

# RETREAT

ISSUE  
No.11

The Magazine with insights & inspirations to nourish your mind, your heart and your soul

## *In this Issue*

**PROPER SELFISHNESS**

**FOUR FACES OF WOMEN**

**THE REVOLUTION IN YOUR HEAD**

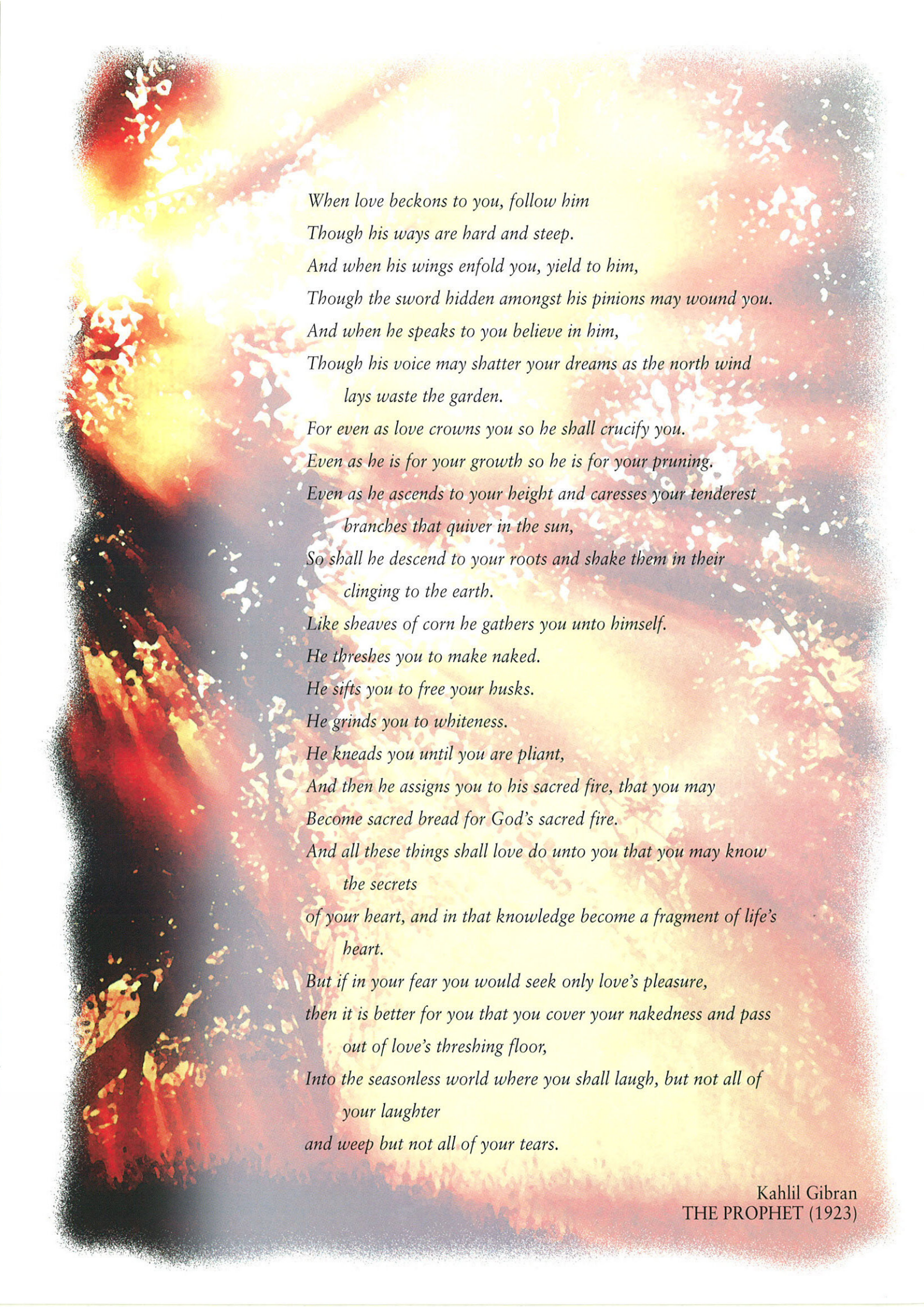
**BODY OR SOUL - A QUESTION OF CONSCIOUSNESS**

**BEAUTY AND THE BEAST**

**CULTIVATING SPIRITUAL VALUES**







*When love beckons to you, follow him  
Though his ways are hard and steep.  
And when his wings enfold you, yield to him,  
Though the sword hidden amongst his pinions may wound you.  
And when he speaks to you believe in him,  
Though his voice may shatter your dreams as the north wind  
lays waste the garden.  
For even as love crowns you so he shall crucify you.  
Even as he is for your growth so he is for your pruning.  
Even as he ascends to your height and caresses your tenderest  
branches that quiver in the sun,  
So shall he descend to your roots and shake them in their  
clinging to the earth.  
Like sheaves of corn he gathers you unto himself.  
He threshes you to make naked.  
He sifts you to free your husks.  
He grinds you to whiteness.  
He kneads you until you are pliant,  
And then he assigns you to his sacred fire, that you may  
Become sacred bread for God's sacred fire.  
And all these things shall love do unto you that you may know  
the secrets  
of your heart, and in that knowledge become a fragment of life's  
heart.  
But if in your fear you would seek only love's pleasure,  
then it is better for you that you cover your nakedness and pass  
out of love's threshing floor,  
Into the seasonless world where you shall laugh, but not all of  
your laughter  
and weep but not all of your tears.*

Kahlil Gibran  
THE PROPHET (1923)



# C O N T E N T S

ISSUE No.

# II

- p3 **Proper Selfishness** - *Charles Handy*  
Why it is important to take care of your self first.



- p7 **The Four Faces of Women** - *Caroline Ward*  
A brief history of time - for women.



- p10 **The Revolution in your Head** -  
*James Dale Davidson and William Rees-Mogg* -  
How technology will continue to transform all our lifestyles.



- p13 **Body or Soul: A Question of Consciousness** -  
*Roger Cole* — What a difference identity can make.



- p17 **How We are Smart** - *A conversation between Dawna Markova and Michael Toms*  
Creativity in education and education with creativity.



- p20 **Shopping for God in the Spiritual Supermarket** -  
*Dadi Janki* — Why most people are lost and searching,  
disillusioned and desperate for solutions.



- p23 **The Beauty and the Beast** - *Lesley Edwards*  
Why self awareness is the foundation for self esteem.



- p26 **Yes...But...How?** - *Ken O'Donnell*  
We may want change and transformation in our organisations,  
but how will it actually happen?



- p29 **Foundation Course in Meditation - Part IX** -  
Cultivating Spiritual Values



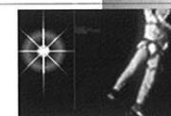
- p32 **The Inner Eye of Consciousness** - *Don Eldridge*  
One man's experience when he found himself outside his body



- p34 **The Vision Thing** - *Mike George*  
A vision of what's in a vision!



- p36 **Three Dreams** - *Willis Harman*



EDITOR

Mike George

CHIEF SUB-EDITOR

Mary Newton

EDITORIAL ASSISTANTS

Jillian Sawers

Lynn Henshall

ART DIRECTOR

George Edwards

COVER

Cover graphics  
by Ulysses Smith

PUBLISHER

Brahma Kumaris

Information Services

Global Co-operation House

65 Pound Lane, London, NW10 2HH

Tel 0181 459 1400

Fax 0181 451 6480

<http://www.bkwsu.com>

PRINTED BY

Leighton Printing  
London

PLEASE WRITE FOR PERMISSION  
TO REPRODUCE ANY OF THE  
MATERIAL IN THIS MAGAZINE

ISSN 1353 - 811X

Views and opinions of the writers do  
not necessarily reflect those of the  
publisher.



## DON'T JUST SIT THERE ...!



**Treat Yourself or a Friend to a Great Gift**

### Subscription Form

2 Issues – 1 Year  
4 Issues – 2 Years

Name.....

Address.....

Postcode.....

Telephone.....

- £6.00 for one years UK subscription
- £7.00 for one years European subscription
- £8.50 airmail Overseas
- £7.00 surface mail Overseas

- £10.00 for **two** years UK subscription
- £11.80 for **two** years European subscription
- £14.50 airmail Overseas
- £11.80 surface mail Overseas  
(price includes postage/packaging)

Please make cheques/Drafts/Postal Orders/  
Credit Card payable to:

BRAHMA KUMARIS PUBLICATIONS  
(in Pounds Sterling only) and send to

Retreat Subscription  
Global Co-operation House  
65 Pound Lane  
London NW10 2HH  
E-Mail: 101343.1621@compuserve.com

I would like my subscription to begin with issue no .....

NEW SUBSCRIPTION  RENEWAL

Please charge my Visa  Access

Mastercard  Switch  (issue no. \_\_\_\_\_)

Card No. \_\_\_\_\_ Expiry Date \_\_\_\_\_

--	--	--	--	--	--	--	--	--	--	--	--

Signed.....

Date.....

Are we a race in crisis or transition? Are we faced with an unprecedented array of global problems, or is the current perception of increasing chaos simply a perception that is unable to discern a deeper meaning and significance? How are you choosing to interpret the current state of the world and state of affairs in the world? There are plenty of doomsdayers, and the media delights in crisis not calmness.

At the heart of human perception and interpretation of global events is a perception, albeit unconscious, of our own identity. As we see ourselves, so we see the world. When we see ourselves as finite, physical and perishable humans, then the possibilities of impending doom are obvious and scary. Our philosophy of life is then defined by a sense of panic, "Don't just sit there; do something!". But when we see ourselves as infinite, spiritual and imperishable beings, then the picture changes drastically. What stands before us may just be the unravelling of centuries worth of creation based on fear and greed. In which case, chaos becomes purification, crisis becomes transition, and all problems are re-perceived as opportunities to walk the bridge back to reality. Then our philosophy turns into, "Don't just do something; sit there!". There comes a time on all journeys to return home, and one perception of events is that that time is now close at hand. Like tired little children in the back seat, we are squabbling over who spilt the ice-cream, instead of concentrating on the best route back.

But what is home for the human spirit? Home is where the heart is and at the heart of our conscious selves is a dim awareness of who we really are, what we truly value and how we would honestly like to relate to each other.

Charles Handy begins to point us in the right direction in *Proper Selfishness*. He argues for the need to know and care for the self as an essential prerequisite to caring for others. In *Body and Soul*, Roger Cole shares his own journey back to true self-awareness, his realisation of soul-consciousness and the emergence of his spiritual attributes. Meanwhile, Lesley Edwards shows us why true self-awareness is the basis of our self-esteem in *Beauty and the Beast*, and in *Shopping for God in the Spiritual Supermarket*, Dadi Janki explains exactly why spiritual awareness is not often found in religious institutions.

Who we are and what we value are intrinsically linked, and in *Cultivating Spiritual Values* it becomes obvious why solitude and meditation are not only methods of spiritual growth, but the only way to identify what we care about most in our lives.

Addiction to action is the most common form of escape from self-awareness, self-realisation and the need to make the return journey. In many people's lives there comes a time to put being before doing, perhaps reversing a lifetime of habitual activity. For an increasing number of people, the time has come to journey inward to recover ourselves, so that with a fresh eye and honest intentions we may then turn outward and recover the world. Not by doing, but by being, where being is the deepest, original and most influential activity; the cause of all effects.

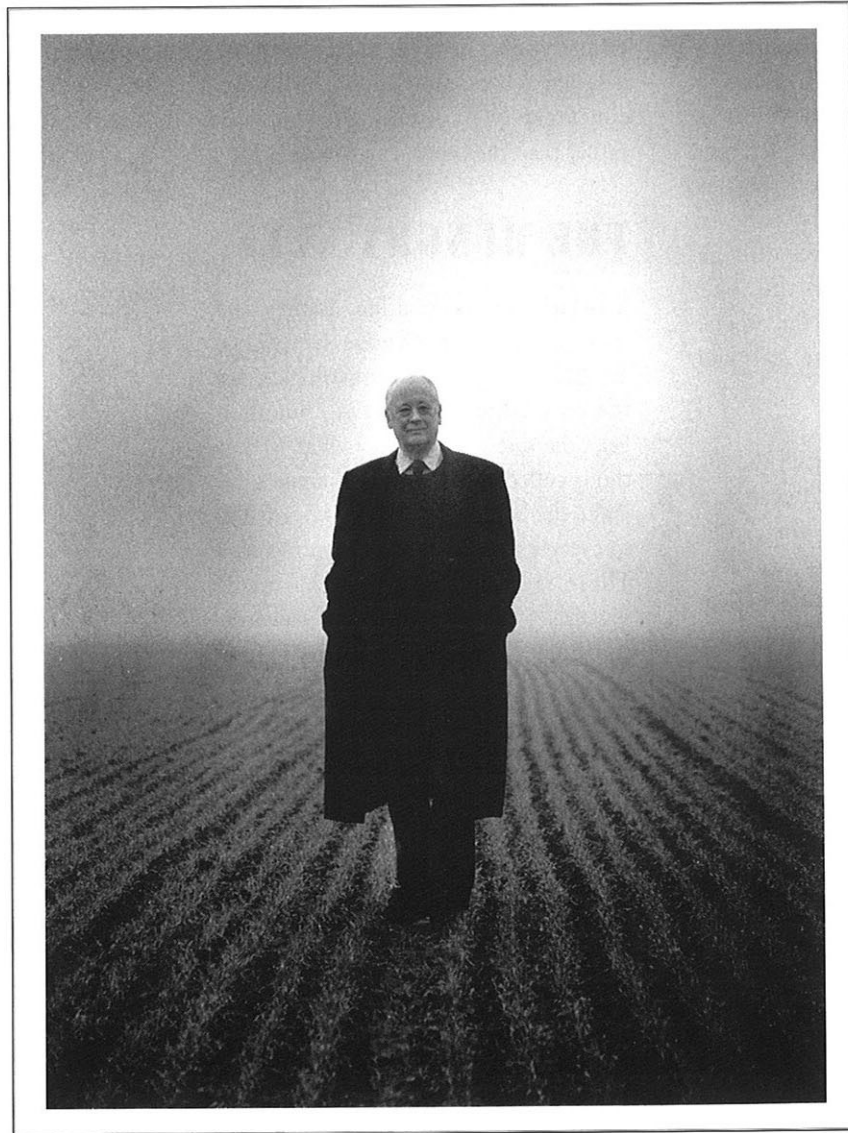
If not now... when?

*Welcome to Retreat Eleven.  
Wonderful to have you with us!*



# PROPER SELFISHNESS

In his latest book *The Hungry Spirit*, Charles Handy explores the deepest and most significant question of personal identity.



*I spent the early part of my life trying hard to be someone else. At school I wanted to be a great athlete, at university an admired socialite, afterwards a businessman and, later, the head of a great institution. It did not take me long to discover that I was not destined to be successful in any of these guises, but that did not prevent me from trying, and being perpetually disappointed with myself. The problem was that in trying to be someone else I neglected to concentrate on the person I could be.*



*“It was Pascal who said that all the ills in the world come about because a man cannot sit in a room alone.”*

That idea was too frightening to contemplate at the time. I was happier going along with the conventions of the time, measuring success in terms of money and position, climbing ladders which others placed in my way, collecting things and contacts rather than giving expression to my own beliefs and personality. I was, in retrospect, hiding from myself, a slave to the system rather than its master. We can't, however, discover ourselves by introspection. We have to jump in before we learn to swim. That is hardly a new discovery. The idea that true individuality is necessarily social is one of the oldest propositions in philosophy. We find ourselves through what we do and through the long struggle of living with and for others. 'I do therefore I am' is more real than 'I think therefore I am'.

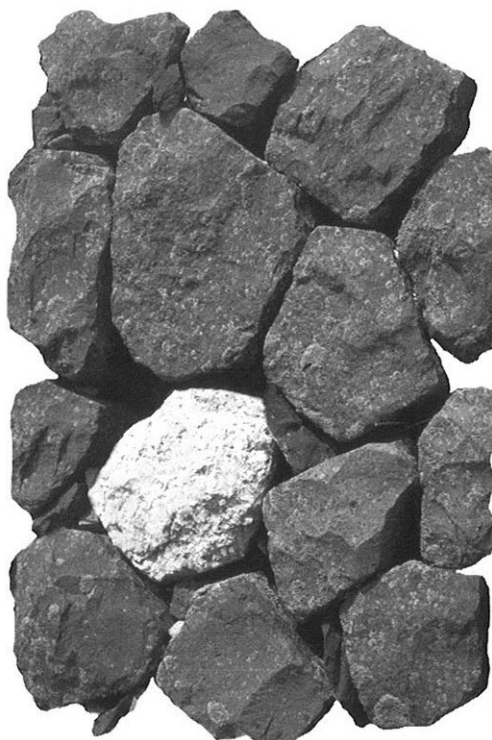
It was Pascal who said that all the ills in the world come about because a man cannot sit in a room alone. But also all the good things, surely, because most of the delights of life come from our association with other people. To be 'shut up in the solitude of his own heart' - what de Tocqueville saw as the danger of extreme individualism in America - is not something to be desired. As Peter Singer, the Australian philosopher, puts it, "to be completely self-absorbed and self-sufficient is equivalent to spending your life writing your autobiography", there is nothing to write about, except writing the autobiography. To be ourselves we need other people.

What I term a 'proper selfishness' builds on this fact that we are inevitably intertwined with others, even if sometimes we wish that we weren't, but accepts that it's proper to be concerned with ourselves and a search for who we really are, because that search should lead us to realise that self-respect, in the

end, only comes from responsibility, responsibility for other people and other things. Proper selfishness is not escapism. Paradoxically, as I have suggested, we only really find ourselves when we lose ourselves in something beyond ourselves, be it our love for someone, our pursuit of a cause or a vocation, or our commitment to a group or an institution. Forced to be selfish by the changes in the world around us, we have the choice to make it proper. If more of us so choose, we can make the systems work for us rather than the other way round.

## THE HUNGRY SELF

It is our duty to get a life, as they say in America. To choose life, says Timothy Gorrige, the theologian, is the only ethical imperative, but that begs the question nicely - what is this thing called life? Life is a chance to make the best of ourselves. We owe it to everybody to give them that chance. There is in each of us a tendency towards good and a tendency towards evil. We could argue whether these



tendencies come from God or from our genes, but perhaps, if you believe that God is the mastermind behind the universe, it comes to the same thing. The proper, or decent, self is one in which the good is revealed and the evil restrained. Most of us are hungry for a self of which we can be proud. More and more people, especially the young, in the affluent societies of the West, share this hunger. Paul Ray, an American sociologist, calls these 'hungry people' and believes that they account for a quarter of all Americans. Walk into any American bookstore and marvel at the number of books which include the word 'soul', even in the business section. Proper selfishness starts by reinterpreting self-interest, insisting that it is more than economics.

Margaret Thatcher, in her heyday, talked of self-responsibility, not selfishness. But, because she failed to define what the self could or should be, she was understood to mean self-interest, and short-term monetary interest at that, financial selfishness. That was unfortunate, because self-interest cannot be seen simply in monetary terms, even by the most materially minded. It is important to correct the definition, because if our self is more than an economic item, then growth based on self-interest has to mean much more than economic growth. One tradition, the Christian one, has it that life is not about the satisfaction of needs, although that is inevitably part of it, but the chance to test oneself against all the challenges and so to prove oneself. Money will form a part of this type of self-interest, but only a part.

## THE WHITE STONE

The journey towards self-knowledge is a long and tough one. It needs a jolt to start it, the sort of jolt that comes from a brush with death, divorce or redundancy. Luke was lucky in a way - he had such a jolt early in his life. Luke is a young man of West Indian parents. Last year he was down and out and



*“I like the idea of a self which can lift itself to unknown heights,  
a self which exercises self-discipline, postpones gratification,  
and stops short of aggression in order to discover the very peaks of life.”*

living in London. He had no job, no home, no money and no hope. There seemed to him to be little point in living. The market economy and the freedom that capitalism offers meant nothing to him. He was outside all of that. By the time I met him, however, there was no trace of that defeatism and depression. He was enrolled in a college now, he told me. He was upbeat, charming, interesting in his views - we met at a conference on the future of work - and interested in ours. “What happened?” I asked.

“Well, when things were at their worst, I rang my dad and told him how I felt.” All he said was, “Think about this; when you get to heaven you will meet the man you might have been”, then he put the phone down. That was all I needed. I went away, thought about it, and applied to the college. You don’t have to believe in a literal heaven to get the point. I keep a small white stone on my desk to remind me of the same point. It refers to a mysterious verse in the Book of Revelations in the Bible, a verse which goes like this: “To the one who prevails, the Spirit says, I will give a white stone on which is written a name, which shall be known only to the one who receives it.” I am no biblical scholar, but I know what I think it means. It means that if I ‘prevail’, I will, eventually, find out who I truly ought to be, the other hidden self. Life is a search for the white stone. It will be a different one for each of us. Of course, it depends on what is meant by ‘prevail’. It means, I suspect, passing life’s little tests, until you are free to be fully yourself, which is when you get your white stone.

James Hillman, one of the most respected of America’s philosophers of ‘soul’, talks of there being an ‘acorn’ in each of us which contains the seed of our destiny. The Greeks spoke of our daemon and the Romans of each

person’s genius. Jesus said the kingdom of God was within us. Today we use words like ‘spirit’, ‘soul’ and ‘heart’. These ideas suggest that our soul is what drives us, if we can only get in touch with it. I favour the symbolism of the white stone because it suggests that we have to take the initiative. To lie back and hope that our soul will lead us to nirvana is not an option. We have today the opportunity, which is also the challenge, to shape ourselves, even to reinvent ourselves. Our lives are not completely foreordained, either by science or by our souls. We can make of our lives a masterpiece if we so wish. It is an opportunity that ought to be available to all humans. It could be. It is the fortunate combination of liberal democracy and free market capitalism that gives us this opportunity, as long as we make these two our servants, not our masters.

If we knew what was on the white stone to start with, what it meant to be fully yourself, it would all be easy. Since we don’t know what it is until we have it, we can only proceed by constant exploration. It is always a long search. Many give up or never start. If it be true, as some hypothesize, that we only discover 25% of our potential talents by the time we die - a hypothesis that must remain a conjecture because who would ever know the truth? - then the sooner we start experimenting with ourselves the better. I like the idea of a self which can lift itself to unknown heights, a self which exercises self-discipline, postpones gratification, and stops short of aggression in order to discover the very peaks of life. The thought that this might all be preordained by our genes or by our daemon is, to me, depressing. It removes any point from life.

‘Know Yourself’, the ancient Greek admonition, should, logically, be the first step on the way to the white

stone. In fact it turns out to be the end of the quest, not the beginning because we are growing and changing all time. “It’s a wise man that knows his own father,” the cynic said, but it’s an even wiser one that knows himself before the closing of his days. “To thine own self be true”, was Polonius’ advice to Laertes, an uncomfortable charge to lay on a young man, who probably had not the slightest idea of who he was at that age and who would have done better to heed the advice of the old Roman, Paracchisus, who advised that if we can’t be who we are, we should at least not be who we are not - advice I failed to hear myself.

This start on the road to the white stone is not, therefore, an invitation to endless navel-gazing, but a warning not to wear clothes that don’t fit you. Stop pretending, in other words, or you waste your life. “Where I am folded in upon myself,” said the poet Rilke, “there am I a lie.” Look outside first, to find yourself, and do not expect to find the full truth until you have exhausted most of the possibilities, until you are near the end. Death is welcomed by many, because it is the end of searching. Arthur Miller, the playwright, put it like this: “I see it (life) as an endless, truly endless struggle. There’s no time when we’re going to arrive at a plateau where the whole thing gets sorted. It’s a struggle in the way every plant has to find its own way to stand up straight. A lot of the time it’s a failure. And yet it’s not a failure if some enlightenment comes out of it”.

## THE PUZZLE OF IDENTITY

We cannot wait for the approach of death to start the search, however; so how do we go about defining ourselves to start with? Work has always been a major strand in people’s self-description, and, therefore, a major



*“Proper selfishness requires that we take our identity into our own care, provided that we give it a reality check with those who know us.”*

component of their identity. Some years ago, my son, then seven, was given a class assignment to write a description of what their father's did. While disapproving of the assignment on the grounds that it might be discriminatory, I was nevertheless intrigued to know what my son had written. My job at the time, a Professor at a Business School, was not, I felt, part of his conscious world.

“I said you were a painter,” he said. “Oh,” I replied, rather startled by his imagination, because I had never put brush to canvas, but flattered all the same, “What do I paint?” “Walls,” he said, as indeed I had been doing that weekend. Deflated by his image of me as a painter/decorator, I spent a little time wondering whether it mattered, in his young life, what he thought I did at work. I decided that it didn't. It shouldn't matter to me either. I was, however, taken aback by the headmaster's reaction when I told him that we were moving, because I had accepted a post as the head of an academic institution in another town. He looked at me, puzzled: “But, how interesting [meaning, how strange]. I thought that you were a decorator.” Was that why, I asked myself, we had received such scant attention from him in the past two years? Our work role defines us, but only partially. To a degree we are as we are seen by those to whom we are connected - our family, tribe, and friends and colleagues. When I meet my relatives, or my long-standing friends, I am conscious that I am not really interested in their work or career unless it is causing them personal problems. In fact, if they are successful I almost resent it, because it means that they have less time for me. The same is true in reverse - they don't want to hear about books published or lectures delivered. I know and cherish a more personal side of them. My identity,

and theirs, is rooted in mutual affection and a shared history. They see a different ‘me’ to the one that others see.

However much we may deny it, the way other people see us does influence the way we see ourselves. Proper selfishness requires that we take our identity into our own care, provided that we give it a reality check with those who know us. We define, for ourselves, who we are and what we stand for. Some people do this with a devil-may-care arrogance, which often conceals a deeper sense of doubt. Others, like myself, are too ready to accept the characterisation that others give us - another sign of doubt.

We are all different people in different situations. In one series of portraits my photographer wife shot David, a general, first in his uniform, then in civilian clothes with his wife, and finally in casual garb with his children in the garden. Three very different images of the same person. It is tempting to ask which is the real David. The answer has to be that they

are all real at that time, but which one, or which blend, will emerge at the end, imprinted on the white stone, must be for him to find out. It is when the images are too different that life gets confusing. Most of us find that the images come together as we get older, until we become one person, not several. The moment will arrive when you are comfortable with who you are, and what you are - bald or old or fat or poor, successful or struggling - when you don't feel the need to apologize for anything or to deny anything. To be comfortable in your own skin is the beginning of strength. Derek Walcott, the Nobel prize-winning poet from the Caribbean, sums up what it feels like when you reach that goal:

*The time will come  
When, with elation,*

*you will greet yourself arriving  
at your own door, in your own mirror,  
and each will smile at the other's  
welcome,*

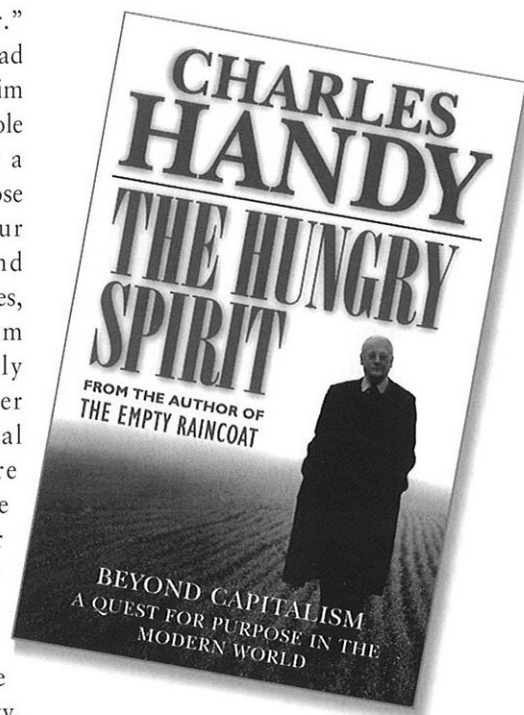
*and say, sit here. Eat.*

*You will love again the stranger who  
was yourself.*

*Give wine. Give bread. Give back  
your heart  
to itself, to the stranger who has loved  
you*

*all your life, whom you ignored  
for another, who knows you by heart.  
Take down the love letters from the  
bookshelf,  
the photographs, the desperate notes,  
peel your own image from the mirror.  
Sit. Feast on your life.*

®



Charles Handy 1997. Extracted from the *Hungry Spirit* published by Hutchinson at £14.99. Special Offer for Retreat readers, £11.99 incl. PP. To order, Tel: 01206 255800 quoting Retreat Hungry Spirit Offer.



# The Four Faces of Women

Caroline Ward recreates the story of women through the ages



**What is the journey of the human soul but a journey back to Innocence.**

*There was a beautiful little girl. Her spirit shone like the multiple rays of the sun. Everyone delighted in her company; she was natural, free and the embodiment of joy itself. She trusted everyone and that trust was returned.*

When people met her, they could not help but smile spontaneously. She had the power to transform even the saddest of souls. Her purity was power, leading all who saw her back to the remembrance of their own freedom - the kind of freedom which gave birth to sheer delight, and hailed hello to strangers as they passed. It was a freedom that played and sang and danced and painted without any fear of judgment. This little girl's freedom was the freedom of Innocence. In her eyes one would find a natural interest in new things, a curiosity that took her into the unknown, the yet to be discovered. This was the joy of learning, the art of living. She seemed

somehow fearless and very happily she lived that way. She had no awareness of danger, and no concept of what it meant to stay safe. Hers was a totally joyous life.

She was free. She was powerful. She was Innocence.

***She lived in the essence of the Eternal Face.***

Before too long, the adults who journeyed with her in life began to fear for her safety. They yearned to protect her, to keep her Innocence clean and safe, beyond the impure intentions of others. And so they began to put up



fences, invisible boundaries to keep the malicious ones at bay. They loved this little girl and her pure heart so deeply that they did all within their power to protect her. They created rules and guidelines to keep her in and others out. They were determined to look after this precious gift of free spirit that had been entrusted to them. Other adults felt the same about their Innocent Ones and so all the adults started to agree on communal rules and regulations. This would truly keep their beautiful Innocent Ones safe. And the Innocent Ones grew. And where they had once delighted in the sweet chasing of a gentle breeze in an open field, or the precarious climbing of a gnarled and wise old tree in the forest, now they could no longer do as their spirit wished. The rules said that there were dark and unknown creatures of the forest and that the field was too open, leaving them too vulnerable and alone. They began to shrink in their being. The abundant energy that was the pure expression of the soul began to constrict. And they grew. And the list of rules grew. But now, not all the rules were spoken or written. Sometimes there were things the

Innocent Ones just knew. They could intuit the limits or the boundaries which were constructed and they adjusted.

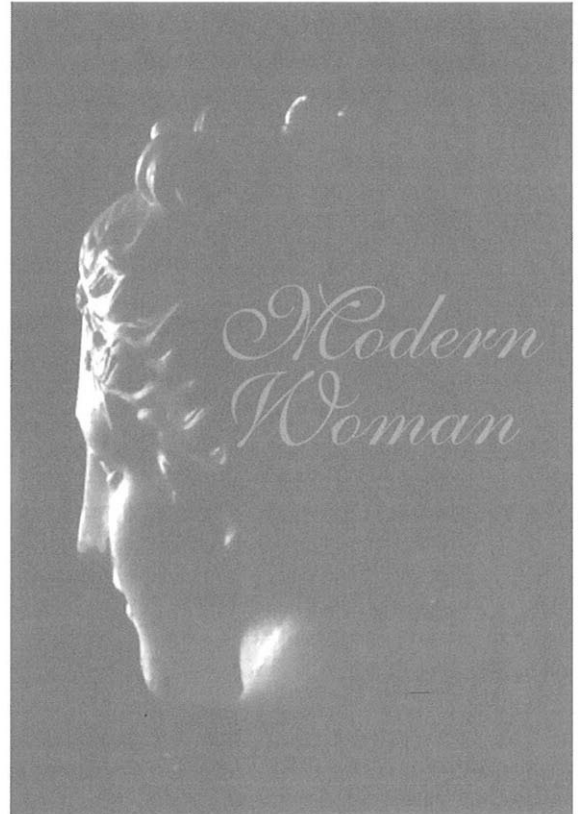
The traditions became law and the law was not to be broken. Soon everyone forgot the reason for the rules, but only remembered the rules themselves. With good intention they were stifling enough; without good intention, the rules became like a noose to strangle. And they grew. And they shrank. As they grew and shrank, some remembered that it had not always been like this, others had forgotten how it was when there was Innocence, and others still found it easier not to remember because in the forgetting there was a modicum of peace. At least they wouldn't wake up in the middle of the night angry and cursing and wishing they had died, or their parents had died, or both.

Now they were limited. They were bound. They were imprisoned.

***They wear the Traditional Face.***

Those who forgot and those who chose to forget continued as they were. Not happy, not loving, not free. Numb in fact, but with a deep feeling of safety. The rules protected them from what was outside the rules - the unknown territory through the gateway of fear.

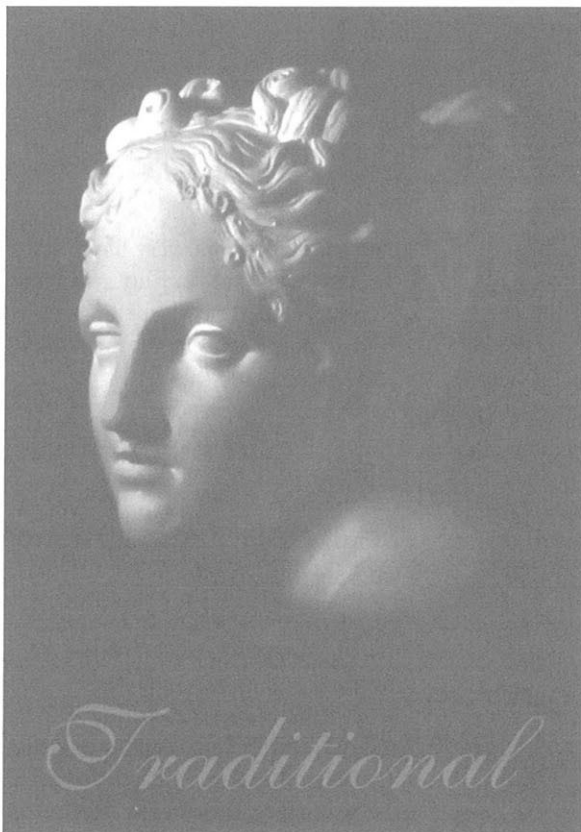
But for those who could not help but remember the freedom, the long ago experience of unfettered delight, for these now not so innocent ones, there was great sorrow. They



were imprisoned by the invisible threads of thought, the unassailable boundaries of tradition. When the pain became too great, when the sorrow burst like the raging of the white water, then the terror of prison was painted on their hearts like graffiti on the old stone walls of the place of parliament.

The not so innocent ones rebelled. They mustered their courage and held their vision of freedom. They did this by themselves in their homes, their churches and in their communities. They did it together. They created revolutions. They desperately fought to regain their half-remembered freedom, but the struggle and their hatred became prisons in themselves.

This they did not see. For the first time in such a long time, they felt relief. At least they didn't have to follow those senseless rules any more. Indeed they began to make up rules themselves. New rules, modern rules. Rules that kept the past out. Rules that denied the old traditions. They constructed boundaries of separation and distaste. They erected walls of hatred. And they thought they were free. And they were not. They had created a revolution revolving back to where they began.



They had built their own prison. They were blind to the bars they had welded. They were lost.

***They wore the Modern Face.***

And when they were very, very tired women, when they couldn't be any more lost than they were, any more desperate or hopeless, it was then they were truly ready. Only then did the ego allow them to listen to the quiet Voice of Innocence and to feel in the stillness the Power of that Innocence. At the point when all seemed completely without purpose, purpose was revealed. At the time when they had become absolutely exhausted, they learned the way to fullness. They began to let go of the hatred, they began to seek light instead of accepting darkness. As the not so innocent ones rose tentatively from their shadows, they reached out beyond anything they consciously knew and began to ask their questions. Depending on the depth of their yearning, on their willingness to make the journey through the darkness of their blindness, depending on each one's capacity to surrender to the greater need of humanity's cry of hope, depending on all this, then each came to embrace wisdom. They asked questions from their tired intellects, questions such as - Who am I? Who is God? What is the meaning of my life? And because their hearts were honest and true, because their questions came from the core of Innocence which lay deep within, hiding and waiting all the while until the sun shone again, then because of this, their questions were answered.

They were told of their Eternal self, the one of truth within. That beautiful self which is always there, occasionally leaping out to play, only to be sent away with a terse word calling for serious maturity. They were told that this self is the power to change the world, that indeed, if enough of these women could unlock the door and let this one of truth live fully in their life, then that gentle force of Innocence would transform everything. One by one they would change, and as each changed an army of Innocence would

be formed and this army would be more powerful than all the killing weapons of the modern world put together.

However, before these women could commit to this journey, they had to know that this pure self would be safe from the ravages of the unkind world they knew so well. They knew that the Innocence needed a protection that was not the limited and stifling safety of the Traditional Face. And they must remain free from angry reactions and the rage-driven rebellion of the Modern Face. They needed unlimited and pure power if they were to resolve the addictions, the habits and patterns which characterised these two faces. They needed a Supreme Source of pure energy from which they could draw the strength to make the journey back to their Innocent selves.

And so it happened that this Source revealed itself to these women. It made them claim as their birthright all the pure power they required, and in return this divine being asked only one thing. "Give yourself to me, let me use your vision, your hope, your pure intention. Let me embrace your beautiful and innocent self and make you shine like a diamond for all the world to see. Be my instrument, my hands, my voice, my divine eyes. Help me bring everyone home to Innocence and home to me. You and others like you, are the hope for your world.

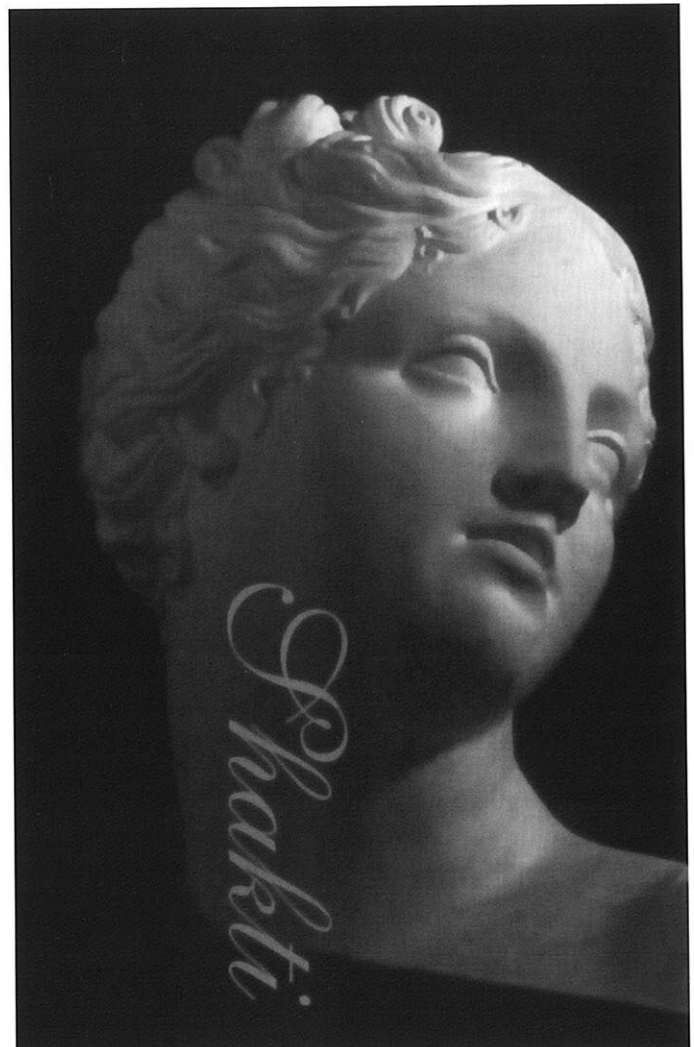
Save this time for being with me alone and together we can bring love and peace back into the wounded earth".

And so they did as they were asked. They came to live in the experience of their Innocence with the protective and liberating powers from the Source. They made others like themselves and they changed their world.

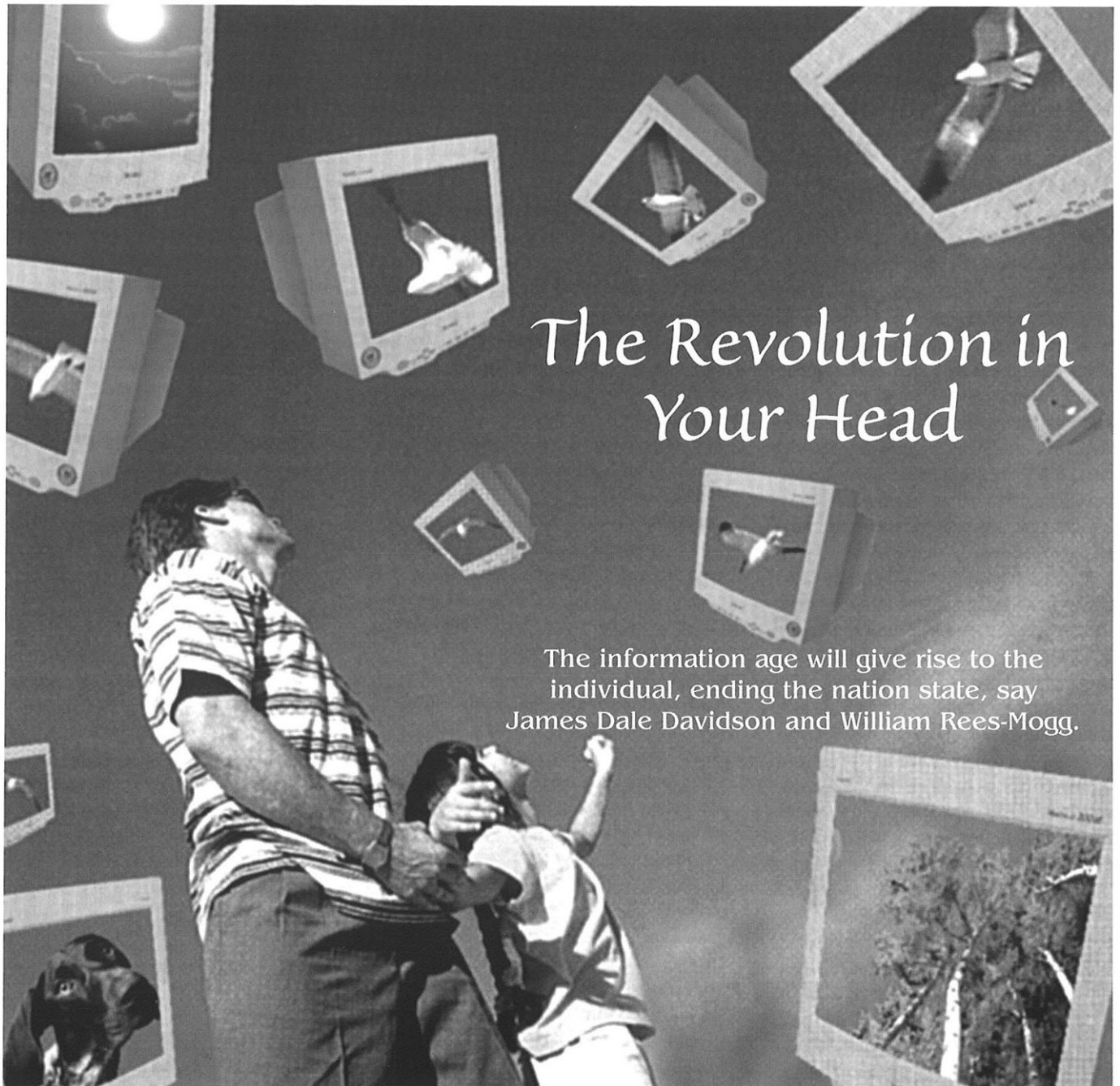
They were innocent. They were filled with joy. They were at peace.

***They were living the truth of the face of the Shakti.***

Caroline Ward is a Professional Speaker and Facilitator and runs her own company, About People Pty Ltd in Sydney, Australia. She is also International Coordinator - Brahma Kumaris Women of Spirit. Enquiries: Tel. 61 3 9537 2220 Fax. 61 3 9534 3545 Email. WOS@mypostbox.com







## The Revolution in Your Head

The information age will give rise to the individual, ending the nation state, say James Dale Davidson and William Rees-Mogg.

*We stand at the threshold of the most sweeping revolution in history.*

*Faster than all but a few now imagine, microprocessing will subvert and destroy the nation state, creating a new form of social organisation, the information society.*

The coming transformation is both good news and bad. The good news is that the information revolution will liberate individuals as never before. For the first time, those who can educate themselves will be almost entirely free to invent their own work and realise the full benefits of their own productivity. Genius will be unleashed, freed from both the oppression of government and the drags of racial and ethnic prejudice.

In an environment where the greatest source of wealth will be the ideas you have in your head rather than physical capital alone, anyone who thinks clearly will potentially be rich. The

information age will be the age of upward mobility. It will afford far more equal opportunity for the billions of humans in parts of the world that never shared fully in the prosperity of industrial society. The brightest, most successful and ambitious of these will emerge as truly sovereign individuals operating in a realm without physical existence that will nonetheless develop what promises to be the world's largest economy by the second decade of the new millennium. By 2025, the cybereconomy will have many millions of participants. Some of them will be as rich as Bill Gates, worth more than \$10 billion each. The cyberpoor may be those with an income of less than

\$200,000 a year. There will be no cyberwelfare. No cybertaxes and no cybergovernment. The cybereconomy could well be the greatest economic phenomenon of the next 3 years.

But there is bad news as well. The new organisation of society will leave individuals far more responsible for themselves than they have been accustomed to during the industrial period.

When technology is mobile and transactions occur in cyberspace, the capacity of nation states to redistribute income on a large scale will collapse. This means that you will no longer be obliged to live in a high-tax jurisdiction to earn high income. In the future, when most wealth can be earned anywhere, and even spent anywhere, governments that attempt to charge too much as the price of domicile will merely drive away their best customers.

Changes that diminish the power of predominant institutions are both unsettling and dangerous. Just as monarchs, lords, popes and potentates fought ruthlessly to preserve their accustomed privileges in the early stages of the modern period, so today's governments will employ violence, often of a covert and arbitrary kind, in the attempt to hold back the clock. But however ruthlessly governments behave, they will be increasingly required to bargain with autonomous individuals whose resources will no longer be so easily controlled.

The information revolution will not only create a fiscal crisis for governments, it will tend to disintegrate all large structures. Fourteen empires have disappeared in the 20th century. The breakdown of empires is part of a process that will dissolve the nation state. Government will have to adapt to the growing autonomy of the individual. Taxing capacity will plunge by 50 to 70 per cent. This will tend to make smaller jurisdictions more successful. The challenge of setting competitive terms to attract able individuals and their capital will be more easily undertaken in enclaves than across continents.

*Increasingly,  
autonomous  
individuals and  
bankrupt, desperate  
governments will  
confront one another  
across a new divide.*

We believe that as the modern nation state decomposes, latter-day barbarians will increasingly try to exercise power behind the scenes. The modern barbarians have already infiltrated the forms of the nation state without greatly changing its appearance.

Groups such as the Russian Mafia are microparasites feeding on a dying system. Violently unscrupulous, these groups employ the techniques of the state on a smaller scale. Their growing influence and power are part of the downsizing of politics. Efforts to contain violence will devolve in ways that depend more upon efficiency than power.

The rise of the sovereign individual will not be wholly welcomed as a promising new phase of history, even among those who benefit from it most. Everyone will feel some misgivings and many will despise innovations that undermine the territorial nation state. It is a fact of human nature that radical change is almost always seen as a turn for the worse.

There is a high probability that some who are offended by the new ways, as well as many who are disadvantaged by them, will react unpleasantly. Their nostalgia for compulsion will probably turn violent. The clash between the new and the old will shape the early years of the new millennium. We expect it to be a time of great danger and great reward, and a time of much diminished civility in some realms and unprecedented scope in others. Increasingly, autonomous individuals and bankrupt, desperate governments will confront one another across a new divide. We expect to see a radical restructuring of the nature of sovereignty and the virtual death of politics before the transition is over.

You are destined to see the privatisation of almost all services governments now provide.

You will also see the re-emergence of associations of merchants and wealthy individuals with semi-sovereign powers. Such entities will re-emerge in place of the dying nation state in the new millennium, providing protection and helping to enforce contracts in an unsafe world.

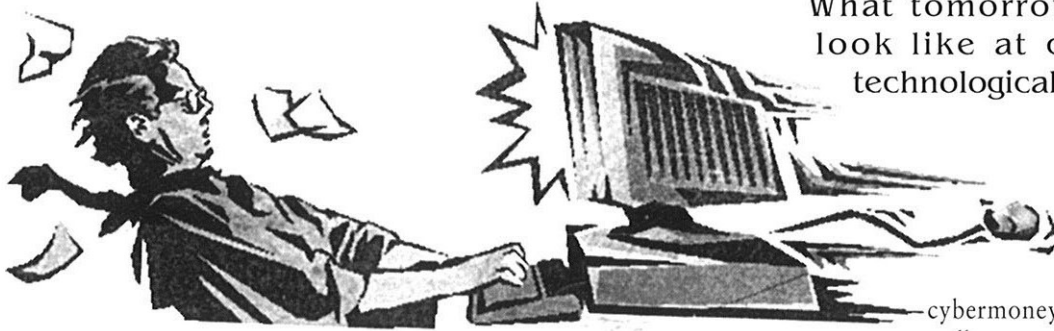
In short, the future is likely to confound the expectations of those who have absorbed the civic myths of 20th-century industrial society. Among them are the illusions of social democracy. They presuppose that societies evolve in whatever way governments wish them to - preferably in response to opinion polls and scrupulously counted votes. This was never as true as it seemed 50 years ago. Now, it is an anachronism, as much an artefact of industrialism as a rusting smokestack. The civic myths reflect not only a mindset that sees society's problems as susceptible to engineering solution, they also reflect a false confidence that resources and individuals will remain as vulnerable to political compulsion in the future as they have been in the 20th century. We doubt it. Market forces, not political majorities, will compel societies to reconfigure themselves in ways that public opinion will neither comprehend nor welcome. As they do, the naive view that history is what people wish it to be will prove wildly misleading.

It will therefore be crucial that you see the world anew. That means looking from the outside to re-analyse much that you have probably taken for granted. If you fail to transcend conventional thinking at a time when conventional thinking is losing touch with reality, then you will be more likely to fall prey to an epidemic of disorientation that lies ahead. Disorientation breeds mistakes that could threaten your business, your investments and your way of life. ®

Reprinted from *The Sovereign Individual* by James Dale Davidson & William Rees-Mogg, published by Macmillan priced £20. Copyright: James Dale Davidson & William Rees-Mogg, 1997.



# GLOBALLY CONNECTED



What tomorrow's world might look like at current rates of technological development.

computer and transmitted through the Net.

## *Business people in the Information Age will have the world as their market.*

Soon, the differences between your telephone, your computer and your television will be minimal. All will be interactive communications devices. You will be able to hold a voice conversation over the Internet, using microphones and speakers on your personal computer, or watch a film.

You will be able to talk back to your television and communicate vast amounts of data through the network provided by the television entertainment media. As the industrial-era distinction between various forms of communication breaks open and costs plunge, more and more services will bill you by time of use rather than according to the destination of your messages. Conversation or data transmission anywhere in the world will cost little more than a local call did in 1985.

You will be able to earn credits to your account with all manner of transactions and carry your phone box with you. Your PC will be the branch office of your bank and global money brokerage. And, like the smart-card pay phones that are useless to thieves, if broken open with a crowbar, your computer could only be raided by someone capable of breaking or manipulating a sophisticated computer code.

You will be able to transact business almost anywhere north of Antarctica. You will be able to speak, transmit data and journey via virtual reality

over borders and boundaries at will. Telephone numbers that identify the locale of the speaker by area codes are likely to be superseded by universal access numbers, which will reach the party with whom you wish to communicate anywhere on the planet.

In time, you will be able to shorten a multi-year learning progress and converse in Chinese with a factory foreman in Shanghai. It will no longer matter as much that you do not speak his language or dialect. His words may be in Chinese but you will hear them roughly translated into English. He will hear your conversation in Chinese. In time, the capacity to employ instantaneous translation will significantly increase competition in regions where obstacles of language and idiom have heretofore been significant. When that happens, it will matter little or not at all that the Chinese Government may not wish the call to be placed.

As the world grows closer together, you will have a greater opportunity than at any other time in history to customise your particular place in it. Even the information you receive on a regular basis from the media will be information of your choosing. You will be able to select news compiled and edited according to your instructions.

If the news is slow, you will access a virtual catalogue on the World Wide Web. If you see a suit that you almost like, you can adjust the width of the cuff when you place your order. It will be custom-cut and tailored to fit your body by robots in Malaysia from photographs scanned into your

You will be able to use cybermoney to make investments as well as pay for services and products. If you live in a jurisdiction like the United States that heavily regulates your investment options, you can choose to domicile your activities in a jurisdiction that permits the freedom to pursue a full range of investment options. You will be able to employ expert systems to help select your investments and cyberaccounts and cyberbookkeepers to monitor the progress of your holdings.

When you are not reviewing profit-and-loss data, you may take a virtual visit to the Louvre or download S.I. Hsiung's translation of *Romance of the Western Chamber*. At times of your choosing, your personal communications system will read the text aloud like a bard of old. Multi-tasking programs will allow you to perform many functions simultaneously.

If you are inspired by your dose of the classics, you can organise a virtual corporation to market dramatic productions of famous literature for viewing through three-dimensional retinal display. Instead of being projected into the air, the images will be projected directly onto the retinas of viewers with low-energy lasers fluctuating 50,000 times a second. This technology, already under development, will allow many persons who are legally blind to see.

®



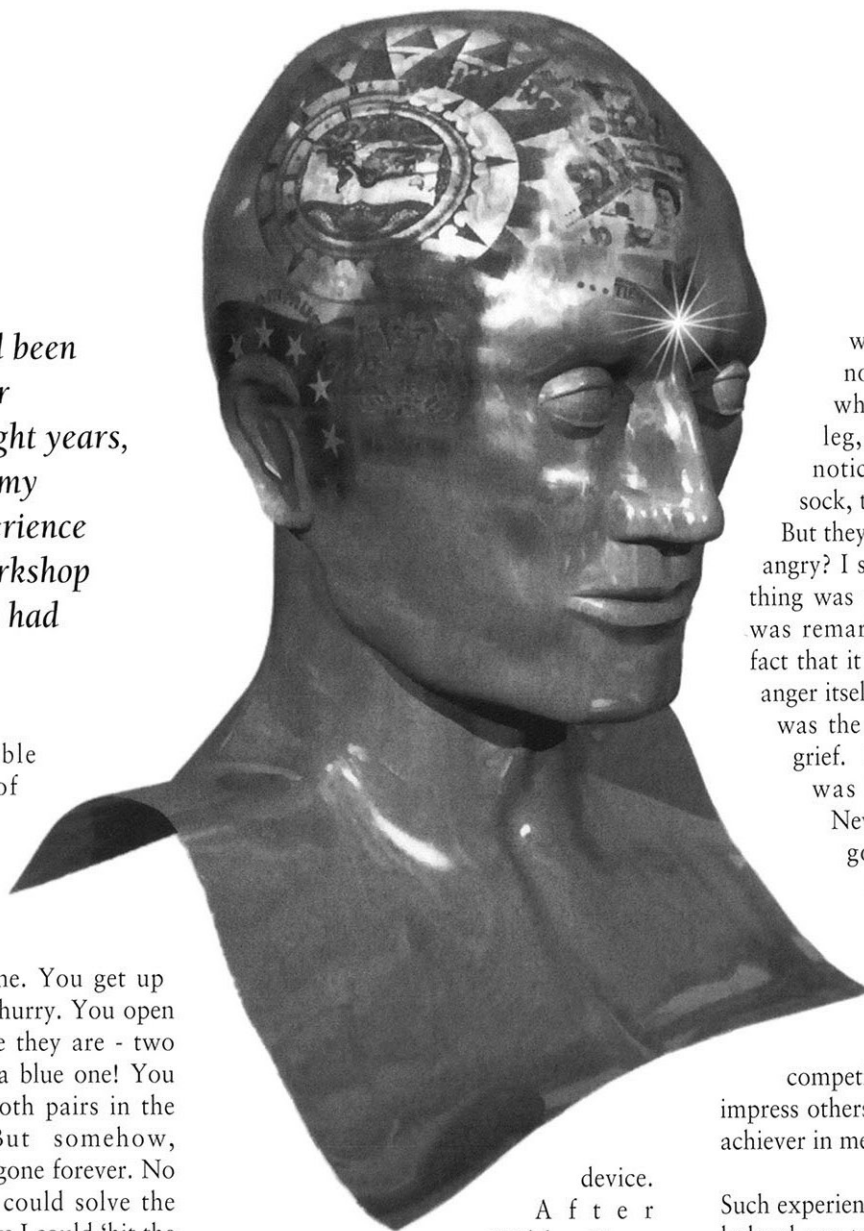
# BODY or SOUL

## A question of consciousness

Roger Cole explores the vital difference between soul and body

*As a doctor, I had been practising regular meditation for eight years, since the time of my Kübler-Ross experience in 1984. The workshop with Kübler-Ross had changed me.*

The most remarkable thing was the loss of anger. My temper had *s u b s i d e d* completely. I felt inwardly calm. For instance ... consider the odd-sock syndrome. You get up for work. You're in a hurry. You open the drawer. And there they are - two socks, a red one and a blue one! You know that you put both pairs in the laundry basket. But somehow, somewhere they have gone forever. No amount of searching could solve the mystery. In the old days I could 'hit the roof' over such a tiny inconvenience. It was like having a powder keg inside. One minute cool, calm and collected; the next, an exploding incendiary



device.  
A f t e r  
Kübler-Ross  
these eruptions  
ceased completely. "A red and a blue  
sock," I'd now go. "Excellent, we'll  
start a new fashion!" And you know

what? No one would notice. Even in a meeting where you cross first one leg, then the next, no one notices. First they see a red sock, then they see a blue sock. But they don't notice. So why get angry? I said the most remarkable thing was this loss of anger. What was remarkable about it was the fact that it wasn't the expression of anger itself that freed me from it, it was the expression of repressed grief. In letting go of sorrow I was liberated from anger. Never again would I throw golf clubs around (often further than I hit the ball, I might add!). Nor would I rant and rave on the tennis court. In fact my competitive edge and the need to impress others began to fade. The high achiever in me was dying.

Such experience, from my own life, has helped me to understand others. If someone is angry, I understand that they have experienced a loss of some sort. Whether in this life, or from the deeper past, there have been



experiences of sorrow. Experiences so painful, that they are repressed as the festering seeds of negative attitudes and emotions. Seeds that germinate destructive words and actions. Anger emerges and, in a strange way, it 'protects' the individual from the vulnerability of experiencing sorrow. There is a kind of 'safety' within it. It overcomes fear and exposure, acting like a shield. Eventually a habit is formed where anger is used in situations or circumstances where an individual is trying to keep his or her world constant, safe and under control. And it is extended or projected outwards, at times, to 'protect' others.

Once I began to grasp this I found I could forgive and tolerate more easily. What is there to forgive, when you know that someone acted against you under the influence of grief? To say, "I will never forgive him/her for that", is to remain angry yourself. You hold on to your sorrow in this way. It seems justified but actually the lack of forgiveness holds you into a relationship with that person and situation. And you will never be free until you let it go.

For me, forgiveness and tolerance emerged by understanding others through self-awareness. As it did so, I found myself more comfortable with people's emotions. Especially with grief, loss and separation. As the individual journeys the spiritual path, a need arises to break from the identity of the body. By this I mean to break from body-consciousness, to find the true, authentic self. Or soul. And to rediscover the original qualities and nature that were inherent to the soul, at the time of its purest expression. That is, before coming into the cycle of birth and death. Before experiencing attachment, separation and loss. Before anger. Before love and contentment became dependent on the external world.

To entertain this further, I will retreat away from the concept of having a soul or spirit that lives on after death. Instead I will emphasise that, in essence, the true identity actually is the soul. And the body, with its identity and relationships, is but a temporary vehicle for self. To consider, "I have a soul," also contains the statement: "... but I am a body." To say, "I am a soul," is an accurate expression of identity, which contains the statement: "... and I have a body." A further reality of such awareness is the non-existence of death. As a soul, how

“

*As the individual  
journeys the  
spiritual path,  
a need arises to  
break from the  
identity of the  
body. By this*

*I mean to  
break from body-  
consciousness,  
to find the true,  
authentic self.  
Or soul.*

”



can I die? I can enter or leave a body in 'birth' or 'death', but my subtle form of light cannot be extinguished. This is a matter of consciousness. As a body I live in the mortal coil. As soul I am eternal. Fearless. These are very deep aspects of faith. In the last article (Retreat No 10) June's mother died with full acceptance, exposing the spiritual beauty of a soul unencumbered. She gave us an example of our potential and mirrored our true nature. We will now consider the implications this has for true and false identity.

To begin with, at the time of birth, the child is given a name and adopts a gender. Both are reinforced regularly, by loving parents, who wish that the newborn should come to know itself as they do. As a boy or girl. And as a body. As the child grows in awareness he or she discovers the early trappings of body-consciousness. "You are Roger. These are your eyes. Here is your nose. Your ears. These are your arms. And your legs." "Ah, so this is me! I know who I am. I'm a boy. And you know what ... girls are dumb!" Thus a child finds identity in its name and form. An identity that is already external to its soul or true self; and one that begins to separate and discriminate.

This is extended further as one begins to associate self with colour and culture. Black or white, European or Asian, French or German. As one does so, with increasing knowledge of the world around, there are further grounds for separation of self from others. And for forming affiliations to secure an identity of growing complexity. In this age, of the multicultural society, the fusion of race, religion and politics offers an opportunity for respect, equality and integration. It also means that children are confronted by apparent differences, relatively early in life when compared with my generation. This is where the attitudes and identity of the family unit, parents and culture play a significant part in moulding personal identity. If cultural rivalry exists there is likely to be early conflict and pain, leading to anger and hatred; which can be extended from an individual confrontation to a cultural group as a whole. I was brought up in England at a time when there were relatively few coloured people in the society. In my final year of primary school, a black West Indian boy enrolled, from a new migrant family. We called him 'Bony',

“  
*In this age, of the  
 multicultural  
 society, the fusion  
 of race, religion  
 and politics offers  
 an opportunity for  
 respect, equality  
 and integration.*  
 ”

because he was skinny. He was the only black kid in the school. There was a group element in the school that gave Bony a hard time. “Bony is a nigger!” They chanted. Or they would ‘take him off’. “Hey, nigger-boy. What yo’ doin’ there!” And worse. One child had even learnt the phrase ... “Black Bastard!” And he taught the others. Bony cried a lot when he started school with us. But he had two saving graces. The first was a pleasant personality. So he made friends, with people who liked him for who he was.

These children, by contrast, did not seem affected by the fact that he was coloured. They simply related to the nature of the individual, who resided in the form of a West Indian native. The second was that he was good at soccer. Actually better than the rest of us. Most of the antagonists in the school were soccer players. In fact soccer-player represented part of the extended (false) identity of those children. (Much of our school-yard rivalry was built around whether you supported Manchester United or Manchester City, which was generally inherited from your father.)

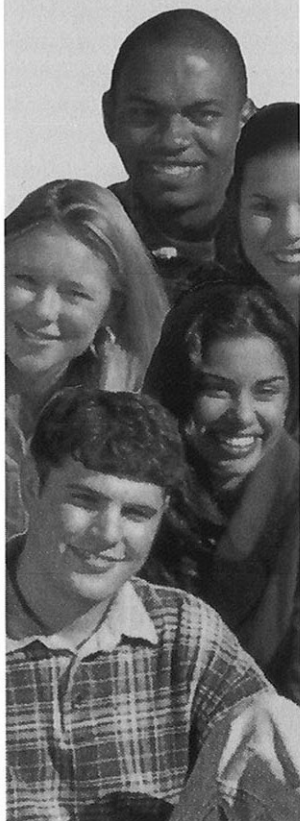
Gradually Bony’s growing identity of soccer-player began to overcome the hurdle of being coloured. The original antagonists started to pick him first in their teams, as this would secure a fair chance of winning. In seeing him as more like themselves - as a soccer-player - that group now accepted him. What we are seeing here are some effects of body-consciousness in ten year-olds. Already it has brought about separation and discrimination. And chaos to the playground. The antagonists probably had role models within their family circles that influenced their attitudes. Such attitudes, be they from family or society, also fashion identity. They are passed on from parent to child. Their basis is multifactorial, including culture, social class, religion and politics.

Some of the hostility toward Bony emanated from fear. The protagonists, confronted by their unfamiliarity, reacted with malevolence. Each felt more secure in this response, which warded off the uncertainty of how to deal with a coloured boy. With their affiliation as a group, a peer structure was formed that identified enmity to be acceptable under the circumstances. On the other hand, the schoolchildren who took to Bony responded more to his personality than appearance. In accepting him they were less

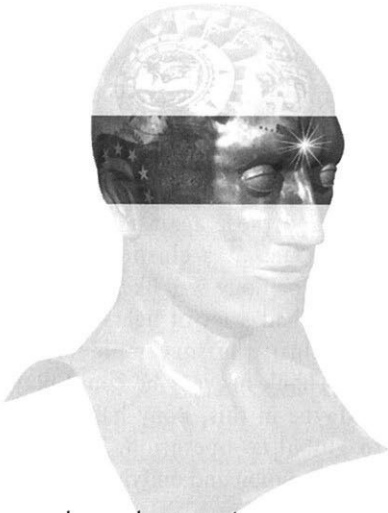
discriminating of his colour. They were also extending identity values from their own household influences. In the meantime, another division had taken place here. Those for Bony, and those against him. It was a clash of values ... a clash of identities. Sticking up for Bony was likely to lead to a fight, so we had a lot of fights going on at the time. Until the soccer-player finally emerged. Thank heavens he could play the game! Maybe in this, Bony has given us a clue to global co-operation. The need to discover a common and unifying identity.

From these early beginnings of the body-conscious identity, a sense of individuality evolves and ego emerges. I am not referring here to the Ego of some spiritual philosophies, where it is used synonymously with the higher-self or soul. I am referring to self-centredness. With ego comes desire to have or to possess for self. And with desire comes an increasingly complex identity, bringing increasingly complex needs. Through adolescent and adult years there are new roles and responsibilities, including work-roles and relationships. These are encompassed in an ever-expanding definition of self. Student, electrician, homemaker, secretary, lawyer, builder. Husband, wife, parent, uncle, grandmother. Interests and hobbies develop in accordance with special qualities or skills. And the identity grows. Golfer, gardener, hang-glider, artist, cook, soccer-player. Attitudes deepen and cultural identity strengthens. Money with the desire for material wealth and possessions may dominate life. New ‘icons’ of identity proliferate. A house. A car. Furnishings, sports equipment, expensive clothes. The body, with its health and appearance, forms a major focus of concern for many. There seems an almost morbid fascination with having perfect looks or avoiding disease. You only have to browse through the magazines of any newsagent to confirm this. Slimming diets, vitamin supplements, cosmetics, fashions and so on.

As the complexity of this ego-identity expands, so too does its dependencies. Whoever you are, there is a common desire for peace of mind, contentment and happiness. There is also a universal need to be loved. As the identity becomes progressively externalised, its well-being needs stable circumstances and relationships. To feel valued, we need to be effective within our roles and responsibilities. For security,







we are dependent on income, material wealth and possessions. For love, we have dependency on relationships. And for well-being we need physical health and a good appearance. All of this represents an expansion of the physical identity. With there being so many variables, contentment in the individual is under the constant threat of change. As a result negative attributes emerge. To ward off insecurity, arrogance is born that one can maintain control over an external world of circumstances and relationships. Greed emerges, in a lavish attempt for fulfilment through wealth, status or food. Attachment offers comfort, through possessiveness over people or objects. Lust develops for self-gratification or to satisfy strong and excessive desires.

In the preservation of a precarious identity, anger and blame are the last line of defence. They come into play when there is a threat to circumstances or relationships; or when self-gratification is obstructed. As I have already mentioned, reacting angrily has been learnt from previous experiences of loss. In the context here, it is also being used as a prophylaxis against further loss to the individual. And it will materialise whenever loss manifests again.

So this then is body-consciousness. Included in it are the negative attributes, or vices, that the individual employs to retain a sense of security. The five main ones are desire (lust), attachment, anger, greed and arrogance. In body-consciousness - or the deluded identity - an individual applies them to maintain control. This, in turn, will uphold internal peace and happiness, albeit temporarily. Within this is forgotten our true and original identity. That of the soul. Also forgotten is that peace and happiness are the natural attributes of this true identity. It is the soul that originally contained these qualities in their purest forms. When they were

independent of external circumstances. It is the soul that lives, thinks, acts and experiences through the medium of the body. Through the vehicle of the body. And it is the soul that 'loses' itself into body-consciousness.

After my Kübler-Ross experience - my 'window' to the soul - I began to meditate in earnest. I began to make effort toward becoming, or being, soul-conscious. In the early days I was convinced that my soul was the pure part of me. And that the negative traits of my personality had nothing to do with it.

One day a medical colleague, who practised Raja Yoga, told me that the soul becomes impure. This comment permeated my contemplations. And I recalled my experience of soul-consciousness at the workshop. It followed catharsis, and exoneration from the paraphernalia and complexity of personality. The experience 'crashed' through all my protective shields, exposing the inner, true self. In doing so, it had brought about an encounter with my true and original identity. I realised concurrently that not only was this my original nature but it was also the destination of growth: That as I was, then so I shall become. Suddenly things began to make sense to me. The soul is the source of consciousness, however it is expressed. Under the influence of the body an illusion is created, and it is the soul that becomes body-conscious. Trapped in this delusion, layers of personality are lavished, like onion rings, on the soul. Until it is completely hidden. And the diamond is flawed. Through the filters of a mistaken identity and acquired personality, it is the soul that gets angry. Or experiences jealousy or hatred. It is the soul that uses the body to attack another human being. And it is the soul that experiences loss or sorrow. It is also the soul that longs to be peaceful again.

As I began to understand these things I knew my colleague's statement to be true. Originally pure, through body-consciousness the soul becomes impure. And in the renewal of spiritual growth purity is returned.

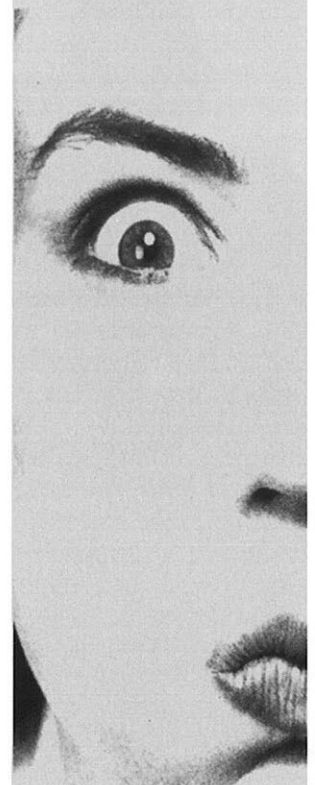
®

Dr Roger Cole is a specialist physician trained in cancer medicine. He currently directs the Palliative Care Service in Australia. This is an extract from his forthcoming book *A Tapestry of Light*.

“

*Through the filters of a mistaken identity and acquired personality, it is the soul that gets angry. Or experiences jealousy or hatred. It is the soul that uses the body to attack another human being.*

”



# How We Are Smart



Michael Toms, founder of New Dimensions Radio, interviews Dawna Markova about what makes us smart and what kills our smartness.

Michael Toms:

*Most of us think that we come into the world with genetic wiring that predetermines our intelligence or learning capacity, and that is how we learn. How do we really learn?*

Dawna Markova: We're beginning to understand more about how we don't learn, which perhaps will help us understand how we do learn. Some of the new statistics coming out are that as adults in this culture we use .01 % of the learning capacity we're born with, of the capacity we have. Imagine that you own a Ferrari, and you're using your Ferrari to go back and forth

in your driveway. Pretty soon your valves get stuck, and you use less and less of the capacity you have.

We have no agreement upon even the definition of what learning is. But we do know some things. We know that when we are young children we have to assimilate immense amounts of information. We are totally alive; our brains are lit up. If you watch a very young child, for instance, learn to reach for a cup, there are many secrets revealed about what our natural capacities could be. The child will make a first attempt to reach for the cup, but she'll get Daddy's hair. Then she'll get oatmeal. Then she'll get cup. Then she'll get hair. Then she'll get cup. Then she'll get cup. Then she'll get cup. The brain discards the mistakes that we made. Now you take that same child, and you put that child in school, and you give that child a

test, and you tell the child, "You got fifteen wrong on the spelling test." We never say, "You got five right." So we begin to learn to track what we can't do. And we develop great skill at our incompetence. If you ask people about all of their deficits, they can tell you in intricate detail what they can't do, why they can't do it, how they can't do it, what they can't learn, how they can't learn. Very rarely do you have someone who has allowed their brain to track "cup ... .. cup," "cup."

*MT: I remember Buckey Fuller talking about how children were like little scientists, exploring the world around them, and learning through mistakes. We unlearn that capacity.*

*DM: Exactly. It is as if a child is in a continual state of experimentation. Some of the research coming out shows that the more we experiment,*



the more we allow ourselves to experiment, the more neurological pathways light up in our brain. However, with our predicting-and-measurement culture, we allow ourselves no experimentation. We allow ourselves no time to digest our thoughts, so we are suffering from what I call “mental bulimia”: we acquire facts and spit them out. There’s no time for the brain to go through all that it goes through – this incredible mental metabolism – to create new patterns. We’re interrupted by the phone, by the fax, by the beeper; there’s no time for silence, there’s no time for solitude.

*MT: So does the value of that experimentation continue into adulthood?*

DM: In fact, what the brain loves to do is take an experience and sort it out, in the same way that our stomach likes to sort out food and digest it. The brain stores an experience and then begins to combine it and make new patterns out of it. Even as adults that is what would be natural for us to do. When I was in graduate school, there was a pathology we called hyper-vigilance. Take the oldest child of an alcoholic family: that child might stay awake to oversee the other children, to keep them from getting hurt. And so their brain would stop generating images, because they’d be externally oriented or outer-directed. We used to consider that a pathology. We now are so outer-directed in our culture that we consider that the normal way to think. When a child or adult begins to experience their mind going into wonder, we consider it a deficit. And we are medicating a million children in this culture because their minds are wondering, because they’re in awe.

*MT: What does television do to that capacity?*

DM: We’re just beginning to find out. It’s very

controversial to even do research in that area. One thing we’ve learned is that when the brain produces its own imagery it’s making new patterns, just as the intestines churn to digest food. So if someone listens to the radio or reads a book, out of necessity the brain begins that churning. But if the images are given immediately, the brain doesn’t have to do that, so it’s like food given to you through an I.V. drip. You still may be nourished in a certain way, but you miss a great deal.

*MT: So if you’re a parent with very young children, you should be concerned about how much television they watch?*

DM: It concerns me at all ages. Sometimes I work in businesses with leadership teams, and currently leadership teams are trying to find what they call “shared vision.” They are asking questions like, “How can we align ourselves?” “How can we do work that really matters to us and makes a difference?” However, one of the problems they have is that they can react – what they’ll say is, “You give us a vision, and we’ll tell you if it’s good or bad.” But they are so unused to solitude, to silence, to inner-directness, that their brains no longer create images. Nobody has been paying attention all these years, so it becomes extinct in a way, or the imagery becomes hidden in a safe-deposit box.

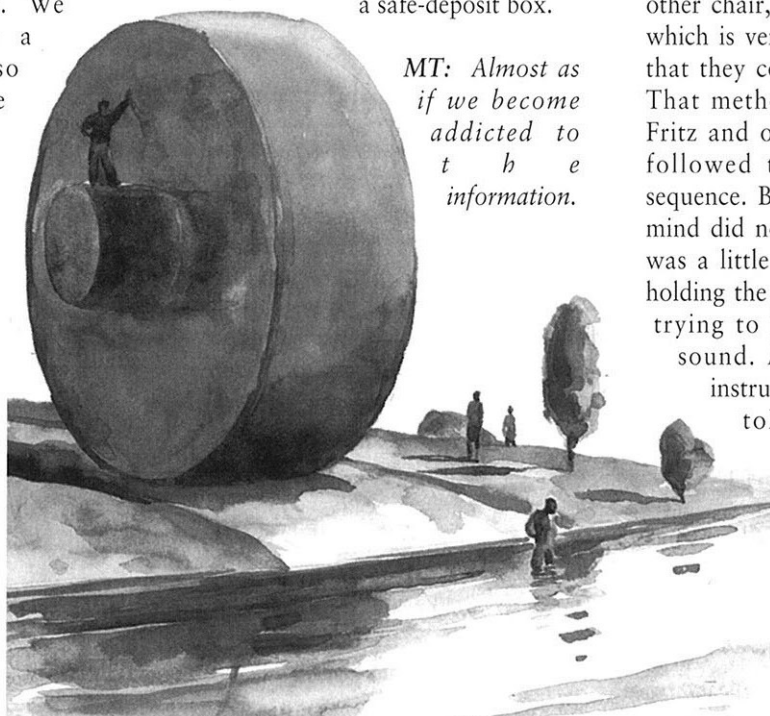
*MT: Almost as if we become addicted to the information.*

DM: We are so addicted to the outer surfaces of things that we stay away from the exploration of the inner surfaces, where the brain in fact innovates. For example, a C.E.O. wanted to know why his leadership team was not more creative, since he had the best leaders in the country. I said, “Wonderful, where did they go to business school?” He said, “They are the top 10% of the top ten business schools.” I said, “Well, maybe that’s your problem. To be in the top 10% of the top ten business schools, you have to think in the box. If you think innovatively you flunk out.” So, he’s asking people who had survived in the box to suddenly begin to think out of the box, and their brains don’t know what to do. A lot of what I do is understanding that different people’s minds process information in different ways. And, when someone develops a healing methodology, for example, their assumption is that everyone has a mind that works the same way they do, so it’s as if a composer was fluent in the violin, and composed music on the assumption that every instrument that would be playing it would be the violin.

Take Fritz Peris. The way that his mind processed information was first in words and sounds, and then in feelings, and last in vision. And so Fritz would have people sit down and talk to someone who is not there in the other chair, and then hit on a pillow, which is very kinesthetic, and imagine that they could see the person there. That method worked very well for Fritz and other people whose minds followed that same instrumental sequence. But for some people whose mind did not follow that sequence, it was a little bit like being a flute and holding the flute to your shoulder and trying to find the bow to make a sound. And those people whose instrument was a flute would be told they were resistant.

Now this isn’t just with Fritz; I think this is in every modality of meditation and healing.

*MT: So what you’re saying is that if*



*someone is having trouble using the visualisation technique it may be that that's not their way of learning.*

**DM:** Exactly, and for them doing free movement, dance or chanting would be much more effective to begin to trigger the brain into theta-delta waves, which is where most healing happens. But we do learn in all of those ways. We learn visually, though it may not be our primary way.

*MT: But do we learn in all of those ways. We learn visually, though it may not be our primary way.*

**DM:** That's right. There are some aspects of our mind that are smart, there are some that centre us, and there are some aspects of our mind to which we are very sensitive, but also with which we create, and these aspects are triggered by different stimuli. So if your brain is producing mostly beta waves, or a great percentage of beta waves, you will be very alert, you will be paying attention in the kind of way we were told at school. For some people, visual information triggers them into paying attention in that way. For some people, words, auditory information and sounds trigger them into paying attention in that way. And for some people, kinesthetic information – feeling and movement – triggers them in that way. We also have a slightly wider way of paying attention, where the brain is sorting, centring and deciding, similar to the stomach and digestive system. The brain is then producing alpha waves – light daydreaming, when the mind wanders off a little bit. And again, some people are triggered to produce more alpha waves, or being in this more sorting frame of mind, with words, for other people with pictures, for other people with movements. And lastly, your brain can do wide theta-delta thinking, where it produces very rich imagery.

We call that the unconscious mind, where you go off for a few moments in a daydreaming state. That state is the richest state for healing and creativity. And again, for some people that is triggered with pictures, with others it's music, words or sounds, with others

it's movement. Unfortunately, when we begin to think that way, in the sensitive realms of theta-delta, many of us consider our incompetencies, "Oh, I'm not very articulate." "Oh, I bump into things. I'm a klutz, and I'm uncoordinated." "Oh, I can never put things together." "Oh, I can't read and do these lists. I hate them. I'm disorganised." Often our greatest gifts are where we are the most sensitive, the most wounded, and where we feel the most disabled.

*MT: All of these things you're talking about don't appear on the current IQ test.*

**DM:** The current IQ test is very accurate for the person who developed the current IQ test. It's a very visual test, so if someone's mind is a violin and they're testing violins, then it's a very accurate test. But it's also only one type of intelligence.

*MT: Dawna, I think all of us have an innate desire to be creative, and some of us struggle at how we do that. We've learned to associate creativity with how well we perform; so if we can't play the flute very well, we're not creative. What about creativity? How can we have more of it in our life?*

**DM:** Perhaps the question is, how can we uncover the creativity that's already there? I've had people say to me, "I'm not a right-brain person; I'm a left-brain person." Now, when I was in graduate school I helped do a lot of autopsies, and I never found anybody with half a brain. What may be the case is that the other 99.9% of the capacity we don't use as adults is our capacity to think symbolically. However, even if someone insists that they're a left-brain type person, when I begin to ask them about the stories they tell themselves, they first say, "Oh, I don't tell stories." I say, "Really? Okay, so tell me ways that you're smart." And they say, "Oh, well, I'm not really smart, because when I was in third grade my teacher told me that I was dumb, and I can't do maths." And what they're doing is telling me a story. To create means merely to create new patterns. And the brain is doing that all the time; it must

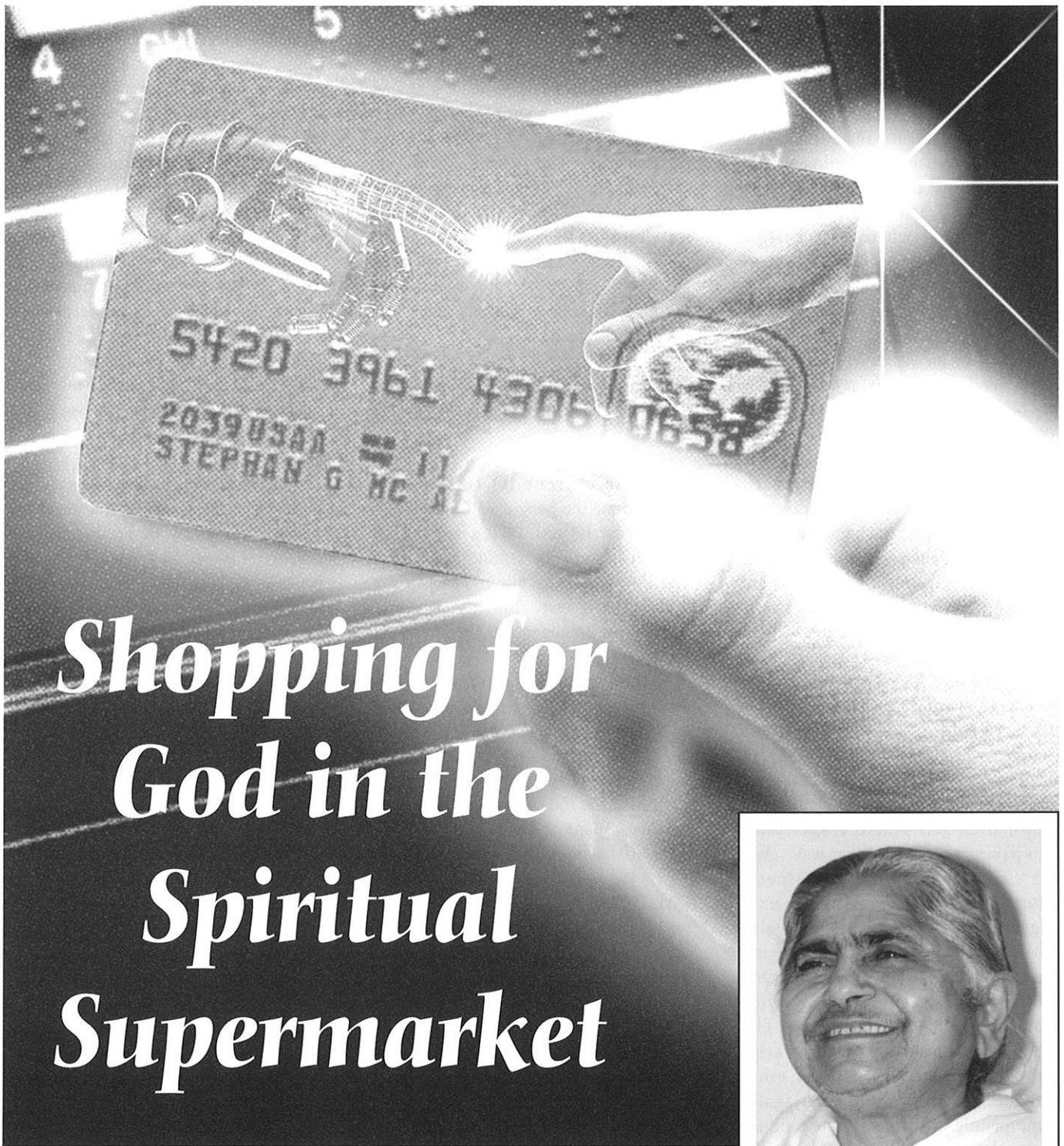
do that. However, if we don't enter the house where creativity is happening – if we spend all our time in the driveway with our Ferrari going back and forth – we are never aware of the creativity that's happening. People will say to me, "When I sit down to meditate, I just can't sit, because there are all these voices in my head." That's the creativity. The voices are telling them stories about what happened during the day. Or they're making pictures in a drive-in movie theater. Or they're having feelings about what they could be doing. It is merely a question of whether or not we allow ourselves to enter the house.

Thich Nhat Hanh, the Vietnamese Buddhist teacher, says that a lot of the reason that many of us do an anti-practice – we don't meditate – is that because we stay away from the house for so long, when we get in the door it's such a mess that we don't want anything to do with entering the house. So, sometimes it's necessary to play with whoever the guardians are at the gate, whoever the monsters are when we open the door that tell us how incapable we are, who paralyse us by analysing us. It's necessary to play with them. To put them on paper, to put them in music, to put them on the keyboard, to put them in clay, to begin to create with them. In Maine, when you go to catch a lobster, you always have to go in the dark nooks and crannies, and that's where the lobster lives. In creativity, we are always required to go into those aspects of ourselves that are the dark nooks and crannies – the one's where we have the most story around – that's where our incapacity is. So, with Einstein, it was his inability to speak articulately. And yet he could hear the questions of the universe. That's where the wonder is.

®

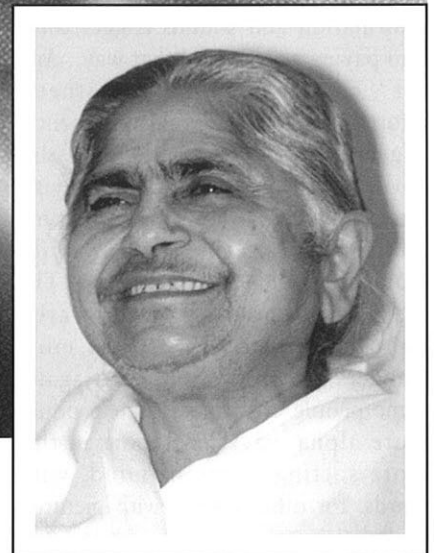
*Copyright 1997, New Dimensions Foundation. All Rights Reserved. Reprinted from New Dimensions Journal May-June 1997. If you would like a cassette tape of the complete one-hour interview and details of many other interviews with renowned leading edge thinkers/speakers write to New Dimensions Radio and Tapes, PO Box 569, Ukiah, CA 95482, USA or call 707 935 8273 or fax 707 468 0530. Dawna Markova can be contacted c/o Conari Press, 2550 Ninth St., Suite 101, Berkeley, CA 94710, USA.*





# Shopping for God in the Spiritual Supermarket

Valerie Coyle talks to Dadi Janki



*Valerie Coyle: The Western world seems inundated with so many different spiritual choices and teachers, and most people seem to be shopping around in the spiritual supermarket and changing aisles all the time. It seems very hard to stay focused on a spiritual path, even if it feels like a true one.*

*Dadi Janki: Human beings are attracted towards spirituality at present because they are tired of materialistic life. They have not experienced any happiness through materialism. The more they have chased after materialism, to that extent they have lost themselves; they have forgotten themselves. Their attention has become completely extroverted. It has not been turned within. To search*

for spirituality means to go within. Because there are so many paths of spirituality, from both the East and the West, people are totally confused about what is right and what is wrong, or what they should select.

This world itself is a world of deception. When people have experienced deception they seek a spiritual path. However, even when they come onto a spiritual path, after some time, they again experience some kind of deception. This is why people move away from religion. They are tired of hearing the word 'religion'. Their pure feelings of faith in religion have disappeared - whether that be Hindu, Muslim, Christian or whatever. No matter which religion they belong to they have to understand what true spirituality is and go into the depth of that spirituality.

Originally, the religious founders definitely had spiritual power. They lived as messengers of God. They came on this earth whenever there was a need, and played their role with the help of God's power. Now, because people have become body conscious, they have forgotten their religion, and they have so much conflict within themselves that, even if they use the term 'religion', it is only in namesake. Hence they do not practise the teachings that were shared by those religious founders; they simply repeat them like parrots. No matter how much they study, inside they are empty; they do not have that spiritual knowledge. In order to experience peace, happiness and power it is necessary to go within, for only then can we realise what true spirituality is. No matter how much someone searches outside, they can never find true spirituality.

*VC: What does spirituality mean to you?*

**DJ:** Spirituality means that I should be connected with the Source. For that I need to have the recognition of that Source. Who is He? Where does He reside? In fact God is One. He cannot be different for different religions. He is One for all. If I say that Christ belongs to the Christian religion and

someone else to another religion, then I create conflict. Instead of more spiritual power there will be even more wars and even less love between one another.

Spirituality means to have eternal spiritual love for each other whilst maintaining that incognito, internal connection with God. This is only possible when I become introverted, and when I am able to keep my mind under control through the power of concentration. Today, human beings' minds and sense organs are not under their control. The sense organs cause us to perform very bad actions by coming under the influence of lust, greed and anger. Spirituality means to make my mind free from all these things - to let all these desires finish. The consciousness, "I want this, I want that, etc." is also extrovert. The more I want, the less satisfaction I will receive from that. In fact I will become even more of a beggar. To be spiritual means to be royal, not to have any desires. A jeweller who does business with jewels will not waste his time in trifling matters. So, I have to go deep into myself and search for the treasures that I have within myself. In order to see God, I need to have a divine intellect and divine sight. I cannot see God through these ordinary eyes. I can see this world through these eyes, but I cannot see myself. Whether my eyes are open or not, I should be able to see myself. Otherwise, if I am extroverted, whatever I see externally comes into my mind. Even things I have seen years ago come into my mind.

Spirituality means to open the eye of the mind and, on the basis of that, to realise who I am. When anyone comes here we always teach them three main lessons: "Who am I?" "Who is God?" and "What is the philosophy of karma?". I should understand the philosophy of karma to such an extent that every action I perform is accurate and filled with spirituality. Even if the actions are mundane, they should reveal spirituality. Even the quality of my thinking must be filled with spirituality because the foundation of human life is the quality of our thoughts. If I have the feeling of

positivity and of bringing benefit to others, then automatically my thoughts will be filled with those qualities. And if my thoughts are of quality, then my interactions with others will also be of quality. I am a soul; I am connected with the Supreme Soul; He is teaching me, and whatever He is teaching me I am able to share with others.

*VC: Most spiritual teachings do advise us to go within, because the answers are within. But it seems to me that to do this properly requires an enormous leap of faith. To renounce the outer world and especially the ego creates a lot of insecurity. How do you develop the faith to remain introverted? It seems to be a hard thing for people to grasp - having such uncompromising faith - even in yourself?*

**DJ:** Originally, there was spirituality within every one of us, but today we have accumulated a lot of rubbish in the form of negative thinking and bad habits. And so, spirituality means to clear away the rubbish and release the power that is in the soul. If you ask the experience of those who are following a spiritual path now, they will be able to verify this experience of clearing away the rubbish to expose the beauty within. This does not mean 'blind' faith; you have to use your intellect. First understand, then have faith and then practise.

Suppose I am explaining something to you. If you are intellectual, you will start to analyse what I am saying through your intellect. Then nothing I explain will sit in your intellect. In fact what you need to do is put aside all the other information that you have accumulated, make your intellect quiet, and then you will be able to absorb. You can have faith only when you can understand what you have heard.

*VC: Personally, I feel that a lot of the time I sit on the fence. On one side is faith and trust, and on the other is ego and control. The obstacle for me is the underlying fear that if I don't at least attempt to control my world, nothing will happen to me. Maybe I won't even exist!*



DJ: Firstly, I would like to clarify what it means to have trust. You don't have to trust me to have trust. You don't have to trust me or what I say. You trust in something after making yourself understand. If your intellect agrees with it, then you trust. We don't use the method used by gurus and others that you have to follow what we say. God has given us this understanding. Previously you had the intellect but you did not know how to use it in order to understand and judge what is right and what is wrong. Now, you received that understanding to judge properly.

The difference between animals and human beings is that animals do not have an intellect. Human beings have an intellect, so can ask, "What is right?" "What is wrong?" "What is good?" and "What is bad?" "What is sin?" and "What is charity?" However, we have lost the power of decision-making because the intellect has become so weak. We continue to commit sins (negative and violent actions) and we do not perform any acts of charity. Through understanding, we receive the ability to discern the difference between right and wrong.

Previously, we used to suppress our conscience because we were under the influence of other people, opinions and the world. Now our conscience opens up, and we develop the power to perform good actions. If for example, I know what is right, but don't have the strength to do it, then I connect the yoga of my intellect with the Source and take the power from God, and then I can do it.

First of all, I have to understand who I am and what my relationship with God is. Then, I practically establish that relationship, and receive power. On the basis of this experience, I have the faith that this is God and this is soul. At that point, I understand what I should be doing. Then all my thoughts and actions will be accurate, and I will thank God for giving me such good thoughts. This is what is called 'having faith'.

For example, if I am born a Hindu, and I believe in all the teachings of Hinduism, then I continue to move forward. Now, suppose somebody else speaks to me about another religion or culture. I will not start thinking that I can't leave my Hinduism behind because I can't survive without it. I will just incorporate the new information. It is the same with education. When you study, you learn more and more new things. And, when you learn something better, then automatically you will leave behind whatever is past. You will not have the questions, "How can I survive without it?" "How can I give up that teacher?" or "How can I leave those books?"

If I have no ego, I can survive without these because I know that I am receiving something better that is for my own progress.

VC: *So then why do we all resist?*

DJ: Fear. Ego comes because of fear. We have been taking support from it for a long time. Many people have this obstacle. If I give up what I was doing before, if I have any loss, then what? God has given us an open opportunity to learn. He says you learn until the last breath of your life. Myself, I had gurus before starting to practise Raja Yoga. They used to frighten me by saying, "If you leave me something will happen," because they wanted me to be their follower. I would answer, "Thank you for all you have taught me, but please now give me blessings so that I can move forward in my life". But I needed courage to do that.

Because there is no end to spirituality, the more you go into its depth, the further you can go. And to that extent, you experience happiness.

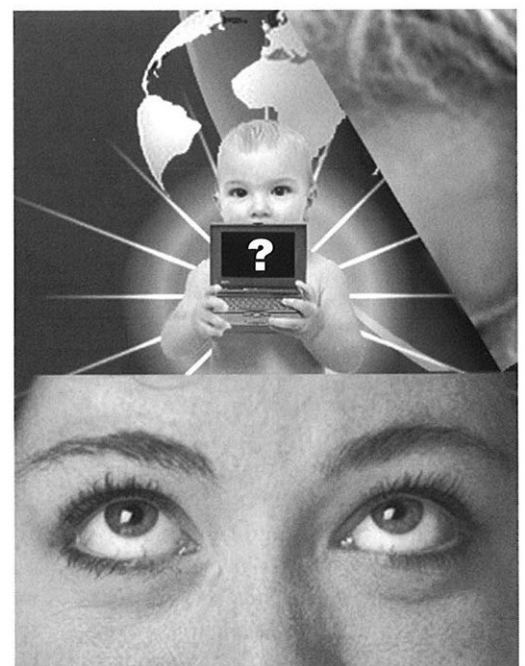
VC: *I think that most people have ego as their guru. It is the ego that tells most of us what to do.*

DJ: Because ego has filled the soul over a long period of time, it has gone deep inside. Ego of my own body, my religion, my education, my culture, my nationality has gone deep inside me. So, now I have to bring that ego out of myself. I have to become free from ego. Then I am able to experience what reality is. The soul cannot do anything without a body. But what has happened is that being in the body, we have allowed all the bodily things to affect us: culture, religion, education, etc. In reality, the soul is truth, love and bliss. We have to cleanse the soul in order to finish the ego. Because of ego, we also have greed, anger, jealousy and attachment. If someone is jealous he can never make his mind peaceful no matter how much meditation he does. Meditation means to remove all the rubbish and cleanse the soul. No matter how much people may criticise or insult me, I don't have to be affected by that. I have to adopt truth and I have to move along that path. I know that God is truth, but now I have to experience and realise how God is truth.

Om Shanti!

®

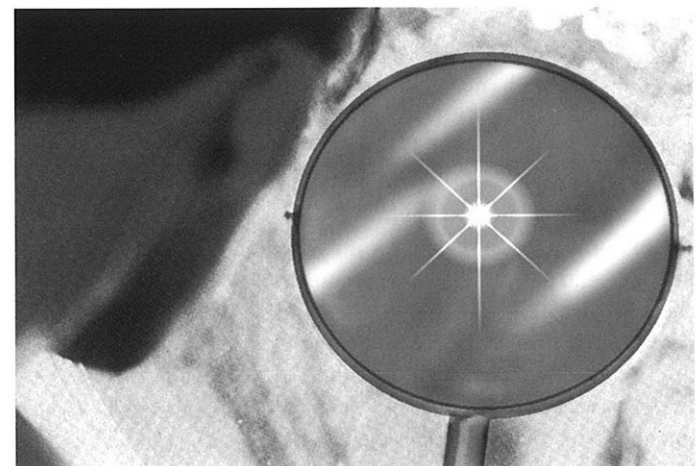
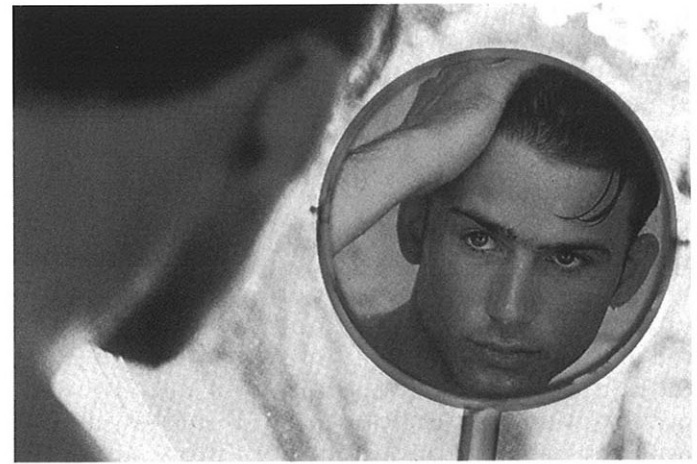
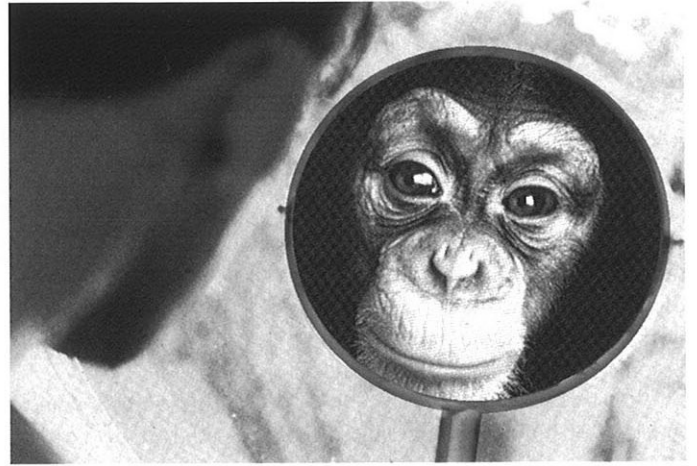
*Dadi Janki is the Additional Administrative Head of the Brahma Kumaris World Spiritual University. The University teaches Raja Yoga Meditation in over 4,000 centres in 70 countries. Dadi was interviewed by Valerie Coyle, editor of Southern Crossings Magazine which is published in Australia.*



# The Beauty and the Beast

Lesley Edwards clarifies the role of self-awareness in building self-esteem.

*Building Self Esteem is about deep personal transformation. I do not believe that we can discover our true worthiness without making the effort to change, without having the courage to look ourselves straight in the eye, appreciate what we see and then to move on from there.*





I was showing a class of 6-year-old children some pictures of the life cycle of the butterfly one day and I asked them how they thought it happened. One little boy's face lit up and he exclaimed, "I know, the caterpillar has the heart of a butterfly!". What a wise old soul. It is true that if we know within our hearts what we want to become, then we will become that.

A friend of mine recently realised that she was only able to see herself through other people's eyes. A counsellor had asked her how she saw herself, and she had replied that people said she was attractive, intelligent, fun to be with. On being further pushed to say what she saw, she realised with horror she saw nothing, only a reflection of herself in other people's eyes, and she was experiencing a profound feeling of being disconnected from herself.

It is a frightening feeling when we don't know who we are. And many of us don't, or have come to a point in life where we are seriously seeking some clarity. There has never been a time when we were more in need of some simple ancient wisdom - a spiritual as opposed to a material explanation of who we are. For so long we have been caught up in an identity based on external factors such as our job, appearance, talents and relationships. We have looked to other people, situations and circumstances to define us, to affirm us and to be the source of our pleasure. We have lost ourselves by comparing ourselves with others and measuring ourselves against material standards of success and achievement.

To begin to retrieve ourselves from this mess means a change of perception, from physical self-awareness to spiritual self-awareness, seeing ourselves as a soul or spiritual consciousness that is beyond form. The natural state of the soul is internal strength and the highest expression of the soul is to express that strength in the form of love, confidence, courage, and many other positive qualities. To have our centre of gravity firmly anchored in this part of us makes us

bigger than the detail of our daily lives, so that whatever challenges life presents us with we can stand firm and solid. To have an experience of Self that "brings a feeling of standing on solid ground inside oneself, on a patch of eternity, which even physical death cannot touch ..."

(Marie-Louise Von Franz)

It's quite a challenge to work with a vision of yourself that is beyond image! For your butterfly to have wings of compassion, peace, courage and love as opposed to promotion, beauty, wealth and success! Yet I have seen many people meditating for the first time, connecting with this inner reality, breathing sighs of relief and sharing experiences of an inner freedom and lightness they have never felt before.

Of course the real challenge comes in integrating this experience into daily life, for spiritual self-awareness does not mean ignoring your physical, social and emotional world, but using it to give you the will power, the tools and strength to bring healing and change into all areas of your life. Without a spiritual awareness you may find yourself trying to make superficial changes when things go wrong, like putting knick-knacks and decorations over subsidence or putting more icing on a rotten cake - the equivalent of buying more clothes, eating more food, or drinking more alcohol when you feel depressed. Without a spiritual practice such as meditation you may know very well what changes in attitude and behaviour would be good for you, but simply not have the energy or power to put them into practice.

The energy and inner strength that is experienced in meditation equips you with the right weapons to fight a non-violent war. Weapons such as patience, tolerance, forgiveness, compassion acceptance and generosity. For however deeply we believe in our positive selves and however real our experiences of our spiritual self have been, this reality will inevitably be challenged. You may believe that you are a peaceful, loving soul, but can you

maintain this experience in the face of sickness or criticisms. A spiritual awareness means always being ready with the right weapons, where battle and victory are an opportunity for alchemy. Where there was fear, let there be courage, where lies and illusion - truth, where anger - acceptance, where hurt - forgiveness.

Attacks will not just come from outside. Our self-image is made up of layers and layers of past experiences in our own subconscious in the form of deeply ingrained habits of negative thought patterns and behaviour. Lasting change and healing requires a deep commitment to emerging gold from lead.

When awakened to their spirituality, people typically discover a sense of purpose and meaning in life. This should not just be a fleeting sensation! The challenge is to live every day with a sense of meaning and purpose. Do you understand the significance of the roles you play, the work you do, the talents you have? This is a potential minefield of stress, frustration and boredom, of unfulfilled dreams and feelings of failure. Yet from a spiritual perspective, whatever you do is presenting you with exactly what you need for your growth and inner change. You may need to be in a situation to learn patience or humility. You may be bursting to change things on an external level but the best thing you can do right now is to change your attitude and perception towards what you do. Patiently waiting for a time when the change that will happen is not a reaction against something bad, but a conscious choice to move towards something good.

What does it mean to translate spiritual self-awareness into your relationships with other people? Are you able to love? Do you love yourself enough to love other people? To know that love is a verb and not something that will be found in the ideal person, or the ideal situation. To be as committed to seeing the gold in other people as you are to seeing the gold in yourself, appreciating how deeply connected those two perceptions are. When our inner resources are weak we

cannot take other people's attacks and defences, and the easiest thing to do is to highlight their weaknesses as a way of avoiding responsibility for how we are feeling. To be stable in our own spiritual self awareness is to be able to turn things around, so that faced with someone coming from a space of anger, fear or jealousy, I am not threatened but I can disarm their negativity by seeing beyond it to their core of goodness. To maintain this vision needs a lot of spiritual power - when you are tired and low in energy yourself you get stuck in the external appearance of things and it is much easier to blame, criticise, and put others down.

True self awareness is to see and accept the full life cycle of change. That there is the caterpillar, the cocoon and then the butterfly. That the alchemist uses lead to make gold and daylight always follows the night. A spiritual perspective gives an understanding of this complete story, and enables you to view the story - from some place "outside of" or "beyond" yourself, without getting too caught up in any part of the detail. To be able to see weakness and strength with equanimity and stability. To be able to see weakness as a temporary reality but not ultimately part of true identity. To be able to see weakness as the flip side of strength and to always make the choice to move towards the light, to move towards gold and to move towards flight.

Without seeing the full picture it's very easy to get caught up in a small part of the story. Many people can accept their weaknesses but not their strengths. When asked to list positive and negative things about themselves, the negative list comes far easier and is a lot longer!

Maybe it feels safer to stay on familiar ground, "It's my personality to be like this, I can't change, I was born like it!" To see themselves in a positive light is to step out of their comfort zone into dangerously unknown territory. I am reminded of children whose only way of reaching out and making contact with others is through physical violence, because that is the only language they know, and whose attention-seeking strategies result in constantly being told off. But they are getting exactly what they want - attention! For those whose early and subsequent life experiences have been characterised by pain and suffering it takes a Herculean effort of will and courage to step beyond this into a language of love.

Perhaps less common but certainly a potential hazard, is when we accept our strengths but go to great lengths to

avoid facing and accepting our weaknesses. None of us is perfect, and even the greatest souls have a shadow side. And this shadow has to be seen and embraced if we are to keep on growing. If we don't accept our weaknesses our castles will be in the air. Courage can only come from facing fear, compassion from understanding anger. The peace we can experience is only in contrast to chaos. Every weakness is a strength out of balance; a feeling of worthlessness can be humility distorted, and arrogance may be confidence for the wrong reasons.

It is an art to look at Beauty and Beast with equanimity. And the greatest threat to that is fear. Fear is the big distorting mirror. We look in the mirror and see Beast, and stay with Beast because Beast says I have nothing to live up to, and has plenty of excuses for not having to do anything. Or we look into the mirror and see Beauty and ignore Beast. And if Beast does not get at least a nod of acknowledgement he will chase us, driving us from within the labyrinth of our subconscious, demanding sacrifices - a missed opportunity here, a damaged relationship there. He will rear his ugly head manifesting as projections, denials, excuses and distortions of truth. So Beauty has to fall in love with Beast to turn him back into a prince. And the only way for Beauty to love Beast is to go beyond fear. Look into the mirror and see beyond Beauty and beyond Beast and just see light. Light fills you with the love and courage to face and transform your weaknesses and the strength to express your strengths. ©



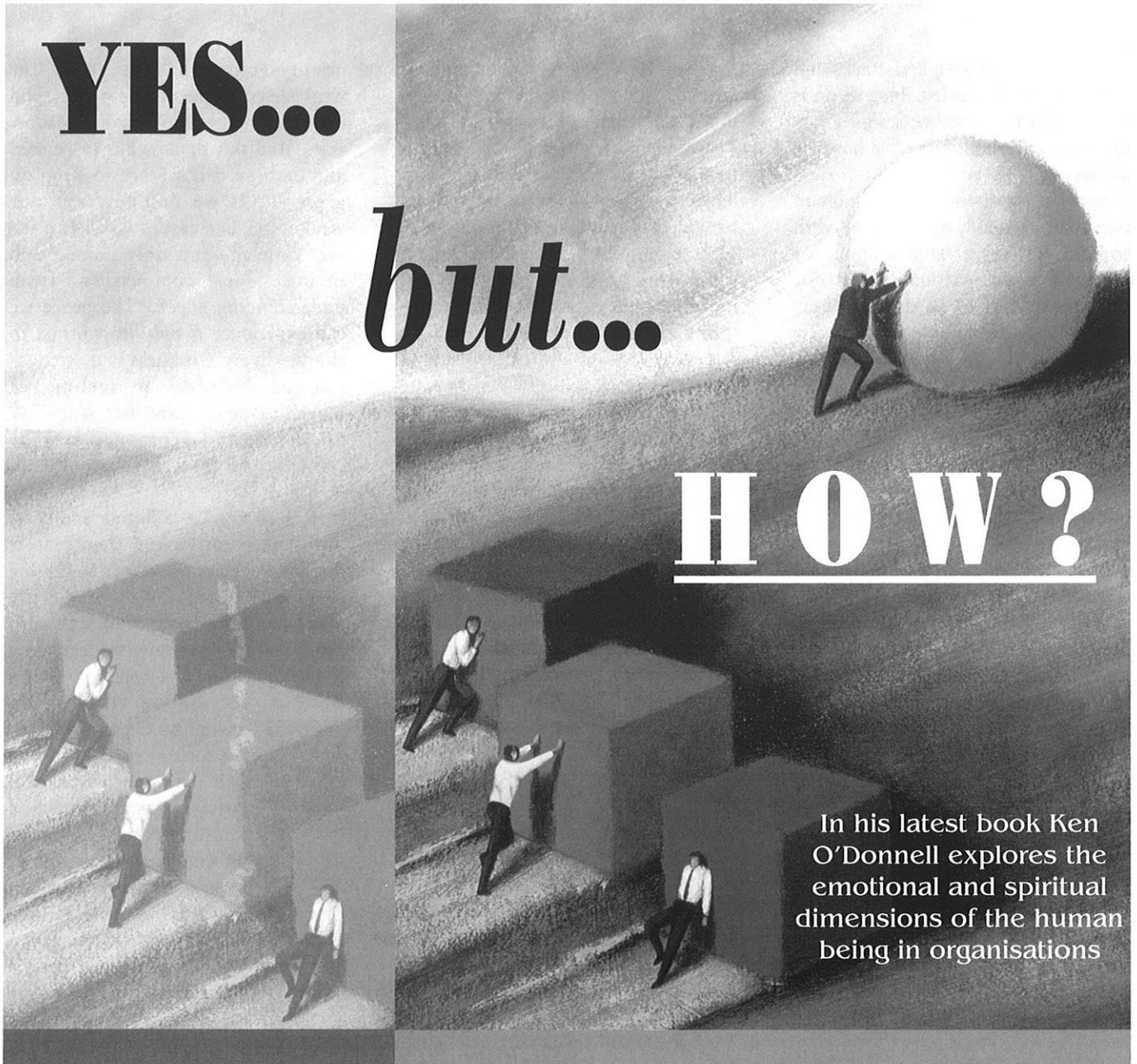
*Lesley Edwards is a teacher in London. She runs Positive Thinking and Self-Esteem courses throughout the UK.*



# YES...

# but...

# HOW?



In his latest book Ken O'Donnell explores the emotional and spiritual dimensions of the human being in organisations

"Apart from the economic implications, it is evident that, as humanity moves towards the end of the millennium it rejuvenates the desire to build a new world. That desire will only take place through an affirmation of the spiritual side of human nature, balanced with the continuous search for a better life through science."

*Megatendencies for the Nineties.  
John Naisbitt and Patricia Aburdene.*

The time for being human has arrived! If you are reading this article it is likely your name is on the list of pilgrims wending their way to a better future. And it may be that you (the reader) and I have many experiences in common. For example, many of us now receive an avalanche of invitations for congresses, courses and seminars on the new tendencies of business and work. We realise that the need for transformation at the individual level in organisations has a prominent position in the priorities of the moment. We are incorrigible idealists in wanting the world to be a better place to live and work in but we are a little at a loss as to how exactly to bring about this change.

"Understanding the Human Factor - the Competitive Differential in the Era of Excellence" was the title of a recent event on human resources whose colourful brochure arrived on my desk. Opening it up, I found that the organisers wanted to go even deeper into "Bringing out the Essential Values of Being." Other such invitations for events and training sessions on "Spirituality at Work", "The Human Being and Organisational Transformation", "The Human Side of Quality", "New Values in Organisations", "Quality of Life at Work" certainly reveal how far we have come in our grappling with the most basic aspects of our reflections on the direction of work and the worker

for the new millennium. Seeing such expressive titles we may wonder if the event will really approach these urgent themes with the required seriousness and depth or if it will be just another talk-fest. Will it be just one more round of pleasant exchanges of clichés about how change in human beings is important, how the correct consciousness is essential to face our many challenges, how it is important to implant the new paradigms that will take us towards glory and success?

We take our seats in the sessions of these courses and events in the hope that this time will be different, mainly because our time and resources are short. We have other more important things to do than to lose hours hearing expositions about the new behaviour demanded by the present difficulties that not even the presenter probably puts into practice. After the enthusiasm provoked by the rhetoric, jokes and exhortations for a culture of change, we return to the reality of our day-to-day carousel with the reinforced conviction that is easier to speak than to bring out the best in us. After all, we are also one of these human beings that “needs to discover and develop his or her own values”. It is great to make lists of the values so necessary to a working professional, but to practise them demands extra power and self-discipline that we may not have access to. To think that it is the “others” at my work (and not me) who have to be rescued from their ignorance and lack of initiative ends up being a very expensive mistake. It all starts with my own change.

Another symptom that we probably share in our search for a better world is of a more personal nature. Within our professional and social activities and more specifically, our internal world, we have already initiated our own process of transformation. To hear from someone else, yet again, that we have to change begins to seem like disrespect for the effort that we have already done. How easy it is to list the values that a good professional needs at the brink of the new millennium — agility, flexibility, sensibility, courage, respect, co-operation, detachment from the past and so many others. If I try to imagine someone with all these virtues developed fully I cannot envisage a

*“A man has to be strong enough to mould the peculiarity of his imperfections to the perfection of his peculiarities.”*

Walter Rathenau (1867-1922)

human being but an angel. Perhaps it's not such a bad idea after all to be an angel. At least I wouldn't have to worry so much with God around to give me a hand whenever the going got tough. Certainly, the new values and attitudes that we have to develop urgently go beyond being able to verbalise the words that are politically and socially correct for our friends, colleagues and customers. The time for putting into practice that which we know to be true and good has arrived!

This search for more effective answers to our individual crises is one of the clearest symptoms of this time. In a research conducted in England at the beginning of the eighties, 33% of the interviewees were mainly worried about their survival, 47% with external and material accomplishments and 20% with internal accomplishments. Ten years later the same research detected that the same 33% were worried about their survival, 27% with external and material accomplishments and 40% with the internal accomplishments! Imagine if the survey were to be conducted today.

It is not by chance that the books that sell more globally are about self-improvement. For this reason, the movement towards more spirituality gains strength in leaps and bounds. It is not an organised movement. As HR Magazine puts it, “The trend towards spirituality in corporations seems to be the result of spontaneous and personalized efforts of managers, departments, factories and companies all over Canada and the United States. There is no doubt that the interest in spirituality in the work place is growing.”

After years of restructurings through

programs like Total Quality and Re-engineering and being tossed around by the hurricane of globalised and unstable markets, many companies and their employees find themselves reeling in dizziness. The dismissal or forced redundancy of many colleagues and friends didn't just affect and generate fear amongst the survivors, but they inherited the less-people-for-more-work syndrome as well as more complex technologies that they need to master. To work with emotional scars, fear and work overload that permeate organisations today, an expressive spiritual strength is required.

As Judith Hoy, president of Learning Systems and of the Organisational Development Network says in the same article mentioned above, “The downsizing, re-engineering and personnel cuts have made corporations (North American) into not very friendly places. The employees desire deeply to have the inner strength to help them to do their work and to live their lives in spite of the fears and insecurity.” It has taken time, but by pure force of circumstance, spirituality is finally an issue in board-rooms, and training programs in organisations throughout the world, that see the task of making the work place more respectful, safe and sane, are seen as imperative.

In the work place of the seventies, spirituality was totally confused with religion or even with the hippie movement which at that time was at its heights. Even today, when one speaks of spirituality in the work place, it creates fear or concern in those responsible for human resource development. They imagine all sorts of religious activity — lunch-hour rituals, séances, scripture readings and proselytism taking over the minds of the employees. What they need to understand perhaps, is that spirituality is basically the study and the development of human values, and not to be confused with religious practice as is commonly accepted. It implies the return of self-esteem as the basis for personal growth. It opens the way for exactly the same values that a successful employee or leader needs at this time of existential and economic chaos.



And so perhaps the time has now finally arrived when we will focus on how to enhance the quality of the human being at the emotional and spiritual levels, not just in the professional environment but in everything that life involves.

There are four phases in the construction of a building — study of the basic concept of the construction, evaluation of the place of construction, the architectural project and the execution of the work. In the same way there are four steps to improve our internal quality:

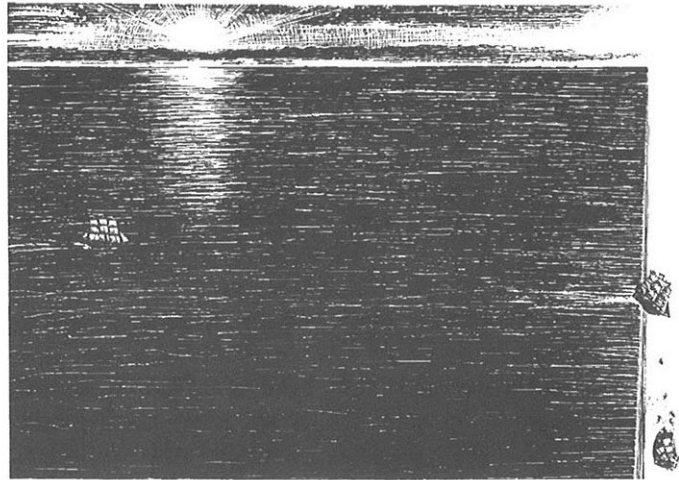
- **Conceptual basis** — what is quality and where it applies; notions of the systemic or holistic vision of processes and the individual's importance in the several systems of the which it is part
- **Evaluation of the current situation** — why institutions and the individuals that compose them are not developing to their full potential
- **Project of self-change** — how to plan and initiate personal transformation that brings "total quality" to life
- **Construction of a better life** — motivation and the practice of self-reflection in order to develop proactive relationships

One of my major learning points that has always encouraged me towards this goal is the following: If I always seek to improve myself I have nothing to lose. If the world improves I will be better prepared to take my place in it than someone who doesn't prepare. If the world gets worse, my effort to develop positive values now will help me to face the difficulties better than someone who does nothing. And finally, without even considering the future, my effort to improve now, and the consequent personal victories, big and small, already help me in the present! It is extremely interesting to observe and be part of a phase in human history that the future will remember as the great turning point.

®

Ken O'Donnell is the author of several books. This article is an edited version of the introduction to his latest book *Endoquality*. Based in Sao Paulo in Brazil he is also the Co-ordinator of Brahma Kumaris Centres in South America.

## Take a Holiday for the Rest of Your Life



### FLAT EARTH - EVEN FLATTER MIND

*There was a time when everyone in the world knew the world was flat. It was not only unquestioned, it was actually scientifically proven, until Christopher Columbus, who most thought was a madman, proved otherwise.*

*Then there were two lunatics, now known as the Wright Brothers, who claimed they could build a machine that would fly them in the sky. Church leaders claimed they were defying the will of God. They too, were called madmen.*

*Today it is inconceivable that the shape of our planet, and the concept of aircraft could have ever been in question, much less ridiculed, by so called educated minds. But the truth is that every major leap in our knowledge has come about only when someone ignored the facts that the general population assumed were 100% correct.*

*We can see that any so called truth, any reality, any fact is merely one we have today. There is always more to discover, to open, and to deepen. We only have to be willing to find it.*

*Are you aware of your limiting "flat earth" beliefs and attitudes. Do you know how to change them, how to open your mind to a whole range of possible actions, choices and results.*

*We are told that we cannot have our cake and eat it too. Ha! Why not buy two cakes, eat one and keep the other?*

*Another "Flat Earth" belief has been that life wasn't meant to be easy: that it's a struggle, where you just manage to survive. It seems we only allow ourselves to enjoy life when we are on holidays or recreational leave. This literally means leave, or permission, to re-create ourselves.*

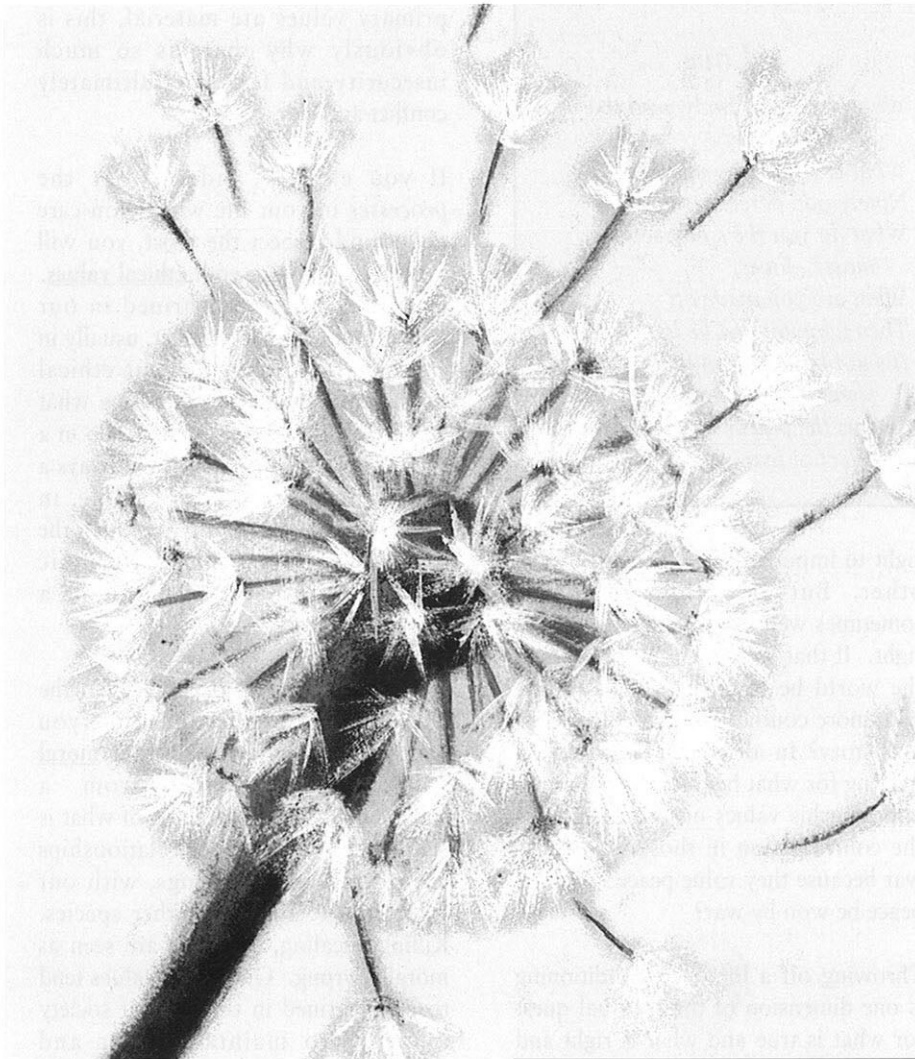
*But what happens when we learn to re-create ourselves anytime?*

*Simple. Life becomes a holiday all the time.*

Thomas Gregory  
*The Living Game*

Foundation Course  
in Meditation  
Part IX

*Cultivating  
Spiritual  
Values*



*What do you care about the most in your life? At any given moment we are demonstrating what we care about or value. Our every action is driven by our values although we may not be aware of them at the time. Fear-driven action is based on survival values. Competitive action is driven by the value of winning. Co-operative action is driven by the values of care and consideration for others or the value of joint achievement.*

***I Just Want to be Happy!***

*Tell me about it*

*If I were to ask you what you care about the most*

*Would it be Happiness?*

*If I were to ask you what you define as success*

*Would it be the achievement of Happiness?*

*If I were to ask you what you want the most out of life*

*Would it be Happiness?*

*If I were to ask you where you would find this thing called Happiness*

*Would you be able to tell me that you don't need to search for it That it is already there within you?*

*If I were to ask you how you learned to be Happy*

*Would you tell me that you just learned*

*To let go of everything that brought you sorrow?*

Right now, I may say I care about you, or I value your well being. But in half an hour, as we both drive out of the car park and you accidentally bump into the back of my car, where do my thoughts go first. "Look at the damage to my car! This is going to cost a lot of money to fix. My insurance premiums will go through the roof. I'm going to be late for my meeting. Are You OK?!" Suddenly, in a moment of pressure or a minor crisis, my true values are revealed – I care more about my car, money and meetings than I do about you.

At every moment we demonstrate our values. However most people are not consciously aware of what their values are, never mind how they influence their life. Our values lie behind our thoughts and our motivation; they affect our behaviour and our interactions with others and the world.

Ask most people what their core life values are, and they will find it hard to immediately identify what they deeply



care about the most. Even when they do articulate what they think their values are, they easily doubt their choice when questioned.

However, we do all have core or governing values, and when we see how values affect everything we think and do, we see how vital it is to be aware of them at all times. When we are not aware and do not consciously choose to live according to our identified governing or guiding values then our life will be determined by other people's values, or an organisation's values. In this era, where success is measured by positional or material achievement, it is no wonder that organisations can dictate terms of employment and that so many people arrive at a mid-life crisis. When we live according to the values of others (all the while mistakenly thinking they are our own values) it is not surprising many people awaken in their forties and fifties to the realisation that they have been dancing to the values and goals of others. Someone else has just spent the time of their life for them. They realise they have sacrificed their life to an illusion, namely that happiness and satisfaction was achievable on someone else's terms.

To identify core values and adjust one's life accordingly may be the most significant challenge which privately faces every human being. This is not a small or easy task, especially if there has been conditioning at a young age by culture, education or parents. This conditioning is what often stops us from questioning or challenging what we have been taught or handed down by tradition. That's when someone else's values become our beliefs. Beliefs are only necessary when we do not know ourselves or do not know what we want for ourselves to make us happy. However, questioning inherited values which have become beliefs can take on a negative aspect. History bears witness to times when many question and resist the values of a society. Violent revolutions and war can be the result. But society, nations and organisations do not have values; people do. And the only person who can decide what my values are or will be is me. As individuals we have no

### Love

*What does your body need the most? - water?*  
*What is your body made of?*  
*Ninety odd percent water.*  
*What do you the soul need the most? - love?*  
*What are you made of?*  
*Then why not just be loving?*  
*It's not because you think you have something to lose ... is it?*  
*Such is the power of illusion and the effect of fear.*

right to impose a set of values on each other. But the illusion is that sometimes we have to fight for what is right. If that were a truth, why would the world be in such turmoil today, with more conflict than any other time in history? In all conflict each one is fighting for what he thinks is right and imposing his values on others. Such is the contradiction in those who go to war because they value peace. Can real peace be won by war?

Throwing off a lifetime's conditioning is one dimension of the spiritual quest for what is true and what is right and what is truly valuable on our sojourn through life. Even when our values are identified there is still the challenge of prioritising them according to significance and importance. Only then can we begin to crystallise our goals and objectives and define our actions. To identify your values a good starting point is to begin a personal internal exploration: Take some time out and explore your response to these four areas.

If you explore and identify the *physical, material things* which you care about the most you will eventually arrive at your **material values**. These tend to be things linked to our physical existence – position, power (which seems to come with position), prestige, pay, possessions, people. These are acquired values as they are sourced externally. They are always subject to fluctuation and change; therefore when we place these as our highest values we will be choosing a life of insecurity and fear. In a world where most people's

primary values are material, this is obviously why there is so much insecurity and fear, and ultimately conflict and war.

If you explore and identify the *processes* in your life which you care about and respect the most, you will eventually arrive at your **ethical values**. These tend to be enshrined in our codes of practice or conduct, usually in a professional context. Our ethical values are our attempt to define what is the right and wrong thing to do in a specific context – and there is always a moral dimension. For example, in medicine we are currently watching the debate over the ethics of genetic engineering in both an animal and a human context.

If you explore your *behaviours* in the context of your relationships, you would eventually arrive at your **moral values**. These come from a subconscious or innate sense of what is right and wrong in our relationships with other human beings, with our environment and with other species. Killing, stealing, torturing are seen as morally wrong. Our moral values tend to be enshrined in the laws of society in order to maintain order and harmony. Moral values emerge in such laws when society, tradition and religious beliefs merge; hence the different interpretations of morality in different countries.

If you were to explore the deepest *personal experiences* which you care about the most, you would eventually arrive at your **spiritual values**. These are personal experiences such as joy, happiness, love, peace, contentment, satisfaction, truth, etc. However it is not the kind of peace which exists as a state of affairs between two nations or two people but the state of peace which exists in the consciousness of the individual. This is the spirit experiencing itself as peace, or love, or happiness, independent of any outside stimulant or influence. These spiritual experiences are the deepest, most profound and most positive experiences the human being can have. Every human being has the capacity to experience these states of being. As we have seen in previous sessions, we lose the ability to create these experiences

when we forget who we are and identify ourselves with matter/body, and forget we are not material but spiritual beings. It is then that we think that happiness, love and peace can be acquired from something or someone outside through the acquisition of money, possessions, people etc.

### *A Peace Meditation*

*I Am Peace*

*(Believe it and you will think it, think it and you will feel it, feel it and you will experience it, experience it and you will know it, and when you know it you no longer need to believe it, simply remember it: Why?... because you are it!)*

Spiritual values are our deepest values, and they spring from an internal awareness of truth. The deepest truth is that we are spirit, not matter; we are soul, not body; we are imperishable, not perishable; and when we realise and experience these truths our highest value becomes our self. This insight is the basis of self-realisation and self-esteem. When we have value for ourselves we are able to have love for ourselves, and this becomes the basis of our ability to be loving towards others.

The other way in which we lose self-value or self-esteem is by believing what others say about us. At the tender age between two and seven, we receive much information about ourselves through perceptions and comments of our parents, feedback from teachers and friends. They may criticise or blame, thereby encouraging us to create feelings of guilt which kill the tender shoots of self-esteem and self-love or self-value. We grow up unaware of who we really are and disconnected from the truth and beauty of our own spirituality.

One aim of meditation is to free ourselves from identification and dependency on external objects and circumstances, let go of false beliefs, release any inappropriate societal or

parental conditioning, and to rediscover our true sense of self as soul. This is a spiritual experience which comes from letting go of our attachments including the deepest subconscious beliefs that we are not worthy. In this way we begin to experience our spiritual attributes or qualities. Peace, love, truth and happiness are core spiritual experiences which are both our deepest values as well as the natural virtues of our self. The paradox is that, while we seek these experiences outside, they are always there waiting inside for us to return to true self-awareness.

It is at this spiritual level that values and virtues meet, and we find that what we need and seek we already have in abundance. Our pursuit of pleasure in the meal, the music, the movie or the mate is simply the pursuit of a moment of peace or contentment, of love or happiness. It is a wise soul who seeks not the temporary pleasures gained from external physical sources, but turns within to find they are already there. It is an even wiser soul who knows that peace and love are gained and sustained as experiences only when they share their lovefulness and peacefulness with others. In this way we achieve what we value, not from outside in but from inside out, and these become the values which then govern our goals and guide our actions in life. At which point our life becomes virtuous.

### *Moral Dilemmas or a Dearth of Morals*

*There are vegetarians who can't stand sitting at the same table with carnivores. There are carnivores who eat meat but wouldn't kill animals themselves. There are others who don't mind killing animals but would not kill a human being. There are others who would not mind killing human beings but would not kill a member of their own family. There are others who do not mind killing friends or family. Some people even kill themselves. In each case there is a different set of moral values at work but few would be consciously aware of them unless challenged.*

And so, in meditation we experience our innate values or our virtues of peace, truth, love and happiness, and we begin to value ourselves once again, thus rebuilding self-esteem and self-motivation. Life ceases to be a 'have to' and returns to being a 'want to'.

The challenge of living in a complex and busy world is the challenge of choosing to bring to the surface and express our core spiritual values or virtues through our behaviour and interactions within the context of our relationships. Relationship then represents an opportunity to create and share our values/virtues at every moment. ®



## THE FOUNDATION COURSE IN MEDITATION

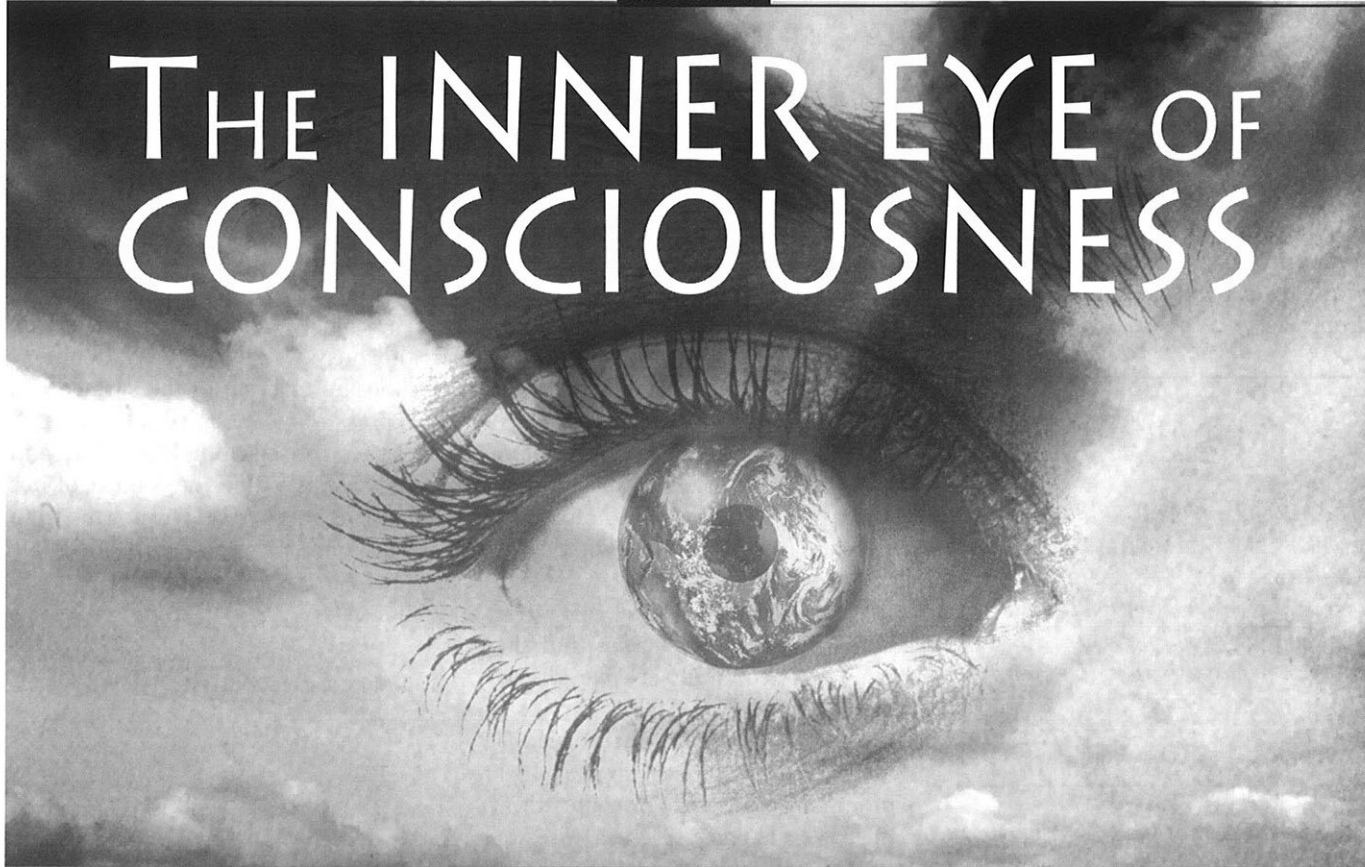
Meditation is seldom associated with history or the concepts of time and space. It is seen rather as a method to escape the details of such things. Raja Yoga Meditation (the Foundation Course outlined in this series) recognises that the natural thirst of the soul for truth and understanding, for meaning and significance, for purpose and identity must be satisfied before the 'peace that surpasseth all pleasure' can be achieved through the technique of meditation itself.

The Foundation Course in Raja Yoga Meditation is taught at all Brahma Kumaris Centres worldwide. If you would like to find the nearest centre to you, or would like copies of the series of articles on the Course, please send a stamped addressed envelope to:

*The Editor, Retreat Magazine, Global Co-operation House, 65 Pound Lane, London NW10 2HH*



# THE INNER EYE OF CONSCIOUSNESS



Don Eldridge recalls his discovery of what it's like to be outside his body

*To mark the 400th anniversary of his birth, France declared 1996 to be the year of Descartes. In Sydney, Australia, a conference celebrating his work was held in April. I wrote to one of the participants, asking if I could have a transcript of proceedings. As an aside I suggested that Descartes was right to divide life into material and non-material, as in out-of-body experiences a person's immaterial 'self' is located in one place, while the physical body is elsewhere.*

The philosopher replied that like most of his colleagues, he felt the notion of being conscious and outside one's body to be nonsensical, as how could one be aware of anything without sense organs? I think the answer is that

consciousness itself is our primary sense organ.

It was once felt that eyes acted like cameras, but we now know an eye is an extension of the brain. Data entering the eye are manipulated and processed long before they reach the occipital lobes at the rear of the brain. Kevin Kelly has written, "We know that eyes are more brain than camera. An eyeball has as much processing power as a supercomputer."

The eye brain unit is a sense organ at the physical level, but it takes self-awareness in order to 'see' things. Take, for example, a boxer who continues fighting after being knocked unconscious. There's no doubt his eyes tell him about his opponent's movements; but ask him afterwards and he will say he can't remember a thing, he didn't see a thing.

In an article, Paul Davies asked what readers felt about the prospect of people being zombies, carrying out tasks without inner awareness. I once played football for some 15 minutes while unconscious. For two or three of those minutes I was about 10 metres above the playing field, looking down, with everything seen in mirror reverse.

The rest of the time was a blank, yet I had continued to play, so my eyes were functioning. The eyes seem to be machinery used by the physical body to cope, in the sense that a computerised robot would need a sense organ to do a similar job.

In a contemporary culture we assume that the reception of data and all subsequent cognition happens in the brain, yet I once had an experience when my thinking was distinctly located in my hands (this reminds me of William Golding's novel *The Inheritors*, where our ancient ancestors did thinking with their feet). Researchers have found that immune systems, and even the complex nervous system in the gut, may act as adjuncts to the brain. It seems likely, therefore, that not all sensing and decision-making needs be located in the brain.

Magneto-encephalography (MEG), used to pinpoint mental activity, may produce odd results. Sometimes the images show activation in unexpected locations – even outside the skull. Researchers using MEG feel that it is reasonable simply to ignore such obvious recording glitches, but the wider world of science is often aghast at such a cavalier attitude to data.

In future, researchers may be able to show that consciousness permeates the material universe. Thought may be everywhere, but recognised by us only when it occurs in sufficiently concentrated form.

In his article, Davies asked if zombies (without self-awareness) could converse with us. I can't recall ever doing so when outside myself and still conscious. However, I've verbalised when my self-awareness was not in its usual 'command-post' location.

At university I gave a talk on the liberation of the Netherlands by Canadian forces in World War II. For some five minutes I used my notes. And then I had an unusual state where I ignored the notes and stood at a large map, taking the class and lecturer through the entire campaign, naming contingents, commanding officers, dates, places. For over 30 minutes I functioned the way Napoleon probably acted all the time. I had left the 'consciousness cage' that traps us in our ego selves, and tapped into the subconscious (unconscious?) genius that we all have. Yet at no time was I distinctly out of my body.

On another occasion, I had a meal with a friend who was alienated from her Irish father. My mouth abruptly opened and began speaking in a broad Irish accent. My friend went white and stared at me, transfixed. The words went on for about three minutes. To me the words were like a foreign language. Again I was not entirely out of my body. I had some self awareness but no understanding of meaning.

It seems obvious to me that consciousness, outside the body, is not made of matter. It must be visiting from a different dimension. Orthodox scientists ridicule the notion that there can be another (spiritual?) dimension. Some of these scientists then return to string theories containing numerous dimensions! I feel consciousness is as basic as time (duration), space (extent), and matter/energy (substance/activity). It may even be that consciousness is the ground state in which the others are embedded: the thought before the deed. To suggest that conscious life arises from dead

*Again I was not entirely  
out of my body.  
I had some self awareness  
but no understanding  
of meaning.*

matter seems far-fetched; to argue that life is a product of another dimension raises the spectre of an infinite regress. It is not satisfying to postulate a mysterious cause, but what if this actually is the case? Must we refuse to accept the correct answer because of intellectual snobbery? Which is paramount, the 'illogical' but obvious existence of self-awareness, or artificial rules of science? To me, because of my personal experiences, the answer is obvious: consciousness emerges from a vacuum before matter emerges; indeed, consciousness may be a vacuum.

Many scientists disagree and feel that the material universe is all there is; anyone claiming to have inexplicable experiences must be confused. However, I am inclined to believe that spontaneous psi is commonplace among less analytic people in our society. Consequently, I suspect that scientists' neglect of psychic phenomena contributes significantly to the vast majority of our citizens who cannot distinguish between rationality and irrationality and who know only the reality of experience.

Note how this says that those who believe in their experiences are inferior to the small number who can explain away or ignore all anomalies and therefore inhabit a rational world. This view elevates the mere compilation of 'facts' above, in Maurice Nicoll's words, the "...inner individual authentic perception which is the only source of real knowledge". The universe is not rational, from a human perspective, as Neils Bohr saw so long ago. Will the news ever sink in! I learned how to design, conduct, and write up scientific experiments in a

university biology course, where I was an 'A' student. No-one can tell me I can't think rationally. As for my episodes being hallucinations – I have to admit that this may be hallucinating while typing this article! I gain nothing by taking this option.

I can't see why 'rational' scientists have to adopt such a hostile attitude towards psychic events. There seems to be things about out-of-body experiences that could be researched and quantified. For example, I've been above my body and I've been level with my head; but I've never been below myself looking up. Why should this be so? Is it the same for others? Another point, raised by Davies, is the question of whether it is possible for a body to converse when self-awareness is located elsewhere. A survey of this would be interesting. The majority of my out-of-body experiences and other psychic states last either around three seconds, or around three minutes. Is this standard for others? In every out-of-body event I've felt serene, which means to me that I'm in my 'eternal mode' and therefore more at home than when in my mundane body. Do others feel the same? I've noticed a hypnotic effect following many of my psychic episodes, where it is only hours later, or next morning, that I realise something unusual has happened. Is this a common feature? What could be the reason?

These are a few things that may be investigated scientifically, while still realising that mystic experiences cannot be shared.

I feel sorry for philosophers, totally trapped in their bodies, who construct their theories of consciousness from reading the theories of other philosophers, also trapped in their bodies, in what mimics an infinite regress. Without the hard evidence of personal experience to go by, I can understand why these 'rationalists' refuse to believe those of us who have been out of our bodies, and why they say, with the absolute certainty that comes only with a complete lack of evidence, that we have been hallucinating. It must be suffocating to spend a whole life cooped up inside oneself. ®



# The Vision Thing

Mike George looks into why vision is important and what kinds of vision are essential.



different” from the rest. And while financial worth is by no means a true measure of success, the 4 per cent were worth more than the other 96 per cent together!

Perhaps the most interesting interpretation of this study is that when it is globally translated it appears that around 96 per cent of us will spend our lives helping the other 4 per cent achieve their goals!

What is a goal but a vision, an inner image of a preferred future state? That future could be seen in terms of external achievement - achievement by acquisition of status, power or wealth. Or it could be defined as inner achievement or the development of new skills, abilities, insights or behaviours. Or, depending on your personal values, it could be the letting go of those external acquisitions and internal beliefs and concepts which are seen to define a sense of imprisonment - the vision being one of freedom from any attachment. In all cases the same principles within the process of vision achievement apply - to the extent that the vision is clear in focus, rich in detail, and concentrated in time, so will the achievement or attainment happen with ease; or if not clear and concentrated, with struggle.

Visions or mental pictures are subject to the law of attraction. They are magnetic, drawing towards themselves the energies and circumstances which will make them manifest in reality as outer conditions or crystallised experience as an inner state of being. But real vision is not desire. Where there is desire, there is an attachment to a result or an outcome, and the fear implicit within the desire will dilute the clarity of vision and weaken action along the way.

“Without vision the people perish”, says the New Testament. Why?

*Concerning all acts of initiative (and creation) there is one elementary truth, the ignorance of which kills countless ideas and splendid plans - that the moment one definitely commits oneself, then providence moves too.*

*All sorts of things occur to help one that would not otherwise have occurred. A whole stream of events issues from the decision raising in one's favour all manner of unforeseen incidents and meetings and material assistance which no man could have dreamt would come his way. Whatever you can do, or dream, begin it! Boldness has genius, magic and power in it. Begin It Now.*

Goethe

In a now famous study at Yale University final year students were asked a range of questions about their life. Within the study were two significant questions. The first was, “Do you have goals?”, and around ten per cent said yes they did. The second question was “If you have goals, do you have them written down?”, and around four per cent of the total said yes to this. Twenty years later the University decided to find out where all those questioned were in their lives. The search spanned the world, and while some had died the vast majority were found and completed the follow-up questionnaire. It turned out that the four per cent who had written their goals 20 years before were streets ahead of the rest when the indicators of success were examined. They had achieved a more balanced life, their well-being and commitment to the community were “outstandingly

Because vision provides a sense of direction and meaning in life. A coherent vision is like an inner filter. **In the context of Doing:** if your vision is a picture of you winning a major tennis tournament in three years, and you are walking down the high street tomorrow and see a sign which says "Tennis Sale: Equipment and Lessons Half-Price", then because you have the mental picture inside your head, this sign has meaning. No vision equals no meaning. Which is why many people wake up most days and ask: "What's the meaning of this life?". **In the context of Being:** the same principle applies at an internal level when you see or create the vision of your character in, say, a year's time. If it is one of patience, peacefulness and personal power then you will be alert to moments, situations and resources which may provide you with the knowledge and wisdom to create the necessary changes in your character and the opportunities to practise. Without a sense of personal vision, life can easily become directionless and meaningless; and as a consequence motivation, commitment and self-esteem deteriorate.

An effective vision is usually a composite of elements and is more caught than taught. Vision formation is internal, and it requires a sifting, a recognition, an ability to give priority and a synthesis of elements - some of which may be barely visible. Any focus or pattern emerges from a variety of kaleidoscopic sources - of human influences, of experiences, of reflections and of intuitions. Clarity of vision results from pattern recognition and selection, which is a process that requires both rational and emotional cues. Vision creation is a balanced process of allowing the elements to come together naturally (seeing or insight) and deliberately refining the details. However, attachment to the vision can be fatal in a rapidly changing world, so a continual process of reviewing and refining is healthy.

A vision can be a dream, a mission, a commitment, a forecast, a hunch, a precursor to a discovery or a new approach to achieving a particular outcome. Those lacking in vision are thought to be doomed. Their destiny is not within their control. They are fated

*...to the extent that the vision is clear in focus, rich in detail, and concentrated in time, so will the achievement or attainment happen with ease...*

to be controlled by the more imaginative in all walks of life.

Vision is the one quality that may be shared and valued by entrepreneurs, leaders, coaches, prophets, politicians, strategists, scientists and artists. It takes historical vision to know where we have been, situational vision to see where we are and strategic vision to work out the direction in which we should now be going.

It demands *leadership vision* to realise how to motivate people to change their ways, to strive to attain higher standards, to take greater risks, to support new ways of doing things, to reach new goals. It needs *organisational vision* to work out how people can best pool their resources and abilities so as to rise to a collective challenge. Visionary foresight enables leaders to identify important issues while there is still time to do something about them.

In an organisational context the key visionary skill is *systems vision*, the ability to appreciate and comprehend the systems in which one is playing a part, and which in turn are affecting the part that one can play, determining, as if by an unseen hand, what one can and cannot do - and creating the potential for what is going to be possible to do tomorrow.

Systems visions are the artistic visions of our era, the political visions of our age, and the dominant potential creative forces of the moment. Systems visions are like a new art form, they are always waiting to be discovered. They are the international currency of leadership.

Systems visions are the tools at the disposal of true leaders, giving them the edge to understand and explain today, and the power to create better tomorrows. But they are not created

by single, solitary minds working without exposure to other stimuli. This is the responsibility of teams which can go under many names - policy units, think tanks, task forces, strategic planners, long range forecasters - but their purpose is the same - to anticipate, create and define macro and micro dimensional futures for their organisations, or their nations.

To work they must practise *vision management*, a previously unrecognised skill. At a minimum this embraces a situation where vision can create:

- a context permitting, encouraging and rewarding visionary thinking
- exposure to vision-forming materials and examples
- an aptitude for, experience at, or training in vision creation
- an appreciation of systems thinking
- the creativity and imagination to envisage new futures
- the ability to synthesise and integrate disparate strands
- an appropriate attitude to and support for risk-taking
- an organisational ability to restructure, regroup and refocus resources in response to logic of new systems vision
- a capacity among existing leaders to have the confidence to allow new people to own and develop the new vision
- the flexibility to adapt the vision as events and circumstances unfold.

In a turbulent world, visions can induce stability and restore a semblance of order. However, those with powerful and inspirational visions need to take care. History shows us that a vision broadcast to ten or ten thousand can be a trigger to those who are threatened by vision-driven change, and their resistance can be fatal. JF Kennedy, Luther King and Gandhi are the most public examples. But daily vision resistance can be found more commonly across breakfast and boardroom tables. Which is why it is often best to create it, sustain it and keep quiet about it. And just enjoy watching it become a reality.

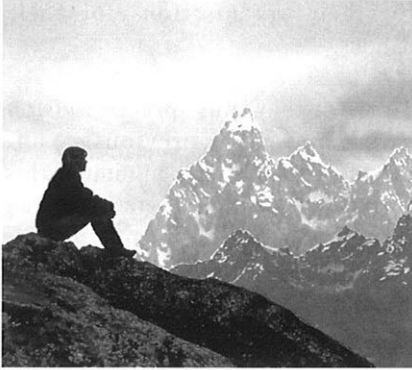
®

Mike George is a writer, author and the editor of *Retreat Magazine*.



# 3 DREAMS

The late Willis Harman recorded three significant dreams.



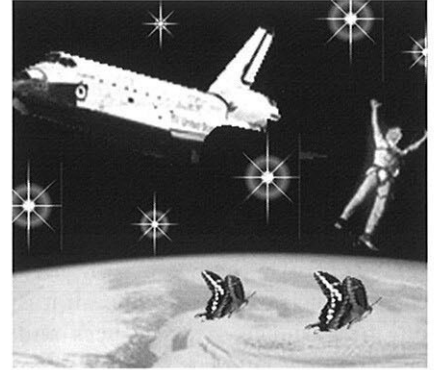
## *In the first dream*

I am walking along over rough terrain, on the way to climb a high and rather forbidding mountain, the top of which is concealed by mist and clouds. It is clear that the ascent of this mountain symbolises my whole life. Clambering over the rubble in front of me is not too daunting, but as I look ahead I see that my way is blocked by several cliffs that appear to be around ten feet high. Beyond those are some still higher cliffs, the farthest being perhaps hundreds of feet high. I have no idea how I will deal with those when I get to them, but meanwhile there seems nothing to do but forge ahead. However, although I didn't notice it at first, I am growing in stature as I go along, so that by the time I finally reach the ten-foot cliffs I am tall enough that I can simply step up above them. The same with the hundred-foot cliffs.



## *In the second dream*

I am in a cafeteria. I take a tray, place it on the rails, and proceed to move down the food line. At the end of the line is a door. Somehow I realise that this also symbolises my life, and the door at the end is what we call death. Behind the food line is a gigantic figure who is ladling out the food; I can't see his head, he towers so far above me. I notice that the persons in the line on either side of me have trays with large round holes in the middle, so that the food simply falls through the holes onto the floor. This seems to me a strange way to run a cafeteria, and I ask the food ladler about it. He replies that the food is available to everyone, and the choice of tray is optional; some people just choose the trays with holes.



## *In the third dream*

I am in a solo spaceship which has somehow become a derelict, destined to travel around the Earth for centuries. There is no way to deflect its orbit and manage a return to earth. It is clear that I have only two choices. I can stay alive as long as possible, eventually run out of air, food and water and die a slow death. Or I can open the hatch and let the remaining air rush out, the cold come in, and have it all over within seconds. It is an agonising decision, but I finally decide on the latter. I open the hatch and feel the air rushing past, I immediately find myself in a space which is not cold and black, but wonderfully illuminated and somehow 'loving'. I seem to be everywhere in this space, and nowhere in particular. I had never given the idea of heaven much thought, but this seems to fit. I feel intensely alive, supported in every sense, and totally content to stay here forever.





# GOING ROUND THE BEND?

Almost by instinct we catch the rightness and importance of the idea of “going with the flow”. Life itself is the river.

Letting go and going with the flow is not original wisdom. But going with any old flow could be even less effective than trying to hold on and stand still. Each day, if we are awake and aware, we are faced with the challenge of choice – where in the river should we stand? Will we go where the current is strongest and the rapids create white water? When we do, we take risks – but a life without risk is a life un-lived, and growth is impossible.

Many people live “white water” lives but this is not chosen; it comes from the perception that life is a “have to”, or that life is a competition with others and a game called survival. They are dragged through life, holding on to their external and internal baggage, and stress becomes their companion.

Others have cultivated the wisdom to find a bend in the river where the movement is gentler. Time spent here is time to stand back, observe, learn, and watch for the right moment and right place to enter the mainstream again. Time spent on this bend each day, processing the process of life itself, perhaps several times a day, is an investment with guaranteed returns.

The wisest, however, have found a spot just around the bend where the currents have conspired to create a place of total stillness. Here is the place and the space for renewal. In silence and solitude the human spirit is refreshed. Regular time spent just around the bend provides the calm and power necessary to avoid being driven round the bend by the frenetic, thrashing, high anxiety, “white water” games of others. This is no cop-out. This is where real wealth is found, the wealth of personal peace and contentment.

There is the river of life, and then there are the rivers of lives lived.

You are in the river, and you are a river.

Let go and let flow.

The choice is always yours

...isn't it?

---

## BRAHMA KUMARIS WORLD SPIRITUAL UNIVERSITY

### A New Vision for a New World

The Brahma Kumaris World Spiritual University is an international organisation with centres in over sixty countries. Each centre offers The Foundation Course in Meditation and a variety of seminars, lectures and workshops which serve to assist the individual to realise their full potential by understanding the eternal spiritual laws which are at the heart of human consciousness.

---

For address details of over 4,000 Centres worldwide please contact one of the following:

INDIA: WORLDWIDE HEADQUARTERS, PO BOX NO.2, **MT ABU**, RAJASTHAN 307501;

EUROPE: INTERNATIONAL CENTRE, GLOBAL CO-OPERATION HOUSE, 65 POUND LANE, **LONDON** NW10 2HH (181) 459 1400

GLOBAL RETREAT CENTRE, NUNEHAM PARK, NUNEHAM COURTENAY, **OXFORD** OX449PG (1865) 343551

AFRICA: PO BOX 12349, MAUA CLOSE, OFF PARKLANDS ROAD, **NAIROBI**, KENYA (2) 743 572

ASIA AND FAR EAST: NO. 10 LORONG MAAROF, BANGSAR PARK, 59000 **KUALA LUMPUR**, MALAYSIA;

16B HUNG ON BUILDING, 3 TIN HAU TEMPLE ROAD, CAUSEWAY BAY, **HONG KONG** (852) 806 3008; 78 ALT STREET, ASHFIELD, **SYDNEY** NSW 2131 AUSTRALIA (2) 799 9880;

SOUTH AMERICA: GERMAINE BUCHARD, 589, **SAO PAULO** SP 05002-062 (11) 864 3694/2639;

USA: GLOBAL HARMONY HOUSE, 45 MIDDLE NECK ROAD, GREAT NECK, **NEW YORK**, NY 11021 (516) 773 0971



# Affirmations for 1998

**JANUARY**

## Acceptance

M	T	W	T	F	S	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

*I am unconditionally accepting of myself and others.*

**APRIL**

## Detachment

M	T	W	T	F	S	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

*I am able to let go of past actions, present situations and future results.*

**JULY**

## Generosity

M	T	W	T	F	S	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

*I am like the sun, shining out to others expecting nothing in return.*

**OCTOBER**

## Love

M	T	W	T	F	S	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

*I am a lovely and loving personality.*

**FEBRUARY**

## Belief

M	T	W	T	F	S	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	

*I am the greatest believer in myself.*

**MAY**

## Empowered

M	T	W	T	F	S	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

*I am responsible for all my thoughts, feelings and actions.*

**AUGUST**

## Inspiration

M	T	W	T	F	S	S
31					1	2
	3	4	5	6	7	8
	9	10	11	12	13	14
	15	16	17	18	19	20
	21	22	23	24	25	26
	27	28	29	30		

*I am an inspiration to those around me through my attitude and action.*

**NOVEMBER**

## Compassion

M	T	W	T	F	S	S
30						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

*I am understanding of others and understood by others.*

**MARCH**

## Creativity

M	T	W	T	F	S	S
30	31					1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

*I am the creator of my destiny.*

**JUNE**

## Peace

M	T	W	T	F	S	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

*I am a soul at peace with myself and with the world.*

**SEPTEMBER**

## Knowledge

M	T	W	T	F	S	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

*I am like a river, cooling and nourishing others with insight and wisdom.*

**DECEMBER**

## Silence

M	T	W	T	F	S	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

*I am able to return to my original, inner state of silence within.*

