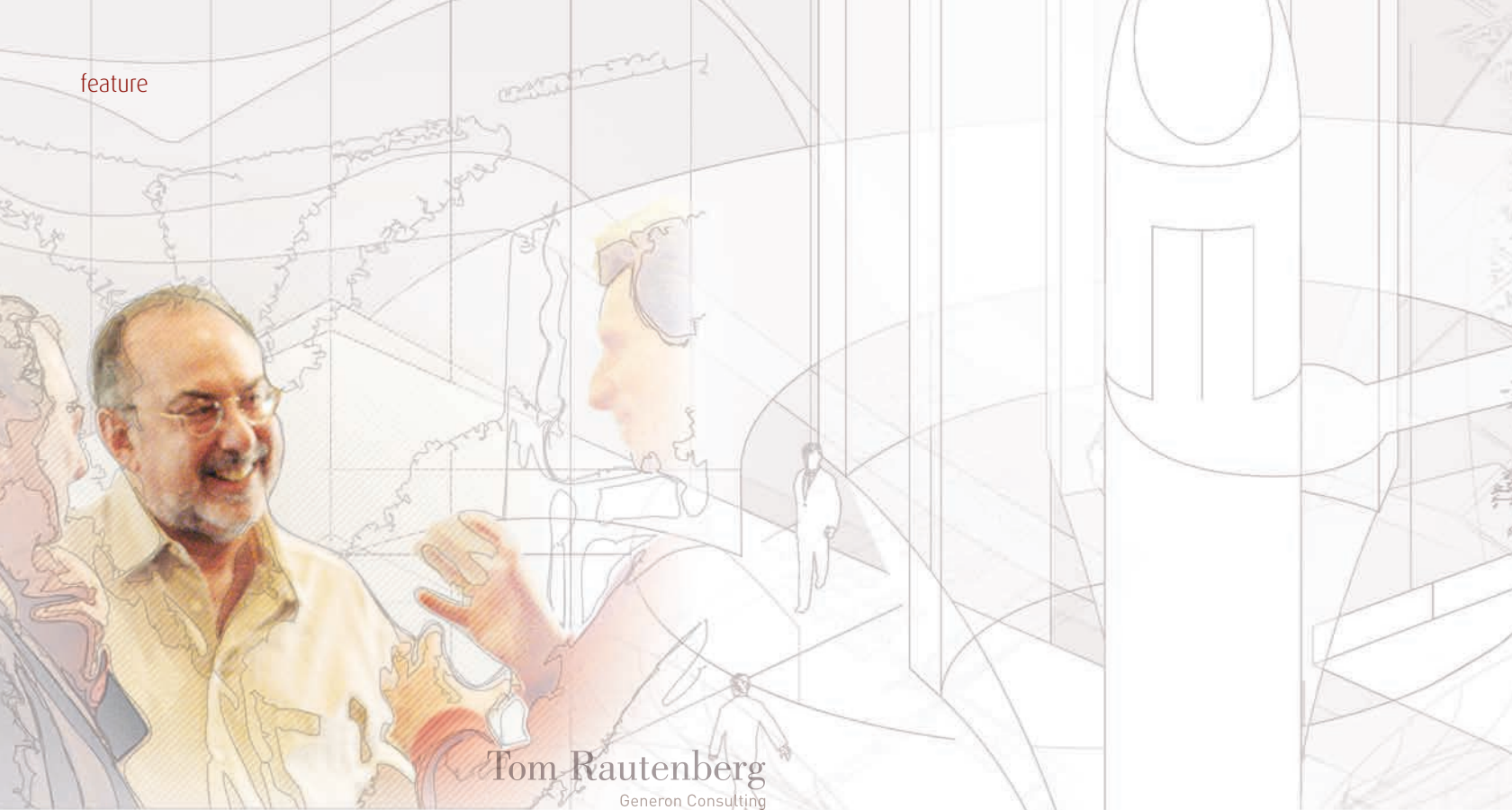
"We could then prove," Braungart says, that "human evolution isn't just a mistake. It's not. We really can be good for this planet." The effects would be staggering—leading, he suggests, to a "reindustrialization" of the West that would catalyze a creative transformation at every level of our global society. Arguing on the basis of his experience working in China and Asia, he believes that those societies "will need another thirty years of environmental discussions before they will have some people who understand the challenge. And these are thirty years we don't have. So we really need to do this here, in Europe

## Capitalism could literally invent a new world. The question is: Will we do it?

and the United States. We *could* do it differently. And if we do—if we manage material flows so that all of human production becomes a nutrient—we would have self-confidence and self-esteem as a species. The world population would stabilize around five billion people. And we could have a lifetime expectation for the individual that could be between one hundred and one hundred and twenty years. If we could really celebrate human beings as a part of this planet, then we would no longer be hostile to it in the way we are right now." In this celebration, a new creativity would ignite a new capitalism, emerging from our unity with life itself.

How likely is it that the existing corporate machine that wields so much power would ever allow itself to be reprogrammed? I don't know, but life on this globe is already changing in all directions. Corporate capitalism may be forced to change in order to avoid self-destruction. The instability caused by terrorism and the potential for rapid systemic shifts due to global warming are already changing the rules of the





Tom Rautenberg  
Generon Consulting

game. Our desire, as consumers and employees, for something literally more wholesome from business places critical pressure on the system. We are each part of the solution—even though significant responsibility rests with corporate leaders. As Peter Senge says to me, “The best-managed companies, I think, would welcome a change in the rules of the game because that’s what they’re trying to say to their people: we have a purpose that’s much bigger than making money. And the more poorly managed companies will fight it tooth and nail.”

Pioneering and courageous individuals will have to make decisions for our long-term future and advocate for change so that responsibility to the whole becomes part of capitalism’s mandate. Only then will we be able to create organizations and systems foundational to an enlivened enterprise. Then capitalism—as the most sophisticated system that humanity has developed for collective creativity and shared purpose—could literally invent a new world. The question is: Will we do it?

### LIGHTING UP THE NETWORKS

In a world that is so chaotically interdependent and unfathomably complex, Einstein’s comment, that problems can only be resolved from a higher level than the level at which they were created, is on everyone’s lips. Solutions aren’t going to come from what we already know. Tom Rautenberg observes that the world of organizational change “is really going through two revo-

lutions simultaneously: one is the living systems revolution, and the other comes from realizing that the transformation of individual and collective consciousness is critical to the evolution of

**“There’s a subtle level to this: what is most systemic is really most personal. You and I actually *are* the system.”**  
*Peter Senge*

organizations and the human beings in them.” In fact, the two are deeply interrelated. For the living systems revolution to bear fruit—and not merely replace a mechanical metaphor with a biological one—the consciousness of leaders has to evolve. Destroying the rigid hierarchies of the machine is merely the first step. A new leadership is called for—one that is commensurate to the power that business exercises on this globe. Old hierarchies need to be replaced by new ones: living systems need a conscience to motivate them to serve a higher purpose. This is the role of the authentic leader at this critical moment.

The leader goes first. “The quality and level of change in any organization is only as good as the quality of the consciousness of the intervener,” says Rautenberg. “You can’t take people to places you haven’t been.” Business leaders and the consultants advising them have to embrace evolutionary transformation as a way of life in order to harness the creative potential of a living system.

“There’s a subtle level to this that we’re all creeping up



## Richard Barrett

Richard Barrett & Associates

## Peter Senge

Society for Organizational Learning

on: what is most systemic is really most personal,” declares Senge. “You and I actually *are* the system. There’s a paradoxical complementarity to this: you try to hold on to the recognition that each of us embodies the habits of thought and action that drive the larger systems that need to change as you simultaneously work to change the manifest features of those systems.” Our organizations and systems are a reflection of ourselves, our consciousness. Thus, our transformation is essential. To guide the awakening of these huge systems filled with the creative potential of thousands, our hearts and minds have to burn with the evolutionary passion that ignites only when we realize that the future *literally* depends on us.

“My theory is that the human species is self-organizing sub-consciously,” Steve Trevino tells me in his rapid-fire way. “We are self-organizing to embrace sustainability, generativity, and vitality in order to shape a planetary civilization—which is part of our evolutionary purpose. All systems are becoming more interconnected and networked. And the network itself is beginning to light up with the awareness of the emerging global systemic risks that we face.” Collectively, we *are* waking up to the fact that we no longer have control over the technology-driven global economy and its effects. “The think tanks, foundations, banks, and Booz Allens of the world are lighting up with the motivation to do something about what is happening,” he continues. “And because of their motivation, their ability to move capital markets and to move resources, they will help to light up the rest of the network.”

*Suddenly, the blue marble of Earth suspended in the void of space flashes in my mind’s eye. Across the curved stretch of the revolving planet, pinpoints of light begin to flicker with the consciousness of courageous leaders at Booz Allen or Nike or McKinsey or anywhere that the awareness of the crisis we are facing has come alive in human hearts and minds, compelling us to transform. They connect and grow, forming bright bands of light, guiding more individuals and then entire businesses to wake up, look around them, and embrace our responsibility for the whole. New network organisms stretch like glittering amoebas, lit up with a new consciousness, extending across the expanse of the globe, growing around and through the megaton machines. These vast networks of human beings united in a shared purpose begin to develop relationships, becoming more intimately intertwined. As they continue to evolve, a zest for innovation emerges, expressed in the shared pursuit of enterprise. New ways of living and working together take root as the natural nutrient cycles of nature become the cycles of human production. And a new form of business—the living body of collective human creativity—changes the face of the world. ■*

ONLINE EXTRAS: More on whole systems change and the change makers at [wle.org/business](http://wle.org/business)



## THE BUSINESS OF SAVING THE WORLD

# The Real Business Gurus



## DADI JANKI

*Co-Administrative Head,  
Brahma Kumaris World  
Spiritual University*

*A spiritual guide to Brian Bacon,  
Tex Gunning, Joseph Jaworski,  
Charles Handy, Peter Senge, David  
Cooperrider, Rita Cleary, and others*

**"IT'S GOD'S TASK TO PURIFY THE IMPURE,** to transform the world," Dadi Janki tells us. "But He can't do it alone. He says, 'I've got to get it done through you. You've created hell in the world, and so you have to be the instruments to create heaven. Then you can be the masters of heaven.'" This message is Dadi Janki's mandate for leaders. And while this diminutive woman draped in a white sari might appear to be from an era long past, she is a guiding force to a bright future. "Those with a positive vision of the future," she writes, "give us an image of a world . . . where the highest human potential is fully realized. But we can get to that stage only when there are leaders to take us there."

And she is determined to create those leaders. Through "Call of the Times" dialogues, she invites key

figures in government, business, and the nonprofit sector from all five continents to engage in the deepest level of dialogue and reflection about the current human situation. After these dialogues, she has been known to select someone to continue to work directly with her—meditating and engaging in discussion—to insure that that person viscerally grasps our world crisis and is compelled to take action in new and profound ways. For example, after meeting Dadi Janki and the Brahma Kumaris, Brian Bacon, strategic advisor to some of the world's largest multinationals, began to offer his highly regarded leadership trainings gratis at the Brahma Kumari World Spiritual University. And Joseph Jaworski, founder of Generon Consulting, credits Dadi Janki with the

inspiration for his Global Leadership Initiative, designed to tackle the biggest challenges facing humanity [see page 86].

"Her leadership is not based on any formal position that she holds," says Tex Gunning, president of Unilever Bestfoods Asia. "Her power comes purely from her spiritual credibility. As a leader, the more I've searched for role models, the more I've come to realize that this is the most profound power. If my boss asks me to make a meeting, I look at my agenda first. But if Dadi Janki, with whom I have no formal relationship, tells me to be in London, I just get on the plane!" As she makes profoundly clear to those who come in contact with her, there is no choice but to respond to the call to change the world: "As God says, 'This is what you have to do.' And we must say, 'Yes, we will.'"



## JOHN P. MILTON

*Founder, Sacred Passage and the Way of Nature*

*Founder, Threshold, an international center for environmental renewal*

*A spiritual guide to Brian Arthur, Joseph Jaworski, Otto Scharmer, Peter Senge, and others*

**LIGHTNING STRUCK JOHN P. MILTON—**literally. At a crucial point on his own path to transformation, a lightning bolt flew through an open window and blasted his consciousness so far that he “shot headfirst into the heavens.” Over the past forty years, this former professor of environmental studies with “a bit of Native American” in him has taught those who would walk with him into the wilderness how to understand the living wisdom expressed by lightning, wind, and the creatures of the earth. Milton, who Peter Senge calls “one of the really significant teachers coming out of the American cultural context,” has pioneered a path to prepare the uninitiated for the sacred native rite of passage, the vision quest. And leaders, particularly those in business, are finding that

Milton’s capacity to guide them into an encounter with nature both allows them to find a deeper purpose and unleashes the creativity needed to live that purpose.

“Institutional leaders talk a lot about thinking ‘outside the box,’” he observes, “but to actually *be* there is not so easy. The vision quest literally dissolves the box. So suddenly, there is an immense openness and spaciousness and freedom that’s pure creativity.” But for Milton, the purpose of the vision quest is not simply to make leaders more creative. It is also to go beyond our “anthropocentric view of the world, which prevents us from having a vaster experience both of our connection to the earth and the universe but also to the Source itself.” Because it’s our self-centered

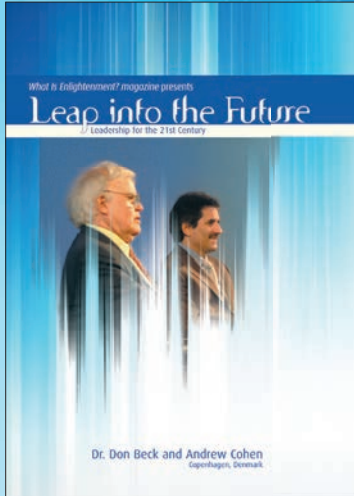
separation from life that has led us to the verge of ecological collapse. “We’re facing a time when we’re going to have to invent an entirely new technology,” Milton says. “This process does two things that are absolutely crucial: it puts you in connection with the earth, Gaia, to have the insight to understand what needs to be created; and then, of course, it gives you the creative connection to pure Source. Clearly, part of the big job facing us is to create a truly sustainable technology, and this would provide a tremendous economic rebirth. All we need is the vision.” ■

---

ONLINE EXTRAS: Visit [wie.org/business](http://wie.org/business) for more on the real business gurus.



*What Is Enlightenment?*  
magazine presents



## LEAP INTO THE FUTURE: LEADERSHIP FOR THE 21ST CENTURY

with Dr. Don Beck and  
Andrew Cohen

Two revolutionary change-makers, dedicated to the conscious evolution of the human race, spent a day with some of Copenhagen's top business and political leaders and posed the question: Can we human beings make the radical shift necessary to save our planet and ourselves? Watch what happened on that day in this inspiring documentary as Andrew Cohen and Don Beck urge the participants to take responsibility for changing the course of our collective future.

*"Andrew and I are cartographers. And before you can leap with us into the future, we've got to provide you with new maps and a new compass, with the belief that it will take these to deal with the existence problems we confront today as humans in the 21st century."*

Don Beck

**New Release on DVD \$39.95**

2 DVDs, approximately 120 minutes.

Includes special features on Spiral Dynamics and Evolutionary Enlightenment.

800.376.3210 or 413.637.6000

[wie.org/leap28](http://wie.org/leap28)

View sample clip or order online.

SCHOOL FOR PROFESSIONAL DEVELOPMENT AT NAROPA UNIVERSITY EXTENDED STUDIES

# ANNUAL *Authentic Leadership Certificate*

presented by Marpa Center for Business & Economics

Fred Kofman, PhD, Barbara Lawton, PhD, Micki McMillan, MEd,  
and Susan Skjei, MS

A 15-week, internet-supported program that integrates  
the best of Western management practices with the wisdom  
of Eastern contemplative traditions.

## *Authentic Leadership for Women* **Weekend Workshop**

Micki McMillan, MEd & Susan Skjei, MS

Explore the power of feminine leadership through dialogue,  
storytelling, ritual, and community building.

303.245.4800 • 800.603.3117

909 14th Street, Boulder, Colorado 80302

[extend@naropa.edu](mailto:extend@naropa.edu) • [www.naropa.edu/marpa](http://www.naropa.edu/marpa)

EXTENDED STUDIES  
**Naropa**  
UNIVERSITY



The Spirituality, Leadership and Management Network is a member  
based global network dedicated to the evolution of human consciousness.

SLaM is focused on down to earth, practical ways of improving how we  
lead and manage our organizations, communities and the natural world.

- Conferences & Seminars • Journal of SLaM
- Consulting • Networking Groups • Research

Join us...



the change has  
already begun.

[www.slam.net.au](http://www.slam.net.au)

## THE BUSINESS OF SAVING THE WORLD



*Children of Manwar, a community in the Thar Desert midway between Jodhpur and Jaisalmer, India.*

## I Have No Choice: An Interview with Tex Gunning

President, Unilever Bestfoods Asia

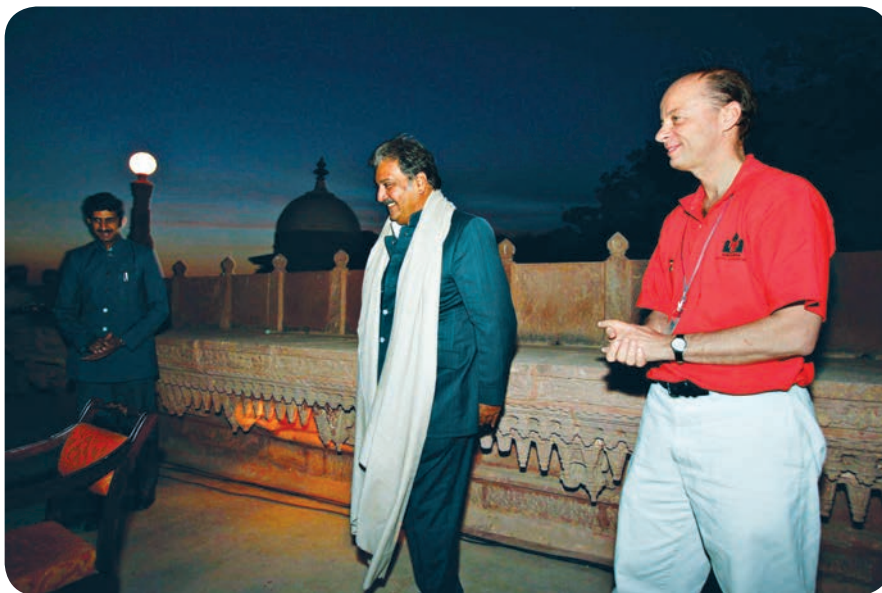
**"I DON'T WANT TO LIVE A LIFE** creating an illusion of meaningfulness while deep in my heart I know that every five seconds there is a child dying," says Tex Gunning, president of Unilever Bestfoods Asia. "None of us can pretend anymore. We cannot." The Dutch-born Gunning is backing up his statement with a bold move to place the nutritional needs of children in the developing world at the heart of Unilever's *business* mission. While other multinationals like Hewlett-Packard are embarking on remarkable projects to improve the living standards of the poor, such projects are usually a sideline to the corporation's central

profit-making goal. Only Unilever—thus far—is daring to tackle a complex and seemingly intractable human problem in a way that redefines what it means to be a global business and redraws the boundaries between the for-profit, not-for-profit, and governmental sectors of society. And Unilever wouldn't be embarking on such an uncharted path without Gunning's leadership.

Gunning's own path has been guided by an unerring pull toward meaning and purpose that has led to astonishing business success. An economist by training, he was an expert in the corporate game of "restructuring," which often means firing workers and

selling off parts of a business so that what is left can struggle toward profitability. In 1995, Gunning was brought in to a part of Unilever that was in serious trouble. At the age of forty-five—"a nice age to have a good crisis," he comments wryly—he was faced, yet again, with the prospect of firing hundreds of workers. "Am I going to do this for the rest of my life?" he asked himself. "Keep sacking and keep restructuring and keep cutting costs?" His answer was, "No." So he decided to learn how to make a business grow and then how to make the workplace a true human community—and came to understand that these two goals were surprisingly





*Tex Gunning with the Maharaja of Jodhpur, addressing Unilever executives on a pilgrimage to create a new business mission.*

related. Largely through a series of demanding “breakouts” (offsite workshops) held over a period of years in unusual settings—from a Unilever warehouse in the Netherlands to the desert in Jordan—Gunning created a unique culture where trust, honesty, and authenticity liberated a creativity that made the business soar. The result was one of the most dramatic business turnarounds on record.

From that triumph, Gunning was sent to head up Unilever’s entire Asian operation and charged with assessing the viability of starting food businesses in fifteen countries. Unilever realized that they could “get a business out of it in the next five years,” but this wasn’t enough for Gunning—he also wanted to “make a major contribution to the problem of children’s nutrition in the developing world.” So, in partnership with Generon Consulting, Gunning is leading Unilever Bestfoods Asia to take on the mission of significantly improving the nutrition and well-being of Asia’s children.

Here, he speaks about how big business can tackle the real challenges facing humanity—and literally change the way the world works.

**WHAT IS ENLIGHTENMENT:** *In Asia, you have been taking your people on what you call “a journey to greatness” to discover what makes leaders and companies outstanding. What have you learned?*

**TEX GUNNING:** Average leaders take care of themselves and their families. Good leaders take care of themselves, their families, and some of the community. Great leaders—and great companies—not only take care of these stakeholders but also want to change the world. They want to leave the world better than they found it. We have made the choice to have our business intent become a missionary intent that will make a difference in the lives of Asians who have either health problems, nutritional problems, or well-being problems.

The core insight about great leadership and great companies comes down to *service*. We as individuals should entirely integrate our personal lives and our search for meaning with our business lives. Businesses with a meaningful intent will bring meaning to the lives of their employees. Then it will be as if we were volunteers—paid volunteers—in a community service

organization. And we’ll only need half the policies, half the training, half the values statements that are usually needed in business, because people will be living out their deepest values everywhere in their lives.

**WIE:** *Could you speak about the “missionary intent” you have taken on at Unilever?*

**GUNNING:** I would love to make a difference in the lives of the unbelievably poor children in Asia. Their suffering is just unimaginable. I said to myself, *I have no choice. We’ve got to do this.* So we decided to start in India where the problem is at its biggest in terms of scale. It’s a very complicated country. If we can crack it there, we can crack it anywhere. It’s an interesting process because the more I look at it, the more I think I am tackling something that I can never, ever solve. But simultaneously, I’m very optimistic because there’s beginning to be a groundswell of people around the world who are saying, “This is *unacceptable*.”

You see, the paradigm that divides the world into the social sector, the private sector, and the governmental sector is not working. It creates artificial barriers. We are each a constituent of the problem, so we have to combine our forces, our efforts, and our competencies. We cannot solve these problems on our own. We all share this planet together; none of us can live a meaningful life when in Bangladesh, in China, in Darfur, hundreds of thousands of people are in need of help. I get my energy to persevere because I



# THE *Option* INSTITUTE

International Learning & Training Center



## Your Life: The Way It Could Be

*"We invite you to attend cutting-edge personal growth workshops in a reflective and relaxed environment where you can fully focus on mastering life's challenges."*



**Bears**

**(Barry Neil Kaufman)**

Co-Founder of The Option Institute,  
Best-selling Author of *Happiness Is A Choice*

Call today for your **FREE\***  
copy of the best-selling book  
*Happiness Is A Choice*

**1-800-714-2779**  
**www.option.org**



Select Workshops Include:  
Happiness Option Weekend  
Optimal Self-Trust,  
Fast-Track Personal Change,  
Parenting *Program*,  
& Relationships and Intimacy

\*Only one book per address. CODE: ENL0305



meet so many people around the world who share the same realization that this world is entirely connected.

**WIE:** *Despite the fact that we are all connected, working across these barriers that are now built into the system is not easy. How do you propose that the for-profit and the not-for-profit systems work together?*

**GUNNING:** Our suggestion is to bring into the social capital markets the efficiencies and accountability that you find in the financial capital markets.\* So, for example, Unilever would submit a proposal for funding with partners like UNICEF or the World Food Program. Our competitors would do the same thing, and the proposals could compete with each other. Through competition, we could bring into the social capital market the best that the financial capital market has to offer. I bet this will increase creativity, increase accountability, and therefore increase efficiency and effectiveness. Because for businesses, unlike NGOs, it is a core competency to compete and to deliver—or else you're out of business.

If this works, it would be the first time that we would be working not only with Unilever capital but with capital that came from others. And even if we fail significantly, we can then use what we learn to be even better. We might be a bit ahead of our times, but somebody has to start this groundswell in business.

\*The financial capital markets are the funding sources for private industry. They serve the creation of private wealth and provide the financial foundation for businesses (such as Unilever). The social capital markets serve the public welfare and are made up of foundations, donations by individuals, and first world government or international aid that goes to NGOs, nonprofits, and governments in the developing world that are trying to solve social problems.

**WIE:** *Isn't it dangerous to give organizations that are motivated by profit access to funds that are aimed to help the poor?*

**GUNNING:** Of course, the moment that people in business realize that you can compete for social capital, the ugly side of human beings will also emerge. But we have to take the risk. The capitalist system was built both by people who were genuinely trying to save the world and by those who were just genuinely trying to fill their own pockets. And while they were filling their pockets, they created a better world in many ways. But although we've realized that economic development can be good for the world, the

moment that seventy or eighty percent of the world is not participating in a manner that is equitable, then the system is failing. So an awareness is emerging that the capitalist system itself is failing.

If a few of us can prove that it makes good business sense not just to be socially responsible but to make a serious social mission intrinsic to one's business, then this is going to be written about, studied, and publicized. Because nothing is transferred faster than a success story in business. So I am very optimistic that if a few businesses can set an example here, we can make a tipping point out of it. And at this point, we really have no choice. ■



Unilever Bestfoods Asia executives doing community service with the dhobi [washermen] community in Mumbai, India.

## The Seventh International Conference on Science and Consciousness

**April 22-27, 2005  
Santa Fe, New Mexico, USA**

Come and explore the scientific and spiritual dimensions of consciousness.

Join in the exploration of the final frontier, with a who's who of the foremost researchers in the field of consciousness studies gathering to share their findings.

*"Hands down the most relevant and remarkable conference anywhere in the cutting-edge quest to discover who we are and why we are here"*

*-Mike Masterson, Arkansas Gazette*



**The Message Company**

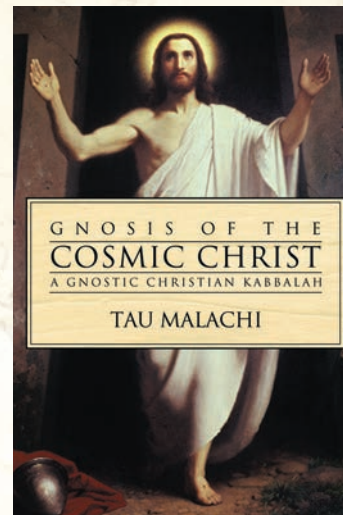
For more information  
Phone: 505-474-8919  
Fax: 505-471-2584  
E-mail: [message@bizspirit.com](mailto:message@bizspirit.com)  
[www.bizspirit.com](http://www.bizspirit.com)

### PRESENTERS:

Joseph Chilton Pearce  
Masaru Emoto  
Peter Russell, DCS  
Jean Shinoda Bolen, MD  
Gregg Braden  
Stanislav Grof, MD  
Christine Page, MD  
Jack Sarfatti, PhD  
David Abram, PhD  
Ralph Abraham, PhD  
Charles Tart, PhD  
Konstantin Korotkov, PhD  
William Tiller, PhD  
Steven Greer, MD  
Rabbi Gershon Winkler  
Bruce Lipton, PhD  
Cleve Backster, author  
John Reid, inventor  
Meir Schneider, PhD  
Sharry Edwards  
Kumar Nochur  
Tina de Souza

...plus 30 other world renowned researchers and visionaries.

## Gnosis of the Cosmic Christ



432 pp. • \$19.95 • 0-7387-0591-8

**STUNNING REVELATIONS  
ABOUT THE MYSTERIES  
OF CREATION, THE  
SOUL, AND GOD**

Also by Tau Malachi,  
*The Gnostic Gospel of St. Thomas—*  
*"Best described as a devotional, this collection of letters offers 114 meditations corresponding to the verses of the Gospel of Thomas . . . Malachi perfectly captures the oral tradition within the written word."*

—Publishers Weekly

[www.llewellyn.com](http://www.llewellyn.com)  
1-877-NEW-WRLD  
(1-877-639-9753)

 **LLEWELLYN**  
*New Worlds of Mind and Spirit*

WIE 205-1

## BEYOND SUCCESS

Redefining the  
meaning of  
prosperity

Hosted by  
**Jeffrey Gitterman**

Inspiring conversations with today's leading visionaries  
Business • Politics • Science • Spirituality

**VoiceAmerica Internet Radio:**  
Wednesday 11am PST/ 2pm EST  
Show replays 12 hours later

**BusinessAmerica:**  
Monday 11am PST/ 2pm EST  
Show replays 12 hours later

Log on to listen at:  
[www.voice.voiceamerica.com](http://www.voice.voiceamerica.com) & [www.business.voiceamerica.com](http://www.business.voiceamerica.com)


Beyond Success is funded by Vision Achievement. For more information visit [www.visionachievement.com](http://www.visionachievement.com)





beyond limits





# igniting the flame of **intensity**

## The Spiritual Journey of a New Kind of Bodybuilder

An interview with Shawn Phillips  
by Ross Robertson

**"MY LIFE, WHILE OUT OF THE ORDINARY,** does not feel like a hero's journey to me," wrote bodybuilder, businessman, and fitness author Shawn Phillips in an email to me the day before our interview. But as someone who has seen pictures of Phillips with his shirt off, I reserve the right to disagree. If heroism can be measured by the size of a man's "six-pack," Mr. Phillips would give Hercules a run for his money. Yet for this truly original yogi of the weight room, a jaw-dropping Olympian physique is but the material reward of a lifetime devoted to the mastery of an inner fire.

"Focus is the spark that ignites the flame of intensity," he writes in one of his more than seventy-five articles, and he's not just talking about muscle development. Sure, weightlifting is his profession, and he made a name for himself by helping to bring the sport into the mainstream with his brother Bill, founder of both performance-nutrition company EAS and *Muscle Media* magazine, and author of the *New York Times* bestseller *Body for Life*. But in the gym, Shawn Phillips is more sensei than jock. His principles of Focused Intensity Training, which he has developed over the course of the last twenty years, are designed "to deepen

the impact of people's training—physically, mentally, and spiritually," he says. "Simply stated, I'm seeking to integrate the principles and practices of the martial arts into an activity that millions of people already do each day."

Coming from a man who sees strength training as a legitimate path to spiritual deliverance—and whose generosity and lighthearted humor are every bit as noteworthy as his muscle definition—it's no surprise that the title of his book, *ABSolution* (2002), is a conscious pun. Founder of [www.nutros.com](http://www.nutros.com) (a resource for expert knowledge on performance supplements), Phillips is currently finishing up a new book officially introducing Focused Intensity Training to the world, and he's also developing a complete ITP (Integral Transformative Practice) program in conjunction with Ken Wilber's Integral Institute.

As we began our conversation, this reluctant hero did admit to at least some measure of greatness: "I do accept that in a field that is without the structure and heritage of martial arts, I am considered a 'master' by many." But nothing could have prepared me for just how innovative, just how limit-smashing, his journey across the inner frontiers of weightlifting would turn out to be . . .





**WHAT IS ENLIGHTENMENT:** *In ABSolution, you write: “In the fifteenth and sixteenth centuries during the Renaissance, artists like Leonardo da Vinci and Michelangelo studied the works of the Greeks in an effort to help lift Europe out of the Dark Ages and restore hope, learning, independent thinking, and overall ‘fitness.’ Michelangelo, in particular, saw the body as the manifestation of the soul and character. He believed that if the mind were strong and the soul pure, then the figure in the sculpture or painting that represented it should be lean, strong, muscular, and defined.” As I read this passage, and your later statement that through intense weight training, “you’ll literally become your own self-created work of art,” I started to get a sense of your vision of bodybuilding as a means not just for physical renewal but for psychological and spiritual renewal as well.*

**SHAWN PHILLIPS:** That’s exactly right—because the depth and creativity and connection to spirit exhibited by these great artists are really what physical training is all about. It’s no less creative than that. I refuse to write another article on bicep training, you know? There’s an integral approach to all this that I’ve seen and practiced, and that’s what I want to contribute to others.

Thirty-nine million people belong to gyms in America right now, and on any given Monday, some fifty million Americans are exercising. The fastest-growing form of exercise is resistance training, and it’s becoming ever more recognized that it is the pathway to youthful vitality throughout your life. Nothing else will expand and develop the mitochondria in your cells for

## Through intense weight training, you’ll literally become your own self-created work of art.

a lifetime like strength training; nothing else can compare as far as fat loss, energy, or anything else. But can we bring a deep mindfulness and heightened intensity into a practice people are already doing? Can we bring a sort of encoded meditation to twenty million Americans?

The Eastern traditions are much more adept at addressing the whole person—integrating the mental, emotional, and spiritual through physical movement. Weightlifting, on the other hand, is typically viewed with much less refinement. Too often, people merely go through the motions, exercising with all the intensity of a flickering candle. Focused Intensity Training is designed to change all that. It isn’t for the weak-minded or the faint of heart, but it can be a real path to mastery.

**WIE:** *How did you first get involved with the practice of strength training?*

**PHILLIPS:** I took up weightlifting in college, and it soon became my passion. I was getting into *intense* daily workouts—all-encompassing energy events—and I’d spend hour after hour studying the body. I wanted to be a professional bodybuilder, and although I knew I was never going to be Arnold Schwarzenegger—I didn’t have the genetic capacity to be huge—I also knew that I could have a great physique. So I thought, “What about this Frank Zane guy?”\* At 180 pounds, he looked amazing, like a living Greek sculpture. And at the center of his perfectly symmetric physique were abs that just pulled your eyes in like a magnet. He had a trademark pose called “the vacuum” where he could literally draw his entire midsection up into his rib cage. His abs seemed to disappear right before your eyes. It was actually a bit on the freaky side, but I was inspired by the power of the connection between mind and body that gave him this amazing ability to control his abdominal muscles. So I decided that’s what I would do. I spent two hours a night in the gym for six months learning to independently control every muscle fiber in my abs. I could literally pull up one ab at a time and drop it down again like a shutter.

**WIE:** *That’s amazing!*

**PHILLIPS:** Yeah. These days I like to say, “That and two-fifty will get me a cup of coffee at Starbucks.” But it did teach me the power of single-minded focus, and the clarity that comes from that. For those times, I was free of the stresses and concerns of a young life. You know, an intense workout could cure my ego ills for two or three days. It was just like armor plating. When I would leave the gym, it was with all the confidence and ignorance of a warrior. I mean, I felt like there was nothing I could not achieve. And that was a lasting sensation—a tangible, incredible, deep state of ecstasy. When you train like that, it makes you feel so strong and powerful that you can walk into a room and your little tiny fear-based self actually recedes

\* Mr. Olympia 1977, 1978, 1979.



far enough into the background that there's space for *you* to be present. I didn't have to be aggressive physically and I didn't have to be outspoken. I didn't have to be anything, because my presence alone made its own statement.

**WIE:** *How did you develop such an unusual intensity of focus?*

**PHILLIPS:** It was mostly an intuitive thing. When I was nineteen, I had to drive twenty minutes to the gym, and on the way there I'd go through a preparation ritual—snacking on a baked potato, meditating on the challenge, setting my intention for the day, and visualizing the result. I also developed breathing rituals—I was *very* specific in how I would breathe and engage the weights. At the time, it wasn't unusual for me to squat 750 pounds, and when you're pulling that kind of weight, it absolutely demands a ritual level of focus. You have to pull every bit of energy from everywhere you can in the world. And you know that if you allow *anything* to come into your head other than what you are doing, there is no way you will be able to do it. You will be crushed.

I was very fortunate to engage and ingrain this depth of intensity and focus early on, because now I can access that space at will. When I give lectures today, I tell people it's not about the amount of weight you lift—I can take a five-pound weight and just fire every single cell and fiber in my bicep. It's about developing and mastering a mind-body neurological con-

nection. From the beginning, what I was connecting with in the gym was a universal energy source. I would just feel it flowing. Even when I was twenty years old, I called the gym my church. When I was there, it wasn't about being social; it was about doing my practice. I was *in* it. I was in the *zone*. I remember being so tuned in to people's energy levels, I could read the emotional state of every person who walked by me. If I traveled to New York City, I'd have to go in and out of the stores because I couldn't handle being on the street too long.

**WIE:** *Do you mean that through your physical practice you had developed some sort of psychic capacity?*

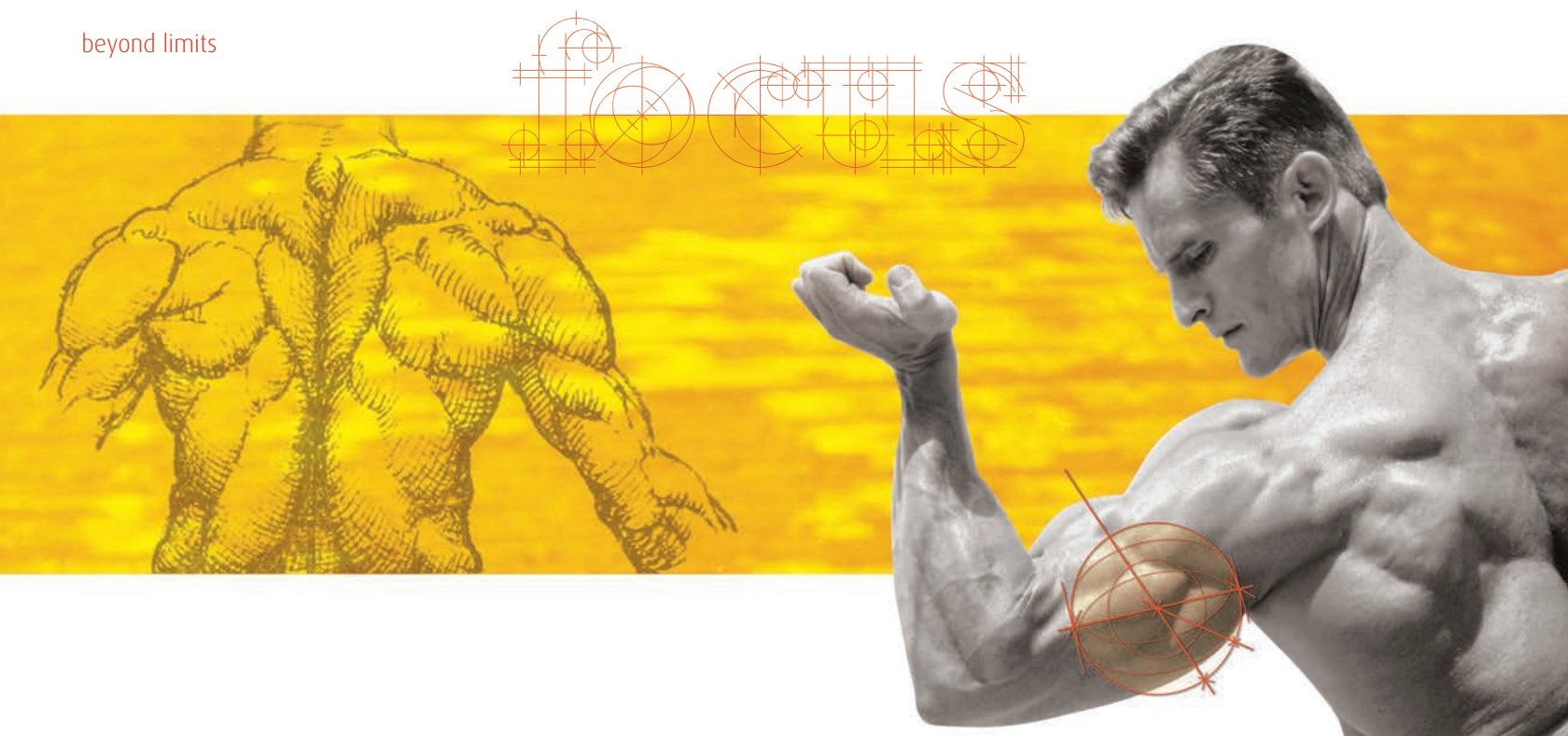
**PHILLIPS:** Yes. I could sense body energies—good, bad, and otherwise—and I would get overwhelmed by them. I think it was a natural result of that deep connection and clearing of the mind. From the time I was eighteen until I was probably twenty-three or twenty-four, I was in the gym every day practicing for two hours or more. It wasn't unusual for me to go three hours, because I didn't have as much to do in those days, and I just got into a state of such ecstasy and flow that it was like, "Who the heck wants to leave that?" Kids these days go to raves and dances. For me, this was the rave culture sans the drugs—an environment for creating some incredibly heightened states.

**WIE:** *You've said that it took twenty years of weightlifting for you to realize that what you were doing was spiritual practice. How did you come to that recognition?*

**PHILLIPS:** Well, I was raised with absolutely no background in anything spiritual. And looking back, I can see that through my late teens and early twenties, the feeling of strength and power I got through the weightlifting kind of served that purpose. It was essential support for an evolving self that was still very tentative; it provided the confidence and courage to explore in the face of fear, to push the limits.

I did eventually check out the world of professional bodybuilding, spending about a year in Venice, California, moving and training in those circles. I can remember hanging out at a bar one night with three pro bodybuilders. One was wearing a gold medal around his neck from the world championships, and the others were talking about how they wouldn't waste their energy on sex and how much work the girl would have to





do. Looking across the table, I realized I was looking at three twelve-year-olds, and I went home, packed my car, and left the next day. I still don't use the term "bodybuilder" because of its association with that subculture. It's a *freaky* subculture—a single line of development gone wrong.

That was a turning point for me, because I began to see the infinite weakness of ego and my dependence on it for emotional fuel and passion. I couldn't give up what it was I did every

## When you draw yourself into the physical pain, you move into a joyful state.

day, but I was struggling with the motivation. I knew instinctively that I had to replace the fear-based charge of the ego with a truly healthy purpose and intention. But how do you replace ego motivation with higher inspiration? That's a big question. It had to be for *me*—not for others, not for the ego, not to impress, but for my own internal strength of body and mind.

When I started to meditate ten years ago, I recognized that quiet space of mind as the state I had been cultivating in the gym all along. But it has only been in the last five or six years that I've really become conscious of the spiritual significance of my physical training. Six years ago, I suffered a really serious injury—I tore my tricep off and had to be rushed into surgery. That was the first time in fifteen years I'd been without my practice and I thought that maybe it would be great to just get out of the gym and be away from it. But so many other things in my life began to unravel that I was forced to reflect more deeply on what the practice meant to me. And I realized that my commitment to quieting my mind and strengthening my body and spirit through

weightlifting has been *the* stabilizing factor in my life, the one thing that has kept my head above water, growing and evolving and seeing. Without it, I wouldn't have bought into anything else. I wouldn't have opened up to anything else.

**WIE:** *How did your practice change through this transition? Can you describe what it's like today?*

**PHILLIPS:** As I've grown over the years, I've brought greater intention and awareness to practices that were intuitive before. Simply put, it's mindful weight training. My workout still begins with a mental preparation ritual where I concentrate my attention and focus my intention. This includes dedicating the training to something or someone else to bring in some force. For example, right now my father is very ill, and I'll use that as a dedication. You can only push yourself so hard for your own good. But if you put it in a context of greater good for the world, or for someone else, it's a different story. You can literally *double* the output of the exercise.

As I warm up, I go through visualizations of universal energy pouring through my body at the gross, subtle, and causal levels. Then, during the routine, I alternate back and forth between two states of consciousness—from a highly focused intensity to a receptive or recovery state of broad awareness. I use a rhythm of engaging and disengaging fully on each set, lifting the weights in a very quiet but intensely focused state of calm, imagining beams of light running through the muscle into infinity. The energy is all single-pointed, flowing through a spot at the center of the muscle being activated. After the set is complete, I'll pull back to a recovery state of open, mindful awareness and perform ten or fifteen centering breaths. Then



THE INSTITUTE OF NOETIC SCIENCES 11th INTERNATIONAL CONFERENCE

# consciousness & *Healing*

media

science

education

psychology

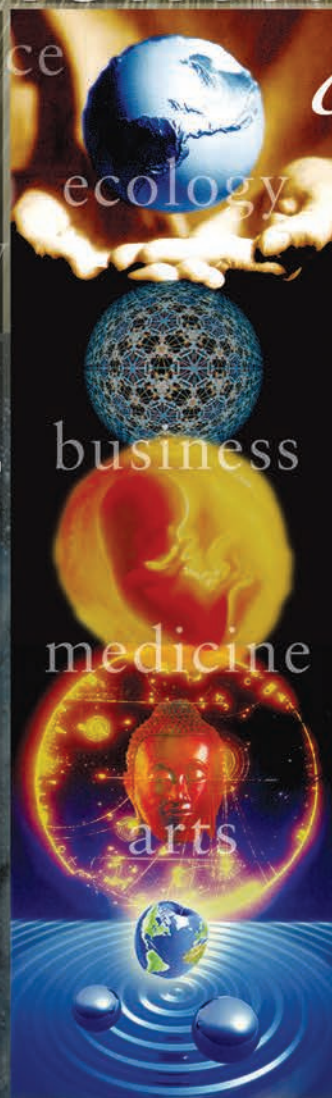
community

**ESSENTIAL SHIFTS  
FOR PERSONAL,  
SOCIAL, AND GLOBAL  
TRANSFORMATION**

REGISTER AT:

[www.noetic.org](http://www.noetic.org)

1.800.583.3063



Join Deepak Chopra, Satish Kumar, Luisah Teish, Judith Cornell, Sharif Abdullah, Don Beck, Ocean Robbins, Juanita Brown, MCs Lynne Twist and Belvie Rooks, as well as IONS Faculty, Edgar Mitchell, James O'Dea, Marilyn Schlitz, Dean Radin and Peter Russell, along with many others for this extraordinary five-day event that will explore the vital shifts our society needs to move towards greater consciousness and a science of transformation.

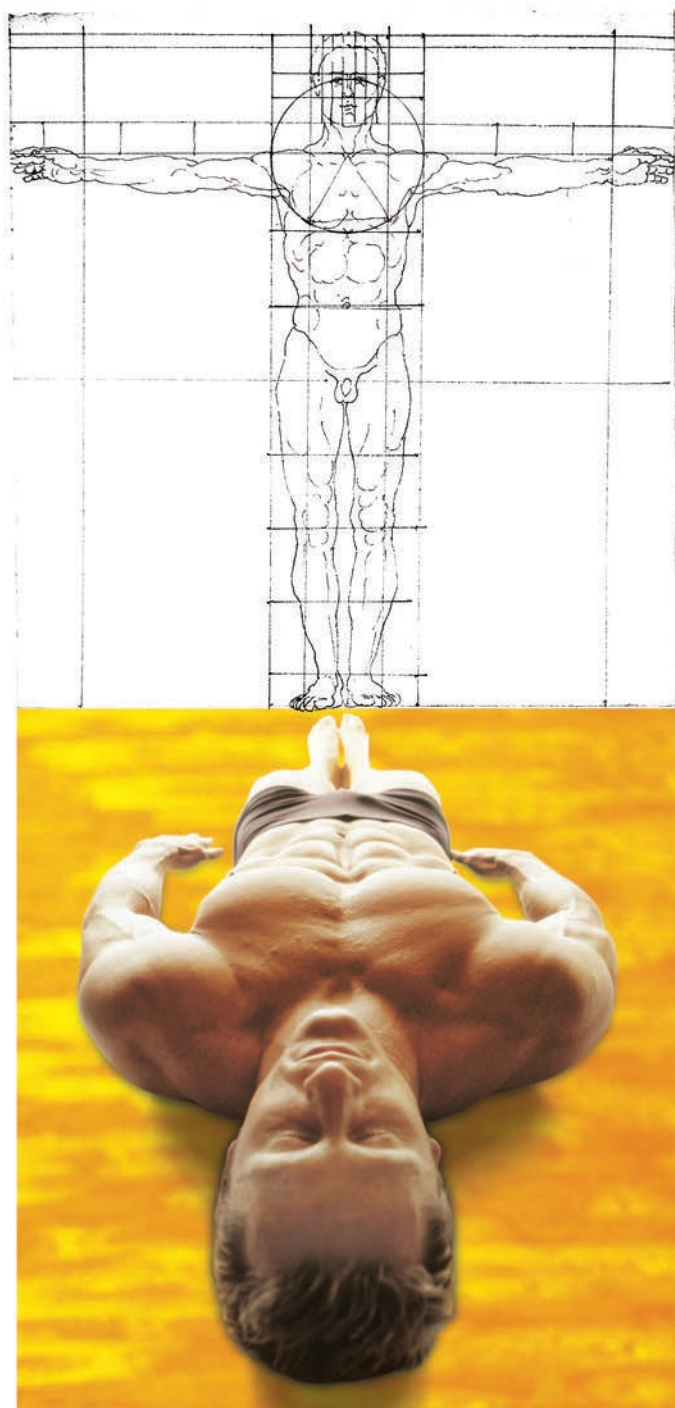
**JULY 7 to 10, 2005**

**HYATT REGENCY . CRYSTAL CITY . ARLINGTON, VIRGINIA**



# meditation

**It wasn't until I started to meditate ten years ago that I began to recognize that quiet space of mind as the state I had been cultivating in the gym all along.**



I'll do three intense charging breaths, establish conscious contact with the ground, and discharge the energy with an explosion of commitment as I engage back into the next set. And I always end with a short meditation.

**WIE:** *It seems like what you keep coming back to is the state of consciousness that you discover and rediscover when you break through the boundaries of physical, emotional, psychological, and spiritual inertia—the sense that anything is possible, and the experience of release and bliss and well-being that comes with that.*

**PHILLIPS:** Absolutely. That's the core of it. Through this practice, my understanding of the scope of human potential has transformed. It's no longer just about the size of one's biceps, but about the nearly unlimited potential of the mind, body, and spirit—the full potential of being. It goes way beyond the physical self—this is a transcendent state of recognizing Big Mind. There is a connection running through these states, a pattern of higher energy that gets ingrained and grounds you as part of a universal whole.

If people don't have an intimate relationship with physical intensity, there tends to be a pattern or a habit of withdrawing from or dissociating from the pain of it. But it's so interesting when you draw yourself *into* the pain. It demands sacrifice. When you draw yourself into the physical pain, you move into a joyful state. It's a powerfully inspiring feeling, to move in and really focus *on* it. Because if you're training a muscle, and every bit of psychic energy that you can pull and master is on that particular point, that's pleasure. It's a level of ecstasy that can't help but have a lasting impact.

So many thousands of times, I've seen "average" people awakened by a vision of something bigger than they'd ever dreamed of. For millions more in gyms across the country, this kind of total engagement of body, mind, and spirit has the power to transform—and the greatest impact is rarely in the weight room. Even when all else seems to be going against you, focused, mindful training can facilitate a deep and ever-expanding spiritual life. We've all slipped into the zone by accident at one time or another, feeling invincible, calm, and clear, as if everything is going in slow motion and we can do no wrong. But you can reach a delicious state of flow every day if you want to, and show up in life—in relationship, in business, in conversation—with a full and vibrant state of presence. ■

ONLINE EXTRAS: Visit [wie.org/beyondlimits](http://wie.org/beyondlimits)

Don't just *think* the solution ...



*Be* the solution.

**Attend a retreat with Andrew Cohen**

Lenox, MA USA March 4-13

Lenox, MA USA May 27-30

Montserrat, Spain July 9-20

**[www.andrewcohen.org/retreats](http://www.andrewcohen.org/retreats)**

USA: 800.376.3210 UK: 44 207 288 7000 [retreats@andrewcohen.org](mailto:retreats@andrewcohen.org)

***Transform yourself to change the world.***







The Uncompromising  
Spiritual Passion &  
Positivity of  
Carlos Santana

An interview by Craig Hamilton and Jessica Roemischer

## PART I The Preacher

*Santana on intention, motives, and purpose*

**CARLOS SANTANA DEFIES CYNICISM. A HALF-MILLION PEOPLE WATCHED** the electrifying performance at the 1969 Woodstock Festival that catapulted him to stardom. And since then, millions upon millions, one generation after another, have been touched by his music. However, few may realize that Santana's life is dedicated to keeping alive the utopian ideal of the sixties: the dream of equality, unity, and love that so many of us have since abandoned as naïve or nearly impossible to fulfill. And perhaps even fewer realize that this dream is inspired by his deeply felt spirituality that transcends race, culture, and religion. "To live is to dream," he said at the 2000 Grammy Awards. And because he





*I still live the principles of the sixties. I'm still a hippie. We were rainbow warriors, reincarnated Native American Indians who wanted a different dimension of existence.*

continues his passionate commitment to the dream of human harmony, Santana is a global ambassador of optimism, opportunity, and love. The goal of his music—and his life's purpose—far transcends entertainment. "It's not just to make people happy or make them dance," he explains. "It's to *change* things—so that we can have a clearer vision of our life and ourselves, so there won't be so much disharmony in the world."

**WHAT IS ENLIGHTENMENT:** *Over the course of your career, your spiritual beliefs have changed and evolved, and yet spirituality continues to be the foundation of your life. You have said that "everyone has divine qualities to be able to heal and transform. . . . Once you believe, the rest will follow." What constitutes the essence of your own beliefs today?*

**CARLOS SANTANA:** Your intention, motives, and purpose really define who you are. It's not whether you're Santana or Smith or Jones, or whether you're Mexican or Hebrew or Catholic or Buddhist. I don't think God and the angels see any of that stuff. They just see your intention, your motives, and your purpose. And once those three are crystallized and sharpened and are tuned into something, things open up for you—supreme synchronicity and blessings, opportunities, possibilities. Everyone is destined to prosperity, to progress, and the keys that humans need to find are intention, motives, and purpose, because that is who you really, *really* are. I'm surprised they don't teach those three things in school. That's the gasoline that you need to take

you to the next destination, not all the other stuff. The other stuff is just dust. But for me, what I'm learning more and more is that those three things—intention, motives, and purpose—really define who you are.

**WIE:** *You grew up Catholic, and then at a certain point became interested in Eastern religion, and then returned to Christianity. Does Christianity, or any traditional religion, continue to play a role in your life?*

**CARLOS:** Well, it's indoctrination; that's just what it is. It's like branding a cow with guilt, shame, judgment, condemnation, and fear—that's what religion has meant to me. I get in trouble a lot with the press and with TV because I say that I don't subscribe to the three P's: politicians, pimps, and the Pope. I think that all three of them are designed to sell you fear. And if we are going to move to a new world, we've got to work with *joy*—the opposite of guilt, shame, judgment, condemnation, and fear. There's nothing spiritual about telling people, "You've got to be like a Christ. You've got to carry your own cross." What the hell is that? Are you telling me that we only come to this world to suffer? What kind of perverted God would do that? But nevertheless, a lot of religions have that as their basic foundation. And people swallow it, believe it, and then you have a whole bunch of seriously professional victims.

In my life, I don't want to be a victim and I don't want to be a tragedy. I want triumph—spiritual triumph—with humility and

grace, beauty, elegance, and excellence. You know, I learned a lot from Duke Ellington about class, and from Nat King Cole and Gandhi and Martin Luther King, Jr., and John Coltrane about humility. So I have crystallized all my religion into no religion—into spirituality. Religion is finely designed to divide and separate; spirituality brings unity and forgiveness and compassion.

**WIE:** *Can you elaborate on how spirituality, in the way that you're describing it, changes or impacts our fundamental perspective on life?*


**CARLOS:** When you give birth to your own sense of clarity, that's when you realize that spirituality can turn people around to the fact that we have choices, that we're not stuck with our karma. Most people give up, thinking, "My astrology says this, my karma says that, and my parents were no good so I'm acting no good." So people resign themselves, but it's because they don't realize that in every breath, you have a choice. Whatever you think, you say, you do, it creates a momentum.

Spirituality to me is water. Religions are like Pepsi-Cola, Coca-Cola, wine, beer, or whatever. But spirituality is what's really going to save you in the battle, man. Champagne is not going to do much for you in battle. And so that's how I look at things. To me, it's very clear. And I think the more we get people this information, *spiritual* information, they will be able to choose, to realize the power of choice because, again, that's the most empowering thing you can give people. And I'm really happy to say that I'm not the only one waking up to this new dimension.

**WIE:** *You seem to be suggesting that choice and free will are really the cornerstones of spiritual life. Can you say more about that?*

**CARLOS:** When we die, when you die, when I die, we will get a standing ovation from demons and angels because we did things that they cannot do, because *we* have free will. Angels and demons cannot create a Golden Gate Bridge. We come out of a woman and are so frail and so weak, yet we dream. People may tell us, "It could never happen. It will cost too

"Music is silence, which in dreaming begins to sound."  
Max Picard



hammock  
altone.kenotic

kenotic  
the brand new release from  
hammock

listen @  
[www.hammockmusic.com](http://www.hammockmusic.com)

## Furniture for the Spirit



Beautiful Meditation Furniture Designs by Zen By Design  
Please call us toll free at 1-866-905-0328 for a free catalog  
[www.zenbydesign.com](http://www.zenbydesign.com)



much money; it will take an army of people; it will take a long time; it will be tough—concrete and cement and steel.” But there’s the Golden Gate Bridge! Jesus didn’t do that. And after all, he told us, “You would do things that I cannot do.” *That’s spiritual.*

But most people are not in a place where they can hold their worth. God made me worth something, but we’re not programmed to think like this. Most people squirm or interrupt you when you give them a compliment because they think, “I’m not worthy” or “It will go to my head.” Man, suck it up; be gracious and say, “Thank you. I’m glad you enjoyed it.” Because when we wake up to the fullness of the world, the foundation being spiritual principles, then we can see what Jesus wanted, or Buddha, Krishna, Allah, Rama, Jehovah—*what they really wanted from us.*

**WIE:** *Where do you find your greatest source of spiritual inspiration?*

**CARLOS:** My meat and potatoes is my intention, motives, and purpose, and the company that I keep. My phone rings and it’s Mr. Desmond Tutu or Mr. Harry Belafonte. It’s okay to brag because they are the people that I would rather have calling me—and people like Miles Davis or Wayne Shorter. If I never got an award, that would be fine with me, because the company that I keep is very inspiring and stimulating. I love hanging around vibrant people, people who don’t walk around with a tag. You can never put a tag on a Mandela or a Desmond Tutu or a Harry Belafonte. You cannot buy these people, and once they set out to do something, you can’t bribe them. Those are the kinds of people that I’d like to be center stage with.

**WIE:** *You have said of the 1960s that you “miss those days, the fire and the hunger that people had and the urgent sense that things had to change.” How do you experience that urgency now, at the threshold of a new millennium that’s fraught with unprecedented global crisis?*

**CARLOS:** I bring practical spirituality together with the rebel from the street, because I still live the principles of the sixties. I’m still a hippie. We were rainbow warriors, reincarnated Native American Indians who wanted a different dimension of existence. And it may sound idealistic, but it’s working for me. It’s working for me better than the so-called meat-and-potatoes

reality of a lot of people. To me, being spiritual is not being meek. I don’t know anything about turning the other cheek. I don’t believe in violence, but I believe in taking action. And I guess that’s why my wife, Deborah, and I are so involved with children, because if you change the children, you can change the world. The older people, they’re already set, but we feel very passionately that if you put new data and new information out, something miraculous is possible.

I think we have to tell Dunlop, Nike, Starbucks, all the biggest tobacco and oil companies, all those people: *you can make a difference in the world.* You can do something from your heart that will benefit a lot of people on the planet, and you’ll still be profitable. *That’s spiritual.* And if you’re not doing that, then you’re basically retarding the existence of this planet. I do believe what Thomas Jefferson used to say—that tyrants are disobedient to God, and we can’t let them continue to destroy this planet, the people, and the ocean. So obviously, I’d like to change the powers of the world because they’ve had their turn. I think it’s important to see a new parade of people who are in a position to change the consciousness—not just the same creepy old guard.

**WIE:** *You have been quoted as saying that through your music you “want to connect the molecules with the light.” Can you explain what you mean by that?*

**CARLOS:** When you hear something incredible that moves you to dance, to cry and dance at the same time, your molecules change. To a meat-and-potatoes person, the first time your molecules change is when you French kiss or when you play hide-and-seek and you touch someone’s hand; something happens to your body. But how do you put spiritual principles into practical everyday reality that people can digest? Well, it’s not impossible.

So in conclusion, I’m happy to tell you that we’re not alone; there are a lot of people who are resonating with this and want the same thing. I think the door is open; we want it now. We want spiritual revolution, consciousness revolution. That’s what the Beatles and Marvin Gaye and John Lennon and John Coltrane were talking about. We all want the same thing, and that can be attained! It’s not impossible. And more than anything, I invite you to crystallize your intention, motives, and purpose, because if you don’t do that, you’re always going to blame somebody else for what you didn’t get to do.



Desmond Tutu, Deborah Santana, and Carlos Santana

## PART II The Activists

*Deborah and Carlos Santana on activism,  
AIDS, and anonymity*

### DEBORAH AND CARLOS SANTANA SHARE THE HEARTFELT CONVICTION

that the responsibility of success is to “give back” to the world. During the early 1970s, they began working with international aid organizations, such as Save the Children, to support children living in poverty around the world. Over the last decades, their humanitarian impulse has only grown—resulting in the founding, in 1998, of the Milagro Foundation to meet the needs of underprivileged children, and more recently in their commitment to Artists for a New South Africa (ANSA), which is addressing the AIDS pandemic ravaging that country. Despite their high-profile stature, the Santanas are choosing to work at the grassroots level through these organizations. Supported by donations as well as through proceeds from ticket sales (twenty-five to fifty cents from each ticket sold for Santana’s concerts goes to the foundation), Milagro has aided a



youth enterprise and leadership program in Zimbabwe, a youth theater-project in San Francisco, an integrated school for Arab and Jewish children in Israel, and more. As the Santanas both emphasize, their philanthropic work is not to procure more fame but to spread the miracle of a new possibility to those who need help. “To me,” Carlos says, “Milagro is the hand of God, picking us up when we fall, raising consciousness, healing.”

**WHAT IS ENLIGHTENMENT:** *How would you describe the mission of the Milagro Foundation?*

**DEBORAH SANTANA:** We created the Milagro Foundation as a repository for all of the thousands of requests that we received for help. Milagro means miracle, so the philosophy is basically that through serving children and youth in the areas of health, education, and the arts, we are helping each child to reach their destiny as the miracles that they were created to be.

**CARLOS SANTANA:** Our mission is healing and restoring some of the things that children might lose by being in the wrong environment, sometimes not having parents, or having parents who are not spiritually evolved. It's very much about giving the gift of the awareness that you have a choice, that you're not always stuck with karma or with the worst mom and dad. And for that, we are getting requests for help from all over the world.

It's somewhat like irrigating. I always think of Milagro as being like the people who open those irrigation wheels and let the water come out from the Sierras all the way to LA, Fresno, and Bakersfield, all the places that are basically desert. So we're like people who turn those wheels and are able to give money, which is time and energy. Since I was a kid, I understood that if you put time and energy into something, they give you a check, whether it's washing dishes or whatever. And so we like to share this energy and time and love with all the people who are deeply dedicated all over the world to rescue children and teenagers.

**DEBORAH:** One of the things that I think is important to understand about *everything* that we do is that it comes from the same source and it's a spiritual source. Whether it's getting the band out on the road, making a new CD, or working with children and youth in Milagro, we try to be completely organic in terms of asking for direction from within ourselves from that place of light and peace—asking from a selfless place of service.

So whatever we're doing has that same thread. And in that, you have to constantly be open to growing and changing.

Milagro is not stagnant. We started off with the vision to serve youth and children and have become very, very interested in the disparity between economic classes, because in reality, the children and youth who are underserved and underrepresented are often children of color and children in urban areas. We're noticing that the theme of spiritual equality—of putting that light out there for *everybody*—is really the driving force behind *everything* that we do.

**WIE:** *What are some of the most inspiring results you've seen from the work you've supported?*

**CARLOS:** The letters and paintings that children send, the smiles before and after. My whole life has been about *feedback*, whether it's feedback from my guitar to my amplifier, from us to the audience, from God to us and the angels—it's all about feedback. So the only thing that I do request once in a while is that I get to see letters and the videos of an organization before and after it has received funding.

**WIE:** *How does being world renowned and having celebrity status impact the philanthropic work that you're doing?*

**CARLOS:** Look at a person like Paul Newman who very quietly gives away millions a year. *That's* my true bona fide hero, because he very quietly does the salad dressing and the popcorn and the lemonade, but man, a lot of that money is helping the world. So we want to help but be invisible and anonymous as much as possible, because you get more done when you're invisible. To be able to be anonymous is one of the supreme luxuries that people don't realize they have. Because when you're visible, man, it's like duck hunting season. So I'm saying from experience that it's more productive to be invisible and anonymous and to help and be of service to the world.

**DEBORAH:** And even though we have this other life and people may look at us and think, well, he's a musician, she's a writer, they have a company, they drive this kind of car—people may see something external about us, but our intention is to keep our lives in tune with who we are inside. And who we are inside is spiritual beings. So that's *always* my intention.

# The School Of Emerging New Christianity Is Now Accepting New Applicants.

At the Jamilian University the oldest teachings of authentic Christianity are now being offered to those who seek a true understanding of the mysteries revealed by Christ. Learn the holy rites and divine processes by which the human soul is regenerated and given new life.

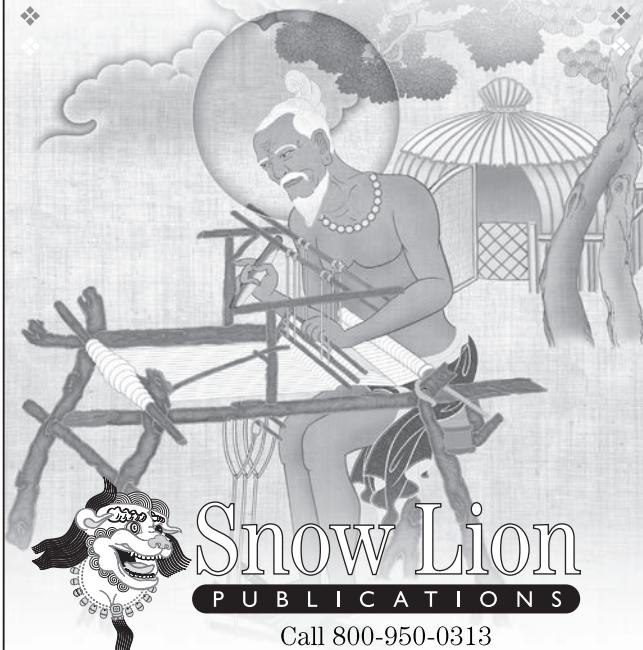
Want to know more?  
1-800-268-0990  
[www.jamilian.org](http://www.jamilian.org)



New Christian Thinking.  
New Age Action.

© Copyright 2004, International Community of Christ

❖ [www.SnowLionPub.com](http://www.SnowLionPub.com) ❖  
❖ 2,200 Books, Audio/Visual and Ritual Items ❖  
❖ Tibetan Buddhist Teachings and Resources ❖



Call 800-950-0313  
or email [Tibet@SnowLionPub.com](mailto:Tibet@SnowLionPub.com)  
for our FREE Newsletter and Catalog

## The I Ching miraculously guides us to success in every possible situation.

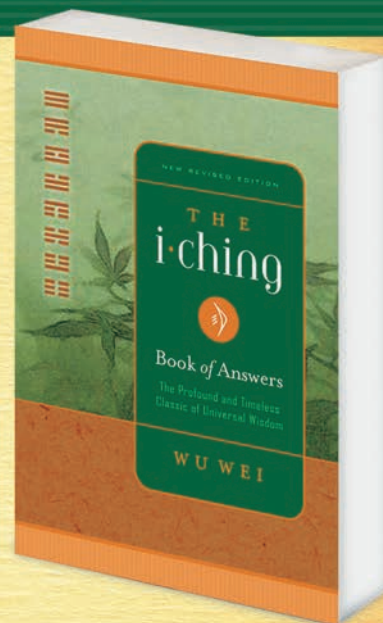
**If you have ever doubted** what action to take in a situation, this book will end that doubt. You will know precisely what action to take to avoid misfortune and achieve success.

This newly revised and expanded edition of Wu Wei's classic is the easiest to grasp, easiest to use, and easiest to understand I Ching ever published.

If you have ever tried to consult the I Ching, only to give up in confusion, you will love this new edition. It contains everything you need to know about the I Ching and how to use it.

Trade paperback, \$15.95, POWER PRESS. Available at all neighborhood and on-line bookstores.

[www.power-press.com](http://www.power-press.com)







*In my life, I don't want to be a victim and I don't want to be a tragedy. I want triumph—spiritual triumph—with humility and grace, beauty, elegance, and excellence.*


**WIE:** *You have also made large donations to Artists for a New South Africa, which is addressing one of our greatest humanitarian crises—the AIDS pandemic in that part of the world. Can you speak about the impact your support is having?*

**CARLOS:** I had a dream about going to Africa with two 747s full of medicine and musicians and doing a concert there. Although, you know, it's nothing new. Bill Graham did it with Peter Gabriel, and Sting, and Bruce Springsteen. Anyway, my dream wouldn't fly, because by the time you pay the gasoline and the hotels and the crew and everything, you don't have any money to give away to anybody. But I refuse to become cynical. I put that dream aside and I mentioned to Deborah last year, "Why don't we just give the money from the whole Shaman tour (2003). Let's pay the taxes, pay the bills, and give them the whole thing." Because a lot of concerts that people do for benefit never benefit the people who really need it, because the money ends up with the lawyers and the accountants and the business.

So we did that, and we feel very confident and very at ease that once you have a gentleman like Mr. Desmond Tutu as the administrator who's going to distribute the funds, you can't do anything better than that, because it's not going to go into somebody's pocket other than the organization's. And I feel very honored and very grateful to be of service to the ground zero of AIDS in Africa. The statistics just break your heart. There are hundreds of thousands of orphans. And it impacts the world when children grow up without parents because they grow up very hateful and very resentful. You need nurturing, you need the mother's touch, you need a father—it's that balance. So we feel very honored and very grateful to be part of that.

**DEBORAH:** And both of us talked about feeling the tremendous amount of love that came from our hearts and went to South Africa, and came back in phone calls from Desmond Tutu telling us how excited he was that we would make that kind of offering to his country and his people, and how excited the people were, and that maybe two or three people had more hope because someone like us cared. Our hearts swelled with that response. The money would do tons because it's going to go through Artists for a New South Africa, which we totally trust. Already the result from that act is that there are generic drugs that are going to be produced in South Africa that people will actually be able to afford. So the ripples that came from that act have been very heartwarming and wonderful. But I think the most important thing we felt was love, and it was immediate. And it wasn't always spoken, but what could be better thing than to have your heart feel like it was expanding from something you couldn't even see was coming back to you.

**CARLOS:** Deborah told me that Mother Teresa once said, "You don't have to be Mother Teresa and do it the way I do it. Just do it wherever you are, whoever you are." You don't have to be able to heal or clean leprosy or feed the poor in Calcutta. Whoever you are, just do it in your own time, on your own block, in your own district. Deborah and I can only react and respond to my heart and to her heart. We have been given so many blessings. And so for us, it's a joy to be of service, and we're just starting; we're just rolling up our sleeves. People can really live their truth according to their immediate passion for life. We call it spreading the spiritual virus, and it's very contagious. ■



**think**  
Please, **before you eat.**

Go Vegetarian! **PETA** People for the Ethical Treatment of Animals • 1-888-VEG-FOOD • GoVeg.com

**OMEGA** and **what is enlightenment**  
INSTITUTE present

**MIND, MATTER & TIME:  
MIRRORS OF REALITY**

**May 13-15, 2005, Rhinebeck, New York**

Join four world-renowned and revolutionary thinkers as they introduce us to the power of the mind. Explore the universe—inside and out.

**Masaru Emoto's** classic work, *The Hidden Messages in Water*, has received international acclaim and is featured in the film *What the Bleep Do We Know!?*

**Craig Hamilton** is managing editor of *What Is Enlightenment?* magazine. He is widely considered a pioneering figure in the field of collective intelligence.

**Joseph Chilton Pearce** has for decades studied the nature of mind and consciousness. He is the author of *The Magical Child* and *The Biology of Transcendence*.

**Fred Alan Wolf** has authored a dozen books on mind and physics, including *Mind Into Matter* and *The Yoga of Time Travel*. His work is featured in the film *What the Bleep Do We Know!?*

**800.944.1001 • eomega.org**

## New! "Tennessee Mountain Man Discovers Missing Link to Eternal Youth, Previously Known Only to China's Yellow Emperor and an Anonymous Tibetan Sage!"

*This startling discovery by a Tennessee recluse supercharged my body in just 11 days.* I thought I had been doing everything right until he shared his secret. My skin became as smooth as silk. My eyes took on a new power and brightness. **I had just drunk from the fountain of youth! And you will too!** Would you like to supercharge your chi and revitalize your internal strength in as little as 15 minutes a day? Can I tell you my story?

At first they laughed at me when I told people the secret went back to the Yellow Emperor's classic of internal medicine of the first century B.C. But no one was doing it except an American, affectionately known as the "**Magic Man**," living on a mountaintop in Tennessee. I had to thank my lucky stars for finding him. I pleaded with him to teach me his practice. **He said the surprisingly simple secret was used by a Tibetan Yogi in the 1800s to expand the body's subtle energy fields.** It creates high-amplitude alpha brain waves, when done with a special **Qi Gong** routine. It is said to change the brain tissue. Can you imagine how this sets the environment for eternal youth? Since I'm an avid athlete, I asked if the missing link could also improve my strength. He went over to a cut-off 80 lb. dumbbell, his fingertips just barely reaching around the wide end. He picked it up as if it were a paperweight. He laughed at my amazement and replied, "**How would you like to magnetize your fingers with chi like this? My Magnetic Qi Gong® is the fastest way to turbo-charge the physical body that I've ever found.**"

As we walked together down the twisting mountain trail, under a flowered canopy of pink and white laurel, he said, "**When you hold your hands apart, if the empty space doesn't feel as solid as an iron ball, your chi could be toxic, and that could cause tumors, cysts, and growths. Do you agree that could be a problem? When do you believe the best time to change would be?**" I sputtered, "Why, right now!" He put his hand on my shoulder as he laughed. His laughter made me feel unusually peaceful. The countless songbirds flitting from branch to branch seemed somehow to sing louder now. I'd always heard stories about sages secreted away in the mountains but I never thought I'd have the opportunity to... He stopped me as he read my mind. "**Of course, it takes a very special individual to fully appreciate the value of this Qi Gong. The healing effects are so awesome. In fact you'll multiply your personal power instantly. That's why I've hesitated in sharing this secret some might misuse it. So it's not for everyone. But, if one does misuse it...**" I assured him I would not misuse this teaching and that I believed there were many other people who would value this as if a priceless treasure. He relented.

**I can't believe my good fortune. I doubled the power of my chi in less than 11 days, and even further, he allowed me to film his secret!** As I profusely thanked him, the Mountain Man just laughed and laughed, "**Isn't it a shame how others waste their time, when so simply, they could do what you just did?**"

Tony Balistreri -Milwaukee, WI

♦ "Judging from the standpoint of a doctor, I can tell you the results of this 'Magnetic Qi Gong' have been truly remarkable! Tara Shah, M.D. -Troy, Michigan

♦ "Peter's system produces exceptional results that will impact all aspects of your life in the most profound ways." Don Handyside -President of Clear Light Community & Magnetic Image -Southfield, MI

♦ "Magical magnetism--from the tip of my toes to a song in my heart--a bouquet of gratitude for this course." Surya Vitals -Teacher -Cobble Hill, Canada

♦ "I expected it would increase my strength but I was pleasantly surprised to have my personal magnetism increase! I feel more self-confident than I ever remember. Bruce Reed -Dock Maintenance of Newport Beach -Newport Beach, CA

♦ "Peter invites us back to that state wherein we can feel and live in a perpetual ocean of energy. As he says, 'It's an energy game.' His meticulous study and research into our physiology, reach us even at a molecular level. These graceful movements can be followed by anyone who wishes to live with more strength and vitality." Bruce Campbell - Bruce Campbell Design, President -Southfield, MI

**BEST VALUE!** Yes Tony, Send Me The Works!  
The **Magnetic Qi Gong** Course  
Includes: 1- Instructional Video 1-Audio CD  
And 2- Very Powerful  
3,900 Gauss 4" x 6" Magnets!  
Now For A Limited Time Only **\$97.00**  
+ \$10.00 S&H

Please send me the  
**Magnetic Qi Gong** Course Without  
the Magnets \$65.00 + \$10.00 S & H

Just send me  
the Magnets \$80.00 + \$10.00 S&H

Call, or send your check to:

**ROARING LION PUBLISHING COMPANY**  
**P.O. Box 8492**  
**Asheville, NC 28804**

Or order on our Secure Website @  
**www.roaringlionpublishing.com**

VISA / MASTERCARD

Please Call 1.800.491.7141 Secure Line

**"GOT CHI?"**  
**TRY THIS!**  
And then  
ask the  
strongest  
man you  
know to  
give it a try."



Peter Ragnar  
2004

Peter is pinch  
gripping **SEVEN**  
weight plates  
**160 LBS TOTAL**  
with his fingertips!



# Who Am I?... The Path of Self-Inquiry

Simply inquire into your own true nature and the Perfect Being or Supreme Self is revealed.



A. Ramana

## USA Center

4368 NC Hwy 134 • Asheboro, NC 27205  
Phone: (336) 381-3988 • Fax: (336) 381-3881  
E-mail: [ahamentr@asheboro.com](mailto:ahamentr@asheboro.com)



Ramana Maharshi

## India Center

255 AHAM Road • Athiyanthal Village  
Tiruvannamalai 606 603 • Tamil Nadu, S. India  
Phone: 04175 37383 • E-mail: [arunaham@vsnl.com](mailto:arunaham@vsnl.com)

Offering Comprehensive  
Instruction in Self-Inquiry  
in both our USA and India Centers

Visit our website: [www.aham.com](http://www.aham.com)

The Association of Happiness for All Mankind (AHAM)

## Spiral Dynamics

A theory that explains everything

*Spiral Dynamics is, indeed, an invaluable tool for human transformation, a map of where we've been and where we are headed, as we stand at the next threshold of human evolution.*

- What is Enlightenment? magazine, Fall/Winter 2002

## Now entirely online.

Online learning means small focused classes and a flexible, 'anywhere, anytime' format. Are you seeking universal constructs and commonalities for managing change across disciplines, social and political cultures? Are you seeking the elements needed for natural system design? Visit AGS. Earn your Masters or Ph.D. online.

**AdizesGraduateSchool.org**

Quoted with Permission



# The New Enlightenment

## The Complete Teachings of Andrew Cohen



**MORE AND MORE OF US** are beginning to recognize that a dramatic change in the way human beings think and act is essential to meet the demands of our rapidly changing world. But where can we look to find a philosophical, moral, and spiritual framework comprehensive enough to make sense of the ever-increasing complexity of the twenty-first century? *The New Enlightenment* is Andrew Cohen's answer, presenting a radical new vision for the awakening of

human consciousness and the liberation of human potential.

Over the course of nearly two decades, Andrew Cohen—an internationally recognized spiritual teacher and the creative force behind *What Is Enlightenment?* magazine—has redefined the meaning and significance of enlightenment for the modern age. Now, for the first time, this CD collection presents Cohen's revolutionary teaching, which he calls Evolutionary Enlightenment, in its entirety.

This teaching begins with the recognition that we are each part of a vast unfolding evolutionary process. In that context, the purpose of enlightenment is no longer only to transcend the world, but even more importantly, to participate passionately and wholeheartedly in its transformation. Through talks and dialogues recorded during an intensive retreat, Cohen will lead you through a profound exploration of some of the most crucial questions for our time: How can we liberate ourselves from the narcissistic tendencies of our postmodern age? How do we distinguish between the ego and the authentic self? What is the relationship between personal development and collective evolution? What would a truly awakened human society look like?

For anyone looking for a way to reconcile their spiritual aspirations with the call to respond to a world in crisis, *The New Enlightenment* presents a far-reaching solution from a modern spiritual pioneer, whose rare insight and disarming humanity will challenge and inspire you on the path of transformation.

**ANDREW COHEN** is a spiritual teacher, visionary thinker, and founder of *What Is Enlightenment?* magazine. He has become widely recognized as a defining voice in the emerging field of evolutionary spirituality. He is the author of several books including *Embracing Heaven & Earth* and *Living Enlightenment: A Call for Evolution Beyond Ego*, and has founded an international network of centers dedicated to exploring the evolution of consciousness.



### A new 7 CD audio series that explores:

- The vast evolutionary context of human life
- The distinctions between traditional enlightenment and the new enlightenment
- The development of the soul
- The critical significance of cultivating pure motivation
- Liberating ourselves from postmodern narcissism
- The Five Tenets of Enlightenment as the path to spiritual liberation
- The emergence of a new evolutionary moral theology
- Entering the "ground of being" through meditation
- The dramatic shift from a "bottom-up" to a "top-down" developmental model
- Distinguishing the authentic self from the ego
- What it means to make a commitment to perpetual transformation
- The manifestation of the Six Principles of Evolutionary Enlightenment in human life
- The "higher we" and the possibility for intersubjective enlightenment beyond the individual



**SPECIAL OFFER!** Please send me *The New Enlightenment* CD set at **\$10 off** the regular price plus **free shipping** (for shipping charges outside the USA, please call). Enclosed is full payment of \$69.95 for the 7 CD set.

*The New Enlightenment* 7 CD set Regular price ~~\$79.95~~ \$69.95

Check form of payment:

☐ check enclosed ☐ MC ☐ Visa ☐ Amex

Card no. \_\_\_\_\_ Exp. date \_\_\_\_\_

Name (please print) \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip code \_\_\_\_\_

Email \_\_\_\_\_

Clip and mail with payment to:

What Is Enlightenment? Press

Offer code: ACD28

PO Box 2360, Lenox, MA 01240

Or fax your order to 413.637.6015

**Or for fastest service**

**call 800.376.3210**

Quote offer code: ACD28



# a 21st century love story

## Part V: India Strikes Back

"In the electrifying fourth installment of *A 21st Century Love Story*, we found our two endearing young heroes, Evan and Ella, continuing to search through the rubble of our modern-day wasteland for answers to life's most enduring questions. 'How do I become more caring and all that?' Evan asked himself as he reclined in his psychiatrist Jacob Tabberson's leather settee in California and began to climb the holistic rungs of 'Jacob's Ladder.' 'Where will I go out drinking tonight?' Ella debated as she scrubbed the floors of Mother Teresa's hospital in Calcutta, her Italian lover waiting outside on his motorcycle . . . Once again, *A 21st Century Love Story* impresses mightily in its scope, its scene-painting, its enciphered social messages, all the while never failing to inspire a complex empathy in its readers of all ages."

*The Bangkok Register*

**FROM: EVAN MCALLISTER <GLASSYZEN@YAHOO.COM>  
TO: ELLA PARIS <ELLAPARIS@HOTMAIL.COM>  
DATE: FRI, 24 SEP 2004 13:03:42 (PDT)  
SUBJECT: ON A PLAIN**

my dear ella,

it's 1:00pm, and in just four hours, i'll be on a plane to calcutta . . . and to YOU! jesus, why have i waited so long?? i don't know. but it doesn't matter now, because i'm on my way at last. and i'm sure i'll survive india. for one thing, i have jacob's ladder on my side; and besides that, i've got you, even if you seem to have momentarily forgotten that fact. my plane arrives at 5:15pm tomorrow evening, indian time (i think). will you meet me at the airport?

see you soon . . .

love,  
evan

**FROM: ELLA PARIS <ELLAPARIS@HOTMAIL.COM>  
TO: EVAN MCALLISTER <GLASSYZEN@YAHOO.COM>  
DATE: SAT, 25 SEP 2004 00:22:04 (EDT)  
SUBJECT: ON A TRAIN**

I'm sorry to spring this on you Evan but I won't be at the airport. I'm leaving Calcutta this morning. I don't expect you to understand really. Everything has just been getting worse and worse here, and I'm *freaking out*. I literally don't know why I'm doing what I'm doing anymore and to put it bluntly, I've been miserable for months. A couple days ago I heard about a meditation teacher named Percy Musgrove--he runs these retreats in Bodhgaya every year, that small town in Northern India I was telling you about where the Buddha was enlightened



[ my wallet was stolen last night—  
and my packet of handy wipes,  
too—which completely sucks.

2,500 years ago. The retreat is ten days long--in silence except for group and private meetings with Musgrove and supposedly they, or so the brochure I got claims, "include teachings on awakening and comprehensive instructions on vipassana meditation." (You probably know this stuff already but it's the kind of meditation the Buddha supposedly practiced.) If this isn't what the doctor ordered then it's hopeless. Maybe it's already hopeless. It's hard to believe that some aging hippie meditation teacher could help me now, but I don't know what else to do really. Take care of yourself Evan, I really hope India treats you well. Ella

p.s. I'm sorry for being such a bitch in my last email. Four people died on me that day at Mother Teresa's and it was just getting to be too much.

p.p.s. Some survival advice:

- Watch out for hustlers who have a million ways to rip you off.
- Don't eat the lettuce.
- Brush your teeth with bottled water.
- No surfing in the Bay of Bengal.

FROM: EVAN MCALLISTER <GLASSYZEN@YAHOO.COM>  
TO: ELLA PARIS <ELLAPARIS@HOTMAIL.COM>  
DATE: WED, 29 SEP 2004 10:31:09 (PDT)  
SUBJECT: **ANOTHER RUDE AWAKENING**

hello ella,

i'm writing to you from the american consulate in calcutta, waiting to see if i can get some money from my parents. my wallet was stolen last night--and my packet of handy wipes, too--which completely sucks. at least they've got a box of kleenex here.

i arrived in calcutta four days ago. when i didn't see you anywhere at the airport, i made my way to the missionaries of charity to find you. but, of course, you weren't there. i was so exhausted they let me stay the night on an empty cot, but i couldn't sleep because i knew there'd probably been a dying person on it before me. the next morning one of the nuns helped me find a cheap hotel around the corner, and that's where i've been ever since. mostly.

i woke up before dawn this morning with a killer hangover on the riverbank beneath the howrah bridge, about half a mile from my hotel room. i didn't know *who* i was, *where* i was, or why i had no shirt on. i felt like puking and did so, right into the holy ganges . . . then i heard a noise and turned to see this old





indian guy squatting down a few feet away, taking a dump on the beach while smoking one of those fruity little indian cigarettes you like. he just stared at me with this totally blank look on his face. i staggered backward a few steps and tripped over a rock. i couldn't figure out how i got there, but after a few minutes i suddenly remembered some of what had happened last night . . .

at about 10pm i'd been sitting in the hotel lobby, reading "the stranger" by camus, when a grungy italian dude with jet-black hair in a ponytail came up and asked if i'd like to go have some fun. i'd seen him in the hotel before and he seemed alright, so i said "sure." well, we got into this rickshaw cart outside, and the old driver dude pulled us along for over a mile, huffing and coughing and spitting the whole time as his bare feet smacked against the wet pavement in the dark. i felt really uncomfortable and didn't know what to say when we finally stopped, but the italian dude gave him a pile of rupees and then led me inside this cheap hotel, where loud reggae music was blaring from the basement. we walked down some stairs and entered this big, noisy, dimly lit room packed with dancing westerners. we sat down at a table in the corner and, after he ordered us beers, he began telling me this whole story about how he ended up in calcutta after receiving some divine inspiration to do missionary work or something. i asked him how it was going, and he said that he'd recently met the girl of his dreams. then i said that i came here to meet up with *my* dream girl, but that she'd disappeared on me. he said the same thing happened to him,

i've barely left the hotel at all since i arrived. . . . every time i look out the window, i shudder at the thought of going out there.

and then he just started crying. really loudly. it was weird, but i knew this was a moment of catharsis and said, "let it all out, bro. i'm here to listen." (the whole time this bizarre-looking little indian boy with a torn yankees t-shirt and no front teeth kept refilling our glasses.) so he took a deep breath and proceeded to tell me that he'd been with this girl for a few months and was madly in love with her, but recently he started suspecting that she was seeing another guy, some dude from switzerland. but she denied it, saying how could he think such a thing of her? after all, she insisted, she worked with mother teresa's nuns! he said that when he woke up the next morning, she was gone. i finally asked him what her name was. wiping away tears, he said, over and over again, "ella . . . ella . . . ella."

i hope you have a nice "meditation retreat." meeting your "friend" donatello was devastating enough--if i didn't feel so sorry for the poor guy, i would punch his face in--and now it sounds like there might even be *another* guy? how many more victims are you going to leave in your wake, ella paris??



*An overwhelming flood of bliss  
began spreading through my body,  
filling my entire being.*

arrived in Bodhgaya and got your email--the retreat starts in a little while so I have to go. Wish me luck! Ella

**FROM: EVAN MCALLISTER <GLASSYZEN@YAHOO.COM>  
TO: ELLA PARIS <ELLAPARIS@HOTMAIL.COM>  
DATE: WED, 06 OCT 2004 10:55:17 (PDT)  
SUBJECT: RETURNING TO SILENCE**

hi ella,

i'm sorry to hear how depressed you were, but i'm still upset that you ditched me in calcutta (and your seeing all those other guys hasn't helped make me feel any better). i've been discussing it on the phone with jacob, though, and he's helping me see things clearer. anyway, it's good to hear that after all your months in india, you're finally turning your attention to higher matters.

evan

**FROM: ELLA PARIS <ELLAPARIS@HOTMAIL.COM>  
TO: EVAN MCALLISTER <GLASSYZEN@YAHOO.COM>  
DATE: SUN, 03 OCT 2004 23:34:09 (EDT)  
SUBJECT: RE: ANOTHER RUDE AWAKENING**

Dear Evan,

"Victims in my wake"? Please don't be so dramatic. I won't deny what happened between Donatello and I, and you couldn't possibly understand how guilty I feel about it. But I didn't leave him and Calcutta for some other guy--I left him because he was becoming so emotional and jealous that he wouldn't have understood why things were over between us. It didn't have anything to do with Mikael, the *Swedish* aid worker visiting from Doctors Without Borders, it was me--I was *so* depressed. The best thing for me to do was to get out of there before I simply ruined everybody's life. Including yours, Evan McAllister. I knew I couldn't involve you in the mess I had created, even if it meant leaving you to fend for yourself in Calcutta. But it hardly seems to matter what I did--my worst nightmare came true and you met Donatello anyway. I'm so sorry that you are upset. Believe me though, it would have been even worse had I stayed. I only just

**FROM: ELLA PARIS <ELLAPARIS@HOTMAIL.COM>  
TO: EVAN MCALLISTER <GLASSYZEN@YAHOO.COM>  
DATE: FRI, 15 OCT 2004 06:09:00 (EDT)  
SUBJECT: THANK U INDIA**

Dear Evan,

I've been on retreat for the past ten days--I never could have predicted how mind-expanding the whole thing would be. I'm finally starting to understand why you were always going to the Zen center in SF and even some of the spiritual ideas you were always ranting on about. I don't think I've ever been happier in my life. When I remember what I was like before I came to Bodhgaya it's like seeing a completely different person, I can't relate to how lost and alone and disturbed she is. I have Percy Musgrove to thank for this. He is such an incredible person, I can't wait for you to meet him! He lifted the veil and allowed me to see the world in a new way, he allowed me to see the beauty



was really on the second day that everything changed for me. Percy was giving a guided meditation to everyone (130 people or so) and I was sitting with my eyes closed and after five or ten minutes I became completely absorbed by the sound of his voice. It was taking me deeper and deeper inside myself, leading me eventually to my own heart. Then suddenly it was like I was injected with a drug: an overwhelming flood of bliss began spreading through my body, filling every limb and my entire being with this total ecstasy that I had never known existed before. Tears started streaming from my eyes and somehow I just knew that everything I thought was wrong before, everything I thought was fucked up about me and the world, was no longer a problem. Everything was ok. No--not just "ok," that sounds kind of lame. Just PERFECT. That night I went to talk to Percy and when I told him about my experience he said, "Wonderful, Ella! Keep going, my dear!" Just like that. The next eight days we practiced vipassana meditation. I discovered I could sit meditating for hours without moving, and not even struggle or want to get up. I don't know why I was able to do this, it was almost as if I wasn't even in control. I would just follow my breath in and out, in and out, in and out. And without fail I would discover this sense of complete peace and goodness. It filled my heart with love over and over again. I've decided to go on the next ten day retreat too. How could I not? Plus, Percy thinks it would "be a tragedy not to." It starts tomorrow so this will be the last email I can write for a little while. But write to me again, I hope you are ok. And if you see Donatello, *please don't tell him where I am.*

With Love,  
Ella

**FROM: EVAN MCALLISTER <GLASSYZEN@YAHOO.COM>**  
**TO: ELLA PARIS <ELLAPARIS@HOTMAIL.COM>**  
**DATE: SUN, 17 OCT 2004 11:07:19 (PDT)**  
**SUBJECT: THE BENDS**

hi ella,

i'm happy to hear that you had such an incredible experience on the meditation retreat. that's really great. and no, i won't tell donatello where you're hiding.

thankfully, each day i've been able to call jacob, who has been trying hard to keep me connected to the rungs.

i've been in calcutta for over three weeks now. thankfully, each day i've been able to call jacob, who has been trying hard to keep me connected to the rungs. yesterday morning he said to me, "evan, in all my years as a personal counselor, i've never had a co-explorer as brave as you." it was cool of him to say that, but ella, i honestly haven't *felt* brave at all! i usually feel pretty freaked out. i wake up in the middle of the night hearing all the usual noise outside in the insanely packed streets of perpetual chaos, and i wonder how the hell i ended up here. i've barely left the hotel at all since i arrived. is that stupid? it's just that every time i look out the window, i shudder at the thought of going out there. and even if i wanted to, i couldn't go more than ten minutes without being near a toilet. there's no pepto-bismol here, but the nice old woman who runs this hotel has this gnarly little kid named manoj, who goes out every morning to pick up stuff like bottled water, snickers bars, and toilet paper for me. manoj and i have a checkers competition going, which has been fun. he's pretty good.

well, i'm going to go sit in the lobby and watch some more indian mtv . . .

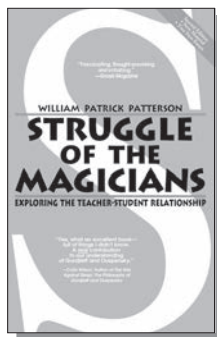
later,  
evan

**FROM: EVAN MCALLISTER <GLASSYZEN@YAHOO.COM>**  
**TO: ELLA PARIS <ELLAPARIS@HOTMAIL.COM>**  
**DATE: THU, 21 OCT 2004 10:41:03 (PDT)**  
**SUBJECT: FINDING MY TRUE DESTINY**

dear ella,

it's amazing--something totally profound has just happened. like i said in my email the other day, i've been talking a lot with jacob, and our conversations so far have been very illuminating.

# Three works on self-transformation by WILLIAM PATRICK PATTERSON



## STRUGGLE OF THE MAGICIANS Exploring the Teacher-Student Relationship

"YES, WHAT AN EXCELLENT BOOK—FULL OF THINGS I DIDN'T KNOW. A *real* contribution to our understanding of Gurdjieff and Ouspensky."

—Colin Wilson, author, *The Strange Life of P.D. Ouspensky*

"THE CENTRAL FOCUS OF THE BOOK IS THE SACRED, ARCHETYPAL RELATIONSHIP OF THE MASTER AND DISCIPLE. This revealing look at the roles of Guru and disciple in the compelling work of self-transformation makes the book of special interest and value to those on any path."

—*Light of Consciousness*

"ABSOLUTELY CAPTIVATING. ONE OF THE MOST EXHILARATING ACCOUNTS OF THE HISTORY OF THE FOURTH WAY. Ouspensky, Orage and Bennett were exceptional men, possessed of genius, but men nevertheless, with weaknesses and flaws. Gurdjieff, on the other hand, is a superman, or, as Orage called him, 'a kind of walking God.'"

—*Gnosis*

\$19.95 • 354 pp.  
5.5 x 8.5 • Second Edition  
References, Notes,  
Bibliography, Index  
ISBN 1-879514-02-8



## TAKING WITH THE LEFT HAND Origin of Enneagram, Fellowship of Friends & The Mouraviyev 'Phenomenon'

"A LUCID AND COMPELLING ACCOUNT OF CONFLICT AND CHARLATANISM surrounding one of the most important spiritual movements of our day. A 'white paper' for those concerned about the fate of the Gurdjieff movement, and a case study of contemporary spiritual movements."

—Robert S. Ellwood, Chairman, Department of Religion, USC

"DEALS WITH ESOTERIC TEACHINGS IN A MODERN CONTEXT. Three essays about the legacy of the influential spiritual teachings of G.I. Gurdjieff. The author expands his discussion of these issues to raise more universal questions about the nature and transmission of spiritual truth."

—*Publishers Weekly*

\$14.95 • 176 pp.  
5.5 x 8.5

References, Notes, Bibliography,  
Appendices, Index  
ISBN 1-879514-10-9

## GURDJIEFF'S LEGACY

### Establishing The Teaching in the West 1924-49

WINNER OF THE GOLD MEDAL FOR BIOGRAPHY AT WORLD FEST, one of the oldest and most prestigious film festivals, this full color, documentary video was shot on-site at the Prieuré, Paris, Mont St. Michel, Lascaux, Cannes, Monte Carlo, London, Lyne Place, New York, and Mendham. Gurdjieff's life is traced from his near-fatal car crash in 1924 and the closing of the Institute at the Prieuré, to the writing of his Legominism, *All and Everything*, his work with the Rope, the meetings he held during the Nazi occupation of Paris, the return of his students after the war and his death in 1949. Closely examined are his work and relationships with A.R. Orage, P.D. Ouspensky, J.G. Bennett, Maurice Nicoll, Jeanne de Salzmann and Lord John Pentland.



\$29.95 • Color • 1 Hr. 26 Min.  
DVD Format | VHS NTSC Format  
ISBN 1-879514-72-9 | ISBN 1-879514-73-7

## BOYHOOD WITH GURDJIEFF

by Fritz Peters



New authorized, illustrated edition  
of the Work classic  
With a foreword by  
William Patrick Patterson

\$19.95 • 5.5 X 8.5 • Softcover  
Photos, Refs, Notes, Index  
ISBN 1-879514-05-2

AVAILABLE APRIL 2005

GURDJIEFF LEGACY PRESENTS  
A SPECIAL MEMORIAL DAY WEEKEND SEMINAR  
IN THE MARYLAND/WASHINGTON D.C. AREA

May 27-30, 2005 (4 days, 3 nights)

## Exploring The Silent Mind— The Gurdjieff Approach

with WILLIAM PATRICK PATTERSON

States of mind opening to the silent mind are explored through guided meditation, conscious body/breath impressions & dialogue. Private interviews are available.

Because space is limited and past seminars have filled quickly, please make your reservation early at [www.Gurdjieff-Legacy.Org](http://www.Gurdjieff-Legacy.Org). The total cost of tuition, lodging and meals is \$425. Space is reserved with a \$200 deposit.

William Patrick Patterson is the founder/director of The Gurdjieff Studies Program, editor of *The Gurdjieff Journal*, author of five books and creator of three videos on The Fourth Way.

For more information or to order—

For information on groups or seminars—

[www.Gurdjieff-Legacy.Org](http://www.Gurdjieff-Legacy.Org)

800-510-8532





but in the past 24 hours, we've had an extraordinary breakthrough. yesterday jacob told me that he thinks my need to take so many showers since i got here is a consequence of your having abandoned me, and that it's the soul's way of speaking to me, clueing me in to what's actually happening at a deeper level. "the soul speaks in archetype and metaphor," jacob said. but i didn't understand what he meant by this until he explained that i am already beginning to reach for the *sixth rung* (finding one's true destiny). when i last saw him before i left for india, he whispered in my ear that i would discover my true destiny when i came here, and i thought that meant being with you. but that's not it at all. this weird compulsion to constantly wash myself is just a metaphor for my need to "cleanse myself" of YOU. when jacob pointed this out, i immediately knew on some level that it was true. but i didn't understand--if you and i are *soulmates*, then how can i just leave you? how can i let go of the other half of my own soul? jacob chuckled softly over the phone for a long time after i said this, and then said, "evan, in order for a soul to

*evolve*, it must from time to time split into two parts that can go their separate ways. then--only then--can they come together and merge at a higher level than they were ever at before." "but jacob, i love her!" i blurted out. he took a deep breath and then just started shouting at me: "the sixth rung is about *growing* as an individual in order for this higher integration to happen! and in order to do that, evan, you first have to let her go! as hard as it will be, it's time to *LET HER GO!!*"

i stayed awake all last night, sitting in my hotel room as moonlight streamed through the window, and at 6:00am i finally decided to let you go forever. almost immediately i felt this totally deep sense of *peace* come over me, and suddenly it was like all of my fear just disappeared. i practically ran outside of the hotel and spent most of today just walking around the crowded city, marveling at the beauty of it all. for the first time since i got here, i feel FREE!

ella, you know i'll always love you and care about you, and that i understand what it's like to go through life's rough patches. so i forgive you for cheating on me, ella. in this life and in all others. and maybe some day in another lifetime, you and i can start over

# CONSCIOUS TALK

Hosted by Rob Spears & Brenda Michaels

*Radio That Makes a Difference*

Health & Well-being / Doing Conscious Business / Emotional & Spiritual Healing  
Social & Environmental Issues / Living in Conscious Relationships / Money Matters

**AIRS MONDAY THRU FRIDAY:**

SEATTLE

7-8 AM (Pacific) KKNW 1150 AM

SAN FRANCISCO

Wed. 9-10 AM (Pacific) KYCY 1550 AM Talk & More

Sun. 10-11 AM (Pacific) KYCY 1550 AM Talk & More

**STREAMING LIVE WEEKDAYS AT:**

[www.conscioustalk.net](http://www.conscioustalk.net) 7-8 AM (Pacific)

For more information go to: [www.conscioustalk.net](http://www.conscioustalk.net)

## Kabalah: A Process of Awakening

This exciting home study course not only establishes and redefines traditional Kabalistic knowledge, but also provides a philosophical/psychological/spiritual and, most of all, transformative process of development. It teaches the wisdom, understanding and use of the Tree of Life, incorporating both the mysticism of Judaism and the esoteric teachings of Christianity.



Karin Kabalah Center offers a Seminary Program for Ministry and Priesthood in the St. Thomas Christian Church, available to students enrolled in our correspondence course.

For information on enrollment as a Kabalistic student or in the Seminary Program, write or telephone.

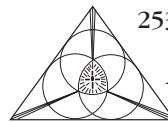
### KARIN KABALAH CENTER

2531 Briarcliff Rd., N.E.

Suite #217

Atlanta, GA 30329

(404) 320-1038



Distributors of Vogel Crystals

<http://www.mindspring.com/~kabalah>

## WORLDSPRIT

ALEX GREY • KENJI WILLIAMS



"A beautiful, brilliant, exhilarating multimedia presentation of sacred art & music. Dazzling from beginning to end, and deeply moving throughout. Highly recommended!"

Ken Wilber

**NEW! DVD/CD box set available at [www.magneticpresence.com](http://www.magneticpresence.com)!**



magnetic presence  
Integral media for integral minds.

1-866-558-9049



## Eternal Life

Vernon Howard

Want authentic help?  
Want to learn how to really enjoy life?  
Want something that lasts beyond this life?

"You can learn what it means to always be in the highest part of yourself, so that nothing and no one can upset you."

— Dr. Terrance Roche

Discover the wonderful secrets in this powerful softcover book:  
**"A Treasury of Trueness"**

Send only \$10 to:

**New Life**

**PO Box 2230-TE**

**Pine, AZ 85544**

(Includes FREE Shipping)

**[www.anewlife.org](http://www.anewlife.org)**





*He looked me straight in  
the eyes . . . and . . .jesus,  
began kissing me.*

again, at a higher level of love and wisdom than we've ever been at before.

goodbye, Ella Paris.

Evan

p.s. tomorrow i'm off to the himalayas!

**FROM: ELLA PARIS <ELLAPARIS@HOTMAIL.COM>  
TO: EVAN MCALLISTER <GLASSYZEN@YAHOO.COM>  
DATE: THU, 28 OCT 2004 21:28:59 (EDT)  
SUBJECT: RE: FINDING MY TRUE DESTINY**

Something terrible has happened. The past few weeks were just a big lie--it's as if my life has been shattered. The retreat ended and everyone left, including Percy. I can't stop crying. I can't stop even now, emailing you--the shame of writing everything down is so horrible. But I have to.

At the beginning of the second retreat Percy asked if I would like to work more intensively with him. I had been making a lot of progress with the meditation practice as I had told you but he thought I could go even deeper. I felt excited to have that much time with him because he knows so much about spirituality--and life in general, it seemed. So I began to meet with him in the afternoons for a half hour or sometimes an hour. Usually we walked around the gardens of the monastery or sat on the porch of his bungalow--I would tell him about my experience and he would talk and talk, it seemed like the wisdom of the ages flowed from the very pores of his being. Our conversations were so incredible, some days I left them feeling like my head was exploding. The truth is I had never felt so happy Evan. Then on

the last day of the retreat we were drinking tea in his room and in mid-sentence he suddenly stopped and looked me straight in the eyes for a few minutes . . . and . . .jesus, began kissing me. And one thing led to another, and before I knew it we were in bed together . . . Looking back on it it's so goddamn crazy! He is probably forty years older than me but then I thought about our talks, how much care and understanding he had shown me, and it began to seem so natural. After it was over he turned around and said to me, "This is just between us sweet Ella, ok? It's important that nobody hears about this, let it just be our special secret." Then he gave me an open invitation to visit him in England. I said ok, but thinking back on it I realize how naive I was to what was really going on. The next day when I went to the bungalow I knocked on the door and a girl a couple of years older than me answered. I asked if Percy was there and she said that he had already left to go to Sarnath, the town where the Buddha gave his first dharma teachings, but that if I had a message or letter for him she could take it to him because she was also going there. I asked her if she was going on a retreat and she said, "Oh no, he's my dad!" I felt like the wind had been knocked out of me. I'm completely lost here Evan and I'm all alone. All I do is walk around these dusty streets and hang around tibetan tea shops for hours and hours chain smoking, unable to eat--I think some of the locals are beginning to worry about me. You have no reason to help me but I don't know what else to do. Can you *please please please* come to Bodhgaya? I need you . . . there's no one else.

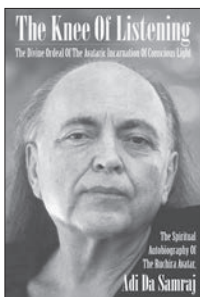
Love,  
Ella

**TO BE CONTINUED . . .**

email them: [ellaparis@hotmail.com](mailto:ellaparis@hotmail.com)  
[glassyzen@yahoo.com](mailto:glassyzen@yahoo.com)

Greatly Expanded and Updated New Edition

# The Knee Of Listening



The Divine Ordeal Of The Avataraic  
Incarnation Of Conscious Light

*The Spiritual Autobiography Of  
The Ruchira Avatar, Adi Da Samraj*

**T**HE KNEE OF LISTENING is  
without a doubt the most profound  
Spiritual autobiography of all time.

—ROGER SAVOIE, Ph.D.

philosopher; translator; author, *La Vipère et le Lion—  
La Voie radicale de la Spiritualité*

Quality paperback,  
ISBN: 1-57097-167-6

822 pages, illustrated,  
**\$24.95**



This edition contains over 400 pages  
of new autobiographical stories and  
instructional essays that complete the  
miraculous account of Avatar Adi Da's  
Divine Incarnation as Conscious Light.

To order or find out more, call

**TOLL FREE 1-877-770-0772**

or visit online at: [www.kneeoflistening.com](http://www.kneeoflistening.com)

THE DAWN HORSE PRESS



## SANTA MONICA ZEN CENTER

*Restoring the warrior spirit of Zen  
through worldcentric  
training and practice*

<http://smzen.org>

WHAT TO DO . . .  
WHEN IT'S TIME FOR CHANGE  
----- EXPERIENCE -----

### *The MIND SHIFT* SEMINAR SERIES

PUERTO VALLARTA, MEXICO  
APRIL 19 THRU 26, 2005



G. Raymond Chalmers

THERE IS A MYSTERY TO LIFE, LOVE, AND DEATH THAT EXISTS BEYOND THE CAPACITY OF OUR  
THOUGHTS, IDEAS, AND IMAGININGS. THE DIRECT EXPLORATION AND REALIZATION OF THIS  
MYSTERY THROUGH THIS SEMINAR WILL CHANGE YOUR LIFE FOREVER!

**THE MIND SHIFT**— 4 day 3 evening sessions of rigorous inquiring dialogue—a special type of interactive conversa-  
tion over an 8 day/7 night stay at a luxury beach front resort. Includes R/T air, all meals, drinks, and activities (water  
sports, tennis, etc.) all inclusive priced from \$1299-pp. Limited Space!

Developed and presented by G. Raymond Chalmers, an ardent student of the late J. Krishnamurti, world speaker, spiri-  
tual philosopher, author of over 40 books; and the works of Dr. David Bohm, professor of theoretical physics—whose  
works were the inspiration for the 25 year development of this series.

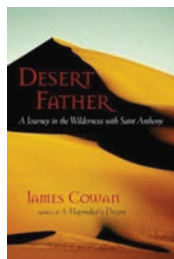
For more information, including other dates and locations of this newly developed program,  
visit [WWW.THEMINDSHIFT.ORG](http://WWW.THEMINDSHIFT.ORG) or for reservations call USA and Canada toll free 800.910.6939.





## natural selection

BOOKS • FILM • OTHER MEDIA



### DESERT FATHER

*A Journey in the Wilderness with Saint Anthony*

by James Cowan

(Shambhala Publications, 2004, hardcover \$21.95)

*"The monastery is a jewel in the crown of humanity's aspiration toward the infinite."*

James Cowan, *Desert Father*

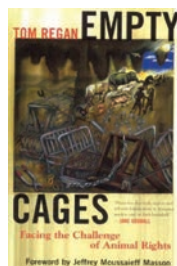
Were it not for Saint Anthony, the entire Christian monastic tradition may never have come into existence. In search of the earliest roots of Western asceticism, itinerant Australian author James Cowan traveled to the slopes of Egypt's Mount Colzim, where Anthony left the world behind in the year 313 to live alone in a barren cave in pursuit of the holy state the Greeks called *apatheia*, or impassable serenity. *Desert Father*, the story of Cowan's journey, revolves around the two primary sources he discovered when he arrived: the teachings of the Desert Fathers themselves, whose books he found in the library of a nearby monastery, and his conversations with a modern anchorite named Lazarus, who lives on the mountain below Anthony's cave.

Tracing the history of the renunciate path once walked by men with names like Athanasius, Macarius the Egyptian, Evagrius Ponticus, Dionysius the Areopagite, Isaac of Nineveh, and Abdisho' Hazzaya, Cowan uncovers the outlines of a grand lineage. "I stand sometimes and examine my soul," Hazzaya said, "and the mind is swallowed up in it." According to Cowan, these masters' most original act was

the leap beyond the world of classical Greek philosophy and its mere contemplation of God into the pursuit of absolute union with Him through the utter extinction of bodily passion. For them, Christ was not the Christ of later Europeans—who emphasized his death and resurrection—but a radically free human being whose *life* was upheld as an example to be imitated.

Parallel to his tour of history, the author recounts his own quest for spiritual sustenance in the modern age of materialism. Is this ancient system of extreme ascetic withdrawal, Cowan wants to know, at all applicable to spiritual seekers in the twenty-first century? By the end of the book, he and Lazarus come around to an answer together. But for the reader, getting there with them—through material that should be nothing but profoundly inspiring—is, unfortunately, often a chore. *Desert Father* is densely written, and Cowan tends to quickly wrap the penetrating revelations of the desert mystics in his own conclusions, leaving the reader little space to absorb their depth. Even so, it's a book that opens up a vast spiritual territory, and it whets the appetite for more.

Ross Robertson



### EMPTY CAGES

*Facing the Challenge of Animal Rights*

by Tom Regan

(Rowman & Littlefield Publishers, 2004, hardcover \$21.95)

In *Empty Cages*, Tom Regan, Emeritus Professor of Philosophy at North

Carolina State University, draws the reader into a simple but profound inquiry: Do animals have rights? In other words, do animals have the right to be treated with respect?

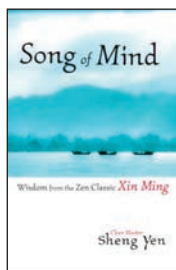
Regan grew up like most Americans, eating burgers and steak (he even worked as a butcher in college). Then, while taking a stand against the senseless loss of human life in the Vietnam War, Regan came across a book by Mahatma Gandhi, whose views challenged him to expand his perspective about the sanctity of life to include the animals we routinely slaughter for food. Compelled to stop eating meat as a way to bring his stand against the war into alignment with his personal life, this first step soon led to others. He started using cruelty-free consumer products, stopped going to circuses and zoos, and quit fishing and wearing fur. What about leather and wool? he went on to ask. What about important scientific research that uses animals? Where do we draw the line? What *are* the rights of animals? Regan's extensive contemplation led him to a brand-new consideration: Are animals, as are humans, aware of the world and of what happens to them?

Using persuasive logic and powerful empirical evidence, Regan delves deeply into these questions in *Empty Cages*, finally concluding that animals do indeed have feelings and consciousness, and consequently have the same right to life, liberty, and bodily integrity that we have. At the same time, he acknowledges that animal rights are "a hard sell," in part because the media's emphasis on the radical fringes of the movement tends to create the false impression that all animal rights activists are self-righteous and violent extremists who make no distinction between human life and that of other species. He also exposes the seductive myth of so-called humane treatment that is part of the misleading rhetoric

used by spokespersons for the major animal-using industries, masking their torture of billions of animals.

Accessibly simple and powerfully persuasive, *Empty Cages* invites us to leap beyond “several thousand years of history and habit” to embrace an evolving and expanding sense of obligation to our environment and our fellow creatures. As Jane Goodall, renowned primatologist and animal rights trail-blazer, says, this book is “destined to change the way people think.”

Jan Stewart



### SONG OF MIND

*Wisdom from the Zen Classic Xin Ming*

by Sheng Yen

(Shambhala Publications, 2004, paperback \$16.95)

*Song of Mind* is a manual for meditation by the living Chan (Chinese Zen) Master Sheng Yen. Elegantly written as a commentary to the enlightened Zen poem of the same name, the book mixes direct instruction with personal and classic teaching stories to cover every aspect of the practice, experience, and goal of meditation.

Taken from talks given while leading retreats, Master Yen's instructions are always simple and ruthlessly direct, and he never misses the opportunity to expound the demands real practice makes on the sincere aspirant. He insists that in meditation, the practitioner must give up all striving for anything, including any experience of deep *samadhi* or even enlightenment

itself. In his instruction, he constantly emphasizes the possibility of going beyond all distinctions, where no object in consciousness is differentiated from any other object. In this place, even the most sublime states, including the awareness of Oneness itself, cease to be identified. According to Master Yen, this is “no mind”—the enlightened state where all phenomena are still present and moving but there is no self that attaches to them.

The terminology used in the book is strictly Buddhist, which at times can make it difficult for the non-Buddhist to access the liberated spirit that is so obviously the power behind the words. Nevertheless, Master Sheng Yen's instructions for practice are fierce and profound, demanding pure intention and an iron will from anyone who would desire to follow them, and pointing to the ultimate possibility that always lies beyond any method.

Jeff Carreira



### THE BOOK OF SECRETS

*Unlocking the Hidden Dimensions of Your Life*

by Deepak Chopra

(Harmony Books, 2004, hardcover \$23.00)

In *The Book of Secrets*, Deepak Chopra presents his understanding of the fundamental nature of Truth, human life, and the unfolding universe in the form of fifteen spiritual “secrets.” By altering your life in accordance with these secrets, Chopra proposes, you will not only transform yourself, but you will

**Quantum Healing**  
**The Future has Arrived**

**Regaining Wholeness Through the Subtle Dimensions**

Where Science Meets Magic

Don Paris Ph.D.

Experimental Research has shown that changes at the quantum level have effect on the physical level.

**WWW.SE-5.com**  
**FREE online book**

28 day experiment:

Above, seeds were not balanced with the SE-5 plus.

Balanced with the SE-5 plus.

Learn how you can interact with the blueprint of the quantum field.

Living From Vision  
1-800-758-7836



become an active part of what he feels is an imminent global metamorphosis.

According to Chopra, the catalyst for this massive transformation is the realization of unity, or "Essence." When you discover Essence, he explains, you discover that life is a singular continuously unfolding event—and that *you* are that creative source from which everything springs. Once you align yourself with this reality, you become one with the power and intelligence that guide the entire universe. This is the end of human suffering and the birth of a second life where "the fear born of duality is gone, replaced by an unshakable contentment."

Chopra insists that the only thing that keeps any of us from achieving this state of being is ego, or the false sense of personal will. Adherence to our personal desires keeps us at odds with

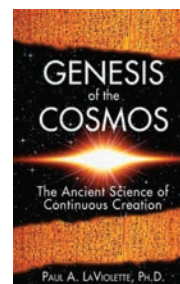
the larger flow of the universe and inevitably becomes a struggle against the movement of Essence. For Chopra, this struggle is the root cause of all human maladies.

But the individual's alignment with universal principles, as Chopra sees it, is only a minuscule part of the enormous drama of cosmic development. When we act in accordance with Essence, he writes, we are participating in the universe's desire to evolve: "The universe has a stake in which choices you decide to make, for the overwhelming evidence is that it favors evolution over standing still."

The narratives describing each secret are elegant and often profound, effortlessly weaving personal anecdotes, Eastern religion, and scientific understanding into vivid essays on the nature of Truth. At times, however, the

chapter sections aimed at the practical application of each secret do not reach the same level of depth and can diminish the significance of the passages they accompany. Nevertheless, Chopra's millions of loyal readers will find plenty to ponder here as he introduces this evolutionary approach to perennial wisdom. Perhaps his *Book of Secrets* will in fact seed the enormous human transformation he foresees for us all.

Jeff Carreira



### GENESIS OF THE COSMOS *The Ancient Science of Continuous Creation*

by Paul A. LaViolette, PhD  
(Bear & Co., 2004, paperback \$20.00)

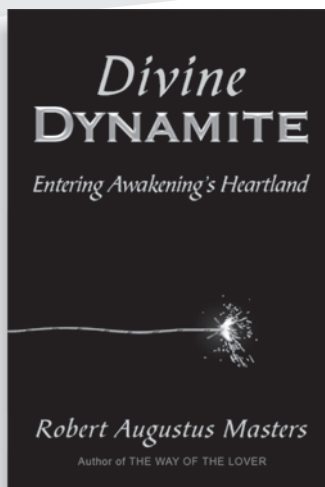
*Genesis of the Cosmos* is a trip through the life's work of a man whom many consider to be a renegade scientific genius. Endeavoring to refute the nearly universally accepted Big Bang theory, Paul A. LaViolette argues that because measurements of the size, mass, and lifetime of the universe have repeatedly been found to be in conflict with Big Bang predictions, the hypothesis that a single explosion out of an empty void created all the matter and energy that will ever exist simply doesn't fit the evidence. Having dedicated his life to the creation of an alternate hypothesis based on thermodynamics and systems theory, LaViolette believes that the universe springs into being *constantly*—not from emptiness, but from a field of "ether" that exists in a dimension beyond ordinary time and space. From

## NEW from the author of *The Way Of The Lover*

*"This is such a powerful book! Written on the fire that melds the single heart into the underlying alchemical explosion that rises through the spine of those surrendered into the great unknowing, the original fire from which we were forged. Well done!"*

Stephen Levine, author of *A Year to Live*

Dynamic, strikingly original essays that explore and illuminate the promises, perils, and terrain of the awakening process, offering savvy guidance for a deeper life, a life of full-blooded awareness and integration, a life in which everything — *everything* — is permitted to awaken us.



Available in bookstores  
or through  
[www.robertmasters.com](http://www.robertmasters.com)

Tehmenos Press \$19.00  
ISBN: 1-4120-3633-X

### Its chapters include:

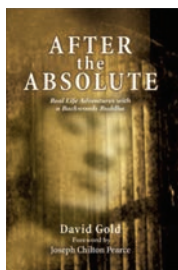
- Everything Serves Our Awakening
- Groundlessness And The Dark Night
- Suffering Versus Pain
- Behead Your Hope
- What's Right About What's Wrong In Relationships
- The Anatomy Of Desire
- Freedom Is The Final Nightmare
- Avoiding Death Is Killing Us
- A Man's Ego Sticks Out More
- We Are Not "In" A Body
- Taking Care Of Our Opposition
- The Upside Of Down
- The Art Of Being Deeply Superficial
- Who Has Room For Emptiness?

that ether, particles of matter constantly appear into being and disappear again in an unending flux that continuously regenerates the universe.

As controversial as this sounds, it's only the beginning of the story. LaViolette goes on to describe how his ideas are mirrored in the myths of ancient cultures, which encoded their deepest cosmological insights into traditional stories in an effort to preserve their societies' sophisticated wisdom. LaViolette shows Egyptian mythology, tarot cards, astrology, stories of Atlantis, and Eastern philosophy to contain the essential elements of his theory, supporting his belief that these ideas were known to long-forgotten prehistoric civilizations.

Like most works that attempt to break new ground, *Genesis of the Cosmos* teeters on the edge of rationality. But LaViolette does deliver a courageous examination of scientific theory and alternative history, boldly challenging nearly everything he encounters along the way. The end result is a wide-ranging and fascinating intellectual excursion that only time will judge as either an exciting but misguided venture or the source of profoundly revolutionary ideas.

Jeff Carreira



**AFTER THE ABSOLUTE**  
*Real Life Adventures with a  
 Backwoods Buddha*

by David Gold

(Writers Club Press, 2002 paperback \$23.95)

In *After the Absolute*, David Gold recounts his time spent living and

studying with enlightened spiritual teacher Richard Rose. Gold was a cocky first-year law student when he first met Rose, a West Virginian backwoods mystic, in the early 1970s, shortly after Rose began teaching. The book begins with a vivid account of this first encounter, in which Rose publicly dresses down an impudent Gold, and proceeds to narrate a fifteen-year relationship between this no-nonsense, uncompromising teacher and his ambivalent but persistent student.

The portrait the author paints of Rose is a compelling one. One of Rose's earliest childhood memories is of repeatedly writing, "Many are called. Few are chosen." He ordains in a Christian monastery at the age of twelve but becomes dissatisfied with the rote answers he receives to his insatiable questioning, leaving after five years and committing himself to a do-or-die search for truth. His "Experience" at the age of thirty is one of the most unusual awakening stories you're likely to hear (he became enlightened after discovering his fiancée in bed with another woman). And while he's no peaceful sage (he once tried to shove an ornery acquaintance's head into a flaming wood-burning stove), he evinces a deep compassion in his relentless efforts to awaken in others the truths he himself discovered.

At times, *After the Absolute* reads like a Grisham novel, as Gold, who eventually earns his degree and practices law in a town near Rose's hillside farm, undergoes a series of adventures. You'll read about how he defends his teacher's farm from a violent Hare Krishna sect that had settled nearby; how Gold narrowly escapes death by a falling tree, a contract killer, and brain cancer; and (in a morally ambiguous episode) how Rose blithely encourages his student to defend a man who is almost certainly guilty of murder. Throughout the drama, Rose consistently exhibits responses

## The Science of Self-Realization

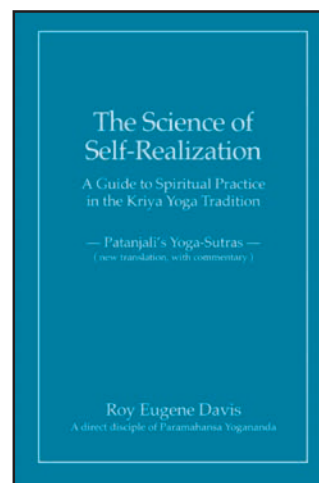
A Guide to Spiritual Practice in the Kriya Yoga Tradition

### Patanjali's Yoga-Sutras

A new translation with insightful commentary

by Roy Eugene Davis

A direct disciple of  
 Paramahansa  
 Yogananda



Hardbound edition  
 144 pages \$10.00

Check, Visa, Mastercard,  
 Discover & AmEx accepted

CSA Press • P.O. Box 7  
 Lakemont, GA 30552

Tel: (706) 782-4723

Fax: (706) 782-4560

csainc@csa-davis.org



Ordained by  
 Paramahansa  
 Yogananda in  
 1951, Roy  
 Eugene Davis  
 has been  
 teaching for  
 more than  
 50 years. His

books have been published in  
 10 languages & 11 countries.

[www.csa-davis.org](http://www.csa-davis.org)



## What's next in your life?

### Discover Your Place in the Great Work

#### MA in Culture & Spirituality

Semester & Weekend Formats  
WEEKEND, FALL & SPRING SABBATICALS  
Professional religious discount available

#### Sophia Summer Institute 2005

— July 7-10 —

#### Envision an Engaged Cosmology

Helen Prejean • Brian Swimme  
Diarmuid O'Murchu • Patricia Mische  
and an Outstanding Sophia Center Faculty

#### Post-Institute Retreat

— July 10-12 —

#### Earth as Mystic, Full of God

Helen Prejean & Marya Grathwohl

#### SOPHIA CENTER

in Culture & Spirituality  
at Holy Names University, Oakland, CA

1-800-794-8813

sophiactr@aol.com

www.hnu.edu/sophia

to life and his students that provoke, inspire, and may even enlighten. "If you want to talk to me about enlightenment," he says, "prove it by changing your life." But Gold seems to remain fairly unchanged in his deep ambivalence toward transformation, and near the end of the tale, Rose severs their formal relationship in frustration, effectively tossing Gold out and instigating a deep but potentially transformative spiritual crisis in his student.

Because the promise inherent in Gold's meeting with Rose is not fully realized, *After the Absolute* is tinged with a bittersweet quality. Yet the story is engaging, humorous, and frequently riveting, and provides a fascinating contemporary window into the dynamics of the perennial teacher-student relationship.

Brad Roth

"part of the brain that controls . . ." regularly stealing the headlines in Sunday science sections and popular science magazines, many are saying the 2000s are well on their way to becoming the "neuroscience century." If you haven't managed to keep up with the frenzy to map the billions of byways of evolution's most complex creation, you may find the easy entry you're looking for in two new books aiming to bring these heady findings down to earth: *An Alchemy of Mind: The Marvel and Mystery of the Brain*, by Diane Ackerman, and Steven Johnson's *Mind Wide Open: Your Brain and the Neuroscience of Everyday Life*.

Providing much more than an update on the latest findings, these authors have set themselves a novel task: to interpret the emerging neuroscience paradigm through the particulars of their personal experience. Johnson, a technology journalist for *Discover* and *Wired* and author of the acclaimed book *Emergence*, invites us to follow along on his voyage of self-discovery as he subjects himself to a series of attention tests, brain scans, and technotherapies that illuminate the unique workings of his own brain and its role in shaping his experience. Along the way, he builds a strong case for his central thesis—that learning about neuroanatomy and the powerful neurochemicals that underpin our emotional and mental life is not just an interesting pastime but a potent new path to transformation that "can widen one's self-awareness as powerfully as any therapy or meditation or drug." For instance, upon seeing a printout showing the adrenaline spikes that followed each of his wisecracks during a biofeedback session, he notes: "I'd known for many years that I had a tendency to crack jokes compulsively in certain social situations . . . but I'd never thought about those jokes as triggering a chemical reaction in my own head."

## Relax and Enquire

### WHY MEDITATE?

The nature,  
rewards and pitfalls  
of the meditation process -  
a non sectarian approach

Kauai, Hawaii  
July 17 - 22, 2005

with  
meditation expert  
& spiritual commentator  
James Swartz

www.worldspirit.org.uk  
worldspirit99@aol.com  
++ 44 161 928 5768

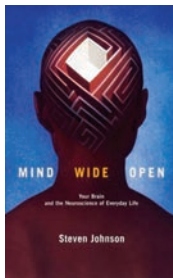


#### AN ALCHEMY OF MIND

##### *The Marvel and Mystery of the Brain*

by Diane Ackerman

(Scribner, 2004, hardcover \$25.00)



#### MIND WIDE OPEN

##### *Your Brain and the Neuroscience of Everyday Life*

by Steven Johnson

(Scribner, 2004, hardcover \$25.00)

Fifteen years after President Bush, Sr., dubbed the nineties "the decade of the brain," the frothy field of neuroscience is doing anything but slowing down. Indeed, with new discoveries of the

Suddenly, they seemed less like casual attempts at humor and more like a drug addict's hungering for a new fix."

Starting from a similarly personal intent, Ackerman, a naturalist and poet, undertakes what is ultimately a much more heroic enterprise—interpreting nearly the entire field of brain science through a lens that is at once personal and historical, cultural and literary. It is hard to say anything about Ackerman without first paying homage to the sheer brilliance of her writing. In the paradoxically rich and sensuous, yet concise and fast-moving style that launched her *Natural History of the Senses* onto the bestseller lists, she draws on her encyclopedic knowledge of, well, the entire encyclopedia to weave a brain story as delightful to read as it is educational. Under the command of Ackerman's pen,

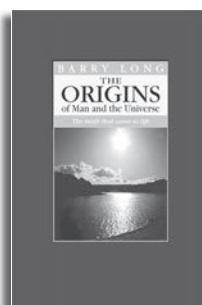
a chapter on memory moves from a consideration of the travails of android memory in *Blade Runner* to a description of Walt Whitman's technique for remembering his lovers, to a reminiscence of a childhood walk through an apple orchard, to an exploration of the new "preemptive analgesia" designed to inhibit the acquisition of pain memories during operations, to an examination of research showing that people who write in complex sentences have less chance of getting Alzheimer's. Whether writing about emotion or brain anatomy, consciousness or conscience, neuroplasticity or creativity, she paints a deft portrait of a burgeoning field still very much in its infancy.

For all of their aspiration to anchor the wonders of the brain in the realities of our human experience, however, what

is conspicuously absent in both books is any meaningful grappling with the spiritual dimension of life. Where Johnson avoids the issue entirely, Ackerman reduces spirituality to a loose configuration of feelings of awe, connection, and goodwill generated by the random mechanisms of biological evolution. It should probably come as no surprise that two books explicitly devoted to the scientific enterprise would hew close to one of its most widely accepted tenets: material monism—the conviction that every aspect of our experience, no matter how lofty it seems, can ultimately be reduced to the activity of the neurons inside our skulls. But as many contemporary philosophers and scientists will admit, this assumption is as yet far from proven, and those who take it for granted are in effect guilty of the same

# The Origins of Man and the Universe

## A COSMIC MASTER WORK FROM BARRY LONG



*'A PROFOUND and spellbinding book by one of the world's great spiritual masters. This book is destined to become a classic.'* THE PLANET

*'MARKS A shift in our collective unconscious . . . and will probably stand for decades to come as an influence on the way we look at life.'* NEW AGE GUARDIAN

**H**ow profound are you? Where did you begin? What is the truth behind the conflicting views of science and religion: evolution and genesis? Barry Long comes to these essential questions from the point of spiritual realization and offers an unparalleled insight into the nature of consciousness.

This is the incredible story of how a spiritual principle became intelligent flesh and blood. You are taken step by step to the original point of consciousness – our origin in eternity.

A work of immense vision, *The Origins of Man and the Universe* ranges through life and death to tell the story of existence, revealing the amazing depths of you and me.

BARRY LONG died in December, 2003. His books, audio and video tapes profoundly contribute to our spiritual knowledge and offer powerful and practical insights for everyone drawn towards a deeper reality.

BARRY LONG'S books are available from bookstores. Mail order purchases are available from The Barry Long Foundation at the addresses and website below. Ask for a free introductory pack including an introductory teaching booklet and full information about his books, tapes and video showings.

**USA/CANADA** ~ Tel 1 800 497 1081 • blf@whidbey.net • 7690 S Jewett Rd, Clinton, WA 98236

**UK** ~ Tel 01736 751910 • Fax 01736 751911 • Email prinz@stampaccessories.net • 13 Fore Street [WIE], Hayle, Cornwall TR27 4DX

**AUSTRALIA** ~ Tel 02 6680 4988 • Fax 02 6680 4977 • info@barrylong.org • PO Box 574 [WIE], Mullumbimby, NSW 2482

Visit **WWW.BARRYLONG.ORG** for extracts, interviews, statements, articles and online ordering





	<h2 style="text-align: center;">THE LIGHT OF KRISHNAMURTI</h2> <p style="text-align: center;">By Gabriele Blackburn</p> <p>The Light of Krishnamurti relates the many-faceted mystical and spiritual occurrences of J. Krishnamurti as experienced by Gabriele Blackburn, a spiritual healer and clairvoyant. This book voices the quality of the clear Light of truth which casts no shadow. It is a personal testimony to the sacred life and teachings of Krishnamurti, that Gold Light of eternity.</p> <p>ISBN: 0-9613054-4-4    Quality Paperback    5<sup>3</sup>/<sub>8</sub> x 8<sup>3</sup>/<sub>8</sub>    260 Pages    \$14.00</p>
	<h2 style="text-align: center;">THE SCIENCE AND ART OF THE PENDULUM:</h2> <p style="text-align: center;"><i>A Complete Course in Radiesthesia</i> By Gabriele Blackburn</p> <p>This course emphasizes the practical use of the pendulum in maintaining a state of health by determining the underlying causes of disease. The pendulum can guide one to lessen or eliminate states of imbalance, using natural, herbal or homeopathic remedies. Through the author's psychic investigations into the conditions of the etheric body, she has developed new methods of using the pendulum. Insights into the principles of healing are pointed out in diagrams and shared.</p> <p>ISBN: 0-9613054-1-X    Quality Paperback    8<sup>1</sup>/<sub>2</sub> x 11    96 Pages    \$10.00</p>
	<h2 style="text-align: center;">NOW CONSCIOUSNESS:</h2> <p style="text-align: center;"><i>Exploring the World Beyond Thought</i> By Albert Blackburn</p> <p>During an interview with J. Krishnamurti in 1944 the author underwent a radical inner transformation, a turning about at the deepest seat of consciousness. The straightforward accounting of his own experiences make this work ideal for anyone interested in the dynamics of consciousness and the psychology of transpersonal experiencing.</p> <p>ISBN: 0-9613054-0-1    Quality Paperback    5<sup>3</sup>/<sub>8</sub> x 8<sup>3</sup>/<sub>8</sub>    176 Pages    \$8.95</p>
	<h2 style="text-align: center;">WORLDS BEYOND THOUGHT:</h2> <p style="text-align: center;"><i>Conversations on Now Consciousness</i> By Albert Blackburn</p> <p>Albert Blackburn guides the reader to an understanding of what it means to live moment by moment, free of the insidious thought process that causes all of our psychological problems. These thoughtful elucidations are a valuable study in self-realization, and the author's revolutionary insights may help others to resolve their own fundamental problems.</p> <p>ISBN: 0-9613054-3-6    Quality Paperback    5<sup>3</sup>/<sub>8</sub> x 8<sup>3</sup>/<sub>8</sub>    218 Pages    \$12.00</p>

Available in bookstores or send check or money order payable on any U.S. Bank to:  
 IDYLWILD BOOKS, P.O. Box 246-E, Ojai, California 93024  
 California Residents add 7<sup>1</sup>/<sub>4</sub>% Sales Tax    S.H. \$3.50    Foreign Surface: \$10.00    Air: \$20.00  
**For further description and information visit our Website: [WWW.IDYLWILDBOOKS.COM](http://WWW.IDYLWILDBOOKS.COM)**

sort of myth-making that they so readily dismiss in religious thought.

In light of this outright rejection of any higher spiritual dimension to life, what is perhaps the most intriguing feature of both books is how much time each author spends groping to find meaning and mystery within the vacuum of scientific materialism. Johnson writes: "There is plenty of magic to go around in both the technology and the insights of modern brain science. Being able to peer into your brain and see those microscopic patterns of blood flow and electrical activity, to see yourself thinking on the level of actual neurons—that vision is truly indistinguishable from magic. And there is no conjurer's trick in nature more profound than the human brain's capacity to create a sense of unified selfhood out of dozens of competing neural systems." And though Ackerman never makes the case so succinctly, her book teems with poetic flourishes extolling the marvels of our gray matter.

In an age when scientific materialism has taken over the reins once held by religion, it is perhaps only natural to find the poets and bards of this new faith weaving odes to the glory and majesty of matter's most monumental achievement. And as these brain stories prove, there is certainly no shortage of wonders to be celebrated in the vast complexities of our neural networks. But the fact that both authors feel compelled to search for mystery and magic even within the materialist worldview may itself turn out to be an ironic testament to the irrepressibility of the Spirit within us all.

Craig Hamilton

## Experience the JOY of Soul Purpose!

# Sancta Sophia

an accredited institute of spiritual studies provides a distinctive approach to conscious living and individual growth.  
**Enroll in a trial class and experience this unique program.**

Like a good mystery?

**Discover a school of ageless wisdom . . .**

The timeless spiritual teachings of Sancta Sophia are comprehensive, eclectic, and ecumenical—whether you want to deepen your understanding of your present faith or seek answers on other paths.

Offering a variety of certifications, graduate degrees, and ordination, this one-of-a-kind program focuses on personal transformation as equally important to academic study.

To receive a free class schedule and audio tape call 800 386-7161

www.sanctasophia.org    E-mail [Outreach@sanctasophia.org](mailto:Outreach@sanctasophia.org)

Advertise in  
**What Is Enlightenment?**  
 magazine  
[advertising@wie.org](mailto:advertising@wie.org)  
 413.637.6003



**WIKIPEDIA**  
The Free Encyclopedia

[www.wikipedia.com](http://www.wikipedia.com)

If wikipedia.com isn't the coolest site on the internet, then it's certainly the most ambitious. As the world's most comprehensive encyclopedia, Wikipedia's purpose is nothing less than to enlighten humankind by giving "freely the sum of the world's knowledge to every single person on the planet in the language of their choice, under a free license, so that they can modify, adapt, reuse, or redistribute it, at will."

Founded by internet entrepreneurs Jimmy Wales and Larry Sanger in January 2001, Wikipedia differs from other online encyclopedias in at least three basic ways: 1) it's completely free; 2) it's incredibly *huge* (in what other encyclopedia can you find a detailed entry on the 1982 Atari game *Joust*?); and 3) its content is entirely generated by its users. Using a collaborative web technology called "wiki" (a term that derives from the Hawaiian *wiki wiki*, meaning "super fast"), users are able to create, edit, and otherwise modify web pages at will, usually without any review process involved, and often—as in the case of Wikipedia—without there being any registration process necessary to become a user. What that means is that any member of the general public with access to a wiki site can modify it with surprising ease, which makes perusing a site like Wikipedia a truly interactive endeavor (and, at least for the more geeky among us, a whole lot of fun). Unfortunately, allowing anyone to modify web pages at will also opens up the potential for online vandalism, but Wikipedia appears to have safeguards in place (including monitoring the changes made in every update) to prevent unscrupulous users from causing too much damage.

Of course, if Wikipedia's articles can be created and modified by you or me or anyone else, one has to ask: How accurate or trustworthy are they? Indeed, this single question remains one of the biggest concerns among the site's critics—particularly those online encyclopedias that guarantee the intellectual sanctity of their content and charge a fee for their use, such as Microsoft's *Encarta*. But it doesn't seem to bother Wikipedia's regular users too much (called "Wikipedians"), because for them that's half the fun. Debating questionable articles and article edits in online discussion forums, the Wikipedian community—guided by founder Jimmy Wales's call to "love our work and to love each other, even when we disagree"—has developed a remarkably high degree of quality control.

Wikipedia is funded primarily by donation and has been growing at an exponential rate. And at its present momentum of 2,000 new articles and 40,000 article edits every day, it doesn't show any signs of slowing down. Moreover, that's just the *encyclopedia* side of Wales's plan to impart humanity's collective wisdom to every person on earth (including—rather ambitiously—those who don't yet have internet access). For Wikipedia has a number of sister sites as well (not counting its own foreign-language editions)—such as Wiktionary, Wikibooks, Wikiquote, and Wikisource—that stand united with Wikipedia under the banner of their parent organization, the Wikimedia Foundation (<http://wikimediafoundation.org>). These sites represent what are, perhaps, the latest glimmers of the internet's most exciting and still largely untapped potential: to bring human beings together across cultures in the pursuit of a truly global society—united, as Wales puts it, in an "incredible ridiculous crazy fun project to change the world."

Tom Huston

## The Yoga Darshana Center



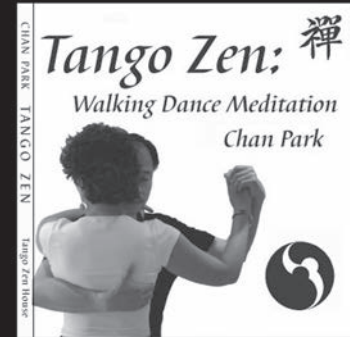
The unexamined life is  
not worth living  
— Socrates

- \* YOGA POSTURES
- \* MEDITATION
- \* SAT SANG
- \* WOMEN'S GROUP
- \* RETREATS
- \* LECTURES
- \* CHILDREN'S CLASSES
- \* YOGA PHILOSOPHY
- \* SPECIAL EVENTS

This center is founded on the work  
of Gurāṇi Añjali

180 Great East Neck Rd  
West Babylon, New York 11704  
631.893.1146

[yogadarshanacntr@aol.com](mailto:yogadarshanacntr@aol.com)



A masterful job of insight and writing.  
- Bill FitzPatrick, Shaolin Master

It is the royal road to Tango Bliss!  
- Mary Jaksch, Zen Master and dancer

Informative and enlightening.  
- April Rollins, Coffee Cramp Review

Price: US\$ 9.95 ISBN 0-9759630-0-7  
Available at <http://www.TangoZen.com>





continued from page 11

their own point of origin) the goal is for EVERYONE to retain no ethnocentric identity. How convenient. When Ken says that seventy percent of the world is ethnocentric and therefore dangerous, is he really trying to say that Europeans should colonize the entire globe? How else would we *all* obtain that progressive mindset that only European countries and their colonies have?

It saddens me that *WIE* chose Ken as a social/spiritual commentator over someone who might really inspire and provoke readers with Truth (Alice Walker or Charles Johnson come to mind). Then again, maybe that would be too radical for you.

**Marcos Villareal**

via email

#### AT ODDS WITH CHRISTIANITY

After conveying my appreciation to *WIE* for covering issues I believe to be of the

utmost importance to humanity, I wish to raise the alarm at the brief piece you did on the Promise Keepers. Had I never heard of them before, I would have gotten the impression that it was a movement to be admired. But from my own investigation, it appears to be far more malevolent in its practices.

The Promise Keepers hide behind quasi-religious-sounding "spiritual language," but their true purpose is to promote rigid social control, hate, and discrimination on the basis of race, gender, and religious belief. They relegate women to subservience to their husbands, seek to outlaw homosexuality, attack Native Americans, and rely on intimidation and brainwashing to gain converts—all quite at odds with the Christianity they claim to uphold. *WIE*, please exercise some spiritual discernment.

**Alex Kochkin**

via email



Issue 26

Aug-Oct 2004

#### TAKING THE BULL BY THE HORNS

One of the many things I appreciate about your magazine is that it is never afraid to address the rugged complexities of the spiritual path, with all its crazy-making ambiguities, paradoxes, and contradictions. I was particularly pleased to see you take on the loaded topic of violence in the

## Spirituality and Enlightenment



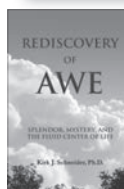
### KABBALAH SIMPLY STATED

A Conversation with the Rabbi

Azriel Abraham & Bob Waxman, ISBN 1557788421, \$12.95

"Waxman has that rare quality of making a complex subject accessible to everyone! A must read for Kabbalah students!"

—Edwin Harkness Spina, author of *Mystic Warrior*



### REDISCOVERY OF AWE

Splendor, Mystery and the Fluid Center of Life

Kirk J. Schneider, Ph.D., ISBN 1557788340, \$19.95

"...brilliant and inspiring... Presenting an enchanted agnosticism that welds the skepticism of science and the exaltation and zeal of religion, the veneration of mystery wedded to the solemnity of responsibility, Schneider gives humanity a challenge and a path to liberation."

—Rabbi Michael Lerner, editor of *Tikkun* and author of *Spirit Matters*



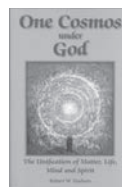
### THE SACRED MIRROR

Nondual Wisdom and Psychology

Prendergast, Fenner, and Krystal, ISBN 1557788243, \$19.95

"There is the vital necessity to acknowledge the depths of the Eastern traditions and appreciate the pragmatic concern about the condition of the samsaric self that psychotherapy primarily addresses.... A wealth of insight that points the way forward for psychotherapists and spiritual seekers."

—Christopher Titmuss, author of *An Awakened Life*



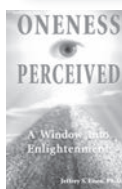
### ONE COSMOS UNDER GOD

The Unification of Matter, Life, Mind and Spirit

Robert W. Godwin, Ph.D., ISBN 1557788367, \$19.95

"It is as if this sly author infiltrated the motherboard of God's computer and, with ecstatic glee, gazed upon the master plan for creation.... There is union after union of eastern and western thought in terms of cosmology, religion, philosophy, psychoanalysis, biology, and more."

—James S. Grotstein, Professor of Psychiatry, UCLA School of Medicine



### ONENESS PERCEIVED

A Window Into Enlightenment

Jeffrey S. Eisen, Ph.D., ISBN 155778826X, \$19.95

"This work focuses on releasing unconscious karmic memories, which allows for the return of a naturally harmonious relationship to the 'All.' Engaging and thorough..."

—Shift: *At the Frontiers of Consciousness* (Institute of Noetic Sciences)



### PATH OF THE KABBALAH

Dr. David Sheinkin, ISBN 0913757691, \$10.95

A classic introduction to the Kabbalah

"Sheinkin brings the full range of his highly respected gifts—as theologian, psychiatrist and communicator—to bear in the fine introduction to the Kabbalah...explores the roots of Jewish mysticism, differences between Christian and Jewish mysticism, and the purpose of the mystical tradition."



**PARAGON HOUSE**

2285 University Ave. West, Suite 200

St. Paul, MN 55114

Phone: (800) 447-3709

Available through your bookstore or online at:

**www.paragonhouse.com**

provocatively titled "Is God a Pacifist?" and Carter Phipps did his usual fine job of covering all sides of a very complex issue.

When, in 1949, Picasso created the white dove lithograph that became an international peace symbol during Vietnam, he said, "I stand for life against death; I stand for peace against war." Well, who doesn't? Certainly not spiritual practitioners. If deep communion with the Divine enhances compassion, lovingkindness, and concern, then it would seem only natural for evolving souls to assert the principle of nonviolence as a universal virtue.

But that's only half the story. It leaves out the fact that those same qualities often lead to forceful action—not just the nonviolent work of Gandhis and Kings, and not just the aggressive but bloodless kind that Jesus unleashed on the money changers,

but also the force of lethal arms. The warriors depicted in sacred literature were not all thugs. Many were noble, sensitive characters with good hearts, selfless motivation, and in many cases, a tuned-in state of consciousness that would be the envy of readers of *WIE*. By taking up arms against marauders and villains, they made it safe for the likes of us to meditate and to contemplate weighty issues in peace.

Consider two of the most stirring passages in all of sacred literature—one from the West and one from the East. At the climax of *The Book of Job*, the virtuous and persistent title character is granted a vision. In language as thrilling as anything in Shakespeare, God reveals the thunderous energy of divine intelligence at work. Exploding with images of primordial nature in the raw, the morning star is lit and the shoreline

of the sea is drawn, beasts devour beasts, and death is as essential as life. It is as sublime and terrifying as a comparable sequence in the Bhagavad Gita, when Krishna reveals himself to the awestruck Arjuna. Arjuna is shown both the beauty of creation and the colossal might and relentless energy of destruction, "devouring all the worlds." He sees that both the Spirit in whom "the cosmos rests in safety" and "the Lord of fire and death" are part of one divine reality.

In the end, both Job and Arjuna surrender in awe to the Unity that transcends the polarities of the manifest world, including good and evil. And that, of course, is the task we all face on the spiritual path. At the same time, we are called upon to live with eyes wide open in this wacky, wonderful, and sometimes wicked world. I'm all for *ahimsa*, and I do my best to live up to its ideals. But if my

# HOMO DEVA

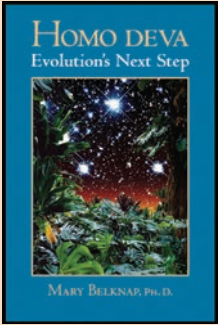
Evolution's Next Step

Mary Belknap

"... an inspirational resource." —Angeles Arrien

"... rich and profound." —Jean Houston

Advances in natural science, psychology, and environmental studies suggest that we are crossing a major evolutionary threshold. Psychologist and educator Mary Belknap explains that we are actually becoming a new species, an upward step in which people will learn to solve society's problems through a full integration of intellect and higher intuition.



Published by  
**LIFETHREAD  
INSTITUTE**

2625 Alcatraz Ave., #298  
Berkeley, CA 94705

**ISBN 0-9724783-0-2**

368 pages • \$16.00

Available from your favorite bookstore  
and directly from the publisher

To order, call toll-free: **866-595-5890**


## Before assets can do good, they need to do well.

Good stewardship of assets is a complex and challenging process. We can help develop a socially responsible portfolio unique to you or your foundation.

Call or go to [www.fc.smithbarney.com/gene\\_keller](http://www.fc.smithbarney.com/gene_keller) to request your customized information packet.

**Gene Scott Keller**  
Vice President-Investments  
Portfolio Manager,  
Financial Planning Specialist

**(800) 237-2898**



**THIS IS WHO WE ARE. THIS IS HOW WE EARN IT.™**

**SMITH BARNEY**  
citigroup

©2004 Citigroup Global Markets Inc. Member SIPC. Smith Barney is a division and service mark of Citigroup Global Markets Inc. and its affiliates and is used and registered throughout the world. CITIGROUP and the Umbrella Device are trademarks and service marks of Citicorp or its affiliates and are used and registered throughout the world. THIS IS WHO WE ARE. THIS IS HOW WE EARN IT is a service mark of Citigroup Global Markets Inc.



loved ones are ever in danger, I'll be mighty pleased if some brave Arjuna comes to the rescue.

**Phil Goldberg**

*via email*

#### STUMPING FOR KERRY

In your article "The Most Important Election of Our Lifetime," could you not find any diversity in viewpoint? It might as well have been a commercial for the Democratic party.

**Williford**

*via email*

#### A KIND OF EPIPHANY

Each time, I find that *WIE* is a challenging invitation to question unexamined beliefs, values, and opinions about the world and myself. The last issue brought its own harvest of new angles with the central shocking question, "Is God a Pacifist?" I'd never looked deeply into

this matter, having simply accepted as my own belief what the time and a certain cultural environment have advocated as being the correct, responsible view.

In the same way, Jessica Roemischer's article, "Women Who Sleep With Their Gurus," pushed me to examine with open interest the motivations behind choosing a partner. Even without having been in the extreme situation of a female student sleeping with her male guru, it suddenly seemed that what is usually considered to be "falling in love" might instead be a comfortable label glossing over all kinds of unquestioned motives. Among them is the deeply ingrained, almost instinctual feminine sense that a partner is a way to gain a certain power position. I felt like I was discovering a very fundamental ingredient of my/our psychology that was completely unseen until the honesty of these women's experiences

disclosed it in my awareness.

Every *WIE* inquiry turns the world upside down, or right side up; each issue is a kind of epiphany. Thank you for this light you shine, magazine after magazine, on so many fundamental aspects of the human experience.

**Liliane de Toledo**

*Geneva, Switzerland*

#### AGENDA OF HATE

There were two articles in the most recent *WIE* that I found contradictory to the goals of enlightenment. In a magazine devoted to this sacred subject, I would never have suspected I would find articles making fun of Michael Jackson, Britney Spears, and Quentin Tarantino. The topic certainly could include discussion of more secular themes, but the way these articles were presented left me with a feeling that *WIE* was pushing an agenda of hate.



## JOSE ARGUELLES- VALUM VOTAN (Closer of the Cycle)

Invites you to a 3-day Easter Weekend Seminar with him.

### 2012: The Spiritual Journey The Coming of Cosmic Civilization and the New Mind

How do we become spiritually strong when the world around us is changing so dramatically?

How do we prepare for what we haven't known before?

These three days will alter your perception of who you are and of what is actually going on in the world. **The noosphere, the new mind of the next stage of our spiritual/mental evolution is now in our grasp.** The New Time of Universal Telepathy can be realized once we know our own mind. **Cosmic civilization is awaiting us on the other side of 2012!**

**Windmill Inn, Ashland, Oregon.**  
Solar Moon 19-21 (Gregorian March 25-27, 2005)

Cost: \$260. All proceeds benefit the  
**Foundation for the Law of Time**  
[www.lawoftime.org](http://www.lawoftime.org) ~ 541.488.5060

## Meditation Retreats, Qi Gong Training, Shamanic Practices and Wilderness Vision Quest Opportunities

- Experience our unique Awareness Training
- Immerse yourself in a powerful Vision Quest
- Clarify your life's higher purpose
- Increase creativity
- Generate internal power and vitality
- Master deep relaxation and presence
- Open inner peace and tranquility
- Discover simplicity
- Realize your essence
- Commune with Nature
- Open your heart in the natural radiance of Source

Sacred Passage is a powerful Awareness Training and meditation retreat, combined with a guided, contemporary vision quest solo in the wild. Experiencing a Sacred Passage will have a deeply transforming and liberating effect on your life.

**Sacred Passage & The Way of Nature**  
[www.sacredpassage.com](http://www.sacredpassage.com) 877.818.1881



Worse, it seemed like you were actually trying to entertain your readers with this plague of negativity.

I keep hoping that *WIE* is up to something truly beautiful and evolutionary, and I do appreciate your efforts to bring pertinent information to the world regarding a new common ground for spirituality. I just don't think the solutions that are so vital for humanity are going to come at someone else's expense.

**Martin Lapp**

*Wichita, KS*

#### BEYOND MY EXPECTATIONS

I picked up the latest copy of your magazine from a newsstand simply to challenge my current attitudes about the world, fully expecting to read about the power of altruism and unconditional love, even toward terrorists. But what I experienced was an extremely cogent and mature handling of the realities of the world from a spiritual perspective. Both "The Guru and the Pandit" and "Is God a Pacifist?" were brilliant and mind expanding. I have never been so pleasantly surprised by a magazine before.

**Matt Comard**

*via email*

#### SCREAMING LIKE A THIRTEEN-YEAR-OLD

I wanted to thank you for your last issue and your timely subject matter. I was particularly struck by the distinction that was made between peace and non-violence in the title article "Is God a Pacifist?" It has given me much food for thought.

The other standout for me was the piece "Women Who Sleep with Their Gurus." I found it very illuminating. I never could have imagined myself doing such a thing, but how do I know what I would do? I've never been in that circumstance. I found the point—that women want powerful men—to make such perfect sense. I was recently at a Prince concert and was amazed by my reaction when he came on stage.

I started screaming like a thirteen-year-

old girl in 1964 when the Beatles first arrived. That was something I could never have imagined myself doing either.

Thanks for all your hard work. I am delighted whenever I see a new issue in my mailbox.

**JoAnn Morrell**

*Fleetwood, PA*

#### ALL EYES ON EUROPE

I've read the last four *What Is Enlightenment?* magazines, and I'm in awe of the enthusiasm with which sociology, philosophy, spirituality, and other subjects are embraced. Yet I have to say I find many articles in *WIE* to be quite ethnocentric and, as such, missing big pieces of the world scene.

As an Australian living in the UK, I'm fascinated by what's happening in Europe. For the first time in history, nations are gathering together to form a larger economic, political,

and cultural unit without force, without fiat, and without empire. Most of these nations have at some time in their history been brutal enemies, and this change must be close to, if not *the* biggest shift in cultural center of gravity in the history of the planet. I think this is an opportunity for the study of change that should not be missed, and one that should be studied as it happens.

It may be that this is an event unique to Europe, but there may also be lessons for the rest of us. In general, we Australians have become obsessed with personal comfort, are ruled by fear, and are rapidly becoming a nation of mushrooms. I would like to find alternatives for us—for all of us—and hopefully events in Europe can give us some cues.

**Robert D. Maxwell**

*UK*

---

ONLINE EXTRAS: For more letters, visit  
[wie.org/j28/letters.asp](http://wie.org/j28/letters.asp)



HE'S NATURE'S CHILD THERE IN THE WILD  
HE'S NOT THE PLACID KIND  
UNLIKE THE REST, HE HAS BEEN BLESSED  
WITH A DIFFERENCE OF MIND

PRINTS & CARDS ©  
AIR ART™  
BY IMATEC  
P.O. BOX 24839  
CLEVELAND, OH 44124  
[WWW.AIRARTBYIMATEC.COM](http://WWW.AIRARTBYIMATEC.COM)



# RESOURCE DIRECTORY

## COURSES • CONFERENCES • RETREATS

COME ON A JOURNEY  
WHERE YOU'RE  
GUARANTEED TO LOSE  
YOUR BAGGAGE.



Visit:  
Peace Village Learning & Retreat Center  
For list of retreats and courses  
[www.peacevillage.com](http://www.peacevillage.com) 518-589-5000


BRAHMA KUMARIS

OMEGA  
AT  
the Crossings™

**Omega at The Crossings.**  
A premier learning center offering spa retreats, workshops, and professional trainings with world-renowned faculty in holistic health, conscious business, yoga, spirituality, and art.

[omegacrossings.com](http://omegacrossings.com)  
877.944.3003

*The Universal Teachings*  
*A dynamic path for awakening, healership and world service*



experience  
immerse  
study  
train

with Master Teacher  
Devra Patton West, DD PhD  
"Surya Ma"

Visit our website for a new beginning [www.universalteachings.org](http://www.universalteachings.org)

## IN PRINT

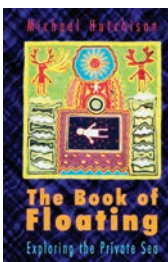
**Infinity Foundation**  
COURSES FOR LIFE™

**Chicago's Premier Holistic Center**

<b>John Lee</b>	Mar 12
<b>Dean Evenson</b>	Apr 16
<b>Jon Kabat-Zinn</b>	May 8
<b>Lama Surya Das</b>	Jun 25-26
<b>Penelope Smith</b>	Aug 13-14

50+ courses available. CEUs for LCP/LCPC/SW.  
Visit online or call for a free course guide.

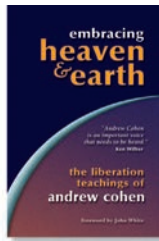
[www.infinityfoundation.org](http://www.infinityfoundation.org)  
847.831.8828



ISBN: 0-89556-118-2, \$24.95, 2004 paperback edition  
Gateways Books & Tapes

**THE BOOK OF FLOATING:**  
**Exploring the Private Sea**  
by Michael Hutchison

[www.gatewaysbooksandtapes.com](http://www.gatewaysbooksandtapes.com)  
800.869.0658



ISBN: 1-88392929-6, \$14.95, paperback  
ISBN: 1-88392934-2, \$10.95, 1 cassette

**Embracing Heaven & Earth**  
by Andrew Cohen

"Embracing Heaven & Earth is an authentic and uncompromising invitation to experience directly the ultimate simplicity of living at one with the flow of creation."

Duane Elgin, author of *Voluntary Simplicity* and *Promise Ahead*


[www.andrewcohen.org](http://www.andrewcohen.org)

## MARKETPLACE



**KOKOPELLI'S GREEN MARKET:**  
Natural personal-care organics  
earth-friendly cleaning products  
& more!

Visit us online  
[www.KokoGM.com](http://www.KokoGM.com)



**INDOCHINE**  
Unique collection of contemporary and antique, hand-crafted statues, furniture, accents, wall decor and rare finds from Asia and the Pacific Rim – at direct import prices!

[www.IndochineHomeImport.com](http://www.IndochineHomeImport.com)  
303-444-7734

**A Jewel Among Jewels**

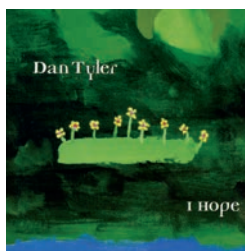


**A Unique Opportunity  
for Immediate Purchase**

Exquisite Montana conference center seats 250, magnificent retreat lodge, a large multi-unit office building, beautifully landscaped, new guesthouse, unsurpassed vistas

[www.universalteachings.org](http://www.universalteachings.org)  
406.837.5129 • 405.361.4491

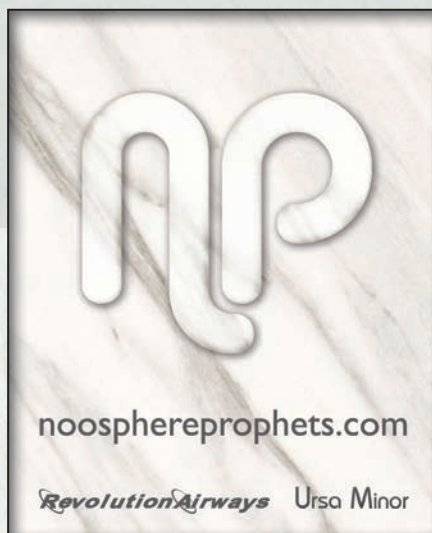
## IN TUNE



### **I Hope** Dan Tyler

"*I Hope* is a mature work from a writer who has lived long enough to appreciate the paradox of life, the joy and pain of existence." *CD Baby review*

[www.dantylernet.net](http://www.dantylernet.net)



### **Segments of the SOUL**

World Beat Inspirational Music that stirs the soul and inspires the heart—traversing all boundaries to show the one-ness of all humanity.

[www.segmentsofthesoul.com](http://www.segmentsofthesoul.com)  
212.962.6559

## ON LINE

### **[www.InfiniteBeing.com](http://www.InfiniteBeing.com)**

What is real spirituality? Why are we here?  
What is the ultimate spiritual connection?  
The answers will surprise you!  
Check out the new reality at InfiniteBeing.com

### **[www.spiritmates.org](http://www.spiritmates.org)**

Free Online Dating, Matchmaking and Personals with Spirit.  
Learn to integrate higher relationships, spirituality and sexuality  
in online forums and events. Find new intentional relationships:  
dating, marriage, companionship, travel, health and more.

### **[www.vistarfoundation.org](http://www.vistarfoundation.org)**

Dedicated to metaphysical teachings regarding Man's True Nature. A group experience for those drawn to the discovery of Self. *Offering VOICEPOINT, A THEATRICAL ENSEMBLE*, performances lifting audiences to new dimensions.

### **[www.IndochineHomeImport.com](http://www.IndochineHomeImport.com)**

Unique collection of beautiful antique and contemporary statues, furniture, accents, wall decor, and rare finds, from Asia and the Pacific Rim—at direct import prices!

### **SPIRITUAL OPPORTUNITY AT THE FULL MOON**

The influence of the full moon is normally felt as a stimulation of the emotional life leading to over-activity or imbalance. However, this event can also enhance our mental and spiritual life, offering us a special opportunity for spiritual work and meditation.

The spiritual festivals celebrated at the monthly full moon are potent opportunities for energy exchange in our relationship to the higher worlds. We actively participate in a dynamic energy stream of ascending aspiration and descending spiritual energy with its blessings of light and healing.

Each of the twelve moon festivals is presented as a brief introduction to meditation in the booklet *Twelve Festivals: Spiritual Opportunity at the Full Moon*, available for \$10.00 from:

*School for Esoteric Studies*

275 S. French Broad Ave., Dept. E  
Asheville, NC 28801-3951  
[www.esotericstudies.net](http://www.esotericstudies.net)





# Authentic Leadership

by Andrew Cohen

**IT IS INDEED A REMARKABLE FACT THAT NOW**, at the dawn of the twenty-first century, executives and business leaders are beginning to look to the perennial spiritual truth of Oneness, not only for personal salvation in these most challenging of times but as the source for a new, deeper, and higher perspective from which to engage in the global marketplace. The first time I heard about this phenomenon was about four years ago when a friend told me: “Business people are scared because the rate of change is accelerating so quickly that they know the old ways of thinking are outmoded. They’re turning to spiritual concepts and techniques as an adaptive or coping mechanism in order to survive in this brave new world.”

On a recent teaching trip to Australia, I was invited to give a presentation about “authentic leadership,” sponsored by the Australian Institute for Management and the Integral Leadership Centre. Present were business consultants, managers, executives, healthcare practitioners, and even a government minister. In the morning, I gave a talk about the evolution of consciousness in order to create a context—the biggest context possible—in which to talk about the importance of leadership. In the afternoon, I spoke about authentic leadership, which is quite a big buzzword in the alternative business community. In fact, knowing I was a spiritual teacher and not a professional business consultant, my host reminded me before the second talk, “Andrew, be sure to get something in about authentic leadership.” Of course, in an enlightenment context, there is no difference between what it means to be an authentic leader and what it means to be a liberated human being. I made clear that if we aspire to be an authentic leader, we must always be willing to:

*Stand alone*

*Live fearlessly*

*Act heroically*

*Want to be free and true more than anything else*

*Take unconditional responsibility for oneself*

*Face everything and avoid nothing*

*At all times see things impersonally*

*Live for a higher purpose\**

As I slowly but passionately worked my way down the list, I could feel the atmosphere in the room change from

the openhearted receptivity that had met my morning presentation to one of drowsiness, dullness, discomfort, and even fear. Then, out of the blue, my host suddenly stood up and said, “Let’s take a short break!” Giving that talk was a confusing experience because the longer I spoke about authentic leadership, the more powerfully I felt the message was actually coming through. And the more powerfully I felt the message coming through, the greater was the feeling of inertia, resistance, and disinterest in the room. When we gathered again after the brief break, the fear and inertia were gone, but what was also gone was the palpable sense

**In an enlightenment context, there is no difference between what it means to be an authentic leader and what it means to be a liberated human being.**

of evolutionary tension that had been present when we all, if only for the briefest moment, had glimpsed what it meant to be an authentic leader.

The thought of being a leader may seem like an appealing idea to the ego, but the reality of what being an *authentic* leader implies scares the ego to death. It means ego *death*. Why? Because it means that we actually care so much about a higher purpose, a higher principle, a higher goal that we’re willing to make the most important sacrifices for the sake of what we are aspiring to accomplish. It means we care so passionately about others also reaching that goal that we unhesitatingly sacrifice our own peace of mind, comfort, and security in order for them to succeed. It really means that we have no choice left anymore because we have realized without any doubt that from now on, *it’s up to us*. We have realized that One Without a Second. We have realized that there is no other and there never could have been. What is so interesting about authentic leadership is this very insight: that once we have arrived, there is no longer any point of return. We have become one with destiny itself. ■

Andrew Cohen, founder and editor-in-chief of *What Is Enlightenment?* has been a spiritual teacher since 1986 and is the author of numerous books, including *Living Enlightenment* and *Embracing Heaven & Earth*. For more information, visit [andrewcohen.org](http://andrewcohen.org)

\*Based on Andrew Cohen’s *Five Fundamental Tenets of Evolutionary Enlightenment*. For a comprehensive description of these tenets, please visit [andrewcohen.org/teachings/fivetenet.asp](http://andrewcohen.org/teachings/fivetenet.asp)

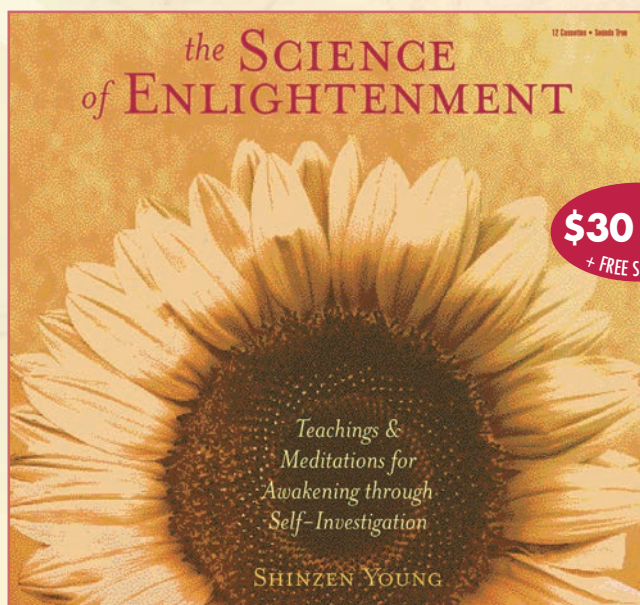


Learn the Inner Technologies of Awakening

# THE SCIENCE OF ENLIGHTENMENT

Enlightenment: is it a myth or is it real? On *The Science of Enlightenment*, you will learn that the liberated state is as real as the sensations you are having right now. For it is through the investigation of your own thoughts and feelings that you can awaken to clear insight and a happiness independent of conditions: the state of enlightenment.

Through his expertise in both science and spirituality, meditation teacher, author, and scientist Shinzen Young demystifies the principles of awakening hidden within the world's



great spiritual traditions and shows you how to use them in your own life. Here—in a fascinating 24-session course covering traditional teachings, scientific insights, and practical instruction—you will test for yourself the discoveries of the great wisdom traditions, including Buddhism, Christianity, Jewish mysticism, Sufism, Hinduism, shamanism, and many others. Why is “single-pointed concentration” so highly regarded on every contemplative path? How do you

move beyond emotional/intellectual blocks and into a state of highest presence? How do you know if your meditation practice is working? On *The Science of Enlightenment*, Shinzen Young elucidates these topics with precision and intelligence, demonstrating why the search for awakening is not limited to a chosen few—it is a field open for you to investigate—once you possess the “inner technologies” to do so.



## SHINZEN YOUNG

... is a highly respected meditation teacher who founded the Vipassana Support Institute as well as several North American retreat centers. He is a pioneer in the scientific research on meditative states, and holds meditation retreats nationwide. For his work, Young will be awarded an honorary doctorate from the Institute of Transpersonal Psychology in Palo Alto, California this fall.

## INTRODUCTORY SPECIAL

Order *The Science of Enlightenment* now and pay only \$69.00 for 14 CDs or 12 cassettes (regular price \$99.00). Shipping is free with this offer (U.S. orders only; total savings: over \$32). For fastest service, call 800-333-9185 to order (mention offer WIAVA). Exclusive 100% money-back guarantee.

For fastest service, call 800-333-9185

## CURRICULUM HIGHLIGHTS

- An expansive survey of awakening practices from their tribal roots to the Information Age
- Six common traps on the path to awakening—and how to avoid them
- Fascinating research on meditation and your brainwave states, perceptual acuity, oxygen levels, and aging
- How meditation enhances your learning, athletic performance, relationships, and emotional life
- Why your body is your greatest mystical teacher
- How to “digest” harmful mental blockages through inner work
- *Samadhi*—your “inner microscope” for self-understanding
- Inner healing techniques not found in psychotherapy
- Meditation: six complete guided sessions, and more

## SOUNDS TRUE

PO Box 8010, Priority Code: WIAVA,  
Boulder CO 80306  
Phone 800-333-9185

**YES** Please send me Shinzen Young's *The Science of Enlightenment* 24-session audio course. Enclosed is full payment of \$69.00 for 14 CDs or 12 cassettes. Shipping is free with this offer (U.S. orders only; total savings: over \$32). I understand that my purchase is 100% guaranteed by Sounds True.

- ☐ 14-CD audio program / 16 hours / order # F879D  
☐ 12-cassette audio program / 16 hours / order # F052

Check method of payment (Colorado residents please add 2.9% sales tax):  
☐ Check ☐ MC ☐ VISA ☐ AMEX ☐ Money Order

CARD NUMBER \_\_\_\_\_ EXPIRES \_\_\_\_\_

PRINT NAME \_\_\_\_\_

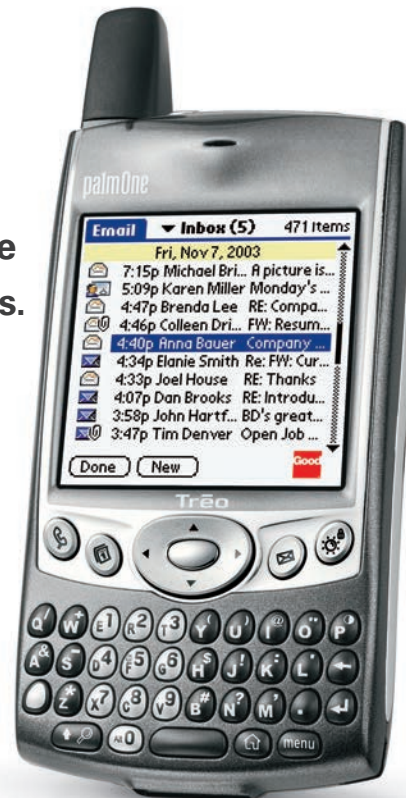
ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

Mail to: Sounds True, PO Box 8010, Priority code: WIAVA, Boulder CO 80306



**Suddenly the idea of email on a cell phone  
seems obvious.**



**Treo 600**

Push one button on the Treo™ 600 smartphone by palmOne and it happens. Suddenly you're on email\* – sending, replying, communicating. All with a built-in, easy to use QWERTY keyboard. Plus, with optional\* GoodLink™ wireless messaging from Good Technology,™ you can get Microsoft Outlook® email, calendaring, and notes\* for a familiar, laptop-like experience. The Treo 600 is also a full-featured mobile phone, a Palm Powered™ organizer and a digital camera. It lets you text message and browse the Web\*. And yes, it really is small enough to slip in your pocket. Call 1.800.881.7256 or go to [www.palmOne.com](http://www.palmOne.com) to learn more. Or visit your local service provider. Finally, a smartphone that really is smart.



\*Third party software sold separately. Email and web require wireless data services and ISP sold separately. Wireless coverage may not be available in all areas. Screen image simulated. © 2004 palmOne, Inc. All rights reserved. palmOne and Treo are among the trademarks or registered trademarks owned by or licensed to palmOne, Inc. All other brand and product names are trademarks or registered trademarks of their respective owners.