

Lotus



7

CONSCIOUS LOVING: A NEW WORLD OF INTIMACY

Moving toward relationships that are free of mistrust, disharmony, and unspoken words.

BY DRs. KATHLYN AND GAY HENDRICKS

12

FOLLOW YOUR BLISS

Committing yourself to your life and love.

BY BERNIE SIEGEL, M.D.

16

STIRRING THE OATMEAL—LOVE

Ousting romantic love to find true meaning in a relationship.

BY ROBERT A. JOHNSON

21

WORLD AS LOVER, WORLD AS SELF

Seeing the world as self to heal the environmental plague.

BY JOANNA MACY

24

REMEMBERING WHO WE REALLY ARE

The message that underlies healing is simple yet radical: We are already whole.

BY JOAN BORYSENKO

29

FINDING OUR TRUE SELF

Recovering from Co-Dependency and Reclaiming our life.

BY CHARLES L. WHITFIELD M.D.

33

THE WHISPERING OF THE WALLS

What was unspoken in our family and how it has influenced us.

BY SUSANNE SHORT

37

EDUCATING THE PUBLIC

As soon as education declines, the behavior of societies goes to chaos.

AN INTERVIEW WITH JACQUES COUSTEAU

4 1

LOVE YOUR WORK

Finding a livelihood that's appropriate for you.

BY MARSHA SINETAR

4 5

TRANQUILITY, HARMONY, AND GENTLENESS

An Interview with The Dalai Lama

BY GLENN H. MULLIN

5 0

WHAT SURVIVES DEATH?

The body depends on us, who we really are, for its existence.

BY STEPHEN LEVINE

5 5

WALK IN BALANCE

Native American ceremonies that encourage cleansing and healing of ourselves.

BY SUN BEAR, CRYSLIS MULLIGAN, PETER NUFER, AND WABUN

3

LETTER FROM THE PUBLISHER

4

FROM OUR READERS

5 8

REVIEWS

Lotus

The Journal of Inner Peace, Mindfulness and Compassionate Living



STATEMENT OF PURPOSE: Our subtitle, The Journal of Inner Peace, Mindfulness and Compassionate Living, speaks to *Lotus's* purpose. *Lotus* is philosophically based on the belief that society is a reflection of its citizens. As we each move toward inner peace, mindfulness and compassionate living so does our society. We believe that personal growth and spiritual awakening co-evolve and are intricately related, and that such growth is facilitated by "thoughtful reading." *Lotus* hopes to energize, stimulate and inform readers on their journeys of self-awakening and inspired living.

Lotus is dedicated to providing resources for personal and spiritual transformation. Our purpose is to provide our readers with the most thoughtful writings available, current and time honored. *Lotus* is a not for profit organization and is independent and unaffiliated with any fraternal or religious organization.

From the Publisher...

LOTUS, THE JOURNAL OF
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LOTUS is printed on a paper that is made from 50 percent recovered materials, including 10 percent de-inked post-consumer waste, a truly Recycled paper.

This is era of possibilities. As a society we are finding that our lives are not whole. We are seeking meaning, happiness and spiritual awakening. As individuals move toward inner peace, mindfulness and compassionate living so does our society. We at *Lotus* believe that personal growth and spiritual awakening co-evolve and are intricately related, and that such growth is facilitated by “thoughtful reading.” One of our goals with *Lotus* is to provide the most thoughtful writings available, current and time honored.

As we search for articles we seek to expand our vision of ourselves, the world and our possibilities for compassionate living, and we are impacted. We know that if we are truly moved by what we read you probably will be also.

What we didn't know was that living with compelling material would be so overwhelming and challenging. We are constantly urged to reassess our perceptions about who we really are, to practice our ideals, to communicate in our relationships and to be responsible for our life-style habits! No small order!

We encourage, support and confront one another while living intimately with our vision and work with *Lotus*. We have seen these past months our tendency to be propelled by our busy schedule and familiar habits despite our intent to be kind to ourselves, live our values, and be mindful. We are reminded again that even though good reading is nurturing, our spiritual journey unfolds and is manifested in our daily routines and interactions. Truly we are our own greatest resource and hinderance for changing our lives.

To mature in our lives we need to cultivate a freshness or vitality. During the “Honeymoon” phase of a new relationship or spiritual practice, there is often a sense of unlimited expectation. Suzuki Roshi called this “Beginners Mind,” and cites this as just the element that may be the vital contribution needed for real attainment. He encouraged students to try to cultivate this “Beginners Mind,” as part of their on going routine.

Lotus offers articles that challenge assumptions and encourage readers to live as “seekers”—searching your way, your essence and your truths. We do not intend to provide answers or show the way. Nor do we favor any particular religious or enlightenment path. We do encourage a “Beginners Mind” as a context for discovering self and truths.

WHO IS LOTUS?

Lotus is a not for profit organization that relies on subscriptions for funding. *Lotus* is independent and unaffiliated with any fraternal or religious organization. We are a small growing group of individuals from various backgrounds who are interested in making a difference in our society.

Transporting people into inspired living is our quest. *Lotus* hopes to energize, stimulate and inform you on your journey of self-awakening. *Lotus* is dedicated to providing resources for personal and spiritual transformation. We honor your search as we do our own and want this journal to be meaningful for you.

Welcome to *Lotus*.



Rick NurrieStearns
Publisher

We appreciate your encouraging notes, telephone calls and letters. We value open dialogue with our readers and welcome your ideas, reactions and suggestions.

Letters



COMMENTS ON HELL: THE FIFTH AVENUE ENTRANCE

I read with interest and enjoyment your Fall 1991 magazine. I would like to comment, however, on the article by Bruce Southworth, "Hell: The Fifth Avenue Entrance."

Unquestionably, there is a large portion of American society preoccupied with the attainment of wealth and social status, to the detriment of their hearts, children, and environment. But to blame the problem on capitalism, or the government, is short-sighted and naive. The system is a product of the people—our apathy, activism, etc. We created our government and we, as a people, continue to maintain and evolve it. To abdicate personal social responsibility and individual accountability to the government is the beginning of the institutionalization of humanity. To imply that the government dictates societal philosophy and values is to align the government with God, and the people with mindless automatons, devoid of conscience. To lay the responsibility of the needy upon the already over-burdened shoulders of the government is to abdicate our individual responsibility to assist and care for our fellow man and to void karmic accountability of the soul who finds himself disadvantaged. If the collective energy spent lambasting the government were instead used to help directly solve social problems, would we then have any need to lay blame?

I believe our carefully nurtured tree of societal waste and skewed values has its roots tapped directly into the hearts of the people. We can lop off the more visible top (the government); but the roots will continue to sprout from the people—perhaps many trees, more twisted and grotesque. We need to address the roots. Nurturing, loving, wisely educational home environments for our young are, I believe, an obvious place to start. Once we develop a preponderance of caring, compassionate individuals, I can assure you that our government and social system will so reflect. One of the aspects we should most cherish about our governmental system is the room it leaves for each of us to grow, individually, and to change, collectively. It allows us the freedom to make a difference.

Finally, Mr. Southworth implies that anger is the necessary fuel to ignite social change. I suggest that social change should be spawned by more positive impulses. Anger is quick, rash, and cutting; rarely does it build solid, lasting change. Mr. Southworth presents himself more as a politician than as a minister to the people. —*Kate English, Sacramento, California*

Bruce Southworth Replies to Kate English.

I am puzzled by Ms. English's letter and its lengthy defense of government. Although I do not hold it blameless for capitalism's excesses and abuses, my subjects were corporate capitalism, greed, hardness of heart and lack of compassion, not government's role.

I agree with Ms. English that in order to enhance our society we need to "develop a preponderance of caring, compassionate individuals." However, as social ethicist James Luther Adams notes, we also need to have our high ideals embodied, incarnated, in social change institutions and voluntary organizations if we are to be successful in improving our world. ". . . basic changes take place slowly through group action, through organizations and movements. . . supported by skill, courage and persistence. . . The voluntary organization is a means of instituting gradual revolution." (Adams)

Contrary to Ms. English, I do believe anger at oppression can be a positive mobilizing influence. Witness a Gandhi, Martin Luther King, Jr., or Dorothy Day. They did not dwell in their anger, nor should we, but in the face of injustice they transformed anger into sacrificial, redemptive social power and love. —*Bruce Southworth, New York, New York*

COMMENTS FROM A DREAM GROUP

I found the history of dream work, as it related to the Church, very interesting. Strange how central dream interpretation once was, and how the church, over the centuries, has tried to push dreams out of the way, until more recently.

It is helpful to have such a clear reinforcement for doing the dream work we do. Your article encouraged us in continuing to use our dreams for personal growth and spiritual deepening.

A night's dream may impact our waking life and color how we feel through the day. If we are unaware and do not reflect, all we know is that we are in a funny mood. If we take the time to do our dream recall and interpretation, then we have some idea where this energy is coming from. Our metaphors seem to release energy as we work with them.

I had not thought of seeing the dream as a question that we are asking ourselves. This was a helpful insight.

Our group sees dream work as a way of deepening our inner lives, encouraging personal discovery, and staying on

the path. We appreciate your magazine, its emphasis, your choice of material, and particularly your article on dream work. We hope that you will offer other quality articles on dreams, or personal growth techniques. —*Hope Unitarian Church Dream Group, Tulsa, Oklahoma*

S O M E T H I N G W O R T H W H I L E

I have found the first issue of *Lotus* to be truly awe inspiring and personally motivating.

Each article was extremely thought-provoking. The most enjoyable part about the magazine is that each article can be read and reread and something different stands out or enlightens me each time.

I can't wait for the next issue of *Lotus*. You have invoked an insatiable desire to read more about "inner peace, mindfulness and compassionate living."

This is definitely a magazine that will be treated like a hard-bound book, kept on the shelf for a life time of lasting enjoyment for everyone to experience.

Thanks for putting something worthwhile on my shelf. —*Pam Kruger, Overland Park, KS*

A N O P E N D O O R

Lotus is truly a wonderful experience opening doors past and future to feelings now. As I skimmed first—read and reread—the world seemed to expand, and I'm still enjoying it. Good Work—Good Luck! —*Mary Ann Vavaletta, Wilmington, NC*

A G O O D R E A D

I subscribe to several magazines and I rarely read many of them or maybe just an article or two. I am reading your journal cover to cover. I love it! Keep up the good work. —*Rick Mac Mahon, Seattle, WA*

G O O D M E S S A G E S

My first issue of *Lotus* arrived recently and I want you to know how much I've enjoyed reading the articles. I've been into the healing way of living for the better part of my life and I pass it on to my clients as well as my family and friends. Your magazine is a transformer of good messages. Thank you! —*Dobna Lee Dunderdale, Santa Cruz, CA*

F O R W A R D L O O K I N G

Thank you!! A wonderful publication! I am extremely pleased and look forward to the second issue! —*Dana Morace, High Point, NC*

A B L E S S I N G

Bless You! I have received my first issue and must tell you I am extremely impressed with the quality of material in this issue. I have had three questions answered that were important to me through your pages. —*Ruthanne Vessels, Boulder, CO*

Lotus

The Journal of Inner Peace, Mindfulness and Compassionate Living



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HOW MANY TIMES

IN YOUR LIFE

HAVE YOU

ACTUALLY SEEN

THE KIND OF

RELATIONSHIP

YOU WANT?

GAY HENDRICKS, PH.D. AND
KATHLYN HENDRICKS, PH.D.

CONSCIOUS LOVING: A NEW WORLD OF INTIMACY

We have a deep need for closeness and unity with others. This need has evolved through millions of years, and will likely be with us to the end of time. Until recently all we required of our relationships was that they provide survival, security, and the continuation of the species. Now we have added a stiff new requirement: Our relationships must bring happiness, fulfillment, creativity, and even enlightenment. From the perspective of our work and experience together, this new requirement is perfectly natural and offers immense possibilities. But it calls for a rare kind of courage and a new set of skills. Brand-new territory is being explored, as wide open and full of possibility as the frontier of outer space. Courage is required because practically every step you take will be a venture into the unknown. After all, how many times in your life have you actually seen the kind of relationship you want?

Gay Hendricks, Ph.D., is Professor of Counseling at the University of Colorado, where he began teaching in 1974, shortly after receiving his doctorate from Stanford University. Kathryn Hendricks, Ph.D., has been a practicing dance therapist since 1971 and is a member of the Academy of Dance Therapists.



In times past, cloth was made colorfast through the dip-and-fade technique. Each day the cloth was dipped in the dye, then hung up to fade in the sun. The next day it was dipped again, and again hung up to fade. The fading was as important to the process as the application of the dye. Only by fading the cloth could it be made to withstand the rigors of further wash and wear. The same is true for practicing the skills of conscious loving. Dip the cloth every day by reading the ideas and practicing the activities. But then take the skills out into life, into all your close relationships. Expose, risk, experiment. Fade the cloth. With loving practice, you may find that these new skills integrate themselves effortlessly into your life.

**C O N S C I O U S
L O V I N G : T H E
J O U R N E Y I N
B R I E F**

For most of us, relationships are a struggle. We each have a strong inner urge toward conscious loving: toward love relationships that are free of mistrust, disharmony, and unspoken words. We want our relationships to be springboards to higher consciousness and enhanced creative expression. Yet within us also lives an urge toward unconscious loving: we are encumbered by the burdens of our past programming.

Unconscious loving turns relationships into entanglements which bring out and actually require the destructive habits of each participant. Unconscious loving saps energy and creativity. By knowing the crucial choice points and practicing the skills of conscious loving we describe, a state emerges that we call Co-Com-

mitment. It is a state of well-being which enhances the energy and creativity of each person.

**W H A T I S C O -
C O M M I T M E N T ?**

A co-committed relationship is one in which two or more people support each other in being whole, complete individuals. The commitment is to going all the way, to letting the relationship be the catalyst for the individuals to express their full potential and creativity. In a co-committed relationship between two people, each takes 100 percent responsibility for his or her life and for the results each creates. There are no victims in co-committed relationships. In fact, victimhood is impossible when both people are willing to acknowledge that they are the cause of what happens to them. There is little conflict, because neither person plays the accusatory, victim role. With the energy saved through lessened conflict, both people are free to express more creativity.

C O - C R E A T I V I T Y

Co-commitment leads to the ultimate reward in close relationships: co-creativity. A co-creative relationship is one in which two people access more of their creativity as a result of their loving interaction. Out of the harmony of a co-committed relationship springs an enhanced energy that enables both partners to make a greater contribution than either one could have made alone. It is rare, and absolutely worth it. We have seen the Taj Mahal and eaten sublime meals in the French countryside, but a co-committed relationship is better than any of these experiences, or any other experience we have had. Although rare, it is easier to attain than you might think.

**B E G I N N I N G Y O U R
J O U R N E Y**

First, you need to find out if you are actually willing to make the commitment that will allow co-commit-

ment to unfold. Once you embrace a commitment, you've got it until you consciously decide to change it. Once you commit, you then have to find out if others are willing to play. For example, in our counseling work we have found that the first step is to find out if both people genuinely want to solve the problem. There are many reasons why people come in for therapy, and not all of them are to solve problems. Some people come in simply because their partners have insisted. Others come in to prove to a third party what bad people their partners are. Some want to prove that they were right all along, or that the relationship will never work. The first thing we do is to find out if both people want therapy for their relationship. If so, we work first on getting them both to make a clear commitment to working on the relationship. If we can establish this, then their specific problems can be approached. First make the commitment, we say, and your problems will fall all over themselves trying to be solved. If you don't establish your commitment, nothing you do will solve the problem.

Another reason we focus on commitments in our work is that making a commitment soon brings up the countercommitments to which your unconscious mind is attached. If you are consciously committed to love and harmony yet engage in frequent uproars, you

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can readily see that some part of you is committed to uproar. In fact, your commitment to uproar may outweigh your commitment to harmony. People who are committed to staying stuck will argue that they are really committed to harmony and that the uproar is someone else's fault. This is a point of view that divorce lawyers hear all the time. Better to look carefully at what you have, and assume that you have it because on some level you are committed to it. Acknowledging your hidden commitments is a powerfully liberating step. And there is no better way to reveal these hidden countercommitments than to state consciously and publicly what your positive commitments are.

THE ESSENTIAL CO-COMMITMENTS

We have identified several core commitments that are essential in transforming co-dependence. The word commit comes from a Latin word that means "to bring together." Think of these commitments as a rapid way to bring your relationships together on a common high ground. By having all persons agree to these commitments at the outset, many problems will be prevented.

1. I commit myself to being close, and I commit myself to clearing up anything in the way of my ability to do so.

Most of us "sort of" want to be close, but we have so many negative associations with it that closeness becomes a cloudy issue. This commitment takes the clouds away and establishes firmly that you want to be close to your partner or to other human beings. It also puts you on record as being willing to work out any of your unconscious glitches that you use to prevent closeness. This commitment is very liberating, and we have seen it work wonders with many couples. At the moment when both people make this commitment, a weight disappears

from them and they often take a deep breath.

2. I commit myself to my own complete development as an individual.

Many people are conditioned to think that they have to limit themselves in order to be in relationships. In childhood and adolescence, many of us saw relationships in which people had to be less than they were to make the relationship work. They had to get smaller, to limit their growth. Commitment 2 erases the possibility that you will play this tired old game. Here, you are taking a stand for your own evolution. You are saying that both closeness and individuality are important to you. You are committing yourself to being 100 percent you and 100 percent in relationship with others.

3. I commit to revealing myself fully in my relationships, not to concealing myself.

As you will see, the act of withholding any aspect of yourself is fatal to a co-committed relationship. Only by making a conscious decision to reveal all of yourself can you really attain co-commitment. Often, the wounds we have suffered in past relationships give us a strong commitment to hiding. We swallow our feelings and our needs, and do not tell the truth about ourselves to others. Relationships heighten this problem. The only way to deepen and go forward in a close relationship is through becoming transparent. The more you try to hide, the more uncomfortable all parties get. We have worked with many couples for whom this commitment was life-changing. Often couples came in with one person committed to revealing and the other com-

mitted to concealing. When both people made a conscious commitment to becoming transparent, real miracles happened in their ability to be close.

4. I commit myself to the full empowerment of people around me.

Co-dependence thrives on supporting people for being ineffective and helpless. When you are co-dependent you have a secret investment in people being less than they are, so that you will be able to get away with being less than you are. In co-commitment, you are taking a stand for supporting people in being everything they are. You are for empowerment, for supporting people in opening up

to their full abilities. Recall a definition of power from mathematics: the multiplication of a quantity by itself, as in raising a number to the second power. When you are for empowerment, you are for assisting people in multiplying their energy by itself. You are not forcing them or enabling them to make them more powerful, you are simply supporting them to make the full use of who they are.

In making this commitment, you are going on record as being in support of your partner's full development. You will not limit that development, you will support it in every way you can. So few of us have had that kind of support that often we are not able to imagine it at first. Giving it to others is a priceless gift.

5. I commit to acting from the awareness that I am 100 percent the source of my reality.

Unconscious loving thrives on victimhood. If we do not know that we are the source of what happens to us, if we do not take responsibility for



our lives, we are ripe for co-dependence. Co-dependence feeds on projection. When we deny that we are the cause of what happens to us, we tend to project it outside, on partners, bosses, the world itself. Co-dependence is a battle between two people to establish who is the bigger victim. Victimhood is not possible when people are taking 100 percent responsibility for what happens to them. A healthier relationship becomes possible only when both people are willing to base their actions on the knowledge that they are the source of their reality.

6. I commit myself to having a good time in my close relationships.

It may seem odd that we would need to make a formal commitment to enjoyment. Yet, when we mention this commitment at lectures and workshops, a wave of nervousness often sweeps over the audience. It's a new idea that relationships can be about having a good time. For millions of years relationships were about survival, and communication was a matter of exchanging grunts. In European culture the idea of romantic love is only a few hundred years old. We have recently raised the stakes of close relationships by requiring that they be about more than survival. Now we are asking that they be about enjoyment. Taking a conscious stand for enjoyment is very important, because many of us have strong beliefs that relationships have to be effortful, painful, and difficult. Committing yourself to enjoyment in your relationships can be one of the most liberating moves you can make, because it opens the possibility of conflict-free relationships.

**T H R E E
F U N D A M E N T A L
R E Q U I R E M E N T S**

Until we consciously choose to have co-committed relationships, we are stuck with entanglements. We inherit a tendency toward entangle-

ment: it's mainly what we saw around us growing up. We tend to perpetuate entanglements until the moment we wake up and say: "I choose from now on to have co-commitment." Even after you make this commitment you will likely spend a period of time oscillating between the two, but at least your growth will have a positive direction. Think of it as waking up from anesthesia; the transition is hard. But what you can do is make a conscious commitment to change in a way that is comfortable and convenient to you and to those around you. You do this by making a silent agreement with the universe that you are willing to learn however you need to, but you prefer gentle lessons. Then you talk to those around you and ask them if they would be willing to have their lessons gently.

There is no requirement that enlightenment be painful, unless you are trying to avoid pain. Then the universe has no choice but to teach you through pain. One of the universe's strategies is to put directly before you the things you are trying to avoid. It is possible to grow and learn in a way that is loving to yourself and others. All you do is make a commitment that you want it that way. We have had many of our clients phrase it this way: "I'm willing to see and handle anything I need to be free, and I would like my lessons in a friendly, loving way for me and others around me."

There are three things you must do to bring your commitments into reality.

1. Feel All Your Feelings

A great deal of energy in close relationships is wasted due to one or more persons trying to keep feelings hidden. Our feelings are central to life—they are made of the raw energy that drives and motivates our existence—and to be cut off from them is to suffer a slow, silent erosion of the spirit. If people made friends with all their feelings, and learned to speak them in friendly ways, there would be

few heartaches, and even fewer headaches.

Why do we have so much to learn about feelings? Part of the problem is lack of education and practice. After all, compared to math and science, how many hours of your schooling were devoted to teaching you about your feelings and how to express them? Another reason is that as children we are often talked out of our feelings, instead of given permission to feel them, and sometimes punished outright for having our feelings. If your mind records many instances of "feeling equals pain," you certainly will not want to open up to your feelings very often. Also, many of us find greater safety in the cool certainty of beliefs and concepts than we do in the hot, confusing world of our feelings. For example, it is much easier to escape into the certainty of a belief in a happy life after death than it is to face and deal with the fear of death. In even a small town you can find dozens of institutions selling the certainty of belief, but where do you go if you want to open up and experience reality in the form of your feelings? Imagine yourself going to a church and saying to the minister, "I don't want to believe in anything, but I'd like your help feeling my doubts and fears deeply."

Human beings have a rich variety of deep feelings. Just as there are only a few primary colors, there are only a handful of pri-

CO-COMMITMENT

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mary emotions: fear, anger, sadness, joy. But there are infinite mixtures and variations. Opening up to our feelings is a lifetime process; it is essential that we befriend ourselves on the emotional level. It is all the more important because there is a societal conspiracy against it. On TV we are taught that spirit is attained through a soft drink, while serenity is ours through a good cup of coffee. Pain is to be relieved by a pill. We seldom see a commercial that invites us to relieve a headache by opening up to the blocked emotions that were causing it. Yet every week in our office someone comes in with a headache and leaves without it, not by taking a pill but by feeling and speaking the truth about the emotions underneath the pain.

2. *Tell the Microscopic Truth*

As you are by now aware, much pain and distortion is created in relationships by not telling the truth. Many times we have asked a client who has just shared a powerful truth whether the relevant other party has been told. Often the person looks at us like we are crazy. Even mentioning the possibility of telling the truth has shock value. The fine art of telling the truth must be developed in order to have co-committed relationships. In fact, the real skill is in telling what we call the microscopic truth. The microscopic truth is when you speak the truth about your internal experience as you are currently perceiving it. For example, "When you said you were going away for the weekend I felt a tight band of constriction in my chest and a bunch of thoughts flew through my mind like 'She's abandoning me' and 'What'll I do all by myself?'" In this case the speaker reported the raw data as it streamed through body and mind. This is telling the microscopic truth, and it has tremendous healing value.

Why human beings do not tell the truth has never been studied in close detail, but in our work several main

reasons have emerged. First, many people withhold the truth because they do not want other people to feel bad. You don't tell your spouse about your affair because you don't want to hurt him or her. Look out if you use this reason, though, because it is usually accompanied by the following one: You don't tell the truth because you don't want to feel the consequences of your spouse's bad feelings. If you are not telling the truth because you don't want to hurt the other person, you are also likely protecting yourself from the other's sadness, wrath, or revenge.

Sometimes we do not tell the truth because we have seldom witnessed the truth being spoken. Some people just haven't had the opportunity to learn how to access and communicate the truth. Learning to perceive the truth within ourselves and speak it clearly to others is a delicate skill, certainly as complex as multiplication or long division, but very little time is spent on it in school. It is then left to life itself to teach us about telling the truth—and it does, but not always in a gentle manner.

David, one of our clients, eloquently described the importance of communicating "the little things": "After some experiments with telling only part of the truth, I decided to risk sharing everything. At first I felt silly, talking about all my little reactions and feelings. But I noticed that it always brought me closer to Diane. When I would tell the truth, Diane would get something stirred up, then I would get to a deeper level, which would stimulate something deeper in her. It was amazing how much was always under a 'little thing'. I became a believer, because I saw that holding out always created distance and telling the truth always brought us closer."

We encourage you to pay particular attention to those issues that seem not worthy of being talked about. The act of telling the microscopic truth about something seemingly trivial

liberates the energy to uncover what is really going on at a deeper level.

3. *Keep Your Agreements*

Keeping agreements is a major factor in co-committed relationships. Broken agreements are a breeding ground for co-dependence; learning to make and keep meaningful agreements is required if you are serious about turning this problem around. In co-dependence, people make unconscious agreements and are faithful to them, but they do not make and keep conscious agreements. An example of an unconscious agreement is, "I'll let you keep drinking and beating the kids if you promise not to leave me." Co-committed relationships thrive on conscious agreements that are scrupulously kept by both parties.

Your aliveness is decreased when you do not keep your agreements. Your mind stores agreements you have made and records whether you have kept them. When you do not keep an agreement you need to acknowledge the failure and talk about it with the relevant other(s). Your other choice is not to look at or deal with it, and this is a costly choice. If you get in the habit of overlooking agreements you gradually lose aliveness, as well as incurring the anger of people around you. A lawyer acquaintance of ours once served a prison sentence for a white-collar crime he committed. He later said that he talked in depth with several hundred of his fellow prisoners about why they were incarcerated, and not one of them ever mentioned that it was due to breaking the law! Instead they talked of bad luck, being in the wrong place at the wrong time, the failure of society to provide jobs, harsh bosses, ungrateful children, and scolding wives who turned them in. This is an extreme example of what can happen when we fail to make the connection between keeping agree-

PLEASE TURN TO PAGE 64

FOLLOW YOUR

Bliss

As the more I see the workings of the universe, the more mystical I become. I'm not mystical in spite of being a surgeon; I'm mystical because I am a surgeon. As a surgeon, I watch miracles daily. The body knows much more than I do. In fact, every time I perform surgery I rely on its wisdom, because I don't know why a wound heals or how anesthesia works (nor does anyone else). Neither do I understand how a fertilized egg grows to be a human being. But I do know that each cell, organ, system of organs, and person is directed by what I call the loving intelligence of energy. We all started out life as fertilized eggs the instant a particular sperm and egg met to become us. Somewhere within that fertilized egg was a set of instructions—a blueprint, a path laid out to guide and show us how to achieve our full potential and uniqueness before we let go of the tree of life. Carl Jung liked to refer to a person's blueprint as her or his individual myth. All of us need to discover our own myth.

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Biologically, it is your destiny to be similar to every other human being on this earth in your basic composition at the same time that your D.N.A. makes you as unique as your fingerprints. God gave us all certain gifts, but it is up to us to decide how to use them in such a way that even the Being who gave them to us will look down one day in admiration and say, “Hmmm, I never thought of it that way before.”

I believe that if you stick to your path, you will achieve your full growth and potential as a human being before you let go of the tree of life—whether you die at 2 or at 102. If you don’t, you will become psychologically or spiritually troubled. And if that doesn’t call your attention back to your path, your body will become physically ill. The sculptor Louise Nevelson, who loved her work and kept at it right until her death at age 88, knew that sculpting was the work she was put on this earth to do. She once told an interviewer: “I stopped working for a little while and got abscesses and boils. If you’re a Rolls-Royce, you can’t be walking, you’ve just got to be riding. . .”

Few of us live up to the potential of our own uniqueness. In fact, for many people it takes an illness to put them on the path to self-realization. Their bodies have to get sick in order for their lives to heal.

Discovering the ways in which you are exceptional, the particular path you are meant to follow, is your business on this earth, whether you are afflicted with an illness or not. It’s just that the search takes on a special

urgency when you realize you are mortal. Carl Jung said, “It was only after my illness that I understood how important it is to affirm one’s own destiny.” And it was after his illness that his most creative work was done, by his own admission.

As a woman in one of my workshops told me recently, some of the most exciting opportunities of our lives come cleverly disguised as insoluble difficulties.

C O M M I T T I N G Y O U R S E L F T O L I F E A N D L O V E

Instead of judging the events in our lives as good or bad, right or wrong, we must recognize that, of itself, nothing is good or bad, and everything has the potential to help us get back on the universe’s schedule. This does not mean that we have to like what happens, but simply that we must remain open to the uses even of adversity. A crisis, be it a health problem or something else, may serve as a redirection—or, as I often describe it, a reset button—that starts you up again.

When you learn to live your life with a “we’ll see” attitude, you will understand how it is that disease can be considered a blessing. You will know why it is that people asked to describe their illness have called it a beauty mark, a wake-up call, a challenge, and a new beginning. The beauty mark was a malignant melanoma, the wake-up call was breast cancer, the challenge and new beginning can be anything from amyotrophic lateral sclerosis to lupus.

People with life-threatening illnesses who have dared to defy the statistical odds against them all tell some version of the same story. If their stories had nothing in common, then maybe we would say that these people were just lucky or had errors in diagnosis, spontaneous remissions, weak AIDS viruses, well-behaved cancers, and all the other euphemisms that doctors use when they don’t

understand something and simply refuse to see it because it confronts their belief system. But these people do share something: peace of mind; the capacity for unconditional love; the courage to be themselves; a feeling of control over their own lives; independence; an acceptance of responsibility for whatever happens to them; and the ability to express their feelings.

A young medical student whom I had worked with was in an automobile accident that left her paraplegic. She said in a letter to me that she now knows her paraplegia is a gift to her, but “I can’t believe I’m really writing this.” And yet it’s the message I hear all the time. Why? Because the greatest lesson people learn from life-threatening illnesses is the difference between what is and is not important.

Love is high on everyone’s list of the important things. In the face of illness, this can sometimes mean healing a marriage gone bad; at other times letting go of one that is beyond repair and going on to new things. A woman who had cancer wrote me a letter describing how she arrived at the decision to seek a divorce after her diagnosis: “I felt, at the time I came down with breast cancer, that I could not live another moment without the love I had so craved my entire life. I felt that love was more important than my next breath of air.”

After her surgery, as she records in a diary she sent me, she committed herself to life and love: “I am going to regain my positive attitude toward life, enjoy every day as if it were my last, and have a beautiful love affair. Human love is the most important thing in life.”

Within the year this woman had a new husband and a new horse—the latter “a present I have waited for every Christmas of my life since childhood.”

On the other hand, physiological disease can be the catalyst that enables some couples to find the life and love they need within their marriage. A man and a woman came to

my office, and when I asked them each to describe the disease he had, the wife said she saw it as a blossom, an opportunity for growth; the husband said it was eating him up alive. Now, when for one it was a blossom and for the other it was a destroyer, you know these were two people who needed to communicate better—and the miracle was that from the time they left the office together, they did.

He had been a man who never expressed his needs but kept everything inside of him, where, as he had said, it was devouring him. But after they had that conversation in my

**DISCOVERING THE WAYS IN
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office things were different. As his wife explained when she told her story several years later at a workshop, this previously quiet, unassertive man started speaking up about his needs as they had left my office that day and headed down to the parking lot—and he didn't stop.

That night they had stayed up all

night talking about their life together. The days they shared after they had finally learned to listen to each other were a gift to both of them, one that they might have never had without his illness. A successful life is not about not dying; it is about living well.

**YOU KNOW MORE
THAN YOU THINK**

Today many scientists think we should not talk about a central nervous system and an endocrine system and an immune system, but rather one healing system, which constitutes a sort of superintelligence within us.

FIVE STEPS TO FINDING AND STAYING ON YOUR PATH

Let me present you with a list of things you can do every day to help yourself become an exceptional human being. In this way you will heal your life as well as the lives of others, possibly curing any afflictions.

1. Record your feelings and dreams in a daily journal. In tests of college students and executives, those asked to keep journals had more active immune systems and developed fewer colds and other illnesses during exam time and periods of work stress than they had before keeping diaries. And even after they stopped recording, their immune systems

remained more active for up to six months.

2. Join a therapy group that meets every two hours every week where you will receive love, confrontation, and discipline. If it is a group in which everyone complains every week, then don't go back. If you can't find a group specific to your needs, go to an Alcoholics Anonymous meeting or any other group you like. The affliction the group focuses on doesn't have to be the same as yours; what's important is the attitude.

3. Meditate, pray, or listen to quiet music four to six times a day. These healing intervals

allow you to refocus, distress, and give your body "live" messages.

4. Live one hour at a time, based on your feelings. This does not mean to live as if you're going to die in an hour, but to ask yourself at the beginning of that hour how you feel. If you do not like how you feel, then resolve those feelings or let go of them within the hour time limit. This teaches you that you are in charge of your feelings. When your time is significant to you, you will make a point of not wasting it on feelings you don't like.

5. Sit or stand naked in front of a mirror twice a day for 15

minutes. Work with the feelings that come up—the negativity for most of us—and then learn to love what you see.

Now that you've read this list, you may see why so many people prefer having operations than doing what's on this list in order to get better! Only a truly exceptional human being will take on this work. Once you do all of these things, however, you will find that you begin to live more and more in the moment. Life becomes a series of moments that you are in charge of. And joy enters your life.

Just as that healing system can be set in motion by self-affirming beliefs, self-negating or repressive emotional patterns can do the reverse: as Woody Allen said in one of his movies, "I can't express anger. I internalize it and grow a tumor instead."

People like Russell Lockhart and Arnold Mindell have theorized about cancer: that the cancer, being a kind of growth gone wild, lives something of the life that is un-lived by those with repressed, constricted personalities. It is almost as if the absence of growth and excite-

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ment externally leads to the cancer's internal expression. All the energy kept inside seems to fuel the cancer, for it has no place else to go.

It's important to express all your feelings, including the unpleasant

ones, because once they're out they lose their power over you; they can't tie you up in knots anymore. Letting them out is a call for help and a "live" message to your body. My own family tries to live like this, and as a result one of our daughter's friends, who spent some time with us on the

Cape, told me there was something wrong with us. "What's that?" I asked her. "You don't know how to fight," she said. "In my family when

PLEASE TURN TO PAGE 64

THE SYMPTOMS OF INNER PEACE

MY FRIEND JEFF ROCKWELL, A CHIROPRACTOR, AND HIS WIFE COMPOSED THIS LIST OF THE "SYMPTOMS OF INNER PEACE." I FIND IT INSPIRING.

1. *A tendency to think and act spontaneously rather than from fears based on past experiences.*
2. *An unmistakable ability to enjoy each moment.*
3. *A loss of interest in judging self.*
4. *A loss of interest in judging others.*
5. *A loss of interest in conflict.*
6. *A loss of interest in interpreting the actions of others.*
7. *A loss of ability to worry (this is a very serious symptom).*
8. *Frequent, overwhelming episodes of appreciation.*
9. *Contented feelings of connectedness with others and nature.*
10. *Frequent attacks of smiling through the eyes of the heart.*
11. *Increasing susceptibility to love extended by others as well as the uncontrollable urge to extend it.*
12. *An increasing tendency to let things happen rather than to make them happen.*

Rockwell warns: "If you have all or even most of the above symptoms, please be advised that your condition of PEACE may be so far advanced as to not be treatable."

STIRRING-THE-OATMEAL LOVE

M

any years ago a wise friend gave me a name for human love. She called it "stirring-the-oatmeal" love. She was right. Within this phrase, if we will humble ourselves enough to look, is the very essence of what human love is, and it shows us the principal differences between human love and romance. Stirring oatmeal is a humble act—not exciting or thrilling. But it symbolizes a relatedness that brings love down to earth. It represents a willingness to share ordinary human life, to find meaning in the simple, unromantic tasks: earning a living, living within a budget, putting out the garbage, feeding the baby in the middle of the night. To "stir the oatmeal" means to find the relatedness, the value, even the beauty, in simple and ordinary things, not to eternally demand a cosmic drama, an entertainment, or an extraordinary intensity in everything. Like the rice hulling of the Zen monks, the spinning wheel of Ghandi, the tent making of Saint Paul, it represents the discovery of the sacred in the midst of the humble and ordinary.



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Jung once said that feeling is a matter of the small. And in human love, we can see that it is true. The real relatedness between two people is experienced in the small tasks they do together: the quiet conversation when the day's upheavals are at rest, the soft word of understanding, the daily companionship, the encouragement offered in a difficult moment, the small gift when least expected, the spontaneous gesture of love.

*One of the
glaring
contradictions
in romantic love
is that so many
couples treat
their friends
with so much
more kindness,
consideration,
generosity, and
forgiveness than
they ever give to
one another!*

When a couple are genuinely related to each other, they are willing to enter into the whole spectrum of human life together. They transform even the unexciting, difficult, and mundane things into a joyful and fulfilling component of life. By contrast, romantic love can only last so long as a couple are "high" on one another, so long as the money lasts and the entertainments are exciting. "Stirring the oatmeal" means that two people take their love off the airy level of exciting fantasy and convert it into earthy, practical immediacy.

Love is content to do many things that ego is bored with. Love is willing to work with the other person's moods and unreasonableness. Love is willing to fix breakfast and balance the checkbook. Love is willing to do

these “oatmeal” things of life because it is related to a person, not a projection.

Human love sees another person as an individual and makes an individualized relationship to him or her. Romantic love sees the other person only as a role player in the drama.

A man’s human love desires that a woman become a complete and independent person and encourages her to be herself. Romantic love only affirms what he would like her to be, so that she could be identical to anima. So long as romance rules a man, he affirms a woman only insofar as she is willing to change, so that she may reflect his projected ideal. Romance is never happy with the other person just as he or she is.

Human love necessarily includes friendship: friendship within relationship, within marriage, between husband and wife. When a man and a woman are truly friends, they know each other’s difficult points and weaknesses, but they are not inclined to stand in judgment on them. They are more concerned with helping each other and enjoying each other than they are with finding fault.

Friends, genuine friends, are like Kaherdin: They want to affirm rather than to judge; they don’t coddle, but neither do they dwell on our inadequacies. Friends back each other up in the tough times, help each other with the sordid and ordinary tasks of life. They don’t impose impossible standards on each other; they don’t ask for perfection; and they help each other rather than grind each other down with demands.

In romantic love there is no friendship. Romance and friendship are utterly opposed energies, natural enemies with completely opposing motives. Sometimes people say, “I don’t want to be friends with my husband [or wife]; it would take all the romance out of our marriage.” It is true. Friendship does take the artificial drama and intensity out of a relationship, but it also takes away the egocentricity and the impossibility and

Romantic Love

Romance must, by its very nature, deteriorate into egotism. For romance is not a love that is directed at another human being; the passion of romance is always directed at our own projections, our own expectations, our own fantasies. In a very real sense, it is a love not of another person, but of ourselves.

When we are focused on our projections, we are focused on ourselves. And the passion and love we feel for our projections is a reflexive, circular love that is directed inevitably back to ourselves.

But here, again, we run headlong into the paradox of romantic love. The paradox is that we should love our projections, and that we should also love ourselves. In romance the love of self becomes distort-

ed; it becomes egocentric and its original nature is lost. But if we learn to seek it on the correct level, the love of self is a true and valid love. It is the second great stream of energy that flows into romantic love, human love’s archetypal mate, the other face of Eros.

We need to revere the unconscious parts of ourselves that we project. When we love our projections, when we honor our romantic ideals and fantasies, we affirm infinitely precious dimensions of our total selves. The riddle is how to love one’s self without falling into egotism.

As we learn the geography of the human psyche, with its islands of consciousness, its multilayered and multicentered structure, we see that the love of the total

self can not be a centering of the universe on our egos. Love of self is the ego’s seeking after the other “persons” of the inner world, who hide within us. It is ego’s longing for the larger dimensions of the unconscious, its willingness to open itself to the other parts of our total being, and to their points of view, their values, and their needs.

Understood in this way, our love of self is also the “divine” love: our search for the ultimate meaning, for our souls, for the revelation of God. This understanding returns us to the words of Clement of Alexandria:

Therefore, as it seems, it is the greatest of all disciplines to know oneself; for when a man knows himself, he knows God.

The fault in romantic love is

not that we love ourselves, but that we love ourselves wrongly. By trying to revere the unconscious through our romantic projections on other people, we miss the reality hidden in those projections: We don’t see that it is our own selves we are searching for.

The task of salvaging love from the swamps of romance begins with a shift of vision toward the inside; we have to wake up to the inner world; we have to learn how to live the “love of self” as an inner experience. But then it is time to redirect our gaze outward again, toward physical people and the relationships we make with them—we must learn the principles of the “human” love. •

True Love

Love is the power within us that affirms and values another human being as he or she is. Human love affirms that person who is actually there, rather than the ideal we would like him or her to be or the projection that flows from our minds. Love is the inner god who opens our blind eyes to the beauty, value, and quality of the other person. Love causes us to value that person as a total, individual self, and this means that we accept the negative side as well as the positive, the imperfections as well as the admirable qualities. When one truly loves the human being rather than the projection, one loves the shad-

ow just as one loves the rest. One accepts the other person's totality.

Human love causes a man to see the intrinsic value in a woman; therefore love leads him to honor and serve her, rather than to try to use her for his ego's purposes. When love is guiding him, he is concerned with her needs and her well-being, not fixated on his own wants and whims.

Love alters our sense of importance. Through love we see that the other individual has as great a value in the cosmos as our own; it becomes just as important to us that he or she should be whole, should live fully, should find the joy of life, as that our own needs be

met.

In the world of the unconscious, love is one of those great psychological forces that have the power to transform the ego. Love is the one power that awakens the ego to the existence of something outside itself, outside its plans, outside its empire, and outside its security. Love relates the ego not only to the rest of the human race, but to the soul and to all the gods of the inner world.

Thus love is by its very nature the exact opposite of egocentricity. We use the word love loosely. We use it to dignify any number of demands for attention, power, security, or entertainment from other

people. But when we are looking out for our own self-styled "needs," our own desires, our own dreams, and our power over people, this is not love. Love is utterly distinct from our ego's desires and power plays. It leads in a different direction: toward the goodness, the value, and the needs of the people around us.

In its very essence, love is an appreciation, a recognition of another's value. It moves a man to honor a woman rather than use her, to ask himself how he might serve her. And if this woman is relating to him through love, she will take the same attitude toward him. •

replaces the drama with something human and real.

If a man and woman are friends to each other, then they are "neighbors" as well as lovers; their relationship is suddenly subject to Christ's dictum, "Love thy neighbor as thyself." One of the glaring contradictions in romantic love is that so many couples treat their friends with so much more kindness, consideration, generosity, and forgiveness than they ever give to one another! When people are with their friends, they are charming, helpful, and courteous. But when they come home, they often vent all their anger, resentments, moods, and frustrations on each other. Strangely, they treat their friends better than they do each other.

When two people are "in love," people commonly say that they are "more than just friends." But in the long run, they seem to treat each other as less than friends. Most people think that being "in love" is a much more intimate, much more "meaningful" relationship than "mere" friendship. Why, then, do couples refuse each other the selfless love, the kindness and good will, that they readily give to their friends? People can't ask of their friends that they carry all their projections, be scapegoats for all their moods, keep them feeling happy, and make life complete for them. Why do couples impose these demands on each other? Because the cult of romance teaches us that we have the right to expect that all our projections will be borne—all our desires satisfied and all our fantasies made to come true—in the person we are "in love" with. In one of the Hindu rites of marriage, the bride and groom make to each other a solemn statement, "You will be my best friend." Western couples need to learn to be friends, to live with each other in a spirit of friendship, to take the quality of friendship as a guide through the tangles we have made of love. •

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Our planet is in trouble.

It is hard to go anywhere

without being confronted

by the wounding of our

world, the tearing of the

very fabric of life.

Smoke belches from the stacks of an East German power plant using high-sulphur brown coal.

Environmental pollution in heavily industrialized East Germany is reaching

crisis proportions with the ecological damage extending far beyond the country's own borders.

Heimo van Ellsberg, chief forester of Sieburg Forest near Bonn, West

Germany, points to the tops of sick fir trees ailing from acid rain.



Oil wells burn out of control outside of Kuwait City early this year, blackening

the skies with toxic smoke for thousands of miles.

Member of harbour oil protection brigade of Neuss, near Dusseldorf, West Germany, skims off dead fish from the

surface. Thousands of fish die after a massive chemical spill caused by the fire at the San Doz chemical plant in Basel.

—AP/Wide World Photos

World As Lover, World As Self

J O A N N A M A C Y

I return this day from Germany, where I lived in the 1950s amidst the clear waters, rich green fields, and woodlands of Bavaria. Now there is an environmental plague there called waldsterben, “the dying of the trees,” and the Black Forest is reckoned to be about 50% dead from industrial and automobile pollution.

South of the Black Forest rise the headwaters of the Rhine, which flows on down through Basel, across Europe, and into the North Sea. A 1986 fire at the Sandoz chemical plant in Basel washed 30,000 tons of mercury and dioxin-forming chemicals into that once great, life-bearing artery of Europe. Millions of fish floated belly-up, and the deaths of seals as far away as the North Sea have been traced to the accident. Along this majestic river, requiems were held. On its many bridges, people gathered, banging on pots, pans, and anything that could make a noise, and cried, “Der Rhein ist tot!” “The



Rhine is dead!”

In the face of what is happening, how do we avoid feeling overwhelmed and just giving up, turning to the many diversions and demands of our consumer societies?

It is essential that we develop our inner resources. We have to learn to look at things as they are, painful and overwhelming as that may be, for no healing can begin until we are fully present to our world, until we learn to sustain the gaze.

Among the inner resources that we seek for sustaining our action and our sanity are what the Germans call weltbild, the way we view our world and our relationship to it. Let us reflect together on our basic posture vis-a-vis our world and how we may come to see it in ways that empower us to act.

By “our world,” I mean the place we find ourselves, the scene upon which we play our lives. It is sending us signals of distress that have become so continual as to appear almost ordinary. We know about

the loss of cropland and the spreading of hunger, the toxins in the air we breathe and the water we drink, and the die-off of fellow species; we know about our nuclear and so-called conventional weapons that are deployed and poised on hair-trigger alert and the conflicts that ignite in practically every corner of the world. These warning signals tell us that we live in a world that can end, at least as a home for conscious life. I do not say it will end, but it can end. This very possibility changes everything for us.

These signals of impending doom bring with them a sense of urgency to do something. But there are so many programs, strategies, and causes that vie for our attention that we may feel overwhelmed. So it is good to pause and ground ourselves, to look at our *weltbild*, at the ways we see and relate to our world, and discover what ways can best sustain us to do what must be done. With this in mind, I would like to reflect on four particular ways that people on spiritual paths look at the world. These are not specific to any particular religion; you can find all of them in most spiritual traditions. These four are: world as battlefield, world as trap, world as lover, world as self.

Many people view the world as a battlefield, where good and evil are pitted against each other, and the forces of light battle the forces of darkness. It can be persuasive, especially when you feel threatened. Such a view is very good for arousing courage, summoning up the blood, using the fiery energies of anger, aversion, and militancy. It is very good, too, for giving a sense of certainty. Whatever the score may be at the moment or whatever tactics you are using, there is the sense that you are fighting God's battle and that ultimately you will win. William Irwin Thompson has called this kind of certainty and the self-righteousness that goes with it, the "apartheid of good."

We see this in many areas of our world today, in Beirut and Belfast, in the Persian Gulf and South Asia, even in my beloved Sri Lanka, a home of the most tolerant of religions. And we see it in our own country. The Jerry Falwells of society evoke the righteousness of this divinely ordained battle, leading, as they see that it must, to Armageddon and the Second Coming of Christ.

If you feel our world has seen enough destruction already, this view may be unappealing. But it is strong among monotheistic religions, and it is contagious. Agnostics, too, can feel a tremendous do-or-die militancy and self-righteousness. Even adherents of more tolerant and non-theistic religions betray this kind of fundamentalism, a conviction that you are on the side of the good and, there-

fore, whatever you do is permitted, if not required. I don't expect many readers to leap to the defense of this view, especially as I am presenting it in so bald and biased a fashion. But it is important that we recognize its presence, its appeal, and its tenacity.

Let us turn to the second view: the world as trap. Here, the spiritual path is not to engage in struggle and vanquish a foe, but to disentangle ourselves and escape from this messy world. We try to extricate ourselves and ascend to a higher, supra-phenomenal plane. This stance is based on a hierarchical view of reality, where mind is seen as higher than matter and spirit is set over and above nature. This view encourages contempt for the material plane. Elements of it have entered all major religions of the last 3,000 years, regardless of their metaphysics.

Many of us on spiritual paths fall for this view. Wanting to affirm a transcendent reality distinct from a society that appears very materialistic, we place it on a supraphenomenal level removed from confusion and suffering. The tranquility that spiritual practices can provide, we imagine, belongs to a haven that is aloof from our world and to which we can ascend and be safe and serene. This gets tricky, because we still have bodies and are dependent on them, however advanced we may be on the spiritual path. Trying to escape from something that we are dependent on breeds a love-hate relationship with it. This love-hate relationship with matter permeates our culture and inflames a twofold

desire—to destroy and to possess. These two impulses, craving and aversion, inflame each other in a kind of vicious circle.

Many on a spiritual path, seeking to transcend all impulses to acquire or to destroy, put great value on detachment. "Let us move beyond all desire or any actions that might inflame desire." And they are reluctant to engage in the hurly-burly work of social change. Some of my fellow Buddhists seem to understand detachment as becoming free from the world and indifferent to its fate. They forget that what the Buddha taught was detachment from ego, not detachment from the world. In fact, the Buddha was suspicious of those who tried to detach themselves from the realm of matter. In referring to some yogis who mortified the flesh in order to free the spirit, the Buddha likened their efforts to those of a dog tied by a rope to a stake in the ground. He said that the harder they tried to free themselves from the body, the more they would circle round and get closer to the stake, eventually wrapping themselves around it.



Of course, even when you see the world as a trap and posit a fundamental separation between liberation of self and transformation of society, you can still feel a compassionate impulse to help its suffering beings. In that case you tend to view the personal and the political in a sequential fashion. "I'll get enlightened first, and then I'll engage in social action." Those who are not engaged in spiritual pursuits put it differently: "I'll get my head straight first, I'll get psychoanalyzed, I'll overcome my inhibitions or neuroses or my hangups (whatever description you give to samsara), and then I'll wade into the fray." Presupposing that world and self are essentially separate, they imagine they can heal one before healing the other. This stance conveys the impression that human consciousness inhabits some haven, or locker-room, independent of the collective situation—and then trots onto the playing field when it is geared up and ready.

It is my experience that the world itself has a role to play in our liberation. Its very pressures, pains, and risks can wake us up—release us from the bonds of ego and guide us home to our vast, true nature. For some of us, our love for the world is so passionate that we cannot ask it to wait until we are enlightened.

So let us now discuss the third view: world as lover. Instead of a stage set for our moral battles or a prison to escape, the world is beheld as a most intimate and gratifying partner. In Hinduism, we find some of the richest expressions of our erotic relationship to the world. In early Vedic hymns, the first stirrings of life are equated with that primal pulse of eros. In the beginning there was the sacred self-existent one, Prajapati. Lonely, it created the world by splitting into that with which it could copulate. Pregnant with its own inner amplitude and tension, it gave birth to all phenomena, out of desire.

That erotic affirmation of the phenomenal world is not limited to Hinduism. It also occurs outside of religious metaphor. A poet friend of mine went through a period of such personal loss that she was catapulted into extreme loneliness. Falling apart into a nervous breakdown, she went to New York City and lived alone. She walked the streets for months until she found her wholeness again. A phrase of hers echoes in my mind: "I learned to move in the world as if it were my lover." When you see the world as lover, every being, every phenomenon, can become—if you have a clever, appreciative eye—is an expression of that ongoing, erotic impulse. It takes form right now in each one of us and in everyone and everything we encounter—the bus driver, the clerk at the checkout counter, the leaping squirrel. As we seek to discover the lover in each life-



form, you can find yourself in the dance of *rasa-lila*, sweet play, where each of the milkmaids who yearned for Krishna finds him magically at her side, her very own partner in the dance. The one beloved has become many, and the world itself her lover.

To experience the world as an extended self and its story as our own extended story involves no surrender or eclipse of our individuality. The liver, leg, and lung that are "mine" are highly distinct from each other, thank goodness, and each has a distinctive role to play. The larger selfness we discover today is not an undifferentiated unity. Our recognition of this may be the third part of an unfolding of consciousness that began a long time ago, like the third movement of a symphony.

In the first movement, our infancy as a species, we felt no separation from the natural world around us. Trees, rocks, and plants surrounded us with a living presence as intimate and pulsing as our own bodies. In that primal intimacy, which anthropologists call "participation mystique," we were as one with our world as a child in the mother's womb.

Then self-consciousness arose and gave us distance on our world. We needed that distance in order to make decisions and strategies, in order to measure, judge and to monitor our judgments. With the emergence of free-will, the fall out of the Garden of Eden, the second movement began—the lonely and heroic journey of the ego. Nowadays, yearning to reclaim a sense of wholeness, some of us tend to

disparage that movement of separation from nature, but it brought great gains for which we can be grateful. The distanced and observing eye brought us tools of science, and a priceless view of the vast, orderly intricacy of our world. The recognition of our individuality brought us trial by jury and the Bill of Rights.

Now, harvesting these gains, we are ready to return. The third movement begins. Having gained distance and sophistication of perception, we can turn and recognize who we have been all along. Now it can dawn on us: we are our world knowing itself. We can relinquish our separateness. We can come home again—and participate in our world in a richer, more responsible and poignantly beautiful way than before, in our infancy.

Because of the journey we undertook to distance ourselves from our world, it is no longer undifferentiated from us. It can appear to us now both as self and as lover. •

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The message that underlies healing is simple

REMEMBERING WHO WE REALLY ARE

J O A N B O R Y S E N K O



yet radical: We are already whole.

UNDERNEATH OUR FEARS AND
WORRIES, UNAFFECTED BY THE
MANY LAYERS OF OUR
CONDITIONING AND ACTIONS, IS A
PEACEFUL CORE. THE WORK OF
HEALING IS IN PEELING AWAY THE
BARRIERS OF FEAR THAT KEEP US
UNAWARE OF OUR TRUE NATURE OF
LOVE, PEACE, AND RICH
INTERCONNECTION WITH THE WEB
OF LIFE. HEALING IS THE
REDISCOVERY OF WHO WE ARE AND
WHO WE HAVE ALWAYS BEEN.

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It was written in Ecclesiastes that there is nothing new under the sun. As a medical scientist and psychologist interested in the interplay of unity that we see projected as the trinity of mind, body, and spirit, I would like to trace some of the current concepts in healing as they appeared in ancient texts and as they reappear in contemporary psychology and mind/body approaches to medicine.

Patanjali's Yoga Sutras are a compilation of philosophy, psychology, and practical techniques of meditation and spiritual disciplines that support healing. The central theme of healing is implicit in the word yoga, which means "union." I like to think of this as a reunion between the apparently time-limited self with whom we usually identify, and the limitless expression of a greater consciousness that most of us experience in small glimpses—perhaps in the eyes of a child, in the fragrance of a flower, or in the tears of remembrance that sometimes well up in response to music, art, or other expressions of the sacred.

Compiled somewhere between 400 B.C. and A.D. 400, the sutras—or "threads"—were core ideas that were memorized and handed down through the millennia. Their basic ideas are common to many philosophical systems and are found in the Upanishads centuries earlier. As we shall see,

many of the same ideas have been rediscovered in modern psychology.

If we define healing as an act of remembrance of who we already are, we need to look at the attitudes that prevent us from realizing our true nature, called the Atman or Self in the Yoga Sutras. These attitudes are referred to collectively as

ignorance, and the perpetuation of ignorance is defined as sin. In the yogic sense, sin is any thought or act that keeps a person from recognizing his or her own inner nature and its essential worthiness and connectedness to the larger consciousness, or Godhead.

The essential aspect of yoga, according to Patanjali, is put forth in the second sutra: "Yoga is the control of thought-waves in the mind." Simply put, we are what we think. It is common to be sitting in a comfortable room, surrounded by family, and yet be projecting gloom and doom, which psychologists now call "awfulizing" or "catastrophizing." Hordes of "if onlys" and "what ifs" close off the possibility of enjoying the moment as it is.

Most of us are rarely in the present moment. Instead, we reside in a thicket of past regrets and future fears, often based on the expectations of others. Nothing is ever good enough—especially us. Because "now" is literally "the only time over which we have dominion," as Tolstoy said, we are chronically selling out our own happiness and contentment.

Yoga is an interconnected series of physical, emotional, mental, and spiritual practices that lead to controlling the tyranny of the mind and recognizing that the mind is an instrument that we use. It is not who we are.

Every time the mind is still and we experience being in the moment, we reconnect with the Self, the consciousness that enlivens the mind in the same way that electricity enlivens a light bulb. It is said that the mind is a wonderful servant but a terrible master. Modern cognitive psychology subscribes to similar tenets. We can learn to use our minds rather than to be used by them. To do this means learning to practice contentment.

STRESS AND PSYCHOLOGY

Stress is the password of the decade. It came under serious scrutiny by the medical establishment because of studies indicating that anywhere between 60 and 90 percent of the reasons people visit the family doctor are for “stress-related disorders” or problems such as colds or flu that will get better by themselves. Briefly stated, stress is the expectancy that bad things are going to happen and that we may not be able to cope with the fallout.

Thoughts of disaster immediately cause dramatic changes in the body’s hormones and in the activity of its “overdrive system,” called the sympathetic nervous system. A thought like, “Oh, God, I think that sound is a burglar!” activates a primitive circuit known as fight-or-flight. Heart rate and blood pressure skyrocket, sugar pours into the blood, muscles tense for quick action, and the whole metabolism rallies into a survival mode. This is great when we need it—but often we don’t. When you activate the fight-or-flight circuit sitting in a traffic jam, thinking about your boss, composing nasty rejoinders to your spouse, or otherwise being in the grips of your mind, you begin to put needless wear and tear on the body. Research indicates that many modern maladies, from high blood pressure and headaches to digestive disorders and back pain, can be caused or worsened by stress.

Suzanne Kobasa, head of graduate psychology studies at the City University of New York, studies “stress-hardy” people. She and her colleague, Salvatore Maddi, studied a group of 2000 employees at a company that was undergoing divestiture. Some showed signs of stress—anxiety, depression, sleeplessness, poor health habits (people don’t care much about the effects of smoking, drinking, and overeating when they feel “under the gun”), as well as stress-related physical problems such as headaches and ulcers. Other employees, however, coped beautifully and felt fine, regardless of the turmoil around them. Kobasa and Maddi studied these stress survivors and found that they had three important attitudes, the three Cs of stress-hardiness: challenge, commitment, and control.

Challenge refers to a frame of reference. Any event that disrupts the status quo can be seen either as a threat to things as they are or as a challenge to invent a new future. When we cling tightly to things as they are, any change looks like a threat. When we are open to the flow of possibilities, change looks like a challenge.

This is not a new understanding. There is an old Zen

Buddhist aphorism, “Challenge is the correct way to view an inconvenience, and inconvenience is the incorrect way to view a challenge.” There is, indeed, little new under the sun.

Commitment has to do with meaning. If we believe in what we are doing, the challenges we meet along the way are worthwhile; if we don’t, the price is too great. People committed to their jobs, who believe in what they are doing, fare better than people who don’t.

Viktor Frankl, in *Man’s Search for Meaning*, tells how he endured the hideous atrocities of several Nazi death camps. He soon recognized that some people died quickly and others were survivors. Frequently, the survivors were those who found meaning in their experience. Frankl himself transformed the meaning of his suffering into the opportunity to be spokesperson for the importance of finding meaning in our lives.

Control is the biggest paradox of all. Psychologists have done elegant experiments showing that in rats a lack of control leads to ulcers and the inability to reject cancer, and in humans to anxiety, depression, and defects in the immune system. But what is control?

When we try to control everything in our lives, we lose sight of challenge because everything looks like a threat. Overcontrol leads to frustration, anger, and guilt. The Roman philosopher Epictetus reminded us that we would be forever miserable if we failed to distinguish between what was controllable and what wasn’t. The Serenity Prayer used in the Anonymous programs offers similar wisdom: “God, grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference. Thy will, not mine, be done.”

Kobasa’s stress-hardiness research and theories of control are reminiscent of the ancient Kashmir Shaivite theories of human suffering. This ancient philosophy, also a yoga psychology, describes three great chains of bondage that cause us to suffer: imperfection, isolation, and control.

Imperfection is what psychologists discuss today under the rubric of self-esteem. In running a stress disorders program for the past six years, I can testify to the prevalence of thoughts about imperfection.

We are rarely “good enough.” People who can marshal extraordinary compassion for others are often merciless with themselves. Think about this for a moment: When something goes wrong in your life, what do you say to yourself? Do you call yourself names? Maybe you call someone else names.

Blame is a sure-fire prescription for suffering. Psychologist Martin Seligman has denied the thought habits of pessimists (who, by the way, are much more likely to feel helpless and out of control than optimists). When something goes wrong in their lives, pessimists resort to reasons that are internal (they blame themselves), global (they think of how they fail generally, rather than thinking about

the specific incident), and stable (they think the problem is typical of their lives, rather than seeing it as discrete in time). A pessimist who loses his job thinks that it is all his fault, it's the story of his whole life, and his flaws will last forever.

Isolation, the second chain of bondage in Kashmir Shaivism, refers to how we see ourselves as separate from the universe and from other people. This attitude is reflected in the tiresome inner dialogue over whether we are as good as, better than, or worse than others. Unfortunately, these kinds of thoughts intensify isolation.

Modern-day psychologists and sociologists see isolation as a health risk, as well as a cause of suffering. A large study in Alameda County, California, sought to determine the causes of poor health. Surprisingly, it was not socioeconomic status, how often people saw a doctor, or even smoking, drinking, exercise, and nutritional habits that were found to be the most important determinants of health. Instead, the study concluded that the more people who love us as part of our social network, the more healthy we are. Studies by Drs. Janice Kiecolt-Glaser and Ronald Glaser have shown that lonely people have more deficiencies in their immune systems compared to those who are not isolated.

Control, the third chain of bondage, is territory we've visited before. In the spiritual sense, control refers to the feeling that we are the center of the universe—the fear that the sun might not rise without our intervention. This is called being “the doer.” It implies a lack of faith in the universe, and a resulting need to strangle everything to death by overcontrol. Guilty people, who suffer from a great deal of fear, fall squarely into this category. The doormats of the world, the long-suffering codependents of substance abusers, and many “do-gooders” who need to do good to cover up feelings of inadequacy, reap the fruits of this kind of suffering.

PEACE OF MIND

There are two great desires: to get what we want and to avoid what we don't want. As we all know, the best thing about a desire is when it stops—when we get what we want or get rid of what we don't want. For a moment, there is peace. That usually doesn't last long, however. Fueled by how good it felt to have a need met, the mind forms an association between contentment and the cessation of desires. We have to desire something else in order to feel satisfied. And so it goes, from one thing to the next. In the moment that the mind is still, residing in contentment, the “thought-waves” of Patanjali cease. When the mind becomes quiet, the underlying bliss of the Self is reexperienced. This great wheel of conditioning is how the whole case of mistaken identity gets its start.

The age-old prescription for retraining the mind is meditation, a kind of mental martial art in which, little by little, we realize that we are not our minds. In those few moments when the mind becomes calm, we experience a

peacefulness, a contentment that is the inner Self, the part of our consciousness that is not conditioned by past experience. Because the body can be affected negatively by stress, it is not surprising that restoration of inner balance should be accompanied by a salubrious physiology that can reverse many stress-related illnesses.

Besides health benefits, meditation can give us a new way of dealing with our minds. Patanjali spoke of stilling the afflicting thought-waves in the mind by raising opposing thought-waves. This is called “thought stopping” in cognitive psychology. We become aware of the way the mind is torturing us, we decide to stop, and we substitute a better thought. Many of us use affirmations (I like to think of them as “station breaks” for the opposing point of view) that gradually dampen out the conditioned mind habits associated with suffering. As Patanjali says, however, eventually even the positive thoughts must be overcome, allowing us to enter more directly into the experience of being and the peace that is its hallmark.

THE DANGER OF SELF-BLAME

In our culture, many people have turned to meditation for its physiological benefits and have profited enormously. Nonetheless, we are all going to exit this planet through the mysterious portal called death. It is a fact of life that people forget all the time.

There currently seems to be a notion that if we eat right, exercise, meditate, and use visualization well enough, we will live forever. Obviously, our health habits do make a difference, but it is well to remember that even the great saints left their bodies—often from heart disease and cancer. I don't recall a single one lamenting that it would never have happened if they'd meditated better, imaged more vigorously, or forgone that last ice cream cone. Yet the tendency to blame ourselves is always rearing its ugly head.

Philosopher and author Ken Wilber calls this kind of thinking New Age narcissism. It is a resurrection of guilt and blame, one more expectation to which we think we have to conform. To think of illness as a form of punishment and healing as a reflection of our goodness traps us further in the Buddhist definition of suffering: the attachment to pleasure and the aversion to pain.

If we further believe that the state of our bodies reflects our self-worth, we are really doomed to suffering. Let us try to remember that the only definition of sin that makes any sense is this: any thought or deed that perpetuates our ignorance of our own intrinsic goodness. We are healed when we can grow from our suffering, when we can reframe it as an act of grace that leads us back to who we truly are. •

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WHEN WE FOCUS SO MUCH OUTSIDE OF OURSELVES WE LOSE TOUCH WITH WHAT IS INSIDE OF US: OUR BELIEFS, THOUGHTS, FEELINGS, DECISIONS, CHOICES, EXPERIENCES, WANTS, NEEDS, SENSATIONS, INTUITIONS, UNCONSCIOUS EXPERIENCES, AND EVEN INDICATORS OF OUR PHYSICAL FUNCTIONING, SUCH AS HEART RATE AND RESPIRATORY RATE. THESE AND MORE ARE PART OF AN EXQUISITE FEEDBACK SYSTEM THAT WE CAN CALL OUR INNER LIFE. OUR INNER LIFE IS A MAJOR PART OF OUR CONSCIOUSNESS. AND OUR CONSCIOUSNESS IS WHO WE ARE: OUR TRUE SELF.



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CO-DEPENDENCE IS A DISEASE OF LOST SELFHOOD. IT CAN MIMIC, BE ASSOCIATED WITH, AGGRAVATE AND EVEN LEAD TO MANY OF THE PHYSICAL, MENTAL, EMOTIONAL OR SPIRITUAL CONDITIONS THAT BEFALL US IN DAILY LIFE.

C H A R L E S L . W H I T F I E L D , M . D .

Finding Our True Self

A D D I C T I O N T O L O O K I N G E L S E W H E R E

Co-dependence is the most common of all addictions: the addiction to looking elsewhere. We believe that something outside of ourselves—that is, outside of our True Self—can give us happiness and fulfillment. The “elsewhere” may be people, places, things, behaviors or experiences. Whatever it is, we may neglect our own selves for it.

Self-neglect alone is no fun, so we must get a payoff of some sort from focusing outward. The payoff is usually a reduction in painful feelings or a temporary increase in joyful feelings. But this feeling or mood alteration is predicated principally upon something or someone else, and not on our own authentic wants and needs.

The remedy sounds simple: We need a healthy balance of awareness of our inner life and our outer life. But such a healthy balance does not come automatically, especially in a world where nearly everyone is acting co-dependently most of the time.

In fact, we learn to be co-dependent from others around us. It is in this sense not only an addiction but a contagious or acquired illness. From the time we are born, we see co-dependent behavior modeled and taught by a seemingly endless string of important people: parents, teachers, siblings, friends, heroes and heroines. Co-dependence is reinforced by the media, government, organized religion and the helping professions. Co-dependence is fundamentally about disordered relationships. Those relationships include our relationship with our self, others and, if we choose, our Higher Power. One of our reasons for being is to get to know ourselves in a deeper, richer, and more profound way. We can do that only if we are truly in relationship with our selves, with others and with the God of our understanding.

Our True Self is a paradox. Not only is it sensitive, delicate, and vulnerable, but it is also powerful. It is so powerful that, in a full recovery program for co-dependence, it heals through a process of self-responsibility and creativity that is often awesome to behold.

When our alive True Self goes into hiding, in order to please its parent figures and to survive, a false, co-dependent self emerges to take its place. We thus lose our awareness of our True Self to such an extent that we actually lose awareness of its existence. We lose contact with who we really are. Gradually, we begin to think we are that false self—so that it becomes a habit, and finally an addiction.

WE BECOME CO-DEPENDENT WHEN WE TURN OUR RESPONSIBILITY FOR OUR LIFE AND
HAPPINESS OVER TO OUR EGO (OUR FALSE SELF) AND TO OTHER PEOPLE.

Co-dependence is not only the most common addiction, it is the base out of which all our other addictions and compulsions emerge. Underneath nearly every addiction and compulsion lies co-dependence. And what runs them is twofold: a sense of shame that our True Self is somehow defective or inadequate, combined with the innate and healthy drive of our True Self to realize and express itself. The addiction, compulsion, or disorder becomes the manifestation of the erroneous notion that something outside ourself can make us happy and fulfilled.

Like other addictions and other disorders, co-dependence has been viewed as being an escape from the pain of everyday life. But on another level co-dependence and the adult child condition is a search for ourself and for the God of our understanding. When we find our True Self and experientially connect it to God, we are then free to relate to others in a healthy way, and thus to have fulfilling relationships with all three: self, others and God.

PERSONALITY COMPONENTS
AND ROLES, TRAITS AND
DISORDERS

Co-dependence can disguise itself in people and present difficulties to helping professionals and others in a number of ways. At least 15 manifestations of co-dependence may appear as various traits, patterns or guises of behavior and personality. Any individual may experience and present with any one or a combination of the following:

1. *Rescuers* and *fixers* try to rescue, fix, or help others while neglecting themselves. They lose their identity in others. Helping professionals often manifest co-dependence in this way. As is true of most of these guises, they usually learned it as a survival technique growing up in their dysfunctional family of origin.

2. *People pleasers* have unhealthy personal boundaries and limits. They would rather acquiesce and comply with others than express their own healthy wants and needs. They have a hard time saying no to others. Part of their recovery includes learning to say no. People pleasing is a subtle form of manipulation and control.

3. *Overachievers* feel empty from the loss of their True Self, and try to fill the emptiness with achievements. But because the emptiness was not due to lack of achievement, it tends not to be relieved for very long with each achievement. The child who takes the role of family hero is at especially high risk for this manifestation.

4. *Inadequate Ones* or *Failures* feel as empty as their seeming opposite, the overachievers. Failures have low self-esteem and a recurring feeling of shame. They feel

imperfect, incomplete, inadequate, not good enough, bad, rotten, and flawed at their core. A feeling of inadequacy actually underlies and runs the overachiever's drive to overachieve. It also underlies and is a major dynamic in nearly all the other manifestations and consequences of co-dependence.

In recovery co-dependents discover that this sense of shame was only a protective covering like the outer layers of an onion, that covered and blocked their True Self from fully knowing and expressing itself. Nearly all of the shame they felt was projected onto them by others. It does not belong to them. Cognitively and experientially discovering this fact and integrating it into their life is a major part of the recovery process.

5. *Perfectionists* are driven by fear of failure and the need to avoid being wrong or making any mistakes. They can drive themselves and those around them nearly crazy in the attempt. There can be a fine line between the healthy wanting to do one's best and learning from mistakes and the unhealthy preoccupation with perfection to one's own detriment.

6. *Victims* can present as the "sick one" with chronic illness or as the "bad one," the delinquent or scapegoat who is always getting into trouble. The victims admit and express self-pity—"no one understands" them. They often whine while telling their story of woe. Although they may toy with getting help, they rarely commit or follow through. They admittedly run from taking responsibility for self-improvement. They often lure rescuers, fixers, and helping professionals to try to help them, so they can shame or otherwise punish them for not really helping. Victims often eventually tell would-be helpers, "You've just made it worse."

Victims live mostly in the past, reciting an endless string of "If only's." Victims admit that they are losers, and ask others to feel sorry for them. Until they begin to take responsibility for being victims, their prognosis with any therapeutic assistance is poor at worst and guarded at best. Even so, they tend to be one step ahead of the martyr.

7. *Martyrs* are more difficult to assist in recovery than victims because they deny most of what the victim admits, such as their self-pity and feeling misunderstood, unappreciated, burdened and hopeless. Nonetheless they may manifest these feelings by their actions and their treatment of others—their behavior speaks louder than their words. They often sigh, refusing all suggestions or help, and say they already know all of these, have tried them, and they don't work.

The martyr's victimhood is more difficult to recognize

CO-DEPENDENTS BECOME SO PREOCCUPIED WITH OTHERS
THAT THEY NEGLECT THEIR TRUE SELF—WHO THEY REALLY ARE.

because they can look good on the surface. Yet they won't take responsibility for their lives. Martyrs often suggest that they have "too much" responsibility and may disguise themselves as rescuers or fixers. Both martyrs and victims want someone else to take responsibility for them and want to see the other struggle and suffer.

Martyrs live mostly in the future, pretending to be done with the past. They may also be overly religious. While victims admit they are losers, martyrs won't—and don't even know it. Both martyrs and victims refuse to face and feel their pain. Martyrs are among the most difficult to help of all the people that helping professionals see.

8. *Addicted* ones may seem to be in their own category. But in the 20 years I have worked clinically with alcoholics and other chemically dependent people, I have yet to see a person with these disorders who is not also co-dependent. In addition, each addict grew up in a dysfunctional family, and thus acquired primary co-dependence.

People may be addicted to things other than alcohol or drugs, including other people, places, things, behaviors or experiences. Common addictions are eating disorders, sex addiction, workaholism, or work addiction, money-related addictions such as compulsive spending or shopping, compulsive or pathologic gambling, and relationship addiction (which itself is another guise of co-dependence).

9. *Compulsive Ones* are similar to addicted ones. Compulsions are another manifestation of co-dependence and include the addictions listed in item 8, above. While it may be difficult to differentiate some compulsions from addictions, one important difference is that compulsions tend to have less severe consequences. Because of this, people with mild or socially acceptable compulsions, such as a person who is compulsively neat, may not be identified as easily by their family and friends or by helping professionals.

10. *Grandiose Ones* may present as over confident and even grandiose. Men may be "macho"; women may have overexaggerated femininity or be fragile or frail—and either may also be grandiose and overconfident. This guise is related to ego inflation, and is the opposite of the healthy characteristic in recovery described as humility. Being humble here does not mean groveling or being like a doormat, but rather being open to learning about self, others and one's Higher Power.

11. *Selfish or Narcissistic Ones*—Having underlying low self-esteem, they may try to fill themselves with an over-attention on self to the detriment of others. This is the opposite of what most co-dependents do, who focus on others to the detriment of self. Yet underneath they are still

co-dependent because they have a lost self due to focusing on others to fill their need for perfect mirroring. But with narcissists, who may at times be grandiose, compulsive or addicted, abusive, and so on, others can never mirror them perfectly enough. Narcissists usually abuse or mistreat others, often subtly, and display unhealthy narcissism.

12. *Bullies* are so insecure about and alienated from their True Self that they may lash out at others in order to feel stronger and more in control.

13. *Abusers*, like bullies, are insecure and alienated from their True Self. They try to control others physically or emotionally in order to feel in control themselves.

14. *Lost Children* are often the third-born or later child in a dysfunctional family. They feel so overwhelmed by trying to get appropriate attention and to get their needs met in competition with the older sibling (often the hero or overachiever) and the second born (often the delinquent, bully, or bad one), that they give up and withdraw. In an attempt to help handle their frequent psychosomatic illness, they may become victims, martyrs or stoic.

15. *Comedians* or "*Little Princesses*" also called "mascots" or "family pets," learned to get attention and survive in their family by being funny or cute. This behavior can be carried on into adult life to defend against intimacy and pain or to manipulate, control or hurt others. Like nearly everything in life, humor is a double-edged sword. It can be used in healthy or unhealthy ways.

In recovery, co-dependents may draw on any of these less desirable traits as they transform them into healthier ones. For example, bullies can learn to be assertive in a healthy way; and martyrs or victims can learn to be more sensitive to their inner life and take responsibility for making their life a success. The person thus transforms the curse into a gift.

WE HAD TO GIVE AWAY OUR
PERSONAL POWER

Most of us never learned much about our personal power. We simply were not shown, taught or allowed to claim and use it. To survive, we gave our power away. And we may still be giving it away, even though we no longer need to do so to survive.

To whom might we give away our personal power? As children we gave it to our parents and other family members. We gave it away to our educational system, including our professional schools, by allowing it to teach us mostly useless and irrelevant information. We gave it away to organized religion, which in part made up its own rules about us and our Higher Power and shamed and guilted us

for not following them.

We gave away our personal power to relationships with people who did not accept us as our own unique True Self in all of its love and its glory. And we gave away our personal power to our colleagues and peers—from “peer pressure” to all kinds of toxic conformity. We gave it away to “experts.” We gave it away to politicians, most of whom are unrecovered co-dependents and adult children, who work in a dysfunctional bureaucracy that we call our local, state and federal government.

To survive, we have unconsciously been forced to give away our personal power. To understand some of the dynamics of reclaiming our personal power, we can use a simple formula: P:A + R. That is, Personal Power equals Awareness plus Responsibility.

Awareness

Awareness means cognizance of our inner life. In recovery we become progressively more aware of each and every component of our inner life. This includes our beliefs, thoughts, feelings, decisions, choices, needs, body sensations, intuitions, daydreams and night dreams, other experiences, and more. Before recovery it might have felt frightening and confusing to enter too far into our inner life. As we reclaim our personal power and begin to experience our inner life, it may still feel that way sometimes; but, it also begins to feel exciting and enlivening. It begins to feel real.

Responsibility

To claim our personal power we take responsibility for doing several things with our inner life. We can experience it by letting go into being in and with whatever comes up for us from our inner life. An important part of recovery is to learn to tolerate emotional pain in a healthy way. As we experience our inner life, we can also begin to observe it.

We take responsibility to treat everything that comes into our awareness from our inner life as being valid, real, and owning it. Just this act of owning can empower and enliven us. We can then consider it, begin to process it, and then if doing so is appropriate, begin to express some of it with one or more safe people.

We become empowered by being aware and by taking responsibility for doing all of the above. Finally, we consider how it may be useful for us now or in the future, in living, growing, and co-creating our life. We also take responsibility by setting healthy boundaries and limits around our True Self and its inner life.

Who Am I?

In the process of healing co-dependence we do the work of answering this question: Who am I? We then discover and realize who we are experientially in our soul, our heart, guts, bones—in the deepest fiber of our being: our True Self. In this learning we also may connect with the creative, unconditional love of our Higher Power. And all of this may take a long time.

Part of this experiential learning process of who we are seems to be learning also who we are not. When we were wounded as children, the pain and confusion was so great that our True Self, our Child Within, had to go into hiding. To survive we made a false self, came to rely on it to run our life, and thereby developed co-dependence—looking for fulfillment outside ourselves. Even though it was uncomfortable and never felt quite right, we became so familiar with that false self, its dominance over us, and all of its consequences that we thought it was our identity, who we really were.

Letting Go of Our False Self

So how can we get free of its pain and confusion? We can get to know it, use it efficiently and then let it go. We let it go by staying centered in our True Self and in God, and simply observing it until we lose our attachment to it. That observation may take on different dimensions over several stages, as follows.

1. I begin to know that I have a True Self and practice being it with safe people.
2. As this proceeds I watch for the false self.
3. As the healing progresses, I notice my false self when it comes up in my life. I observe it.
4. I ask myself, “Who is doing the observing?” As I heal I will be able to discern and realize more and more that the one who is observing is my True Self.
5. Know that at any instant I can choose to be my True Self or let my false self run my life.
6. While the True Self is real, creative and powerful, it can ultimately be recognized as Love. And while the false self is no more than a belief system that we made to be our assistant, it can usually be recognized as “logic” or “reason,” and as fear.
7. As I live my life, I can be aware of my True Self and its crucial inner life, observe it, and use it.
8. And at any instant in this process I can then choose either my True Self—and its connection to God—or my false self. I can choose either love or fear.
9. While a little false self (“reason” or fear) may always linger, and at times may even bother me, I can let it go.
10. Trying to push the false self away doesn’t work. I cannot “control” it. The way I let it go most effectively is by choosing love.
11. When I choose love, I experience Serenity, which A Course in Miracles also calls the Holy Instant.
12. When I am Here, Now, there is nothing more that I need do other than just be.

Peace is possible, and on our path now even likely. As we heal from being an adult child of a dysfunctional family, and let go of the state we call co-dependence, it becomes easier to feel peace and serenity. •

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SUSANNE SHORT

Whispering of the Walls



Susanne Short is a Jungian analyst from New York.

"The whispering of the walls" comes from a story by D. H. Lawrence. It refers to what is unspoken in the family, particularly what is palpable but unarticulated in the lives of the parents, and how it affects the child. Jung felt that "nothing influences children more than the silent facts in the background" of the home.¹ One of the silent facts was the "unlived life of the parents," as he called it: the part of life affected by circumstance that had prevented the parents from pursuing their own fulfillment, or the part of life they had shirked, either consciously or unconsciously. Another was the denial of their

own needs for love or power. He especially thought that parents' troubles in love relationships had a great effect on how children were able to negotiate their own lives. And the final silent fact was the parents' quiet expectation that the child fulfill their narcissistic needs. In other words, in one way or another, the child is forced to live out the shadow side of the parents.

These subtle forms of cruelty often pass for good parenting and hardly give us a clue to what has gone wrong in the psychic development of the child. Lawrence's short story, "The Rocking Horse Winner,"² illustrates this subtle wounding. It is a story analysts might well hear in their consulting rooms.

his horse, becomes ill and dies, but not before winning for his mother the last amount of 80,000 pounds. In one of the final lines in the story, Paul's uncle says to the mother, "You are 80,000 pounds to the good and a poor son to the bad."

Many children sacrifice themselves to their parents' needs. They kill themselves trying to make their parents happy and trying to live up to their parents' and society's expectations of them. As Jung has said, they live the un-lived life of the parents rather than their own, and they don't even know they are doing it. In the past few years we have all become aware of the increasing child and adolescent suicide rate in the affluent suburbs of our cities. Suici-

THE ROCKING HORSE WINNER

D . H . L A W R E N C E

✿ *There was a woman who was beautiful, who started with all the advantages, yet she had no luck. She married for love, and the love turned to dust. She had bonny children, yet she felt they had been thrust upon her, and she could not love them.*

They looked at her coldly, as if they were finding fault with her. And hurriedly she felt she must cover up some fault in herself. Yet what it was that she must cover up she never knew. ✿ Nevertheless, when her children were present, she always felt the center of her heart go hard. This troubled her, and in her manner she was all the more gentle and anxious for her children, as if she loved them very much. Only she herself knew that at the center of her heart was a hard little place that could not feel love, no, not for anybody. Everybody else said of her: "She is such a good mother. She adores her children." Only she herself, and her children themselves, knew it was not so. They read it in each other's eyes. ✿ There were a boy and two little girls. They lived in a pleasant house, with a garden, and they had discreet servants, and felt themselves superior to anyone in the neighborhood. ✿ Although they lived in style, they felt always an anxiety in the house. There was never enough money. ✿ And so the house came to be haunted by the unspoken phrase: There must be more money! There must be more money! The children could hear it all the time, though nobody said it aloud. They heard it at Christmas, when the expensive and splendid toys filled the nursery. Behind the shining modern rocking-horse, a voice would start whispering: There must be more money! There must be more money! And the children would stop playing, to listen for a moment. They would look into each other's eyes, to see if they had all heard. There must be more money! There must be more money! ✿ Yet nobody ever said it aloud. The whisper was everywhere, and therefore no one spoke it. ✿

The story focuses on the boy, Paul, who goes mad trying to make his mother happy so that she will be free to love him. Paul thinks that if he can just get enough money for his mother, she will be happy. (It is not uncommon for children to resort to magical thinking when they cannot understand what is going on in the world around them.) With the help of the family gardener who bets on race horses, Paul begins to win money by knowing which horse will win a race. The gardener tells him the names of the horses in a race; Paul gets on his rocking horse and rides until the right name comes to him—by riding himself into a trance, he eventually gets the name of the horse from the unconscious; the gardener puts a bet on the horse and they both make money. All of this takes place in secret. The boy then gives the money to his uncle to give to his mother anonymously. But no matter how much money Paul gives her, it is never enough. Finally, he exhausts himself riding

dal children are typically superachievers. The youngest I have heard of was 10 years old. Many school systems now teach a suicide prevention course. Such young people come to analysis depressed and cut off from their own feelings, without any notion of who they are. Usually the one feeling available to them is a sense of emptiness, or what Jungians would call a "hopeless loss of soul." They feel emotionally abandoned, as if they are nothing more than a product of parents' and society's expectations, as I have said.

In order to understand your own childhood, it is important to know what the house whispered when you were a child, or what it continues to whisper. It can whisper, There's not enough money. (In America's imperial cities where money is abundant, this is an often-heard whisper, even among the rich.) The house can whisper, There's no one in charge here. Or, You're not good enough, you're not as pretty as your sister, you're not as smart as your brother,

you'll never amount to anything, you must distinguish yourself or have a worthy career. Or, It's not perfect enough, what you are doing is not good enough for someone as gifted as you are, you really could do better (a comment which makes any child's giftedness a curse).

One of the natural jobs of childhood is to develop an ego. When you are a child and following this natural path, it is tragic to hear in the silence that something is wrong with you or that something vaguely sensed is expected of you. T. S. Eliot has said: "It is the conversation not overheard, not intended to be heard, with the sidewise looks, that brings death to the heart of a child."³ "These are the things that hang in the air," Jung wrote, "and are vaguely felt by the child, the oppressive atmosphere of foreboding, that seeps into the child's soul like a poisonous vapor⁴. . . through the thickest walls of silence, through the whitened sepulcher of deceit, complacency, and evasion."⁵

Even though unspoken, the messages are heard in the psyche of the child as clearly as any spoken word. In fact, the more hidden something is, the more powerful it becomes. The unspoken word is insidious and harmful and can drive one to madness, because there is no evidence of what is really happening. (Analysts often hear patients say of their childhoods, "There was absolutely no evidence for what I was experiencing.") The spoken word wounds and angers, causes children either to rebel or capitulate, but it is the whisper of the house that drives them to neurosis because they are never sure where it comes from, who says it, or what exactly it means. Whispered messages come out of the woodwork, so to speak, to eat away at the child's confidence, sense of well-being, and sense of being loved. Instead of being a safe, secure place for the child, the home then becomes a container that does not contain, a container that does not reflect back to the child who he is or what she feels. According to Jung, the child picks up only the unresolved conflicts of the parents.

A child needs to have its mysterious feelings made conscious, to hear someone confirm that the unspoken message is, in fact, true. If someone had said to Paul, "It sounds as if the walls are whispering. . . What is really happening is that your mother isn't happy because she can never be satisfied with what she has. . . But your parents don't talk about this, so you feel you have to do something to make her happy and therefore free her to love you"—then Paul would have known what the real suffering was: that his mother could not love him no matter what he did or how he tried. His suffering, then, would have been legitimated and it would not have made him sick.

Jung says that neurosis is the avoidance of legitimate suffering. By suffering here I mean conscious suffering. It seems odd to be in favor of a child suffering, but, paradoxically, conscious legitimate suffering is what saves a child. When a child is not allowed to experience feelings of sadness, anger, loss, and frustration, his or her real feelings become neurotic and distorted; in adulthood, that child

will unconsciously arrange life to repeat these same repressions of feeling. Child psychologist Bruno Bettelheim laments that children are not being allowed legitimate suffering. He states that even the books children read in school show life as nothing but a succession of pleasures. Nobody is really angry, nobody truly suffers, there are no real emotions. Bettelheim is recognizing the same problem Jung has described.

Paul's mother avoided legitimate suffering. If she had been able to talk with someone and say, "I love my children, but when I'm with them my heart goes hard, and I think I should cover up some fault in myself," she would have come to understand the underlying problem. Not only did she need to speak about her experience, she needed to know what her real suffering was. When a child seeks love, attention, or confirmation from an unloving parent, we know that that is what the parent also needs: Paul's mother sought the same thing he did—love and attention—which apparently she had never gotten.

How can we hope to extricate ourselves from this morass? It may seem as if our lives are very determined and restricted by the potency of the family's influence. But does a child's fate lie totally within the boundaries of the family?

Jung's statement in 1928 that "parents should always be conscious of the fact that they themselves are the principal cause of neurosis in their children"⁶ is very disquieting. His notion that "the things which have the most powerful effect on children don't necessarily come from the conscious state of the parents but from their unconscious background"⁷ is frightening because we can control our conscious lives more or less, but the unconscious is uncontrollable. It is important to recognize that although Jung's view here is true to some extent, it ignores the fact that the child has a nature of his or her own, which may or may not include a predisposition to embody the neurosis of the family. There is a fascinating body of psychological research based on the work of Manfred Bleuler, whose 30-year investigation of the healthy children of schizophrenic parents illustrates this point. The role of the child's own personality in the generation of his or her psychology and fate as the symptom-bearer in the family must not be overlooked. Psychological difficulties are ultimately the result of both family dynamics and the child's unique constitutional variables. We have learned since 1928 that a child is an individual, and that the theory of parent-child fusion can be overdone. In fact, even Jung softened his views over the years.

The child, no matter how young, is a person in his or her own right—not a blank slate, a tabula rasa, for adults to "write on," as some philosophers have thought. Certainly, a very small infant is a person in formation, but he or she is nonetheless an individual.

A child brings something special and unique to the context of the relationship with parents. When children are born a part of what they will become is born in them; they

have within them the “raw materials” they will need to grow and mature. They will unfold not only physically but psychically as well. The adults’ task is not to violate the essence of the child but to trust what is within the child. Gertrude Stein once said that it wasn’t what Paris gave you, but what it didn’t take away. This holds true for children. The issue is not so much what parents give to them as what they don’t take away. We can apply this idea to ourselves: we need to understand what we have been allowed to keep, what was not taken away from us, and what was taken away so that we can replace it. Jung said: “If parents because of their own insecurity cannot accept sufficiently the basic nature of the child, then its personality becomes damaged. If it is beyond the normal bruising of life the child becomes estranged from his center of being and feels forced to abandon his natural pattern of unfoldment.”⁸

How is this natural pattern of unfoldment facilitated? We know of the importance of mirroring: when there is a significant person in a child’s world who is well trusted or well loved and who can interpret to the child what the child is experiencing, then that child will experience his or her reality as a true reality. To prevent the walls from whispering, the adult must speak out the whispers. A child feels what he or she feels, but the language and conceptual equipment to interpret these feelings are not fully developed. Ideally, the job of the responsible adult who is equipped with rational thinking processes and undistorted perception is to observe and reflect what the child is feeling.

Mirroring is self-affirming and reveals to the child who he/she is and what he/she is becoming. It is important to distinguish between praise and mirroring. Praise tends to be evaluative; it implies judgment, and can create the need for constant reassurance. Mirroring, however, affirms the self. For example, if I praise you, I am telling you what I feel or think about you. If I mirror you, I am reflecting to you what you feel or think about yourself. If there is no verification of the child’s own reality, the child can feel disoriented. Lack of verification creates the feeling of non-being. Then a child can feel that it is his or her own fault that something bad is happening.

Remember, for instance, the D. H. Lawrence story. What was so tragic was that the whispers were never concertized into speaking, into real communication within the family. They remained the whisperings of the walls. To undo the damage that such murmurings can cause we need to make real whatever is the message of the family.

Children need to have all of their true feelings confirmed and mirrored in order to develop faith in and allegiance to their own experiences. When a child realizes that her parents will never confirm what she senses, she gives up and develops a false persona that covers a very fragile foundation. If she is not allowed to be herself and experience her own feelings, then she will become someone else. This is true for most of us. We have become our mothers or our

fathers or the fantasy of what the good little child is or what the bad little child is. Sometimes we hide ourselves so well that eventually even we no longer recognize our own disguises. Wearing these disguises, we stray far from our original connection to the self. Only in the discomfort of our depressions or anxieties are we forced to seek out a reconciliation. It is in the vague feeling of being “homesick even when we are at home”⁹ that we begin to search for answers in the dark caves of infancy.

Jung has said: “In the adult there lurks a child—an eternal child, something that is always becoming, is never completed, and that calls for increasing care, attention, and education. This is the part of the human personality that wishes to develop and become whole.”¹⁰ Our highly developed egoconsciousness strongly resists this inner child. Such resistance makes the task of discovering the inner child a critical one. What are its qualities? Jung has several responses. The inner child is “something that existed not only in the past but exists now”; that “is not only a picture of certain forgotten things in childhood but a preconscious aspect of the collective psyche. . . . The idea of child is a means to express a psychic fact that cannot be formulated more exactly. . . . It is a system functioning to compensate a onesidedness of conscious mind. . . . consciousness needs compensating through the still existing state of childhood.”¹¹

The part of our psyches that experiences distress and suffering is the part containing the inner child. Unless we make ourselves aware of this child within, we will sometimes behave unconsciously from that part of ourselves. Many of us have repressed or ignored childhood experiences and our inner child. When we are blinded in this way, we are limiting our consciousness and our ability to experience life. Unless we listen to the child within us, we are like parents who do not hear their own children. •

NOTES

1. *CW*, vol. 17, *The development of Personality*, para. 153.
2. D.H. Lawrence, *The Complete Short Stories* (Penguin Books, 1983), pp. 790-791.
3. T.S. Eliot, *The Complete Poems and Plays* (New York: Harcourt, Brace & Co., 1952), p. 260.
4. *CW*, vol. 17, para. 217a.
5. *Ibid.*, para. 154.
6. *Ibid.*, para. 84.
7. *Ibid.*
8. *Ibid.*
9. G.K. Chesterton, *Orthodoxy* (New York, Vintage Books, 1959), p. 80.
10. *Ibid.*, para. 286.
11. *Ibid.*

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Captain Jacques Cousteau: Educating the Public

*Captain Jacques Cousteau, founder of the Cousteau Society,
interviewed by Mary Batten, Editor of the Calypso Log.*



As you look back over the past fifteen years of The Cousteau Society, what do you think has been accomplished?

The main thing the Society has done is to interest children in marine environmental problems, to bedazzle them with the beauty of nature, and to increase awareness of the public at large—of the adults—of the deterioration of the environment. Many things have been done: lectures, films, political actions, testifying before Congress, etc.; but, the goal is that we work for better education of the public because how can we ask the public to put pressure on decision-makers if they don't know the truth? Newspapers and media have the habit of painting things black or white, but things are never black or white. Our credibility depends upon the accuracy and the truth that come out of our mouths. We must never become doctrinaires. In all human activities, doctrines are against understanding and knowledge.

Would you explain your distinction between education and instruction?

It's just going back to the origin of the word. Education has nothing to do with learning how to compress acetylene without an explosion or how to make an atom bomb. That's instruction. A person is well educated when he knows how to act or to behave in difficult situations. Since antiquity, the problems of education have consistently been the subject of masterpieces in tragedy and theater, in the books of our souls. No masterpiece

has ever been written on mathematics or chemistry or physics, all of which are labeled education. But it's only instruction. When we made education number three of the Society's priorities, we didn't mean instruction. We mean education. To over-simplify,



when we give information to the public about the environment, The Cousteau Society is instructing the public; when we discuss what the long-range consequences could be and what solutions would serve humankind in the long run, we are participating in the education of the public.

Do you think people are more scientifically literate now than they

were fifteen years ago?

Yes. But, at the same time, they are less human.

What do you mean?

They reason more like machines than as human beings. When you stuff the brain of a kid or of a student with things to remember or things to be interrogated about on a final exam, the kid has no time and no incentive to think about anything other than proving what he has learned. That's all. And what they learn has nothing to do with real life and real problems. We are social beings, and to live in society with the high degree of mind that we have requires education. As soon as education declines, the behavior of societies goes to chaos. It's a danger that is comparable to the atomic bomb.

Do you feel that a person who is truly educated has an ethic that puts value on protecting life and the rights of others?

Yes. Today nobody thinks about future generations, and this is a consequence of a lack of education. Some primitive people had no need of technology to develop collectively their own culture and their

own creativity.

Are you hopeful about the future?

Under the pressure of overpopulation, under the uncontrolled development of industry, under the pressure of poor education or no education, under the pressure of the inevitable exhaustion of irreplaceable natural resources, it is impossible to be optimistic. Logically, if you tried to solve

these problems as an equation, a mathematical problem, you'd conclude that we are on a short-term collision course to annihilation. But then, it's a little bit the same as when the Americans ran the Vietnam War with computers. The computers could not forecast Vietnamese on bicycles. And so, the results of the computers were completely wrong. Now, when I say that logically we're on a collision course, that's true with whatever I put in my computer, whatever information I have. But hopefully, there will be some unpredictable incident changing all that. That's the only hope we can have. Logically, no hope; sentimentally, and knowing the tremendous resources of human beings, maybe.

The poet John Donne gave a valid explanation of tides before Newton explained gravity. Since Sumer, since Homer, all the way to Tennyson, poets had a much clearer vision of the meaning of life than even philosophers; and they share a striking premonition of inevitable, unpredictable events. It is relatively easy to reason according to logic, taking into account only measurable factors, but we must be trained to include in our assessments the all-important influence of pride, dignity and moral values.

Are there places that you've visited where people seem to have a sense of the future and of protecting the environment?

Yes, but that's true only in primitive tribes. As soon as people become what we call "developed," then they center all of life on themselves—having a good time, a good life, short-term benefits, short-term pleasure—to such an extent that we come to the stupid conclusion that the only yardstick we have to evaluate anything is money. Most of the religious scrip-

"A person is well educated when he knows how to act or to behave in difficult situations."

tures described the chaos inseparable from the symbol of the Golden Calf. And Moses came down from the mountains, punished the hysterical consumers and melted the Golden Calf. Today we are doing the same thing, even more frantically than in the Bible, but there's no Moses to come down from the mountain. So money is the only reason to live. It's the only yardstick we have to measure joy, pleasure, soul, damage, advantage. There is a cost/benefit analysis on everything, which means nothing, because it's evaluated only in dollars. How do you evaluate the loss of a child? How do you evaluate the death of a bird? How many dollars

is a butterfly? How many dollars your son? It's nonsense. Why do we want to quantify everything? There are things that cannot be and will never be quantified.

Primitive people don't have that problem. They use money in the form of shells or whatever as a way of exchanging goods. But apart from that, all their rites, their religions, are based on beliefs, not on reasoning. And beliefs and feelings and enthusiasm and joy and sorrow and terror are all human feelings that cannot be quantified. Recently I spent some time at F.A.O. Schwartz, a big toy store in New York, to see what kids like and what they buy. Now the big fad is dinosaurs that are used by humans for war. Just think of what that is imprinting in the minds of

kids. Many will think for a lifetime that dinosaurs could exist with people. But people are only three million years old, and dinosaurs have been extinct for sixty million years. Second, such toys give the idea that dinosaurs could be tamed by humans. Third, the poor dinosaurs are used for human wars, wars of the good guys against the bad guys or the bad guys against the good guys. This establishes in the minds of children that war is inevitable. All the toys that I have seen are inspired by such criminal nonsense. They are manufactured to flatter the primitive part of us, and they make no effort to educate or to improve human nature as, for example, religions have always tried to do. So in a world where family is considered an odd thing of the past, where religion is considered naive, where country and patriotism are considered

old-fashioned, and where the only goal is to make more money, I don't see how we can emerge from this mess. Are we not, thus, preparing coming generations not for peaceful management of our planet, but for a more or less final holocaust?

Do you feel that television conditions people for violence?

Of course. Television, films, children's publications—look at them. Most of them are really awful, from A to Z, except maybe two or three elitist publications that have no large circulation.

Priorities seem backwards in so many parts of the world. Is the task one of turning them around and putting priorities on life, instead of on death?

Yes, but it's not that simple. Take, for example, the Papuans or the tribes of the Amazon. Those people have a great care for continuance, for their legacy to their children and grand-

"As soon as education declines, the behavior of societies goes to chaos. It's a danger that is comparable to the atomic bomb."

children. But it does not exclude cruelty and violence. Most of these tribes that cared for their grandchildren also had terrible practices in war and in social rules. So, once more, things are not white or black. But the effort that we should make is to avoid too much violence.

Philosophically, what can satisfy the need that is now satisfied by violence?

Nobody in existence today can claim to have the final solution. But you have to start with the fact that violence is ingrained in practically all forms of life, including plants. This ingrained violence has been part of the constructive forces of evolution. It is by fighting each other that the best survived and the others disappeared. It is by violence that the various forms of life have evolved toward more complexity. So that indispensable instinct of violence is ingrained in us as well. We have inherited it from our animal ancestry. Is it, today, indispensable? Probably yes, at least a form of it, because historically, a species that uses no more violence disappears. But are we not the paradoxical exception in nature's rules? And can we not reach a point where our consciousness of our place in the cosmos may open new avenues? For the moment, we should keep that violence but turn it over to more peaceful goals. For example, football, rugby, boxing—all those violent games—are good for you. They discharge our violent instincts into activities that are not deadly for humankind.

You can see how sophisticated and deteriorated the instinct of violence is when you speak of the atomic bomb. Now it has grown to such proportions that it has nothing to do with a fight

between two people. It's destroying a country. It makes no sense whatsoever. And that is where we have gotten in a few years because of our lack of control of our deeds. Anything possible will be made. That's the goal of all today. And if you accept this as a behavioral rule, then you get to the atom bomb. Some philosophers think that if you recognize violence as being ingrained in people, you're a fascist. Not true. It's just trying to be realistic. In primitive, remote countries where there is no television, two kids begin to fight at the age of two or three. Violence is there. So we have to try to discharge it in harmless ways. I think that's the best effort peaceful people can make.

Should we try to persuade leaders to cooperate globally in confronting the environmental problems that we face?

Sure we should, but world leaders think only about their short-term mandates. They're interested in being reelected or in having their party reelected. But when leaders are under popular pressure, it's another matter because their elections are at stake. So our task is to convince people at large—all people—to apply a formidable pressure on decision-makers. That's our job.

What do you see as the most urgent problems that we face?

The problem is that we are attacked from all sides, yet people are still looking only at pollution. Pollution is only a small part of our prob-

lems. The big fact is that there is also vandalism. We are vandals of the earth. We are destroying everything we inherited. And when I say destroying, I don't mean polluting. We also pollute, and pollution may bring about destruction after a long time. But we do it even faster by sheer vandalism. When you dry marshes, for example, to build a development, it's an act of vandalism because it is suppressing life in this area—nurseries for all sorts of creatures that will never exist again. You take a river and change its course for a big public works. That's vandalism because it is sentencing an area to death.

Years ago, you stressed the need to develop alternate energy sources. What are the most promising directions?

The sun.

How realistic is that?

It's very realistic. In any case, we will be obliged to do so sooner or later; better sooner than later.

Do you believe that through solar energy we can get away from the use of oil and other fossil fuels?

Yes. Of course, I mean all forms of solar energy which includes not only the sun directly, but also the wind and the tides. There are also lesser-known sources of solar energy. For example, when a big river meets the ocean, there is a release of energy that can be tapped. A lot of solar energy is also stored by evaporation in the vapor that builds clouds. These clouds produce rain that falls and builds up rivers. But

the water from which this vapor has been taken was salted, and it falls

Newspapers and media have the habit of painting things black or white, but things are never black or white.”

“We must never become doctrinaires. In all human activities, doctrines are against understanding and knowledge.”

PLEASE TURN TO PAGE 63

M A R S H A S I N E T A R

LOVE YOUR WORK

The original concept of Right Livelihood apparently comes from the teachings of Buddha, who described it as work consciously chosen, done with full awareness and care, and leading to enlightenment.



Right Livelihood, in both its ancient and its contemporary sense, embodies self-expression, commitment, mindfulness, and conscious choice. Finding and doing work of this sort is predicated upon high self-esteem and self-trust, since only those who like themselves, who subjectively feel they are trustworthy and deserving, dare to choose on behalf of what is right and true for them. When the powerful quality of conscious choice is present in our work, we can be enormously productive. When we consciously choose to do work we enjoy, not only can we get things done, we can get them done well and be intrinsically rewarded for our effort. Money and security cease to be our only payments. Let me discuss each of these qualities to illustrate my point.

Marsba Sinetar, Ph.D., is an organizational psychologist, mediator, and writer, from Stewart's Point, California, who for the past several years has been increasingly immersed in the study of self-actualizing adults. Excerpted from the book Do What You Love, The Money Will Follow by Marsba Sinetar. Copyright 1989 by Marsba Sinetar. Used by permission of Dell Books, a division of Bantam Doubleday Dell Publishing Group, Inc.



CONSCIOUS CHOICE

The very best way to relate to our work is to choose it. Right Livelihood is predicated upon conscious choice. Unfortunately, since we learn early to act on what others say, value, and expect, we often find ourselves a long way down the wrong road before realizing we did not actually choose our work. Turning our lives around is usually the beginning of maturity since it means correcting choices made unconsciously, without deliberation or thought.

The ability to choose our work is no small matter. It takes courage to act on what we value and to willingly accept the consequences of our choices. Being able to choose means not allowing fear to inhibit or control us, even though our choices may require us to act against our fears or against the wishes of those we love and admire. Choosing sometimes forces us to leave secure and familiar arrangements. Because I work with many people who are poised on the brink of such choices, I have come to respect the courage it takes even to examine work and life options honestly. Many pay lip-service to this process; to do some-

thing about the truths we discover in life is no easy matter. However, more people live honest lives than we might imagine.

One young woman told me she had grown unusually depressed about her career in finance, one for which she had been preparing herself since high school. "Lately I've lost interest in what I'm doing. I'm living more for the weekends; on Sunday nights, I find myself dreading Monday mornings. Maybe I'm bored and need more responsibility." Yet, when her boss suggested she return to graduate school for an MBA, she began to feel even worse: what she found in herself was a host of conflicting desires.

After scrutinizing her enjoyments, motivations and values she admitted, "When I first started talk-



ing with you I thought I wanted to climb the corporate ladder. But I've come to realize that the idea of starting back to graduate school doesn't appeal to me at all. This is the first time I've been willing to see that."

"I realize I haven't been truthful with myself. What I really want is more flexibility with my time—not

less. I dearly want to have children and to be a mother. I've entertained the graduate school goal so as to please other people."

"My boss—even my parents—would like to see me become a financial whiz. I know I have the capacity to be good in finance, and I guess I look like their image of the corporate brain who makes good. But I also know I have a great interest in raising a family, in being a good wife and mother, in trying my hand at some sort of crafts. That is what would really be satisfying to me at this time—not business."

She discussed her decision with her parents, and with her boss, and they were highly critical. But she was willing to pay the price of their possible rejection in order to stick to her choice. "I feel more together than I have in a long time," she told me later. "I feel an inner confidence that tells me things will work out just fine."

A Spanish proverb teaches, "God says, 'Choose what you will and pay for it.'" And so it is that as we weigh the yes/no possibilities of our choices, we learn more about our strengths and weaknesses and become more willing and able to pay the price of each choice. By choosing we learn to be responsible. By paying the price of our choices we learn to make better choices. Each choice we make consciously adds positively to our sense of ourselves and makes us trust ourselves

more because we learn how to live up to our own inner standards and goals.

But the reverse is also true: When we unconsciously drift through life, we cultivate self-doubt, apathy, passivity, and poor judgment. By struggling, by facing the difficulties of making conscious choices, we grow

stronger, more capable, and more responsible to ourselves. Once we see and accept that our talents are also our blueprint for a satisfying vocational life, then we can stop looking to others for approval and direction. Choosing consciously also forces us to stop postponing a commitment. In this way we move one step closer to being responsible, contributing adults.

Choosing our work allows us to enter into that work willingly, enthusiastically, and mindfully. Whatever our work is, whether we love it or not, we can choose to do it well, to be with it—moment to moment—to combat the temptation to back away from being fully present. As we practice this art and attitude, we also grow more capable of enjoying work itself!

W O R K I S A W A Y O F B E I N G

As a way of working and as a way of thinking about work, Right Livelihood embodies its own psychology—a psychology of a person moving toward the fullest participation in life, a person growing in self-awareness, trust and high self-esteem.

Abraham Maslow foremost to study and describe such healthy personalities, calls them “self-actualizing.” The phrase simply means growing whole. These are people who have taken the moment-to-moment risks to insure that their entire lives become an outward expression of their true inner selves. They have a sense of their own worth and are likely to experiment, to be creative, to ask for what they want and need. Their high self-esteem and subsequent risk-taking/creativity brings them a host of competencies that are indispensable to locating work they want. They also develop the tenacity and optimism which allows them to stick with their choices until the financial rewards come. They are life affirming. For them, work is a way of being, an

expression of love.

A friend of mine is a furniture maker—a true craftsman and artist. Of his work he says, “I get great satisfaction from making fine furniture—the process enriches me, makes me feel that I am somehow in each piece.” He believes, as I do, that part of the unique beauty of a lovely, hand-made piece comes from its being part of the spirit that is brought to it during its making. He nourishes his creations with his care and attention, and his work, in turn, nourishes him.

Self-actualizing persons follow the often slow and difficult path of self-discipline, perseverance, and integrity. No less is required of those of us who yearn to trade in our jobs or careers for our Right Livelihoods—work that suits our temperaments and capabilities, work that we love.

S E L F - E X P R E S S I O N

Work is a natural vehicle for self-expression because we spend most of our time in its thrall. It simply makes no sense to turn off our personality, squelch our real abilities, forget our need for stimulation and personal growth forty hours out of every week.

Work can be a means of allowing the varied and complex aspects of our personality to act on our behalf, translating our attitudes, feelings, and perceptions into meaningful productivity.

It may help to think of yourself as an artist whose work is obviously a form of self-expression. His first efforts may appear to be experimental, scattered, bland, or indistinct. But as he applies and disciplines himself, as he hones his skills and comes to know himself, his paintings become a signature of the inner man. In time, each canvas speaks of the artist’s world view, his conscious and subconscious images, and his values. He can be understood through his works, almost as if he had written an autobiography.

Though the medium may be dif-

ferent, physicians, carpenters, salespersons, bicycle repairmen, anyone who uses his work as a means of self-expression, will gain the satisfaction of growth and self-understanding, and will single himself out from the crowd. Even entrepreneurs, who comprise a large part of my client base, tell me that there is “something within” which finds outer expression through their businesses. This expression allows their ventures to thrive. The remarkable thing about such self-expression, they say, is that it breeds confidence—both in themselves and in their customers and employees, who quickly recognize someone whom they can count on.

C O M M I T M E N T

When we are pursuing our Right Livelihood, even the most difficult and demanding aspects of our work will not sway us from our course. When others say, “Don’t work so hard” or “Don’t you ever take a break?” we will respond in bewilderment. What others may see as duty, pressure, or tedium we perceive as a kind of pleasure. Commitment is easy when our work is our Right Livelihood. As social activist and former Secretary of Health, Education, and Welfare, John Gardner once said the best kept secret is that people want to work hard on behalf of something they feel is meaningful, something they believe in.

I met with a young man last year who had drifted into a far-from-satisfying, but lucrative computer career. After much inner struggle he decided to leave his secure niche to return to school and study psychology. Recently, I received a letter from him and a copy of a straight-A transcript of his first semester courses. He was elated about his grades, but was having a hard time making ends meet, a condition he had never before encountered. Yet his certainty that he had found the right path for his life allowed him to excel and also gave him the power to respond resourcefully to the trials

his new choice presented. He used his former skills and contacts to find part-time work and eventually decided to take a semester off to earn the lion's share of his tuition. "Once upon a time I would have quit when the going got rough," he reflected, "but now I'm eager to do what I must to stick to my choice." Because he is committed to his choice, he has gained a new level of vitality which fuels his ability to see it through to completion.

Successful people not only have goals, they have goals that are meaningful for them. They know where they are going and they enjoy the trek. Like this young man, when we are excited about what we are doing, when we are progressively moving toward the realization of meaningful goals, the difficulties become solvable problems, not insurmountable obstacles. I know that nothing will stop him from becoming a psychologist, and he will probably be a fine one at that. I knew it when he wrote in his recent letter, "The courses have been difficult and challenging, but I feel at home in this work and I am experiencing great joy for the first time in my life."

MINDFULNESS

If we think of what we do every day as only a job, or even as only a career, we may fail to use it fully for our own development and enrichment. When we are bored, frustrated, constrained, or dulled by what we do all day, we don't take advantage of the opportunities it offers. Moreover, we don't even see opportunities. The kind of relationship to work that is manifested in drifting attention, clock watching, and wishing to be elsewhere also robs us of energy and satisfaction.

In contrast, anyone who has ever experienced active, concentrated attention knows the truth of the statement by well-known Quaker writer Douglas Steere, "Work without contemplation is never enough."

You may have played a game of bridge, read a book, gardened, pieced together a ship in a bottle. Afterward, you realized that you had lost track of the passage of time and forgotten your cares.

A friend's experience of a tennis game illustrates the power inherent in mindfulness during work: "It was a slow-motion game—everything lost its ordinary quality, everything seemed more vivid. I could almost see the threads on the tennis ball, that's how fully I was in the moment. I was entirely free of caring whether I won or lost. I played without my usual ego and emotion. I just played with total attention and my game was unsurpassed. More than that, I felt completely happy and fulfilled."

What can be achieved in such momentary pursuits is the result of a quality of mind—a mind fully absorbed in its task, in the present—that can be available to us daily when we are working at our Right Livi-

hood. Absorption is the key to mindfulness, the deep involvement in the work itself and the way in which each task is performed. Mindfulness puts us in a constant present, releasing us from the clatter of distracting thoughts so that our energy, creativity, and productivity are undiluted. You become your most effective. Attention is power, and those who work in a state of mindful awareness bring an almost supernatural power to what they do.

If you are asking, "How can I do what I love when I'm afraid. . . when I'm uncertain of the outcome. . . when I have to make ends meet. . . when I don't even know what I love to do?" You, too, can find your Right Livelihood, and when you do, it will enable you to pay the bills and will richly reward you with a sense of meaningful participation in the one life you have. •

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Interview



TRANQUILITY, HARMONY AND GENTLENESS

AN INTERVIEW WITH THE DALAI LAMA

THIS INTERVIEW WAS CONDUCTED FOR LOTUS BY WRITER GLENN H. MULLIN IN DHARAMSALA INDIA

His Holiness the Fourteenth Dalai Lama, Tenzin Gyatso of Tibet, is one of today's most respected leaders. In 1959, nine years after China invaded Tibet, he went into exile to Dharamsala, India. He now travels throughout the world, cutting across religious, national, and political barriers, and speaks of peace and humanitarian values. His life is his message.

Glenn H. Mullin is widely known for the several books he has written on Buddhism.

LOTUS: In the Buddhist tradition there is a great deal of emphasis upon the topic of peace. Do Buddhists have a special sense of what peace means, and how it is to be cultivated in daily life?

DALAI LAMA: For us, peace is seen not merely as the absence of violence or absence of war; it also invokes the sense of tranquility, friendship, harmony, gentleness, and sensitivity. Buddhism regards these qualities as being omnipresence in the fundamental nature of the human mind. They are essential human qualities. Of course, aggressiveness is also part of the human tradition and of human history. But if we look at the person from the moment of his or her birth until the moment of death, the very basis of our existence is linked to human affection, to gentleness. For that reason I feel that it is very much possible to increase that quality of our nature. In fact, most spiritual traditions have come into being in order to strengthen that aspect of our nature. If human nature were such that its essential root was aggression and violence, the situation may be otherwise. For example, certain types of animals depend for their very existence upon the taking of others lives. For those types of sentient beings, it may be impossible to cultivate the quality of non-violence. But this is not the case with humans. With humans, the mind is fundamentally more close to the gentle quality than it is to aggression. This is speaking in general. In particular, from the Buddhist viewpoint, genuine peace means not only refraining from violent actions; it also implies eliminating the tendency toward violence that exists within the mindstream. Ultimately this means accomplishing the enlightenment of the mind through eliminating ignorance, and the three distorting negative emotions from within ourselves. In Tibetan we call these the "three psychic poisons," which refers to the negative habits of clinging, aversion, and mental darkness. All three are in

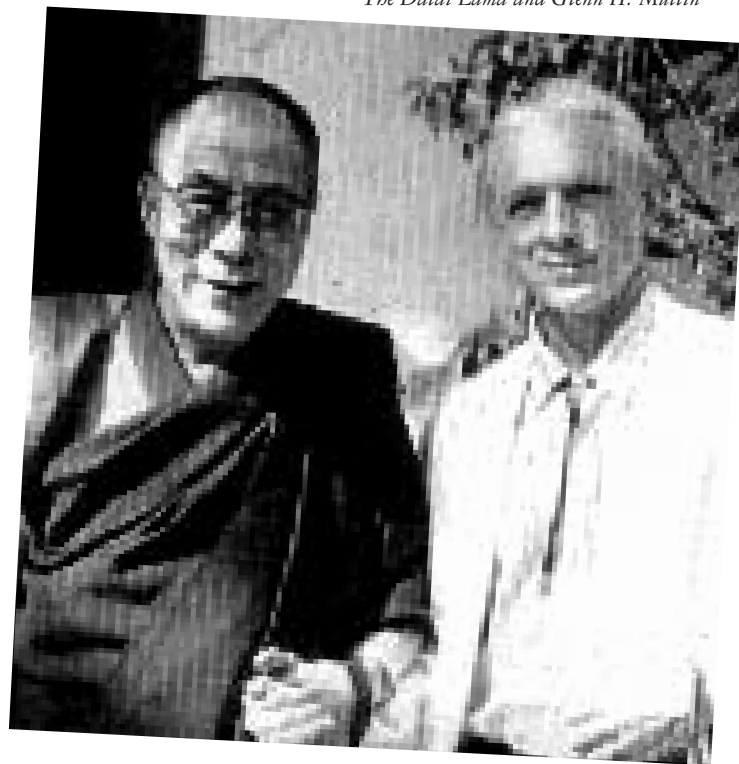
fact based on ignorance. The tendency toward violence is based upon these three psychic poisons, and as long as they exist within our mental continuum, the potential for violence is always there. Thus, in order to achieve a state of eternal peace of mind we must remove these three, together with their instincts. In other words, unless we fully utilize the capacity of our mind, unless we generate the higher wisdom of enlightenment, we will not be able to experience the highest peace. Only through the experience of wisdom is final peace possible. For this reason when we speak of nirvana we attribute four qualities to it: cessation of suffering; the experience of inner peace; liberation from karmic tendencies and the psychic poisons; and the attainment of utter satisfaction or fulfillment. It is in this sense that peace means not only the elimination of violent activity but also complete transcendence of the tendency towards violence. This we call, "the state of peace."

LOTUS: This leads into my second question, which is the relationship between peace and the understanding of the nature of impermanence and the status of the self. The Buddhist discussion of the self is generally presented in terms of emptiness. Do you feel that the Buddhist dialogue here has something to contribute to the modern world?

DALAI LAMA: The Indian Buddhist master Nagarjuna (Second

Century C.E.) liked to speak of the doctrine of shunyata, or emptiness, in association with the term tenjung, or interdependent existence. According to the doctrine of interdependent existence, all things exist in the nature of relativity. This is an extremely important aspect of the shunyata theory. The concept of relativity is very helpful in widening our perspective on things, in tempering our understanding of events. Once we understand the interdependent nature of phenomena, it opens our mind to a broader appreciation. It becomes pos-

The Dalai Lama and Glenn H. Mullin



sible to see them more realistically. The truth of the matter is that our experience of all things is very dependent upon our own mental projection. Moreover, every individual event arises from numerous causes and conditions. These in turn have their own causes and conditions. Thus it becomes very difficult to isolate any one of these factors as being ultimately negative in and of itself. Take the gulf crisis for example. It is very difficult to say that the entire problem was created by Saddam Hussein. It is

simply wrong to view what occurred there in that way. He was but one of the many participating factors, and his own participation was in turn created by numerous causes and conditions. To correctly understand what occurred in the Gulf Crisis we have to stand back and look at it from the perspective of relativity. This is the Buddhist sentiment, the view implied by the doctrine of emptiness. It is the facet of the emptiness theory known as the doctrine of interdependent arising. Shunyata in this sense encourages us to take a more holistic approach to our interpretation of events and things. Another example of interdependent existence is the relationship between humans and the environment. We can see the interrelatedness quite clearly. Also the human beings of one continent and another continent; and the human beings of this generation and the generation to follow. All of these are interrelated and involved in the process. For instance, the well-being of future generations very much depends upon the activities of this generation; and our reality today is very much related to what past generations have done. The things that we do well will benefit future generations; and the things that we neglect will bring suffering to them. If we neglect the environment we suffer and if we neglect other nations, we suffer; but also, the suffering will reach out to future generations and to other nations. Here I am not speaking in a religious sense, simply from the viewpoint of a more healthy, realistic and encompassing stance. The Buddhist theory of emptiness encourages us to cultivate this vision of relativity.

LOTUS: You have followed a policy of peaceful resistance to the Chinese takeover of Tibet for more than thirty years now. Do you feel that the peaceful approach is working for you? And what do you regard as the failures and successes so far?

DALAI LAMA: I am very committed to the peaceful approach for a number of reasons, and I will go

into these later. As for the failures of the policy, the main problem with a policy of peaceful resistance is that the results are not spectacular in the sense that they do not attract a great deal of media attention. They do not bring us many headlines in the news. Another problem is the nature of the minds of the Chinese Communist leaders. It is difficult to get through to them through peaceful means alone. On the positive side, our policy of a peaceful approach has brought us a tremendous amount of international support, a support that is genuine and stable. Because of this, I find that more and more Chinese have also begun to understand the Tibet situation and to support our aims. On the other hand, had we adopted a policy of violence. I think that we would have received less international support, and also fewer Chinese would be sympathetic to our situation. However, because we follow non-violent methods we need more patience and more determination. Another benefit is that any goal we achieve remains as a stable accomplishment. Conversely, the gains won through violence are less stable.

LOTUS: Youth tends to be less patient, and to look for more instant results. Is the Tibetan youth content with the non-violent approach?

DALAI LAMA: So far our youth has remained behind us on this issue, though it is difficult to say how long this situation will remain. At the moment they have supported me in this. No doubt my receiving the Nobel Peace Prize has helped in this respect. It helped everyone appreciate the value of the politics of non-violence. Even our most radical factions were overjoyed. In a sense this was a contradiction for them, as they have advocated a more forceful path for years. But they celebrated not only because I won this honor nor because of the positive implications for the Tibetan cause; rather, they rejoiced because they were delighted to see that my non-violent policy was mak-

ing headway. However, if the present situation with China remains for another five years or so, then I don't know. It is possible that some of our youth will opt for violence.

LOTUS: Do you feel that the Chinese Communist leadership is responding at all to your work? Are they improving things in Tibet as a result?

DALAI LAMA: Frankly speaking, we do not have much hope for any real progress so long as the present generation of leaders remains in power in Beijing. But their own time is very limited now. It is only a question of a few years. The new generation of leadership will, we hope, be more rational and humane in their way of dealing with problems of this nature. As for the older generation of Communist leaders, their remaining time is short. Soon they must go. Most of them are already there, ready to receive them. (Laughing.)

LOTUS: Your Holiness, when you said that you pointed up. Perhaps you should have pointed down. (Laughing.)

DALAI LAMA: No no. (Laughing.) They will probably have their own heaven, with Karl Marx, Engels, Lenin, and Mao, all sitting on a wooden bench talking to one another. The present Chinese leaders are all in their eighties. Li Pang, Changtse-man, these people, have only a few years left. After that, the situation in China, and our dialogue with the Chinese, will be on an entirely different footing. The new generation of leadership will be more open-minded, more educated, more realistic. We hope that it will be more possible to discuss things with them. By that time I hope that there will be a good model for us to follow, perhaps from the situation developing in the Soviet Union and the relationship between the Central Soviet Union and the republics. Gorbachev at the moment is speaking of three types of relationships for the individual states under Soviet rule. The first of these will include the republics controlled by

the central government; the second will be “autonomous regions,” where the individual republics completely run their own affairs, and only defence and foreign policy are under the central government; in the third model, these republics will have full sovereignty, and will be accredited a status of “sovereignty-association” with the central government. We hope that the new Chinese leadership will see the wisdom of a harmonious, mutually acceptable and mutually beneficial relationship between our two countries, rather than the obsolete form of colonization and military occupation that they are presently forcing upon us. It is ironic that, at a time when even the most obstinate governments around the world realize the impractical and economically inefficient nature of colonization, the present Chinese leadership has continued to pursue it with such vigor.

LOTUS: Your Holiness has given the Kalachakra initiation to a very large public gathering on a number of occasions in Asia, Europe, and America. It is often said that the Kalachakra tantra and the giving of the initiation contributes to world peace, and that it contributes to human evolution. How is this true of the Kalachakra system and not of other tantric traditions?

DALAI LAMA: One of the reasons is historical. Whereas, most tantric traditions were taught in secret either to a single individual or to a small group of people, it is said that Kalachakra was first taught by the Buddha to King Suchandra and the chieftains of the ninety-six republics of his kingdom, which is known as Shambala. This teaching was intended not merely for King Suchandra, but for the entire community of Shambala. This is unique to the Kalachakra tantra. The only other tantric tradition that is similar is the Guhyasamaja tantra, which was taught to King Indrabhuti; but there the teaching of Guhyasamaja was intended largely for Indrabhuti himself, and was never widely disseminated throughout his kingdom. After

receiving the Kalachakra teaching from the Buddha, Suchandra and his ninety-six chieftains returned to Shambala and widely disseminated it. According to the tradition it is said that Suchandra constructed two Kalachakra mandalas in the parks surrounding his palace, and taught the tradition to his community. In the original Kalachakra scriptures it is said that after some centuries this doctrine will play an important role in the events of human history. Another reason is that the mandala of Kalachakra itself, with its 722 deities, directly symbolizes the world in which we humans live. For example, some of the deities symbolize the twelve months of the year; others symbolize the twenty-eight principal celestial bodies most visible to this planet; others symbolize the days of the year; and so forth. The Vajrabhariva mandala also symbolizes various aspects of the cosmos in much the same way; but it does not do so in a manner so closely linked to the human experience as does the Kalachakra. In the Kalachakra system, the deities directly bear the names of these cosmological bodies and events. A third reason is the Kalachakra prophecy of the lalo, or barbarians: how this group of people will greatly threaten human civilization, and how the Kalachakra tantra will contribute to an enlightened solution.

LOTUS: Do you have any view on who the “forces of evil” referred to in this prophecy are?

DALAI LAMA: (Laughing.) That is a sensitive topic.

LOTUS: Some Tibetans have linked the prophecy to the Chinese Communists.

DALAI LAMA: (Laughing.) In recent times that interpretation has emerged in certain circles. Actually, from the time of the Russian Communist revolution numerous Central Asian writers have associated it with Communism in general. For example, the great Mongolian scholar Losang Tayang wrote to this effect in one of his Kalachakra commentaries. But

earlier writers looked more to fundamentalist groups in the Middle East. (Laughing.) The interpretation seems to change with the times. Anyway, for these reasons above, it is often said that the Kalachakra practice contributes to the prevention of war and conflict. Another practical benefit that I personally feel arises from giving the Kalachakra initiation in large public groups has to do with the mysterious powers of the mind. It seems that at a number of sensitive periods in human history the initiation has been given openly. For example, the Third Penchen Lama, Palden Yeshey, did so during the eighteenth century; and earlier in this century Khangsar Dorjeychang and also Sircong Dorjeychang did so. At these gatherings a very large number of peoples would come together and generate a special type of mental energy, a special type of meditation. They would all simultaneously generate this same type of mental energy. This, I believe, creates a particular type of atmosphere. The energy generated by the group is somehow greater than the sum of that generated by the total sum of the individuals involved. The way this phenomena works is perhaps indicated by an example brought to my attention by a scientist friend of mine, who experimented with various symbols and drawings. In the beginning, when very few people were aware of the symbols he was testing, people seeing these symbols for the first time had difficulty in comprehending the meanings. Then later, when many people had become aware of the symbols through his having them shown on television and so forth, people in the experiment seeing the symbols for the first time found it easier to comprehend their meanings. Somehow the common mental effort and mental energy seemed to positively affect even those not directly involved.

LOTUS: Buckminster Fuller also spoke of this process. He termed it “synergy”—the idea being that the whole is greater than the sum of its parts.

DALAI LAMA: Yes, some-

how the numbers of people meditating together seem to have a greater impact than the sum of the energy generated by the individuals involved.

LOTUS: Everyone in the West seems to be very interested in the mythology of Shambala. Some say Shambala was an actual physical place; others feel that it is a Pure Land, in the sense of a paradise or heaven. What is your understanding of it?

DALAI LAMA: My own feeling is that it is a country, or perhaps a planet, that does not belong to this world as such. On the one hand we have precise maps of the world, and there is no place called Shambala; but on the other hand if we deny the existence of Shambala it creates a lot of contradictions with the Kalachakra literary tradition. Thus, I feel that it is another world, perhaps another planet. There are numerous prophecies that in the future, when mankind is in great need of the forces of

enlightenment it will develop a special relationship with this world.

LOTUS: It is often said that in the time of the twenty-fifth ruler of Shambala there will be a strong influence from Shambala. There is also talk of special 'messengers' from Shambala visiting our world from time to time. What is your interpretation of these prophecies?

DALAI LAMA: As I said earlier, there are prophecies that in the future the forces of Shambala will come to assist the forces of enlightenment. This prophecy is said to be related to the time of the twenty-fifth Shambala ruler, or twenty-fifth rigden. As for Shambala messengers, there are many stories in Tibetan literature about them. For example, the Third Panchen Lama, Panchen Palden Yeshey, wrote extensively on the subject. But I don't know. I'm a bit skeptical myself. His nature was to exaggerate things a bit. He was a great lama, but he liked to embellish

things, perhaps a bit too much. (Laughing.) Another lama, Tutob Ugyenpa, wrote similar accounts. These lamas claimed to have visited Shambala. It is said that Taranatha also once visited Shambala.

LOTUS: You personally seem to place a strong emphasis upon the practice of Kalachakra, and have given the initiation on numerous occasions. Do you feel that it is especially relevant or needed in the world today, that it has a special role to play?

DALAI LAMA: In Tibet many of the greatest lamas of our history have highly praised the Kalachakra tantric tradition. For example, Lama Tsongkhapa held it in very high esteem, as did most great lamas in schools of Tibetan Buddhism. It is practiced to some extent in all Tibetan schools of Buddhism, including Gelukpa, Sakyapa, Kargyu

PLEASE TURN TO PAGE 62

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A father watches over his young teenager dying of AIDS.
—AP/Wide World Photo

What Survives?

S T E P H E N L E V I N E

Many years ago, sitting on a high mesa in Arizona watching the red sun set, a Zen monk friend turned to me and said, “What need survival?” ❧ *We think that we depend on the body for our existence, but it is really just the other way around: The body depends on us—who we really are—for its existence. And when we leave this body behind, it instantly becomes trash and a disposal problem.* ❧ *Many of the dying patients that my wife, Ondrea, and I have worked with over the past twelve years, upon experiencing some sense of themselves as being independent of the body, through either near-death experiences (NDEs), out-of-body experiences (OBEs), or other meditative inner workings, have found that letting go of the body is a natural part of the continuum of conscious experience. Personally, I have never had an NDE or an OBE; yet I have occasionally had “other-than-the-body” experiences.*

Stephen Levine is a former editor of the San Francisco Oracle and a former director of the Hanuman Foundation Dying Project. He is widely known for his work with those confronting death and grief.



In the silent tasting of deeper flows within, one may come to directly experience the state of “the Deathless”—the boundaryless vastness of being in which floats the continuum out of which thoughts of a separate self arise and into which they disappear. The Deathless is the shared heart in which all seemingly separate mental experience floats—the “beingness” that is beyond all dualities such as being and nonbeing. In this indefinable yet directly experienceable state, birth and death disappear like bubbles on water or thoughts in the mind, leaving one with a quiet confidence that one will indeed survive beyond the death of this perishable body, which is merely a classroom for the spirit.

It is with some delight and considerable ignorance that I approach the title of this work, “What Survives?” To answer such a question, one would clearly need to know the truth. But to “know” essential truth, we must fully be. It cannot be known with the mind, only experienced in the heart. It exists beyond language and the mind. The answer to the question, What survives? is in fact the answer to the inquiry, Who am I? Although words can never express the reality of who we are, by exploring our own consciousness deeply, we can surpass death and impermanence by discovering the ever-present beingness that existed before birth and continues on to look back at death.

The answers that have been proposed to the universal inquiry, What

survives? almost define the various religions of the world. According to some schools of thought (e.g., the Christian), that which survives is the soul, an individual entity created by but ultimately separate from God because it is somehow different in essence. According to other schools, in which nothing is seen as separate from our true nature (e.g., the Buddhist), the answer might be directed toward the constant unfolding of the process (continuum): After this candle (the body) has melted away, the flame that lit it passes on, lighting another wick and continuing to burn. Elsewhere in the Orient, a shaved-headed, orange-robed monk might answer the question, What survives? by posing the counterquestion, Who is asking? Discover that by self-inquiry and you will know what survives.

Perhaps the best answer I have heard to the survival question came from one of the great Laotian meditation masters who, at eighty years of age, came to visit a meditation center in the United States where I was on retreat. After this honored elder of the Theravada Buddhist school had asked the assembled group of meditators, “What survives when an enlightened being dies?” a man who had once been a monk in the same school replied, “When an enlightened being dies, nothing remains.” Although this was the standard view of his sect, the teacher smiled and, quite to our surprise, replied “No, the truth remains!”

From my own experience, it appears that the answer to this question cannot be uncovered by intellectual inquiry, but can only be directly experienced as an aspect of our being that is available to us in deep, direct inquiry. Thus it is said, “What we are looking for is that which is looking.”

Yet “that which sees” cannot itself be seen; it can only be entered into beyond the mind, at the very center of oneself.

Working with those who are in the process of dying, I have sometimes had the opportunity to accompany a dying patient to the very threshold of death. Although unable to cross that threshold with him, I have nevertheless been able to see a bit beyond the doorway into the unfolding that follows. In the course of many years of working with those who are approaching death, I have occasionally “merged consciousness,” for lack of a better term, with those to whom I had a particularly strong heart connection.

Perhaps the most extraordinary of these experiences was with a patient named Robin, with whom I had been working for many months. Robin was in extreme pain from bone cancer and had worked long and hard to meet herself in a merciful and awakened way. Her dying was a teaching to us all. After staying at her bedside for nearly three weeks, she encouraged me, with a wink of her eye, to keep my commitment to attend a retreat at a meditation center several hundred miles away. Leaving with the final good-byes of a long relationship of mutual growth, I went to the retreat. Arriving at the meditation center and calling Robin to see how things were going, I found that her dying process continued on its own natural course and that all was well. Each day I called her from the retreat, it was clear that there was little she needed from anyone.

One day about a week into the retreat, during the first group sitting

for meditation at five in the morning, I started to feel a pain in my chest. I noticed the sensations getting hotter and deeper, and after a few minutes began to think that perhaps I was having some sort of dying hallucination. "Not surprising," I thought, "considering all the people I've been with as they die." I did not know where the pain originated, and all I could do was stay open to it and see what the next moment held. It felt like some kind of pressure was displacing my lung capacity. I had to concentrate on each breath, and it began to seem as if I had to consciously draw in air, almost at the molecular level, to keep from fainting. It became more and more difficult to breathe, and the pain in my chest spread. I could feel my body tighten with each breath; but, as long as I could stay open to it, I had room for the experience. So, I just sat with whatever seemed to be happening, not labeling or even trying to understand it, but just attempting to stay open to it.

Then, about ten minutes into the experience, I suddenly heard Robin's voice saying, "We've been so close, we've shared so much, and there is really nothing I can give you. But I know you want to know what it's like to die, so I am sharing my death with you."

I mused to myself, "Well, that's an interesting thought. True or not, whatever it is, it's just a thought. Who knows?"

I was suspending judgment, not knowing what was really happening. But I did feel as though I was in the process of dying, whatever the reason. The effort to breathe was becoming even more difficult, and I watched my body starting to vibrate with a sense of emergency. The "red light" was definitely on. There was something happening that the physical form was treating as a threat. I felt fear arising as I watched the body trying to hold on, contracting almost as if it were involuntarily trying to encapsulate or contain the "fire," the life force inside

itself, trying not to let it out. Yet the fire was burning its way through, in spite of the effort. I was trying just to breathe, not thinking of anything else, because I sensed that if my attention wavered, I was going to pass out. In my body there was only the pain and the slow hiss of my breath, drawn in and released under pressure.

Perhaps twenty-five minutes into the experience, I felt as though I was being evicted from my body by the pressure in my lungs. I continued to watch the body trying to hold on, even more on "alert" than before, with the mind trying to think its way out of the situation. But there was no room for control. I sensed that I must just give the body space, because any control would cause it to burst. I felt like a tube of toothpaste being squeezed with its top still on. Finally, however, the mind said, "Stay in? Why?" No answer came. And suddenly there was great peace. My priorities had instantly changed: Leaving the body now seemed entirely appropriate; there was no reason to resist or hold on. It was as though I had remembered something that I had forgotten a long time before, perhaps since birth. Then the pressure in my chest seemed perfectly natural: It was doing exactly what it should to eject me. Right! Death was no longer a threat, but became just another inconsequential bubble in the flow of change and the sense of joyous expectancy of the next moment. I thought again, "Yes, why stay in the body? How could I have been so foolish as to hold on to this thing? Everything is perfect." I felt a pervasive sense of knowing that everything was as it should be, and the certainty of this knowing converted the pain and pressure ejecting me from my body into an ally, instead of an enemy.

This experience was very satisfying. I still felt pain, but also a immense expansiveness. I was no longer contracted around my life, but felt myself expanding beyond my body. I thought,

"Ah, this is just right, it's all happening perfectly." And again I heard Robin's voice, this time saying, "It's time to stop being Robin and become Christ dying." Then I no longer identified even with "someone" dying—with "my" dying or "her" dying—and just experienced the process itself in its perfect unfolding. I no longer related to myself as a body, but more as a process of consciousness in its next perfect stage, the stage of dying out of its vessel. And I knew that dying was just another part of living. Silence.

As the bell rang to end the meditation period, my mind wondered, "What was that all about? An interesting hallucination, to be sure—but was it anything more?" Then I got up to go to breakfast, my chest still aching. But just as I was about to begin eating, I was called to the phone. It was Robin's brother. Robin had just died.

Some time ago, we received a letter from a woman in New York City who said that she was thinking of visiting her mother, who was dying in the Brooklyn Convalescent Hospital, and that she wanted to sit by her mother's bed and read her the Tibetan Book of the Dead. I called that day to suggest to this woman that she might be making an error of judgment. I asked her to consider the likely reaction of an eighty-five-year-old Jewish woman, in considerable pain and fear and dying in a strange environment, who is forced to lie helplessly and hear how she will soon have to confront overpowering lights and thunderous roars coming from strange gods and demons in circumstances that she has never experienced in life. Death is frightening enough as it is. To put it in terms so unfamiliar, I said, would be likely to cause her mother yet more anxiety and fear. The Tibetan Book of the Dead was intended for Tibetan monks, not for old Jewish ladies dying in Brooklyn. Since Tibetans and Westerners do not share the same

cultural conditioning in life, why should we expect a Western mind to project Tibetan conditioning after dropping the body? Instead, we suggested to the woman that she sing old Yiddish love songs to her mother.

The Tibetan Book of the Dead (also known as the Bardo Thodol) is a text written by Tibetan monks for other Tibetan monks and devout lay people to help them incorporate a lifetime of spiritual practice into the moment of transition we call “death.” It is meant to make the unfamiliar familiar and to reinforce visualization techniques that the dying person may have been practicing for years. It is perhaps the best-known example of a type of literature found in almost every culture in the world—the “postmortem guidebook” that seeks to help dying people chart a wise course of navigation through the states of consciousness experience encountered after death. The book is part of a long spiritual practice intended to keep spiritual practitioners on the mark, even under the most bizarre circumstances. It counsels the dying person to constantly recognize and affirm that all the visionary phenomena perceived in the after-death state are projections of one’s own mind; that the observer and the observed are one and the same. Thus, the text attempts to liberate practitioners from clinging to old desires and feelings of separation, which cause fear and self-protection, and encourages them to merge with their original nature by surrendering the false and uniting with the real.

If, after leaving the body, the mind does continue to create its own world, if we are indeed confronted after death by everything to which we were attached in life—projected by a mind whose concentration is greatly increased because distractions from bodily input are eliminated—then perhaps we will see compassion not as Avalokiteshvara but as Mother Teresa or some kind of friend who has helped us at one time. Rather than appearing as a wrathful deity arising in our

path, anger may well be personified as some enemy we made while alive. Similarly, wisdom may appear to us as a spiritual teacher we have known; jealousy or envy may take the form of the fierce green-eyed lover we jilted years before, whereas fear might become a great serpent threatening to swallow us. Yet whether clothed in Tibetan garb or in the more familiar images of our own cultural conditioning, we would still feel attraction or repulsion to whatever images our imagination projects.

The poet Kabir says, “What is found now is found then.” The way we relate to states of mind in the present moment gives the best clue as to how we are likely to relate to those same states in the future—a future that may consist of the usual routine at work tomorrow, or may consist of floating out of the body after the screeching of brakes and the crumpling of steel. In either case, our unconscious tendencies and mental accumulations continue from moment to moment. Death is not a barrier to this continuance. To the degree that we identify

with states of mind and regard them as who we are now, to that degree we may be frightened or attracted by what the mind projects in the next moment, whenever that moment may occur.

The unknown quantity, x , that departs the body upon what we call “death” is called by some people “soul,” by others “the karmic bundle,” and by still others “the consciousness element.” It doesn’t matter what you call it, only that you investigate it directly and recognize, without creating holy wars of interpretation, that there seems to be some type of continuing on—not of “someone,” but of the energy with which that “someone-ness” was mentally constructed. According to the spiritual traditions of the Orient, as long as there is any attachment left to take incarnation, it will. To the degree that the illusion of separate existence seems real, it may well appear again in a new physical form in order to continue mirroring itself.

Even those who have spoken of their experiences of approaching “the Light” during NDEs seldom seem to have recognized that it was their own true nature, their essential being, that they were approaching. They either were frightened by it or supplicated to it. Few say that they sought to merge with it and let go of all that was separate. Instead, they somehow still held on to much that seemed so

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precious as “individuality.” The “experience” seldom dissolves into the experience—not unlike the ego wanting to be present at its own funeral or like the dandy living life before a mirror. Yet the healing we took birth for, which is available moment to moment in life, is also particularly available at the moment of death—a profound insight into the illusion of separateness. Entering fully and wholeheartedly into boundless being, we simply return to who and what we have always been. Then, all the superficial “becoming” of the past dissolves into the Light of the underlying reality that we share with all there is and all there ever will be.

Question: I have read so much in the works of Raymond Moody, Elisabeth Kubler-Ross, and others about the near-death experiences of people leaving their bodies and meeting a Being of Great Light. Does everyone meet Buddha or Jesus or whomever they personify as “the Soul” after death?

Answer: Please remember that all these so-called near-death experiences are only of the early stages of death, of what might be called the “first bardo” after death. Experiencing the luminosity of being during the primary stages of dying is the basis of hundreds of cosmologies and writings on the after-death experience. The Tibetan Book of the Dead and many other such texts indicate that if we are unable, after meeting the primary light, to surrender wholly into it and become one with it, the light breaks up into its individual components, as if passed through a prism, allowing the various inclinations that create duality and a sense of separation to reassert themselves. The shimmering silence is disturbed by old tendencies that agitate the mind, just as the mirror-smooth surface of a quiet pond is rippled by submerged creatures swimming to the surface. Then, if the eschatological texts are correct, one may go through a process of purification, a meeting of one’s mind in a way that allows surrender and conversion

of obstacles into allies. Such a process, it is said, provides an opportunity to meet one’s conditioning and imprinting with wisdom and love and to enter into the essence shared by all.

Some years ago I spent time with a teen-age boy who was dying of a brain tumor. We hadn’t talked much until he asked, “What is it going to be like when I die? What do you think death is like?” I told him that I didn’t know what death is like, but that there seem to be certain kinds of experiences, referred to in the writings of various sages as well as in modern research on reports of those who had been clinically dead and then resuscitated. Raymond Moody’s book *Life After Life* had just been published, so I related to the boy some of the experiences mentioned by those who had “died”—for example, how they had viewed their body as if from above and had recognized themselves as not being identical with that body. Sharing with him some possibilities of how to stay open to this process, we went through the whole scenario. Occasionally an “Ah!” would escape his lips. “They speak of being outside their body,” I told him, “and able to move as fast as thought.”

He frowned and asked, “Could I create thunderstorms and lightning?”

“I don’t know if you could or not,” I said, “but I sense that once you are outside this body, which has been giving you so much trouble, you might have a different perspective on all this. You might have a different view of how these troubles that anger you so much now have actually brought you a kind of compassion and maturity. You might not be so angry. It might not even occur to you to create thunder and lightning.”

He wasn’t so sure about that. “You know,” I continued, “a few minutes after you die, you are going to know more about death than any of the so-called experts like me. Many people speak of moving down a corridor or across some barrier like a river and

coming into the presence of a great loving light. And there may be a being of great wisdom there to guide you—a being whom some have seen as Jesus and others as Buddha.”

“Wow!” he said. “It will be like meeting Spock!”

I wonder how many young people, upon leaving their bodies, meet Spock. It doesn’t matter what form the personification of wisdom takes. What matters is one’s relationship to wisdom itself, to the shimmering silence that is disguised in form.

As one person put it, “Death is just a change in lifestyles.” It is an opportunity to see the cause of suffering—our clinging—and to discover the surrender that opens the way to our essential wholeness. Death puts life in perspective; it is a great gift that, if received in mercy and wisdom, allows the clinging mind to dissolve so that nothing remains but the truth, letting us become just the light entering the light.

As Walt Whitman wrote:

*All goes onward and outward
Nothing collapses
And to die is different from
What anyone supposes
and luckier.*

The Buddha, when dying, was asked by his followers what they should do to maintain their practice after he was gone. He said, “Be a lamp unto yourself.” In the Lotus Sutra he suggests, “Thus shall ye think of all this fleeting world: a star at dawn, a bubble in the stream, a flash of lightning in a summer cloud, a flickering lamp, a phantom, and a dream.”

Referring to the idea that after death we are reborn to continue learning until we have become one with our true nature, a Buddhist friend once said, “You know, it’s not hard to die, it’s just hard to stay dead!” •

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S U N B E A R ,
C R Y S A L I S M U L L I G A N ,
P E T E R N U F E R
A N D
W A B U N

Sun Bear is a Chippewa medicine man who founded The Bear Tribe, located near Spokane, Washington, which welcomes Indians and non-Indians as members. Wabun, his medicine helper, holds an M.S. from Columbia School of Journalism. She is also a transpersonal practitioner and ceremonial designer. Crystals Mulligan and Peter (Sentinel Bear) Nufer teach a variety of survival and earth medicine workshops. They both participate in many environmental and conservational projects.

BALANCE

At the Bear Tribe, we conduct many ceremonies that encourage cleansing and healing of ourselves and reconnection with our Earth Mother, such as the Sweatlodge Ceremony (also called the Stone People's Lodge), the Pipe Ceremony, Smudging, the Medicine Wheel Ceremony, the Vision Quest, Full Moon Ceremonies, as well as other ceremonies. If the native path appeals to you, some of these ceremonies might become a part of your healthy lifestyle. I'll describe the ceremonies a little here. To really learn about them you'll need to participate with properly trained people who conduct them.



SMUDGING

Smudging is a powerful ceremony for cleansing and purifying your energy field through the use of smoke from burning herbs. To smudge you light special herbs then draw the smoke over your body. The smoke clears negativity, and cleanses, focuses, and purifies the energy field of the person smudging, or the place that is smudged. In the Bear Tribe, we draw the smoke over our heads, to our hearts, over each shoulder, and down the arms then down the body. Usually we use sage, sweetgrass, and maybe cedar, although smudge is not limited to these herbs. Crystals has a favorite

mixture that is a blend of sage, rose petals, lilac, and lavender. Most of the herbs connected with the Medicine Wheel as plant totems can be burned as smudge and will draw in the energy and qualities of the corresponding totem.

Sometimes I use copal (pine resin) on charcoal, especially to smudge a powerful mask I work with. A Mayan spiritual brother has been teaching me about the powers and usage of the mask, so I use traditional Mayan smudge. This large wooden, beautifully carved mask made me a sort of conductor for the wisdom and other deep teachings, guidance, and knowledge of the Mayan people. One night, I had my first dream guided by this mask. I had placed the mask over my head earlier in the evening and lay with it and worked with it and its energies before I went to sleep. Because of this, I had a very powerful experience through my dream state. In the dream, I was going through the jungle of South America. At different sacred spots, I was smudged with the copal. As the smudging took place, I found ancient relics of those olden cities, such as knives and different offerings, that had been made by the elder people. This and three other dreams I had were very powerful. I am grateful for this. I prayed for these dreams and my prayers were answered. To show respect for this honor, I led a special smudging ceremony to honor Spirit and the mask that was the channel for spirit guidance.

Smudging is a universal practice known to religions throughout the world. In Catholic churches they use frankincense; in Buddhist temples, sticks of incense. Before any ceremony, we smudge ourselves and all sacred objects that are used so we can be centered and focused for whatever follows.

D R U M M I N G A N D C H A N T I N G

Drumming and chanting are pow-

erful ways to bring your energy into harmony with the energy of the earth, the sky, and the elements as well as the energy of other people. When you chant, it is good to know the words and the tune correctly, out of respect for the chant. Try to allow the music of the chant to come from your whole body, not just from your throat. Chanting is a form of prayer through music. The more you put into it, the more the power builds.

Drumming is a way to bring yourself into harmony with the heartbeat of the Earth Mother. It is also a way to take your mind out of everyday realities and into spheres where you can learn many new things. When I used to travel to powwows I loved going to sleep to the drumming of the stick game drums. That beat would stay in my mind for many days afterward. Once you hear the beat of the hand drums, or of the big dance drums, it is likely you won't ever forget it.

Many of the native people I've worked with use drumming or rattling, as well as chanting, as part of the means to bring about healing. There are certain sounds and rhythms that can help to bring you into harmony with different aspects of the Creation. Learning to chant and drum can help you find these sounds and rhythms.

T H E P I P E C E R E M O N Y

The pipe represents the universe to native American people. The pipe is an altar that we take with us wherever we go. The bowl represents the Earth Mother, the female powers of the universe and the elemental kingdoms. The stem represents the male powers of the universe and the plant kingdom. The stem is usually decorated with fur and feathers or leather representing the animal kingdom. When the bowl and the stem are joined together the pipe is sacred. The people use the pipe to make their prayers to the Creator. The smoke carries the

prayers.

There are many different forms the pipe ceremony takes, depending upon how this sacred knowledge was given to the people of a particular area. However, no matter what form the ceremony takes, it is important that all participants are as centered and focused as possible, since everything you think and feel while the pipe is being smoked are a part of the prayers you are making.

The pipe is one of the most sacred and important medicine objects to my people. It should always be treated with great respect.

T H E S W E A T L O D G E

The sweatlodge, also called the stone people's lodge, is a ceremony conducted to cleanse our bodies, minds, hearts, and spirits. By bringing together the four elements (earth, air, fire, and water) we create the breath of the grandfathers and grandmothers. Through sweating and praying we are able to clean our bodies of toxins, our minds of negativities, our hearts of hatred and all the feelings that come from hatred, and our spirits of doubt. This ceremony helps us come into a proper relationship with ourselves and everything around us.

The sweat is a powerful ceremony to keep us healthy, and for many native people it is the first line of defense in healing.

Sometimes, if we're working with a person for a specific illness, we might build a little sweatlodge just for that person. Depending on the illness a variety of herbs are burned on the sweat rocks. Sage and cedar are most frequently used but stinging nettle is specifically good for rheumatism or arthritis. It helps the inflammation go away.

The person who needs healing enters the sweatlodge and the water is poured on the rocks while serious prayers are made. Everyone in the sweat prays hard for the one needing the healing and, if possible, that person prays hard for himself. This is

called a healing sweat. It is the responsibility of the person being healed to pray to be healed, to ask that the healing energies come to him, and to ask spirit to let the medicine person heal him. Sweats are powerful for cleansing, focusing, healing yourself, healing your loved ones and your friends, and for healing the Earth Mother through prayer.

T H E M E D I C I N E W H E E L

The Medicine Wheel is a sacred circle usually built from stones. The Medicine Wheel of my vision consists of thirty-six stones, each one representing a part of the universe. It is entered, with consciousness, for healing, giving thanks, praying, or meditating. There are circles similar to the Medicine Wheel built all over the world, creating healing for our Earth Mother and for ourselves. As more people learn about the old ways, new Medicine Wheels are being created and more of this type of healing is taking place.

The Medicine Wheel Ceremony is very ancient. I am always happy to build Medicine Wheels wherever I go as they improve the energy of the earth in whatever area they are constructed. At one time, there were some 20,000 Medicine Wheels in the United States and Canada alone. There were similar ceremonial circles in Mexico, India, all over Europe, and in many other locations. Stonehenge in England is a form of the Medicine Wheel. In Germany, after being brought to a sacred area, I was immediately able to identify not only a Medicine Wheel but also the ceremonies a shaman had performed there.

I was given my vision of the Medicine Wheel over a decade ago and have been teaching and sharing the ways of it ever since. More information on using the Medicine Wheel for healing can be found in my book, *The Medicine Wheel*. Here I want to share that the Medicine Wheel can be a powerful element in finding your

path, your power, and guidance for your journey around the sacred circle that is your life. On one level, the Medicine Wheel teachings are part of a very old medicine. On another, they are the beginnings of the dance, and a connection to strong teachings on the earthly and physical levels. These teachings can help in healing you and in enhancing your perspective. They can also help you acknowledge your power and give you basic information and ideas for growth. The Earthstones are a further evolution of my original vision, as are Medicine Wheel Consultations which help people understand their own movement around the wheel. We give seminars to teach people how to do these. If you are interested, contact the Bear Tribe for times and requirements of the seminars.

The very advanced apprentices and those willing to come to certain levels of consciousness and power can experience a much deeper and stronger form of Medicine Wheel. These levels of consciousness embrace all of the circle of life and see everything in the circle as deeply connected. On this level, there are no barriers and all fears cease to exist. This form of medicine allows you to reach any level of consciousness. It is like a springboard for the medicine power path. At the point where everyone is doing the same dance of medicine, power, and union, experiences such as total mental telepathy and teleportation are possible. If you are drawn toward this path then apprenticeship might be appropriate for you.

V I S I O N Q U E S T

One of the ways to find your medicine or your path of power is to go on a Vision Quest. You should be prepared for this by a medicine woman or medicine man, or a Vision Quest guide. Before you begin the actual quest, you or your guide will choose an area out in nature. The ceremony consists of fasting and praying for one to four days. It is also called "crying for a vision."

Your vision tells you who you are, what you are really supposed to do, what your highest good and goal should be, and gives you clarity about the meaning of life. There is a book we helped publish called *The Book of the Vision Quest*, by Steven Foster and Meredith Little, which tells about this sacred rite. We also set aside time for Vision Questing at the Bear Tribe in Spokane, Washington, and in other parts of the country. For the first couple of days you go through decontamination, which is getting free from energies that you have brought with you from the city and releasing the garbage you carry around. Next, there is a day for consulting with the guides about the Vision Quest and going out on the mountain to ready yourself further. The next day, you enter a sweatlodge doing prayer and ceremony. After that your earthly claim is considered released. From that point on you are considered of the spirit realm. You begin a period of silence. Then the guide brings you to your questing place.

During the quest you no longer exist in this world. Through ceremony, you are pushed to the spirit world and all the focus is on prayer and vision. After your Vision Quest, there may be another sweatlodge and the guide will help interpret your vision, if you want help.

The Vision Quest has always been a powerful ceremony for native people. It is becoming a very important ritual for many people of all backgrounds today. After you have found your true connection to the Earth Mother and all of life, you will be dancing your own dance. Once you have cried for your vision there is always something to carry you forward in life. •

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Reviews



BY RICHARD HOLMES

"Mindwalk"

Color 112 min.; PG rating

The Atlas Production Company and Mindwalk Productions, Inc.

Directed by Bernt Capra

Few films these days challenge one to think; even fewer films challenge one to think in new ways. Those few films that do arouse one's mind often reflect human pathologies—greed, violence, hate, bigotry, and so on. In film after film cruel, surface realities of this pathological human condition are depicted, but we seldom question the underlying assumptions that account for these self-destructive behaviors. We just think about how we are, not how we can change.

Films of substance, teeming with insights and ideas, need to be made.

"Mindwalk," advertised as "a film for passionate thinkers," not only answers that need, but should appeal deeply to our conscience as well as our intellect. And perhaps one will sense the spiritual message of the film, which is implicit throughout.

Fritjof Capra co-wrote the screenplay, adapting from his seminal book, *The Turning Point* (1982). In that book Capra established immediately the spiritual connection of a new scientific outlook: ". . . The new concepts in physics have brought about a profound change in our world view; from the mechanistic conception of Descartes and Newton to a holistic and ecological view, a view which I have found to be similar to the views of mystics of all ages and traditions." (page 15, Bantam edition).

It is within a scientific framework, though, that most of these new (yet very old, because forgotten) ideas are expressed. The three focal characters of "Mindwalk" represent three different viewpoints, which are not as distinct from each other as might at first seem. All three characters are disillusioned, one might say, with "the way things are."

At the beginning of the film, Jack Edwards, a conservative Democrat (played with spirited conviction by Sam Waterson), has lost his party's bid for the Presidency of the United States. He phones his old college buddy, Thomas Harriman, a poet and expatriate in France (played with a

balance of cynicism and heart by John Heard), to share his latest disappointment with politics and people.

Thomas invites Jack to France, and there the real story begins—a passionate story of ideas that can truly enliven the mind to new perceptions, as well as new experiences based on those perceptions.

But first we follow Jack and Thomas to the historic Benedictine abbey of Mont St. Michel, where pilgrims to this day continue the centuries-old tradition of revitalizing their spiritual quest. Approaching the tiny islet on foot, they first see the grand basilica that sets picturesquely on a granite mount and towers above and looks out on a vast marshland, which, during low tide, separates Mont St. Michel from the Brittainy coast. On this holy site, Jack and Thomas take in the visual splendor of the many outstanding examples of Gothic and Romanesque architecture.

Soon a momentous meeting takes place that changes the lives of Jack and Thomas and a third person named Sonia Hoffman, who quit a university post as a theoretical physicist because her work on lasers, which she had hoped would have medical applications, was "being perverted" by the U.S. Department of Defense and was being rerouted towards the Star Wars program.

They meet in the ancient clock tower (symbol of Newtonian mechanics). From there a conversation unfolds that spans a continuum from what Sonia (played by Liv Ullmann, who seems inspired by the role) calls the "crisis of perception" to her later scientific claim that all of the living systems on this planet are "part of an inseparable web of relationships."

While standing around that clock, a marvel of mechanical complexity, Sonia draws in both poet and politician with words that radically challenge many prevalent world views. In fact, she especially challenges Jack by saying that the mechanistic thinking of politicians represents the worst distortions of the Newtonian paradigm, which she points out further has been a central metaphor, applied fallaciously to almost everything, for far too long. Why? Because too fragmentary, she answers. But Jack argues that politicians have only fragments to work with, to which Sonia counters that no problem, whether labeled political or not, can be approached effectively in isolation.

"Of course, you can fix a fragment of a piece," Sonia says, "but it will deteriorate a second later because what it



Jack (Sam Waterston), Thomas (John Heard) and Sonia (Liv Ullmann) discuss science and nature at an outdoor cafe.

was connected to was ignored.”

And so begins a vigorous interplay of the passionate concerns and thoughts of three different individuals, who all yearn for a wholeness that heals from the personal to the planetary level. They come at each other from different perspectives, but the Larger Picture they yearn to see truly connects them in more than just a metaphysical sense. They seek through conversation, which often leads to quantum leaps of thought, to understand the essence of human beings, their responsibilities to themselves and to the wonderfully intricate planet they inhabit.

Sonia, though, will cause the most meaningful disruptions in one’s mental processes. Nothing less than “a new vision of the world” will enable humankind to work through the perceptual crisis she so eloquently talks about. Viewers of the film will find her metaphoric images of seemingly abstruse scientific concepts quite easy to comprehend. For instance, she informs Jack and Thomas that atoms are mostly empty space. So there’s no metaphor for the atom? they ask. In a memorable scene, Sonia requests that they visualize an orange blown up to the size of the Earth, and further to picture in their mind’s eye that cherries are packed inside this earth-sized orange. The cherries, she informs them, are the atoms.

Another startling image that stands out is her reference

to the Amazonian rain forest being destroyed at the rate of one football field per second. “Now, now, now,” she says.

Towards the end of this remarkable film, Sonia persuades Jack and Thomas that “ecological thinking” is indeed reaching more and more people. But Jack still asks the question—as I must admit many viewers will too: “What do you do with it?” That is to say, how does one apply this knowledge of the interconnectedness of all living systems in practical ways? And she seems to be saying that an initial change of mind, involving one’s receptiveness to these new ideas, will eventually impel humans to realize in an experiential sense that evolution is not merely adaptation and survival, but creativity. Through creativity, evolutionary imperatives will be met, but even Sonia, sincere and impassioned as she is, is not sure how this will all come about.

You, the viewer, can be assured of one thing, though. Listen carefully to the conversation of the physicist, the poet, and the politician—take the “Mindwalk” with them—and your heart and mind will be stirred to action. You will likely acknowledge that the ending of this film can be the beginning of change for you and all that you are interconnected with. You can enjoy, as Sonia puts it, being in the middle of a “cosmic dance.”

Mindfulness

Ellen J. Langer

Addison-Wesley, \$16.95 cloth, ISBN 0-201-09502-5;

\$6.95 paper, ISBN 0-201-52341-8

William James once wrote, "The intellectual life of man consists almost wholly in his substitution of a conceptual order for the perceptual order in which his experience originally comes."

After more than sixty experiments in social psychology, Ellen J. Langer, professor of psychology at Harvard University, has observed the sour fruits of the mindless labors that humans demonstrate with nagging consistency. She has observed repeatedly the very "substitution" that James observed in his own time.

In *Mindfulness* Langer presents an overview of mindlessness, but, more important, she offers many insights "about the benefits of greater control, richer options, and transcended limits that mindfulness can make possible."

Her research studies are jarring mind-openers. For instance, her study of the mindless practice called "acting from a single perspective" is a model illustration: A woman posted near a drugstore asks passersby to acquire an Ace bandage for her sprained knee. Professor Langer is stationed in the drugstore with a pharmacist who is also a confederate in the study. She observes the interchange between the "helpful person" and the pharmacist (whose programmed response is to say that they're out of Ace bandages).

Finding: Not one person out of twenty-five had the presence of mind to inquire further about the possibility of using another recommended bandage. Instead, every one of them returned to the "victim" empty-handed (and, one might surmise, empty-headed) with the unfortunate news.

Langer amplifies:

We speculated that had she asked for less specific help, she might have received it. But, acting on the single thought that a sprained knee needs an Ace bandage, no one tried to find other kinds of help.

One doesn't have to look far or long before acknowledging the micro- to macro-manifestations of such examples of mindlessness in the institutional arenas of education, religion politics, business, and the family. But it is ultimately mindfulness that Langer studies at length; for it is mindfulness that, if sustained, can counter and even transcend the pervasive influences of mindlessness. If mindful, she reasons, one will be inclined to create new categories, be more open to new information, and learn to become aware of several perspectives.

Nevertheless, mindlessness does persist. A major reason for mindless propensities can be linked to our education system, with its "outcome orientation" and its treatment of facts as sacred relics. Langer writes:

In most educational settings, the "facts" of the world are presented as unconditional truths, when they might better be seen as

probability statements that are true in some contexts but not in others.

Looking at facts in this way engages the learner in what she calls a "process orientation," which can be "characterized in terms of the guiding principle *that there are no failures, only ineffective solutions.*" A "process oriented person," she points out, is flexible and adaptable, always responsive to the flux of complex circumstances, not stabilized or fixated mentally by an "education for outcome."

One might agree that mindfulness can expand perceptual capacities. Experiments conducted by Langer and her colleagues seem to indicate that creativity, intuition, insight, and other psychological qualities conducive to mindfulness lead to a balanced state of body and mind. But don't expect *Mindfulness* to include "how-to," step-by-step guidelines for sharpening your mind's eye. Rather, expect it to provoke you to consider its multiple perspectives. On the mindless side one might read the research studies like cautionary tales; on the mindful side one might read them like fables that contain hopeful messages of the latent potentials within all of us.

In its overall effect, the book can also literally *change your mind* from mindless acceptance of life, based on consensus that you never (or seldom) question, to a mindful exploration of life, based on perceptions that are closer to your own personal experiences. Persons who can develop this "ever-ready-state-of-mind" will be more likely to design creative strategies for change, which, in turn, will heighten the chances not only of survival on this planet, but will exert considerable pressures on its citizens to evolve . . . mindfully.

Adventures in Afghanistan

by Louis Palmer

The Octagon Press

P.O. Box 227, London N6 4EW, England

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These days one doesn't hear much about Afghanistan in the media—especially concerning the millions of refugees who have fled into Pakistan to escape the chaotic puppeteering of the Communist-infested government. But Louis Palmer—despite the fact that the country was still "in the throes of a civil war as its legacy"—persisted in making various contacts with Afghan friends and eventually weaved his way to individuals who represented what is known among Sufis as the *Mu'assisa*, "the central regulating body, under the authority of their mentor, Idries Shah."

Under oath to follow the instructions of the *Mu'assisa*, Palmer set out on what can easily be called a fabulous journey into a country that is rich in legend, history, and esoteric lore. His *Adventures In Afghanistan* is a travel book that extends way beyond the usual fare of writers who settle comfortably into a folkloric or anthropological mode of

expression. To be sure, there are folklore and anthropology aplenty in this book—all quite entertaining to read—but Palmer also reaches into a treasure-trove of Sufi knowledge that can activate a deeper understanding of Sufism from multiple perspectives.

The author, an avowed pacifist in the beginning, underwent a slow transformation of heart and mind as he witnessed from the Pakistani refugee camps to the capital city of Kabul the widespread devastation of people, property, and landscape. Not that he turned militant, but the realization came to him that oppression cannot be fought abstractly. Respect for his Mujahidin escorts intensified as a result of first-hand experiences of their struggle for Afghan independence. Scattered incidents of warfare imprinted in his mind the reality of the conflict.

Meanwhile, as mandated by the Sufi *Mu'assisa*, Palmer met and learned from extraordinary individuals, visited tombs and shrines of famous Sufis and saints, received guided tours (and Sufi guidance) from custodians of monasteries, castles, caves, and numerous fascinating and, often, remote landmarks of Afghanistan.

His Sufi training continued throughout the journey. Near Kandahar, for instance, Sheikh Daud, an early contact, shared this time-honored observation about the Sufi Work: “People come here from all over the place, full of ideas that this or that technique is a Sufi one. . . . But what matters is that the Teaching, the *Ta'alim* should be given in such a way as to cause the possible effect, just as a doctor will use a medicament in accordance with the needs of a patient—if such a remedy is indicated. We are such doctors.”

As becomes evident from reading this remarkable book, Palmer learns experientially about “thinking the unthinkable,” teaching stories (many of which are told and recorded in these pages), “silent lectures,” places of power, assemblies of wisdom, action teaching, “spying into the heart,” and the curative qualities of the mineral waters of Deir Al Ayn (Monastery of the Spring). And these random references indicate only a few strands of a much larger fabric of Sufi thought and activity.

Palmer is a delightful, as well as penetrating, writer. He presents the Afghan people in all their wonderful diversity; moreover, he empathizes with their plight under war-torn conditions without lapsing into pity or sentimentality (forms of arrogance if based on feelings of superiority). It doesn't take him long to see up close that most Afghans are resilient, fiercely independent, and blessed with a sense of humor that is legendary.

Adventures In Afghanistan is a travel book with an inner depth and outer range that makes it unique—unique as a harmonious blend of information that can entertain and as knowledge that can enliven the body/mind to the development of new thoughts and actions. •

parallax press

Dalai Lama Interview

and the Nyingma. Most of the early Dalai Lamas were also strongly involved in its practice.

LOTUS: Insight meditation, or vipassana, has become quite well known now in the West. Tantric meditation is less well known. What is the relationship between these two styles?

DALAI LAMA: The main difference between tantric practice and the sutra trainings, such as insight meditation and also meditation upon subjects such as great compassion, is that on the tantric path both method and wisdom are cultivated simultaneously, by one consciousness at one and the same time. This is not the case in the sutra trainings. On the sutra path, one either meditates upon emptiness, which is the insight practice, or else one medi-

tates on great compassion and so forth, which is the method practice. These must be done separately; there is no sutra method for uniting both method and wisdom at one moment of meditation. This is very much relevant to the speed and ease with which enlightenment is accomplished. To accomplish enlightenment we need to fulfill what is known as “the two accumulations”: the accumulation of creative energy; and the accumulation of wisdom. The method training fulfill the former; the wisdom training fulfill the latter. These two respectively are the “form” and “mind” of the unenlightened state transformed into the “form” and “mind” of enlightenment. In essence, in the sutra teaching when the mind concentrates on emptiness we accumulate one kind of virtue, “the accumulation of wisdom”; but in that state we cannot generate the type of energy that is the method factor, “the accumulation

of positive energy.” Similarly, when we meditate on love, compassion, the bodhichitta, and so forth we generate the method aspect, “the accumulation of energy”; but at that moment cannot generate the force of the insight training. In tantric practice, however, the wisdom which understands emptiness is itself transformed into the mandala deities. This appearance of mandala deities then is directed to the penetration of the ultimate nature of the mandala, which is emptiness. Thus, method and wisdom are cultivated simultaneously. This is the dynamic behind the great power of the tantric path. Thus, in tantric training the nature of the integrated “body and mind” of enlightenment are cultivated from the very beginning. This powerful dynamic amplifies the efficacy of our meditations. In this sense tantric practice can also be categorized as a style of vipassana training. •

conscious loving ad

Continued from page 40

Jacques Cousteau

down unsalted, desalted. This energy of desalinization will be released when that water gets salted again. So by putting fresh water in contact with salt water through the new kind of membranes that were developed to make river osmosis possible, you collect electricity directly. Of course, that's peanuts compared to wind, peanuts compared to solar panels, peanuts compared to large orbiting solar stations that could be used to provide electricity for the earth. Ocean thermal energy will also be a big source of energy.

Then, there is another form of artificial solar energy, which is fusion. And I am a big advocate of fusion, compared to fission. Fission makes bombs. Not necessarily fusion. And fission makes tremendously dangerous waste; fusion, very little, almost none. Fusion can go on. Fission will soon exhaust the uranium available on earth. So nuclear energy, as we know it, is a short-lived solution, but fusion is a long-term solution.

That goes back to your earlier comment, too, about people thinking more in terms of short-term gains than of long-term solutions.

And by doing so, they are compromising, in the long run, the rest of humankind.

You once said that the water leaving a factory should be clean enough to serve in the company cafeteria. Is this really possible? And if so, who should pay for it?

Yes, it's possible. Purification plants that are built today are municipal projects, so it's a collectivity that pays, very stupidly, because how can you itemize the polluters when you are at the end of the line? The other system that I advocate is a mini-purification plant at each factory or each polluting source. Then it's much easier because you have one, two or three products to eliminate, and chemically it's very easy to do that. When you wait until seven hundred

chemicals are mixed in a river or in sewage, how can you purify it? Then it's very costly. And you don't know where the things come from or whom to bill. If there were hundreds of small plants at the source, purifying the air and the water effluents of each polluter, then the cost of the investment and the cost of operation could be divided into three, and that would be fair: one-third to be paid by the manufacturing plant; one-third by the community because they would

receive a health benefit from the purification, and they would also get additional jobs; and one-third by the federal government because the government's job is also to help industries to remain competitive. •

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Conscious Loving

ments and maintaining our sense of aliveness.

Another major reason why we do not keep agreements is that we get the act of making and keeping agreements tangled up with our anger at authority figures. Our minds set it up this way: "Because my boss is such a jerk it's okay to make personal long-distance calls at the company's expense." Or, "It's okay to cheat on my income tax because I'm mad at the government for handing out my money to those welfare bums." Much unhappiness is caused by unresolved authority issues, usually stemming from early childhood, which we then project onto authority figures in our present lives.

Co-commitment is made possible when two people deal with their sense of responsibility and integrity. Being alive to the full range of your feelings, speaking the truth at the deepest level of which you are capable, and learning to keep agreements; all of these actions are required to master a co-committed relationship. When these three requirements are met, the real intimacy begins to unfold.

A co-committed relationship may look like magic, but it really is composed of tiny moments of choice. Choosing to tell the truth. Noticing that you are projecting, and finding the courage to take responsibility. Choosing to feel rather than go numb. Choosing to communicate about a broken agreement. Choosing to support your partner as he or she goes through deep feeling. Ultimately, once these skills are practiced and internalized, the relationship flows effortlessly. Once your nervous system learns to stay at a high level of aliveness and does not need to numb itself by lying, breaking agreements, and hiding feelings, the creativity starts to flow. •

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Follow Your Bliss

we get mad we really get mad and sometimes don't speak to each other for days. But in your family you all yell and scream at each other, and five minutes later that's the end of it." I took that as a great compliment.

When you value yourself you express all your feelings, and then you let them go. Letting people know who you are and where you are in life means fewer conflicts will occur. Your relationships will improve—even your business may improve. Trying to find love within yourself can be an incredibly painful journey. But don't think it can't be done; it can. You are capable of changing and finding your true self.

If you are sick, participating in your own medical care can be the first expression of yourself and your energy. Form a team with your physician and play an active, responsible role in your health care: get second opinions, make choices, and become the expert only you can be about your life and health. Don't let your doctor be the only expert on your case. It isn't his or her life, and experts don't know everything.

At an intuitive level, there is in each of us knowledge of what is therapeutic. While I do know, for example, that some diets are healthier than others, I also think you have to do what feels right for your life. A man with cancer who attended one of my workshops took issue with my having said that vegetarians get cancer less often. "For eighteen years I was a vegetarian and natural hygienist and lived such a pure life—raw foods, exercise, meditation—and this should happen to me."

When he asked me what was the point of being a vegetarian if you could still get cancer, I told him that he'd eaten vegetables for the wrong reasons.

The vegetables may have prevented him from getting cancer ten years

earlier—I don't know. But I do know that joggers and vegetarians die, too. If you eat vegetables and get up at 5:00 a.m. to go jogging because you feel better when you do, that's terrific. If you're just trying not to die, however, you're going to be damned angry when you discover that you're going to die anyway. That's when you wish you had slept late and eaten a lot of ice-cream cones.

Within each of us is the knowledge that we all must die someday. Our bodies know it, even if our minds do not. The point is to find a life that's enjoyable to you and live that life. It may be longer or it may be shorter than someone else's life, but if it's not a life you enjoy, you can be sure it will seem longer. Better to feel that our lives are "over much too quickly."

A woman with multiple sclerosis came into my office one day. Her accomplishment was that she had taught herself to walk again: she had an infant at home and had wanted to learn to walk before her child did. What courage and beauty. I've known so many incredibly inspiring and awesome people, each was someone who had found her or his own way of being exceptional, of being strong at the broken places. If you simply accept yourself, you will find yours, too. The varieties of exceptional behavior are endless.

To be exceptional doesn't always mean having to perform extraordinary feats, however. It's your attitude about living and loving that makes you exceptional, not whether you can ski one-legged, create mouthstick paintings, or heal yourself through visualization and meditation. What we're talking about is taking on the challenges of life.

The truly heroic know that heroism lies in living, fully and joyously, in each moment given to us. The important thing, as mythologist Joseph Campbell said, is to follow your bliss. •