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We have an interdependent relationship with the earth.

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Before we can make friends with anyone else,
we must first make friends with ourselves.

—Eleanor Roosevelt

JOHN MCANULTY

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From the Publisher

We have a dream, a dream of making a difference in our society by publishing a powerful resource and catalyst for personal transformation. We dream of promoting the deepest kind of personal and spiritual transformation, changing the world one person at a time, beginning with ourselves.

Whatever your spiritual path, we believe that a solid foundation based in love, compassion, and mindfulness is a requisite for profound and lasting transformation. We also believe that by integrating our deepest spiritual nature with our outer personality we can realize true freedom.

Freed from our own internal resistances, and from the confines of our self-imposed constraints, we are able to make radical shifts in the way we live. By aligning our body, heart, and mind with our deeper spiritual nature we are truly released, set free. With this freedom to be our highest self, essence, soul or "god self" we can change our world.

With this issue, we initiate PERSONAL TRANSFORMATION as the name of our publication since the title more clearly reflects our mission. We originally chose the name LOTUS because of its sacred symbology. The lotus plant symbolizes mankind's development into spiritual beings. After contemplating a name change for some time we took action this year when we received over twelve hundred phone calls one month for Lotus software (a computer software company of the same name).

Over the next couple of issues we will be adding new columns and departments to further our evolution.

We appreciate your commitment to personal transformation.

Rick NurrieStearns
Publisher

Lotus Personal Transformation

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From the Editor...

evo•lu•tion (ev'əlōō' shən) unfolding, opening out, or working out; a process of development; or a gradual, progressive change.

Evolution is a process through which latent possibilities are revealed. Personal transformation is evolutionary in that it frees us from past personal wounds and restrictive enculturation and moves us into loving relationships, creative living, and stewardship with nature. In fact, not to evolve is to stagnate and repeat our personal history. Personal transformation contributes to the evolution of our species. Our present evolutionary cry is for individuals to join together in preserving mother earth and creating societies based on love, respect, and equality. This forward movement depends upon our unfolding our essential natures, realizing our oneness with all life forms, and binding our creative power to loving-kindness.

Richard Moss, (p. 70) in our featured interview, urges us not to be cynical about our possibility to change. He stresses that we must not compromise our sense of what is possible in our growth and in our souls. We are each here to discover what life wants of us and to become a servant to the possibility of what can awaken through us. He reminds us that life evolved us so that we could bear witness to the miracle of existence. Life did not evolve us so that we could learn to destroy everything. With our incredible intellects we have developed the ability to manipulate the external world. Now we must master our internal worlds so that we may consciously and lovingly co-create with the universe, beauty, joy and diversity within ourselves and around us.

John Welwood (p. 35) helps us appreciate our intrinsic goodness. In relationships, when we regard the other as the source of our happiness we abdicate responsibility for our own experience. Becoming responsible for own experience starts with caring about and inquiring into what we are going through, instead of judging or pushing it away. Thus we cultivate loving-kindness towards our-

selves, reuniting our hearts with our minds, and unveiling our fundamental goodness.

Our evolution requires that we connect authentically with others as well as with ourselves. Sue Thoele (p. 40) describes deep listening as a gift and a blessing. She adds that we are dying in spirit for a lack of deep listening. We feel compelled to talk, and in our need to be heard we fail to hear the hearts of those we love. The result is profound and poignant loneliness. She offers wonderful and simple suggestions to help us become better listeners.



Personal transformation allows us to live as full human beings. Alexander Lowen (p. 33) reminds us that this includes the ability to cry freely and deeply. Our tears and our sobs wash us clean, renewing our spirit so that we may rejoice again. Our essential nature is also creative. Eric Maisel (p. 64) helps us to utilize our creativity. When we have the im-

pulse to create something challenging, we move forward because we want the experience so badly that we accept beforehand all the difficulties and anxieties we are likely to encounter.

LOTUS is also evolving. With this issue we begin the transition into our new name, PERSONAL TRANSFORMATION. We chose the name Lotus originally because of its beautiful and rich spiritual symbology. However, PERSONAL TRANSFORMATION more clearly reflects our mission to contribute to personal and societal healing and evolution.

May this issue sustain your transformational journey and give you MORE... more self-acceptance, more connection to your deepest core, more self knowledge, and more capacity to be loving.

Welcome to PERSONAL TRANSFORMATION.

Mary NurrieStearns

Mary NurrieStearns
Editor

SOFTWARE
4 color

Reflections



From Our Readers

RESURGENCE OF WRITING

Being a recent subscriber to LOTUS Magazine, I am gratified to find that each of the three issues I have received so far contains topics that seemed to speak to things I am currently dealing with in my own life process.

The issue on creativity and references to the Artist's Way was particularly timely for me, for I was at that time experiencing a resurgence of interest in writing, which has been dormant for some time now.

In the "Transformations" section of the Anniversary 1995 issue, I could especially relate to Jacqueline Kramer's story, having been a victim of the Chronic Fatigue Syndrome myself; I have also experienced a life-altering accident, although not as severe as Linda Clark (Winter 1995 issue).

As I continue in my process of personal transformation, I eagerly await the forth-coming issues and the topics they will cover. Thank you for a great magazine!—*Judy Hayes, Monterey, Maryland.*

PROJECTIONS

Several years ago, in your Winter 1992 issue to be exact, my twin sister wrote to you, and revealed in Letters to the Editor, some personal thoughts she had on the "Shadow." At the time she implied that I, as a shadow of herself, had not used my body wisely.

No, I did not do drugs or drink too much. I just had not become the physical fitness maniac that she had. I have been nursing these wounds for a few years and now three years later LOTUS has brought me revenge through the article in your most recent issue on "projections."

Now that my sister has read this article, she knows that, "When you look around your world and see something that angers or revolts you, it is because the same thing (or quality or trait) lives unconsciously within yourself." She knows that it is not important for me to be Ms. Middle-Aged-Muscle-Woman. But why is she projecting such an image onto me?

Incidentally, one thing my sister and I have always agreed on is that we both enjoy reading LOTUS. Keep the ammunition coming. the defenders of the shadow and those who would project love it.—*Venitia Eubanks, Gore, Oklahoma.*

MORE PROJECTIONS

Thank you for the article on projections (Winter 1995). This is the most comprehensive material on projections that I have ever come across.

PLEASE TURN TO PAGE 12

RICHARD MOSS

color

Reflections

Since reading the material I have been faced with one of the biggest challenges of my adult life, that of facing up to the person (and myself) when I catch myself projecting on them.

I am amazed at what lengths my ego mind will go in trying to justify my position so I can be right. I feel like a little boy who's been caught lying.—*Lon McGraft, St. Louis, Missouri.*

**G U I D I N G L I G H T
H A S D I E D**

A guiding light of the New Age has died. Ken Keyes, author of *Handbook to Higher Consciousness* and *The Hundredth Monkey* among other influential books passed away on December 12th. People all over North America and the world feel a special bond to Ken, mainly through his books, but also through his many workshops and seminars on Love and World Peace over the past twenty-five years.

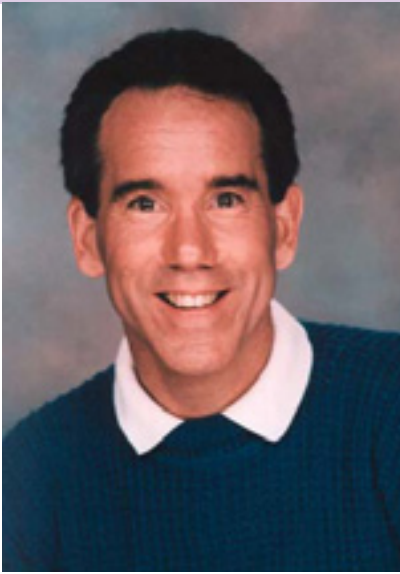
I'd like your readers to know that anyone interested in helping to continue his efforts to heal the planet can contact Key to Life. Key to Life is a new company founded by Ken's co-workers to carry on his latest (and greatest) creation.

Inquiries can be sent to: Key to Life, 1620 Thompson Road, Coos Bay, OR 97420; (800)545-7810 or (541)267-6412—*Lee McFadden, Coos Bay, Oregon.*

N E W C O M E R

I am a recent newcomer to LOTUS, and was immediately taken by your ability to present spiritual and transformation in a grounded, intelligent, and accessible manner. Your magazine is a standout among the blur of publications now

PLEASE TURN TO PAGE 96



D A N M I L L M A N

THE LAW OF FAITH

Some of us believe we trust ourselves but on closer examination, we discover that we actually trust mental knowledge, theories, and beliefs that came from someone else—a book, a teacher, a guide. Those of us who have issues with self-trust tend to rely on scientists, “experts,” psychics, oracles, gurus, or others to advise us and to validate our views; we may search everywhere but within to find ourselves. Just as some people give away their power, we may discard our inner wisdom and then look for it elsewhere, becoming “seekers of truth,” spiritual vagabonds, or seminar addicts, traveling from one teacher or workshop to the next, looking for new information that may satisfy or fulfill us. But we will never find fulfillment until we discover it within ourselves—not as a large storehouse of information but as a direct channel to the infinite wisdom available to us all.

Expert guidance certainly has its value, especially from the truly wise. No need for example to learn

Laws That Change Lives

tennis by ourselves when a good coach can save some time. But we need to develop more trust in our own deepest intuition and wisdom as the final arbiter and source of our decisions.

The Law of Faith reminds us to trust the Spirit within ourselves, to take a leap of faith into the possibility that we may know far more than we now recognize. This law entails more than raising our self-concept, however; trust cuts across every domain until we see Spirit operating at every level, not only within ourselves but within others and in the world.

Trusting Spirit does not require a belief in an external God. Rather it involves trusting in the inherent wisdom and laws of the universe and in the mysterious process of our life with all its ups and downs—knowing that wherever we step, the path appears beneath our feet.

When we say, “I trust myself completely,” we are most often referring to our conscious self—our mind or ego. This kind of self-trust won’t take us far because the ego can only access limited data. When we come to consider the possibility that a mysterious energy of infinite wisdom, patience, and compassion is operating in, as, and through ourselves and everyone else, we open doors to a new experience of life. When we realize this level of trust, our life changes forever.

I use the term Spirit to refer to this higher energy, but whatever name we use, when we *truly* come to trust this higher energy or Spirit

working behind the scenes according to its own laws, then we can also trust that part of Spirit we call “ourselves” and “others.”

We can always feel this connection and this trust in our heart. But first we have to get out of our head. This means coming to trust our body’s instinctive wisdom about how to move, what to eat, when to have sex, and how to heal ourselves—letting the body do the job it is here to do, without the mind’s interference with theories and philosophies. For self-trust to reach its most profound degree, it must occur on all levels of our being—physical, mental, emotional, and spiritual.

A corollary to the Law of Faith can be stated thus: *Self-trust comes through direct experience*, which reminds us to pay attention first to our own experience, not to advice from a book or teacher. Improvisational dancing, martial arts and other sports, and playing a musical instrument are all good ways to develop a trust in our body’s innate ability to move *without thinking*, following its own wisdom. We come to trust our body’s ability to take care of itself without philosophies; we discover what our body knows and can do what is needed as soon as we listen and let it show us.

Challenge courses, such as the Peaceful Warrior Intensive or the “high ropes course,” can demonstrate in dramatic ways that by trusting our body we can do more than we might have believed, leading to higher levels of self-trust. But even in everyday life we meet

challenges that test us, and we face similar kinds of opportunities to test and develop our connection to deeper levels of trust.

The Law of Faith also teaches us to trust our mind, not in the sense of its ability to store information, but in its ability to access higher wisdom. We realize that our brain doesn't just operate as a filing cabinet or computer but also as a radio that can tune in to any station. In other words, information doesn't come *from* our brain; it comes *through* our brain.

Trusting ourselves means sweeping our beliefs out of the way and trusting our deepest intuitions. Our feeling sense conveys messages from the subconscious, which can help us make faster, more comprehensive decisions than the conscious mind with its insufficient data. Beyond that, what we call intuition can draw upon the same universal intelligence that manifests as spiritual laws.

Those of us who trust Spirit, work with it directly. The more we trust ourselves, the more we feel a higher order of wisdom and love at work in every aspect of our lives. Self-trust involves a willingness to make "mistakes" and learn from them for our highest good.

We are all tested by Spirit in order to learn. In every situation, every challenge or difficulty, the universal teacher operates through our life experience to let us see our present levels of trust, faith, and alignment with spiritual law.

Alan Watts said, "Beware of teachers who pick your pocket and then sell you your own wallet." Ironically, that's all any teacher can do, even the best-intentioned one, because the treasure is already inside each of us; no one can give us anything we don't already have.

All any teacher can do is to provide some keys to help unlock our own door. Teachers may save us some time but they can only point the way; the beginning and end of the journey is inside of ourselves.

The Law of Faith is founded upon the recognition that we know more than we have read, heard, or studied; we know more because we are more; we have a direct link to universal wisdom; we only have to look, listen, and trust.

Those of us with issues around self-trust need to remember that ultimately we are the experts on our own life. By trusting the Spirit within ourselves, we come to trust the same Spirit in others and begin to feel safe in the world.

Ultimately, the Law of Faith reminds us of the transcendent wisdom of the universe reflected in

the old religious adage, "God works in mysterious ways." Such faith is not merely believing or hoping that all circumstances serve us or that divine justice is operating when we skin our knee. Faith is a direct recognition based on higher wisdom; it entails the courage to trust that whatever happens can serve our highest good.

THE LAW OF EXPECTATIONS

Do we form beliefs based on our experience or do we create experiences based on our beliefs? Experiences and expectations do of course influence one another, but while most of us may credit the logical and psychological idea that our beliefs are primarily shaped by our experience, the Law of Expectations states it the other way around. *What we believe or expect, over time at the deepest or subconscious levels, tends to shape our external reality.*

Everything is a form of energy; our mind shapes that energy into manifest form and color the filters through which we see the world. Almost since infancy, we have stored programmed sensitivities and expectations into our subconscious. Those of us who expect that "people can't be trusted" find evidence that supports this belief.

The key to applying the Law of Expectations is to create new expectations, based not on blind faith but on clear intention. This law helps to take us beyond our previously assumed limits, themselves generated by earlier beliefs and expectations that may have been formed within the first months of life.

What we expect tends to appear in our life because we set in motion subtle psycho-physical forces; like attracts like. We achieve only to

our expected or assumed limits. In psychology, this commonly recognized phenomenon is called *the self-fulfilling prophecy*. In one example, three very popular boys in a high school agreed to take part in a psychology experiment. For several weeks, they started acting very attentive and friendly to a girl who was perceived as very nice but extremely shy, plain looking, and unpopular. They treated her as if she were very attractive and popular. As a result, she showed marked, even dramatic changes in the way she dressed and acted.

She had previously expected to be rejected and ignored, and she was. This experience changed her expectations, which in turn created a new experience of life. These boys initially changed her experience by breaking the old expectations that held her friends at bay. She formed new beliefs about her appeal which shifted her behavior so that even when the study ended, her life had changed.

An extensive study conducted by Dr. Kenneth Pelletier on the factors contributing to longevity revealed a list of factors associated with long-lived people, such as fewer illnesses, youthful appearance, a sense of humor, and enjoyable work, along with lifestyle factors, such as diet and exercise. The study concluded however that the primary factor in longevity was people's expectations. The people who had truly expected to live a long time did; those who didn't expect to live as long didn't—*despite any other factors*. This study serves as testimony to the power of expectations.

This doesn't necessarily mean that if we worry about getting cancer or having an automobile accident or losing a loved one that

Energy follows thought; we move toward but not beyond what we can imagine. What we assume, expect, or believe colors and creates our experience. By changing our expectations, we change our experience of every aspect of life.

these thoughts are somehow going to make such things occur. Such ideas are only more superstitious worry, and our concerns need to be addressed, shared openly with someone and cleared so that our mind can focus on other things. Nor does this law imply that if we make affirmative statements a hundred times a day about attracting wealth or people or personal power that we will suddenly change our life.

The *subconscious* provides the key to creating experience. On a conscious level, some people may worry a lot about getting cancer but their subconscious may not have the slightest concern or ex-

pectation of such an illness. People who go around repeating positive sayings to themselves all day may form an idea or intent but if their subconscious expects to remain just where they are, that's where they'll stay.

One way to see what we subconsciously expect is to look at our lives right now—at the pleasant and the unpleasant. Our current problems reveal our negative expectations and our current blessings reveal our positive-expectations. Once we appreciate the influence of our expectations on our present life, we can take steps to change the expectations that no longer serve us. We can set new expectations or assumptions in motion right now; we don't have to wait for experiences to confirm them—we can create these experiences inside.

Researchers have created subliminal tapes that play positive messages below the level of conscious recognition, with the idea that these suggestions reach our subconscious to change our life. While this is a sound theory, neither affirmations nor subliminal tapes have much impact unless accompanied by two key factors. First, we need to create vivid visual images that include sound and sensation—and use as many senses as possible—of ourselves with more friends, more money, or more of anything we desire. Such images, over time, can and do create impressions within our subconscious, which doesn't differentiate strongly between the experiences we have in the world and those we create or visualize inside.

Second, we need to *notice any contradictory messages that come up* when we state what we want or have, then state these contradictory messages, as negative as they may

seem, aloud in an exaggerated fashion. For example, if we state or visualize that we have financial independence but notice a feeling or thought that tells us, “This is silly; you’re nearly broke,” say it aloud. Say it ten times if necessary. Wear Groucho Marx glasses or say it as Mae West or Jack Nicholson might say it. This helps to clear the contradictory messages that get in the way of forming clear, consistent, positive expectations.

Once we change our expectations about ourselves, other people, and the world—*not just pretend to change them but actually change them*—we can change the shape of our life.

THE LAW OF HONESTY

Within the context of our life purpose, as we explore the bigger picture and meaning of our lives, the Law of Honesty *points to higher laws and inner consequences that are instant, inevitable, and inescapable*. It includes, but does not focus on, external codes of behavior.

The Law of Honesty centers around honesty with ourselves—our internal integrity. This law is useful for any of us but especially so for those of us who tend to deceive themselves with rationalizations—those of us who have issues around honest expression or action. Seeing the truth and inevitable consequences of this law can help us turn our life around.

This law speaks to a larger drama being played out—one in which we cannot truly deceive anyone but ourselves. If we ever allow impulses of envy, greed, or manipulation to determine our actions or influence our expression, the consequences of these actions are already built into the mechanics

Mystic Fire

southwest

Personal Lotus Transformation

It is our dream to contribute to the creation of a loving, respectful society by being a powerful resource and catalyst for personal transformation through disseminating the most transformative material available. We are devoted to promoting the deepest kind of personal and spiritual transformation, thereby hoping to heal the world one person at a time.

We respect your commitment to personal and spiritual growth and know that you desire, and are making, profound changes in your life. That is why PERSONAL TRANSFORMATION goes beyond popular psychology and self-help material and focuses directly on material that will transform your life.

Our aspiration is to be a worldwide source for sound psychological and spiritual information that supports personal transformation. We aim to remind you of your vast potential and to provide you with inspiration, issue after issue. We hope your relationship with PERSONAL TRANSFORMATION will sustain you on your evolutionary path, challenge your natural urge to know yourself deeply, and inspire you to follow your highest aspirations.

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of the universe and of our own psyche.

Those of us working with issues of integrity on our life path may tend at times to ignore or bend higher laws in the sense of not living up to our inner light. At times we can be like the child who furtively takes a candy bar and pockets it, thinking and hoping it will turn out okay, while the child's mother watches from the end of the aisle.

We don't need to be punished for breaking spiritual law or higher laws; *the act itself is the "punishment"* and sets into motion subtle forces whose natural consequences we cannot escape any more than we can escape the force of gravity.

Those of us who slip into lower levels of integrity often don't realize we're doing it. We must lie to ourselves before we can lie to others. When we speak with "forked tongues" or mixed motives, we are not yet integrated. We have to achieve such integration in order to speak with integrity; we can't have a part of ourselves meaning one thing and another part meaning another. The first step in honesty entails reconciling our own conflicting parts so we can say what we mean and mean what we say,

When our internal parts work together, when we stop lying to ourselves or deceiving others, when we know deep down that we're acting with integrity *despite* impulses to do otherwise, we feel gates of higher energy and inspiration open inside of ourselves.

When we speak or act dishonestly, these gates shut. This is not a punishment, but simply the way our psyche works. The saying, "Cheaters never prosper" *always applies in the long run* because cheaters' own psyches will not let them have inner peace, no matter

No matter what we feel or know, no matter what our potential gifts or talents, only action brings them to life. Those of us who only think we understand concepts, such as commitment, courage, and love, one day discover that we only know when we act; doing becomes understanding.

how rewarding their external circumstances may appear to be. Self-sabotage, down the line, is built into every dishonest act—even if we only deceive ourselves.

Some of us imagine that we are getting away with little schemes, maneuvers, and frauds for years while justifying and rationalizing our actions, and then we wonder

why our lives aren't working out the way we had hoped. We may imagine that we are getting away with something because we don't get caught but we are caught every time, by ourselves. As the John Lennon song goes, "Instant karma's gonna get you."

To use an extreme example, when we read the newspapers and see millionaire drug pushers living a life of opulence, we may imagine that they are escaping punishment, but we have only to glance inside their psyches to see the internal consequences and causes of their behavior. "Bad" people don't go to hell; they are already in hell. That's why they act so badly.

When we are dishonest in any way, with ourselves or with others intentionally or not, our internal parts fight one another and our inner sense of spirit or inspiration fades. We feel cut off and alone, and we attract whatever lessons we need to learn. Concepts of morality may change but consequences are absolute.

Dishonesty tends to take on different forms, such as lying to ourselves and others or seeking money or power for their own sakes, at the inevitable cost of our self-respect. Some of us are used to making rules rather than following them. We forget or ignore our culture's standards of honesty and integrity, bending rules to suit our own desires, turning our backs on the light within ourselves. Whenever we cut corners for expediency or whenever the ends seem to justify means, we may not always reap obvious external consequences but we create inner turbulence that we cannot escape, no matter where we go.

Others of us who tend toward tunnel vision may put on blinders of self-deception by insisting that

“it will work out this time” without our doing anything different. This kind of dishonesty also forfeits a sense of energy and spirit.

For some of us with expression issues who tend to hint, connive, sigh, whine, or wait for others to read our mind, the Law of Honesty points out that such indirect, misleading, manipulative, or deceitful communication results *when we let fear stop us from expressing our true feelings and needs*. Whether our actions are deliberate or simply chronic habits, if we manipulate people with an angry face, a sad look, or a sigh (expecting others to “know how we feel” without actually stating it directly), if we tell people what we think they want to hear (even with the “best” intentions) or if we use words strategically, hooking into guilt or pushing vulnerable spots to control others or get what we want, we may get what we want for the time being but forfeit the inner light that we most need in the long run.

Once we find the courage and wisdom simply to state our feelings and say what we want or need, this honesty can bring new life to stale or painful relationships.

Acting with the highest integrity and expressing our authentic needs and feelings can change our personal and professional relationships for the better. Such integrity, honesty, and truthfulness—or the lack of it—form the trail we leave behind us, our personal mark in history. If we apply this law, our life changes in simple but profound ways we might not have believed possible, and the very goals we once schemed to achieve begin to manifest in ways we would not have dreamed possible.

Recognizing, accepting, and expressing our authentic interior reality lies at the heart of honesty; only when we are honest with ourselves can we speak or act honestly with anyone else. In the sense of integrity, honesty entails acting in line with higher laws in favor of negative impulses to the contrary.

THE LAW OF ACTION

Action is not easy in this world; forces of doubt and inertia are everywhere, even within our own mind and body. Still, we must act.

Words may be cheap, concepts and philosophies may be elegant, ideas may abound, and good intentions may sound impressive. Turning all the words, concepts, and ideas into action requires energy; it

requires sacrifice. To stay the course, we must overcome insecurity and hurdle past self-doubt, lethargy, apathy, excuses, and a hundred good reasons not to rock the boat. But we keep getting the same message from life: *It's better to do what we need to do than not do it and have a good reason*. This states, as well as anything, the Law of Action.

Thousands of motivational speakers thunder out passionate and eloquent ideas such as this just to inspire us to get off the couch and make a new life, to put out some effort, some will, some discipline. Still, most of us take action only when the emotional, mental, or physical pain gets so bad that we have to.

Let's change this. Let's acknowledge that action and change require initial discomfort, effort, and energy. Let's even say we're really ready to take some needed action in our life. But how? It boils down to one of the most powerful three-word phrases in the English language: Just do it.

Most of us wait for permission from our insides to do anything. We wait to “feel motivated.” We wait until fear is looking the other way, until self-doubt and insecurity step aside and give us permission to act. But action is stronger than subjectivity. There are times when we have to act with strength and courage no matter how we're feeling or what we're thinking.

The peaceful warriors of this world don't wait for permission; they know and sense what action to take, and they choose the way of courage and integrity. If their hearts confirm it, they act, *despite* feelings of fear, self-doubt, or insecurity that may arise. They act and let their subjective life—their

thoughts and feelings—run to catch up. “Wait, you can’t do this! You’re not up to it!” our mind whispers, echoing voices from the past. “You’ll make a fool of yourself! You’ll only get hurt! You’ll fail!” All of these voices may pass through our mind but we act anyway. Soon, these voices or feelings, once so loud and compelling, stop coming around so often.

When I was six years old, I found myself standing on a second-story rooftop of a house under construction. Twenty feet below me was a big sand pile. My older friends had already jumped but I was only six, and I was afraid. They tried to coax me, tease me, encourage me, and reassure me for about forty-five minutes, when one of the boys finally yelled, “Stop thinking! Just stop thinking and jump!” It struck me in that moment that no matter how frightened I felt, I knew how to bend my knees, I knew how to learn forward, and I knew how to push off. So I stopped thinking, leaned forward, and was suddenly airborne—a *wonderful* feeling—and a valuable lesson I never forgot.

I once coached a gymnast I’ll call Jill. She had worked hard on a new dismount from the uneven bars. She had done it many times in the spotting belt, then with an assist from me. Now the time had come for her to do it alone. She was well prepared and ready; she knew it and I knew it. She got up on the bar and was about to perform the dismount when she stopped. “I can’t do it, Coach; I’m afraid.”

“Oh, I see,” I responded. “Yes, I think I’d be feeling a lot of fear, too; after all, it’s the first time you’re doing it by yourself. Where do you feel the fear?”

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OMEGA

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page 10 Winter

The Love Prescription

CLIFF TOWNER

The biopsy's back... it's malignant. Doctor Green sat back in his swivel chair, looked at me, and waited.

I looked back at the young doctor as the words sank in and the thoughts began to race through my mind.

"Malignant," I thought, "malignancy equals Cancer. Cancer. 'The Big C.' Cancer equals pain, suffering, death, transition, termination."

The thoughts brought no fear or apprehension, only surprise and wonder.

Cancer had been the farthest thing from my mind back in June, 1992. About four weeks earlier I had passed clots of blood in my urine and since it was a weekend and my regular doctor was unavailable, I had gone to the emergency room of the local hospital. The senior intern on duty ordered a contrast X-ray of my stomach and bladder.

His diagnosis was either a kidney infection or a blockage, possibly a kidney stone in the right ureter, the tube leading from the kidney to the bladder. He urged me to see a urologist as soon as possible.

That event had led me to Dr. Green, still sitting across from me waiting for a response.



Finally realizing I was not going to give a response, he continued.

"The biopsy confirms what the CAT-scan has already told us. There is a very large tumor in your right ureter and it is cancerous. I would expect it to be a transitional cell carcinoma which will have to be removed immediately."

I nodded my understanding and signed the consent form after hearing the doctor's voice in the distance, explaining the dangers and possible complications of the surgical procedure.

While hearing and understanding his words, my mind was not on myself, but rather on Barbara who was waiting patiently in the waiting room. I was afraid of what the shock of this news might do to her and to the most wonderful relationship I had ever experienced.

Barb and I had met ten years before, shortly after she had lost both her parents to cancer. She was separated from her husband and I had been divorced for ten years. Although from entirely different backgrounds, we were immediately attracted to each other, and to

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this day I know that I, for one, fell in love with her from the moment we met.

Barb had been through a traumatic childhood, culminating in a nervous breakdown, a minor stroke, a miscarriage, an abusive marriage, and two children, a boy and a girl. Two or three years after we met, Barb lost her oldest child, her son, in a tragic automobile accident. A year or two after losing her son, her estranged husband was diagnosed with cancer and she moved back with him to take care of him in his final days until he died a painful death from the disease.

All of these thoughts raced through my head as I left Dr. Green's office that sunny day in June, 1992. Just months before when she finally admitted that she had loved me from the start but had been afraid to admit it to herself, she stated that she was afraid of involvement with anyone "because everyone I ever loved always winds up dying."

Would this news I was about to spring on her cause her to go "over the edge" again? Would she get scared because of her past experiences with cancer victims and run away from me? How would her reaction affect my own life? What would I do if she did leave?

For myself, I harbored no fears of a possibly fatal illness. I had lived a long and exciting life. Thirty-five years as an investigative crime reporter on newspapers up and down the East Coast and sundry other jobs over the years in order to feed a wife and three kids.

Besides, as a long-time student of comparative religions and a member of the Rosicrucian Order, I had, and have, a deep and abiding belief and faith in the Cosmic and my own position in the Cosmic

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scheme. I know that so-called “death” is, like everything else in the Universe, merely another transitory change from one plane of existence to another and so is inconsequential, at least to me.

Consequently, that morning in June, any thoughts I had about the recent diagnosis were centered about the one I loved. The same woman who, just three years previously, had come back into my life and dragged me from the deepest pits of agoraphobic depression.

I had shattered my right hip in a fall and a hip replacement left me bedridden for a month. Afterwards I found I could not force myself to leave my dark, dingy basement apartment. For an entire year I never left the “security” of that apartment but relied on others to do my shopping or other chores.

I existed on Supplemental Security Income (SSI) as a disabled individual. Because of the chronic agoraphobia, it was virtually impossible for me to hold down any kind of a job, much less a job as a professional newsman.

But with the return of Barb into my life, all that changed. Once again I had a glimmer of hope... hope that now that she was a widow, there might be a chance for marriage and the opportunity I had been dreaming about since first we met.

Having been born, raised, and lived in the sub-culture of poverty all her life, I wanted the opportunity to show her a different style of life, one that she had never experienced. I wanted to take her places she had never been and do things she had never been able to do. I realized I *had* to work to fulfill those hopes and dreams. And “working” meant leaving the house. It was the worse struggle of my life but I fi-

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nally made it to the bus stop (after several unsuccessful attempts) and went for an interview, which was successful, and I began a part-time job as a reporter and columnist on a monthly newspaper.

But now, as I entered the waiting room and approached Barb, realizing what lie ahead, I knew it was the end of making my dreams a reality.

When I told her the doctor's diagnosis, her face paled for an instant and I saw a brief glimmer of fear in her eyes. But she quickly regained her composure, smiled, hugged me, and said, "Don't worry, the doctor will get it all out."

That night as we held each other close in bed, she told me how glad she was that she had admitted to herself and to me that she loved me before we found I had the "Big C." I knew then that Barbara really did, and does, love me and would never leave me, no matter how bad the future might be.

The night before the scheduled operation, when I made my nightly supplication to the Cosmic to give thanks for the events of the day, good or bad, and to give equal thanks for whatever the morrow might bring, I added a change at the end.

For the first time in my life I requested or petitioned the Cosmic for help. I requested the Cosmic for healing, not for my sake, but for Barbara. A petition for time, at least five or ten years in order to take Barb to Florida and, if she liked it, to move there permanently and eventually to buy her the home she never had.

"However," I concluded, "if this disrupts the Cosmic Plan for my Soul and it is time for my Transition, then I am ready. I then fell

INNOVATIVE

2 color/prefer blue

Paragon

RUDRA

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asleep with my arms around my beloved Barb.

The following day Barb and my youngest daughter, Connie, walked beside the gurney to the doors of the OR. Connie kissed me with tears in her eyes, and Barb kissed me and whispered, "I love you Cliff and I'll be here waiting."

When I came out of the recovery room several hours later, they were both waiting. Dr. Green had told them that I had been very lucky. The tumor in the ureter had grown so huge that within a day or two it probably would've burst, scattering the malignancy throughout my body.

Unfortunately, that was not the end of my old friend, the transitional cell carcinoma. The original tumor left numerous malignant offspring in the ureter, kidney, and bladder. There have been seven trips to the OR since that fateful June day in 1992. My right kidney, ureter, and bladder cap have been removed. I have had ten weeks of bladder washes with the chemical Mitomycin-C and a section of the bladder removed.

It has been six months since the last examination and everything appears clean. I realize a recurrence is possible at any time, but I am not worried because I *know* the Cosmic has granted my petition.

We came to Florida between operations for two weeks in 1994 and were able to move to Florida in May, 1995.

After the first operation I began a process of Visualization.

Each night after expressing my appreciation to the Cosmic Consciousness for the happenings of the day and especially for the love Barb has shown me, both before and after the original diagnosis, I

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A Core of Love

P A T D U F F Y

I can't stand this. I just want to die." My mother spoke the words during the New York winter of seventeen snowstorms. Snow swirled outside the window of her room at the Bronx hospital for advanced cancer patients. My mother would spend the last ten days of her life there.

The hospital counselor had been sent to talk to me during one of my bouts of uncontrollable crying. I'd been staying at the hospital from early morning to late at night, afraid to go to work, afraid to leave, afraid my mother would die, afraid she would die alone.

He entered the hospital Family Room. "Oh, no, not a priest," I thought when I saw him. "I don't want to talk to a priest."

But his words held me. "I've worked with dying patients for many years and I can tell you that when the end comes, the person chooses the moment. Some want to die with their loved ones in the room. Some wait until they leave. If your mother dies when you're not here, it's because that's the way she wanted it. The main thing is that your mother be at peace about dying. She needs you to tell her it's all right for her to go. You can't save your mother anymore, but you can help her to have a good death."



That night I left the hospital and went back home, and the next day I went back to work. During the days that followed, I taught my classes, then took the express bus to see Mom. I would rush to her room and breathe a sigh of relief when I saw that she was still there waiting for me, still in the world.

It was a great effort for Mom to speak. She was so weak she could barely move. She weighed sixty five pounds. But she would force the words that mattered to her, "Don't stay too late. It's cold. It's snowing." Her hospital room was warm. Personal items were encouraged. A bulletin board held photos of her grandchildren. A shelf held a small statue of a Buddha from a collection that had belonged to my brother, Jackie, who'd been a lover of Indian art. Next to Jackie's Buddha were lots of cards and snowflake cut-outs from the kids at the local elementary school where Mom had been a school teacher for over thirty years. She'd been a great favorite with kids, parents, and school staff. She'd been strong, energetic, warm, funny, and healthy. Always healthy. "I haven't been to a doctor since the day she was born," she'd tell her friends, pointing to me.

But then Jackie died of colon cancer, discovered at

ELEKTRA

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an advanced stage. Jackie was 44. "It's not fair," Mom would say, "It's not fair." Now two and a half years later, Mom was at the special hospital for cancer patients, dying of colon cancer discovered at an advanced stage.

"Try to drink some apple juice, Mrs. Duffy," the nurse was saying softly to Mom. But the juice ran down the sides of her mouth. Mom could barely swallow. Each day her body was smaller, more consumed by disease. I broke down in tears. "Cry," my mother said to me, "It's good to cry. I could never cry enough."

One Thursday evening toward the end of visiting hours, Mom and I actually laughed. A surreal sight appeared: a white coated staff attendant was wheeling a mini-bar through the hospital hallways. The mini-bar was filled with a great range of wines and liquors. "Like a drink? Like a drink?" the white-coated attendant asked as she wheeled along.

"Mom, I can't believe it. They're serving drinks!" The mini-bar attendant stopped by the door of my mother's room. "Like a drink?" the attendant asked. "No thanks," I said, looking at the mini-bar in amazement, "Are you really serving drinks here?"

Every Thursday night for any visitors who want them or patients allowed them," the attendant smiled. Then she wheeled on.

In better days, Mom and I had often chosen Thursday for our get-together nights. After work, I'd take the subway from Manhattan to Queens, and Mom would pick me up at the station. Depending on the ups and downs of our respective days, we'd greet each other with smiles or with snaps. But always by the time we arrived

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at our favorite restaurant, each of us settled with a dinner and a drink, all was well between us.

“Mom!” I laughed. “They serve drinks here on the hospital ward every Thursday night!”

“Have one,” Mom said.

“Ok, next Thursday we’ll have a drink together just before I go. Ok, Mom?”

“Ok,” she said, “A last drink.”

On the tenth day of my mother’s stay at the hospital, I arrived in from the snow and the cold.

“If you like, you can stay overnight in your mother’s room,” the nurses said. After they left us, Mom gathered all her strength and said, “I can’t stand this. I want to die.”

“I understand, Mom,” I said, words and tears rushing together. “I understand how you feel. This is very hard for me Mom. But I understand how you feel.”

We held hands.

“I love you so much, Mom. I love you.”

“I know you do,” she said. “I love you, too.”

We continued to say, “I love you, ‘I love you too.’” That was all that was left: a core of love. The core of love that had always been there, beneath everything, at the center of everything, holding us together despite all the inevitable angers, disappointments, misunderstandings that pass between a mother and daughter. Now that the things of this world were disappearing, the core of love was in full view, almost palpable, fully revealed.

A silver-gray light entered the room from the snow filled sky outside. “One more day,” Mom said. “Another day. I don’t want to let you go.”

HJ KRAMER

EUPSYCHIA

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HARMONY TOURS

1/12 pg

COLLEGE OF

1/12 page

“I don’t want to let you go either, Mom. Remember, we’ll have our drink together tomorrow night. Tomorrow is Thursday.”

“Another day,” Mom said.

I saw the sores in my mother’s mouth that of late had caused her so much pain. The terrible sores caused by thrush. The cancer had left her immune system drained, making her vulnerable to a host of painful afflictions. Treatments were useless. My mother, her body unimaginably weak and sensitive, now experienced all treatments as torments.

Mom became restless. She wanted the covers over her.

But as soon as I pulled the covers up, she wanted them down. Then up, then down. She began to heave and breathe, heave and breathe, wanted the covers up and down.

She fell asleep. I stayed next to

her bed, holding her hand. Thoughts swirled inside my head uncontrollably. What should I do tomorrow morning? Should I go to work? Should I stay? Should I go, should I stay? Yes, I would go to work as usual, as planned. I would come to the hospital after work to see Mom. She would be there waiting for me. It would be Thursday night and we would have our drink together just like we’d said, wouldn’t we? The whirling thoughts in my mind were echoed by the swirling snows outside the hospital window.

I slept fitfully, waking, sleeping, waking, sleeping until the two states blended together. Outside the window, I saw the swirling snows turn to paper snowflake cut-outs that took the form of an enormous angel gliding by my mother’s hospital room. Next, the paper snowflakes took the form of an

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WILLINGNESS

Crying: The Releasing Emotion

A L E X A N D E R L O W E N

Alexander Lowen practices psychiatry in New York and Connecticut and is the executive director of the Institute of Bioenergetic Analysis. He and his wife live in New Canaan, Connecticut. His books include "Depression and the Body," "Bioenergetics, Pleasure and Love," "Sex and Your Heart." The following is from "Joy." Copyright 1995 by Alexander Lowen. Printed by arrangement with Viking Penguin, a division of Penguin Books USA.



The chronic muscular tensions that stifle and imprison the spirit develop in childhood out of the necessity to control the expression of strong emotions: fear, sadness, anger, and sexual passion. Of course these controls are not always effective since feeling is the life of the body and at times that life will assert itself despite the individual's attempts at control. The neurotic individual's control can break down in an hysterical outburst of crying and screaming, in a wild rage or in sexual acting-out. Such actions are not ego-syntonic and do nothing to resolve the conflict between the need to express one's feelings and the fear of expression. Until that

conflict is resolved, the person is not free to be himself.

Originally the fear of expression was related to a fear of the consequences that might follow such expression, but while it is true that the fear still persists in the adult, it is now an irrational fear. For example, expressing anger in a therapy session about one's treatment as a child will certainly not result in any punishment or other serious consequence. The fear is of the feelings themselves. They are seen as threatening and dangerous. Many people have a murderous anger because their spirit was broken as a child and they are unconsciously afraid that if they lose control, they might kill someone. In the forty-eight years that I have worked with people, encouraging them to feel and express their anger, not one has ever gone out of control to where they turned on me or broke anything in my office. They beat the bed with their fists or with a tennis racquet as hard as they could, but they knew what they were doing and were in conscious control of their actions. The fact is that few of my patients could get angry enough to where their eyes blazed with their fury. It is not enough to know that one is angry; one has to feel it. The same thing is true for fear, sadness, love, or sexual passion.

One can't feel an emotion unless

one can express it in a gesture, a look, in the tone of one's voice or through some bodily movement. This is because the feeling is the perception of the movement or impulse. I draw a distinction between an emotional expression and an hysterical outburst. In the latter, the ego (which is the organ of perception) is not connected to the action, with the result that the action is not perceived as an emotion. It is not uncommon to see someone go into a rage and deny that he is angry. I regularly see patients whose bodies show all the signs of fear—wide-open eyes, raised shoulders, restricted breathing—but who deny feeling any fear. The bodies of these individuals manifest fear but expression, which is an active and conscious process, is absent. This disconnection is especially common with sadness.

I believe that people are more afraid of their sadness than any other emotion. That may seem strange since sadness doesn't strike one as a threatening feeling, but the fear is connected to the depth of the sadness. In most people, it touches despair and we are afraid, consciously or unconsciously, that if we let go of our efforts to hold ourselves up we will sink into the depths of despair without any hope of coming out. But if we don't allow ourselves to feel our despair, we will spend our lives struggling

to stay up without any sense of security and certainly without any good feeling.

By going into the despair one can find that it stems from the childhood situation and is not relevant to the life of the adult. Adult situations can trigger feelings of despair because they are connected to similar situations in early childhood which gave rise to feelings of despair. An adult can replace a lost love defect but a child cannot through its own effort replace a parent. Of course if one uses all his energy to hold one's self up or to present a positive facade of denial, one will never find the security, peace, and joy that life offers. The fact is that some patients cannot cry and most cannot cry deeply, which prevents them from feeling their sorrow and blocks them from ever finding joy.

Crying is an acceptance of the reality of both the present and the past. When we cry we feel or sense our sadness and we realize how much we hurt and how badly we have been hurt. If a person says to me, "I have nothing to cry about," as some have done, I can only answer, "Then why are you here?" Every patient has something to cry about, as do most people in our culture. Certainly the lack of joy in our lives is something to cry about. Some patients have said, "I've cried a lot but it does no good." That is not true. Crying will not change the outside world. It will not bring love nor acclaim. But it will change the inner world. It will release the tension and the pain. That can be understood if one observes what happens to a baby when it starts to cry.

A baby cries when it is in distress. Its crying is a call for the mother to remove the cause of the

distress. Distress causes the baby's body to contract and stiffen, which is the body's natural reaction to pain and discomfort. A baby's body reacts more intensely because it is more alive, more sensitive, and softer. It also lacks the ego capacity to tolerate pain. Unable to support the tension, it begins to quiver. Its jaw puckers up. A moment later its body convulses with deep sobbing. The sobs are convulsions that run through the body in an attempt to release the tension caused by the distress. A baby will continue to cry as long as the distress continues or until it is exhausted. When its energy is depleted and it can no longer cry, it will fall asleep to protect its life. Crying has a similar effect on children who are overtired and cannot quiet down. This state of tension makes them restless and fretful. Often this will result in the mother becoming angry and perhaps even hitting the child, which will cause it to cry deeply. The crying has two effects: it releases the tension, relaxing the child's body, and it allows the breathing to become deeper and fuller. Generally, the child will then fall asleep. I don't recommend hitting a child because that is a hostile act. One could use a sharp command to shock the child out of its hysterical state if that is necessary. I simply want to point out that crying serves to release an individual from a state of tension.

There is a common belief that a good cry can make one feel better. A "good cry" is one that is deep and continuous enough to release a significant part of the tension resulting from some emotional distress. Such crying takes the form of sobbing, which is accompanied by rhythmic waves that flow through the body. This is the only kind of

crying that will release the pain, the hurt feelings and the muscular tension of an emotional crisis or trauma. The crying of tears is also a tension-releasing mechanism for the eyes and, to some extent, for the body since it softens with the feeling of sadness. Eyes become frozen with fear, contracted by pain, and dulled by sorrow. The flow of tears is a melting and softening process like the thawing of ice in the spring. Eyes that do not cry become hard, brittle, and dry, which can impair their visual function. Tearing is a very human action. No other animal actually cries with tears. Such crying in humans reflects their ability to see the sadness, pain, or distress in another person or creature. That is why most people *cry* when seeing a sad movie, but very rarely does a sad movie make us *sob*. I believe therefore that the ability to shed tears, to cry, is the basis of the ability to feel compassion, whereas when we sob, we express our own deep sorrow and pain.

Sobbing is not the only form of vocal expression stemming from feelings of sadness, sorrow, or distress. If the pain of the distress is intense and seemingly unending, the crying may take the form of wailing. Wailing is a more high-pitched, continuous sound. It expresses a very deep hurt, one that is felt in the heart. Such a hurt would result from the death of a loved person; this is why wailing is a typical reaction of women who have lost a loved one. Men's voices do not naturally make the high pitched wailing sound that women's voices can. Another sound that belongs to the category of crying is moaning. The moan, in contrast to the wail, is a low-pitched sound. One moans from a

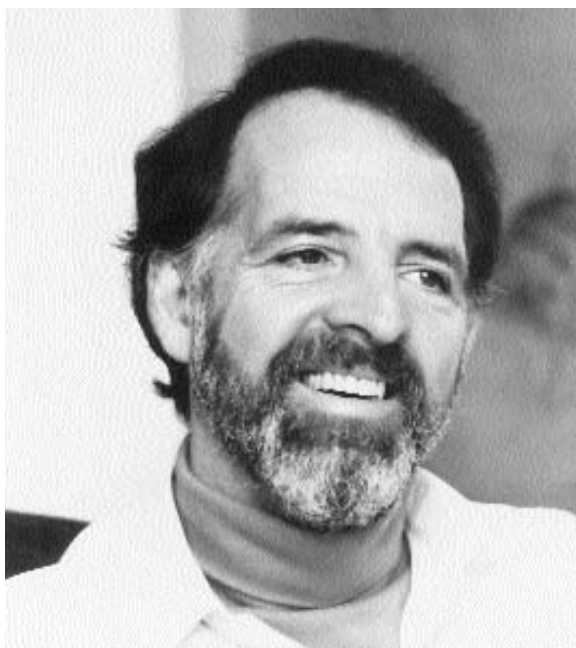
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The Sacred Path of Intimate Relationship

J O H N W E L W O O D

In the mirror of intimate relationship, we all want our partner to see our intrinsic beauty and value. However, most of us don't recognize or appreciate our basic goodness. Instead, we see ourselves in terms of a false self-image and then try to get others to affirm or admire this facade, imagining that this will make us feel good about ourselves. Yet even if we do win this approval, it doesn't truly satisfy us because it is not what we most deeply desire. What we really need is to know the intrinsic goodness of our nature, beyond anyone's conditional notions of good or bad.



J O H N W E L W O O D

John Welwood is a clinical psychologist and psychotherapist in private practice. His books include "Awakening the Heart," "Challenge of the Heart," and "Journey of the Heart." He lives in San Francisco, California.



Becoming intimate with another person means being seen as we are, which inevitably brings to light any feeling we have tried to avoid or suppress. If we secretly believe that we are bad for having such feelings, then when this evidence of our "bad self" comes to light, we will react defensively. Yet in reacting to our partner as a threat, we externalize what is essentially an inner battle. We are treating some aspect of our experience that we regard as bad or unacceptable as an enemy we must defend ourselves against.

Tom was a man I worked with whose relationships suffered from his deep-seated belief that vulnerable feelings were something to avoid at any cost. As a single child growing up with two over-

controlling parents, he had developed a strong aversion to feeling helpless—which he associated with being a loser.

Since Tom regarded feelings of helplessness as an enemy, he tried to guard against them by fabricating a conscious identity as someone who was always in control, a winner. He regarded this identity as "self"—who he really was. And he treated whatever threatened this image as Other and as enemy.

Tom's efforts to prove that he was a winner were futile since the "good self" he was trying to establish was only an image in his mind, based on his efforts to vanquish the equally illusory notion that he was bad for sometimes feeling helpless. How could he ever prove, once and for all, that he was a winner when he secretly feared he was a loser? Both identities—winner and loser, good self and bad self—were part of a trance, fantasies in his mind that prevented him from experiencing a more basic, unconditional sense of value.

As long as Susan went along with Tom's good-self facade, he was friendly and at ease. But whenever his feelings of helplessness came up in their relationship, threatening to expose the bad-self loser, he would turn against her. Susan was at a loss to understand why he would suddenly grow cold and critical, for no apparent reason. She did not realize that at such times he was cut off from his own experience and that this inevitably cut him off from her as well. Tom's aggression toward Susan was an outer enactment of his own inner aggression—treating his more vulnerable feelings as a hated enemy.

In attacking himself when he felt helpless, Tom was doing to himself what he most feared from others. And his aggression toward himself maintained and reinforced a sense of himself as someone who was continually subject to attack. Most of us perpetuate a bad-self identity in a similar way. For example, we might deny our needs because we imagine they could never be met. But this only maintains an inner sense of deprivation, which makes our needs more exaggerated and insistent and reinforces an underlying view of ourselves as a needy person.

Unable to see how we create this kind of pain for

ourselves, we imagine that other people are making us suffer. Thus, Tom continually imagined that Other—his partner, his work, or the world at large—was out to control him. This mechanism of projection—looking for the source of our bad feelings outside ourselves, focusing our partners’ actions as a way to divert attention from what goes on inside ourselves—is the most common defense strategy in relationships. It presents a tremendous barrier to seeing, hearing, or understanding genuinely another person.

Often when a bad-self identity becomes activated inside ourselves, we project an image of the bad Other onto our partner, and move into a position of fight or flight, attack or withdrawal. The bad Other is a generalized image of what we find most threatening in other people, based on old pain from the past. So when Tom started to feel helpless, he would see Susan as his oppressor, someone who was trying to manipulate him and make him feel bad, as his parents had.

Tom was blind to his behavior until Susan finally threatened to leave him. Then with my help, he gradually came to see this tendency to create an enemy in his life and how it arose from his aversion to feeling helpless. As he learned to let himself have the feeling, instead of hating himself for it, he found that it was not as horrible as he imagined.

This led to an important discovery: that helplessness was *only* a feeling. *It did not mean anything about who he was*—in particular that he was a loser. As long as he did not create an identity out of the feeling or attach a story to it—such as, “It’s not manly to feel like this” or “I could be crushed”—he found that it was tolerable. In sum, Tom realized that, “This

feeling is not who I am; it is not intrinsically bad or wrong; in fact, when I let myself experience it, the contraction around my heart melts and I become more fully present in my body, in my relationship, and in my life; and that actually makes me feel good about myself.”

Whenever we hate someone, we are hating some part of ourselves that we see in that person. We don’t get worked up about anything that is not in ourselves.

—Herman Hesse

In this way, Tom discovered what it was like to “find his seat”—to discover a sense of composure and confidence that came from being more present with his experience. He described this as feeling like a mountain which remains unshakable even when attacked by howling storms. The more he experienced himself in this fuller way, the more his bad-self identity began to lose its hold, thereby freeing him to be more open in his relationship and his life as a whole. This gave him a new sense of empowerment. He was overcoming a need to create an enemy in his life.

TAKING RESPONSIBILITY FOR OUR EXPERIENCE

Whenever we encounter some threatening or intolerable feeling, we have a choice. We can see it as part of what we are going through and learn to relate to it, or we can react against it and look for someone to blame. When we blame our

partner—“Why are *you* making me feel this way?”—we are, in effect, saying, “I hate my experience right now; it’s all wrong; and it’s your fault.” Then we might try to make our partner different so that we don’t have to feel this way.

In the case of one couple I worked with, the woman felt chronic dissatisfaction with her life but instead of owning that as her experience, she would angrily criticize her partner for not being there for her. When I asked her what she would feel if he were more available, she said, “Joy.” Her partner in

turn blamed her for being so critical. When I asked him what he would feel if she were more accepting, he said, "Peace and self-assurance." In effect the woman was saying, "I can only feel joy if *he* is more present," while the man was saying, "I can only feel at peace with myself if *she* accepts me." As a result, they remained stuck in a vicious circle: she attacking when he withdrew, seeing him as the cause of her unhappiness; he withdrawing when she attacked, seeing her as the cause of his distress.

Nothing could change until they were each willing to take responsibility for their own experience, she for her chronic dissatisfaction, he for his insecurity. When she became willing to look within herself for the source of joy, she no longer needed to attack him for depriving her of happiness; and when he became willing to look within himself for the source of peace and self-assurance, he no longer had to distance himself because she failed to provide that for him.

To regard our partner as the source of our happiness or misery is to abdicate responsibility for our own experience. *Responsible* means "able to respond." Becoming responsible for our experience means *being able to respond to it*, as it is. Responding to our experience starts with caring about what we are going through and inquiring into it, instead of judging it or pushing it away. In responding to our experience in this way, we also cultivate loving-kindness toward ourselves and greater self-awareness.

CULTIVATING AWARENESS AND LOVING-KINDNESS

Loving-kindness is a term often used in the Buddhist tradition to indicate a state of unconditional friendliness, benevolence, and goodwill. It is akin to the Christian term *charity*, a word that comes from the Latin *caritas*, the root of our word *caring*. Substituting *loving-kindness* for *charity* in the "King James" version of St. Paul's famous letter to the Corinthians helps us see how crucial this quality is.

Though I speak with the tongues of men and of angels, and have not loving-kindness, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not loving-kindness, I am nothing.

Loving-kindness suffereth long... envieth not... thinketh no evil... but rejoiceth in the truth.

Loving-kindness never faileth; but where there be prophecies, they shall fail; where there be tongues, they shall cease; where there be knowledge, it shall vanish away.

For we know in part, and we prophecy in part.

But when that which is perfect is come, then that which is in part shall be done away.

Loving-kindness contains an inner perfection, as Paul suggests, because it is an expression of our true nature. Without it, no real happiness is possible.

Loving-kindness starts at home by caring for ourselves when we are having a hard time. Once we can extend this kind of compassion toward ourselves, we can more readily feel this way toward others. This counteracts our tendency to regard Other as a potential enemy.

So if we are to overcome the need for an enemy—both within and without—we need to start by developing unconditional friendliness toward our own experience. Ever since childhood, most of us have tried to live up to external standards for how we should be. In learning to see ourselves as we imagine Other sees us, at the expense of our own immediate sense of who we are, we have lost touch with the capacity to rest in our own nature and trust that we could simply be ourselves, as we are. The antidote to this alienation from ourselves is to cultivate unconditional self-acceptance.

Accepting ourselves unconditionally doesn't mean mindlessly indulging in emotions or inappropriate behavior. Nor does it mean having to shower ourselves with affirmations or to like everything about ourselves. In fact, liking ourselves for some *reason*—because we approve of our behavior or measure up to some standard—is *conditional* self-acceptance. Unconditional self-acceptance is of a totally

different order than this; it means *letting ourselves have our experience, whatever it may be*.

Loving-kindness and greater awareness are the elements most essential for unconditional self-acceptance, as well as for any real growth or healing. How can we cultivate these qualities? Through a willingness to *inquire into, acknowledge, allow, and fully open to* our experience.

First, we need to be willing to *inquire* into what is going on inside ourselves, instead of just assuming that we know what our experience signifies and reacting automatically. Often we *think* we know what we're experiencing—"I'm angry, that's all" or "This is just an old hangup from childhood"—without understanding what is really happening. If we reflect more deeply, we discover that there's more to any experience than we can know at first glance. So we need to be willing to ask ourselves, "What's going on here?" and really look with an open mind, instead of assuming that we already know.

Second, we can *acknowledge* what is happening. "Yes, this is what I'm experiencing right now. I'm feeling threatened... hurt... angry... defensive." Acknowledging involves recognizing and naming what is going on, as well as inviting it into awareness. We should never underestimate the power of bare acknowledgment. Simply recognizing what is happening, instead of automatically reacting to it, allows us to shift from a passive to an active stance, which already gives us greater freedom.

Third, we can learn to *allow* our experience to be there, as it is. Allowing ourselves to have our experience does not mean wallowing in feelings or acting them out. Instead, it involves giving ourselves space to have our experience—gently holding our feelings in awareness and softening around them, rather than hardening against them or imposing judgments on them. Often we have a hard time with this because we subconsciously identify with our feelings ("this anger is me") or else reject them ("this anger is not me"). So it may require some time and concentration to relate our experience in this way.

If a feeling is particularly intense, it often helps to breathe deeply and give it plenty of space, letting it expand as far as it wants to. This releases any sense of inner pressure, that may result from resist-

ing the feeling or contracting against it. If we feel too threatened by our experience to give it space, there is usually an indication that some *story*—background judgment or belief—has become activated in our mind. Stories that interfere the most often take the form of, "If I feel this, something bad will happen," or "This feeling means something bad about me... or about my life... or about the other person." Acknowledging and naming these stories helps us put them aside and bring our attention back to our bodily felt experience.

Fourth, we can let ourselves open more fully to what we are experiencing, thus becoming more fully present. Instead of trying to judge, explain, or manipulate our feeling, we can simply maintain an *open presence* in the face of it. What is most important here is not *what* we are feeling, but the process of *opening* to it.

Feelings in themselves don't necessarily lead to greater wisdom but the process of opening to them can. When our focus shifts from the feeling itself—as an object of pleasure or pain—to our state of presence with it, we move from the realm of personality into the larger space of being. Only in this larger presence can we find the resources we need to deal with our situation. And when we are present with a feeling, instead of reacting to it as good or bad, the inner war—between self and Other, between "me" and "my experience"—starts to wind down. Then our awareness can operate more unobstructedly, allowing us to perceive more clearly what is actually going on and what needs to be done.

It is often striking how a decision as simple as letting ourselves have our experience can immediately affect the way we relate to the situation at hand. For example, when my stepson first came home from college for the summer, I found myself tense and somewhat shut down. I had been enjoying having my wife all to myself and felt reluctant to give that up. At first I judged myself for being selfish, but this only made me more tense. Clearly there was something more going on that needed my attention.

When I looked more closely at my reaction, I discovered a fear which closing down had been a way of avoiding. As I acknowledged and allowed this fear, I could see that an old, exaggerated story

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Sacred Communication

S U E P A T T O N T H O E L E

Communication is the heart of love, the sacred vessel from which we pour the wine of our souls. When we communicate, we are “communing” with the soul of another. Communing is talking together intimately, sharing our thoughts and feelings, disclosing the very fabric of our being. Artful communication connects us to each other; bonds us together through strands of energy, actions, and words. We need to ask ourselves if these strands are made up of kind and gentle pearls or prickly, thoughtless barbs? Do they bond rather than bind, heal rather than wound, connect rather than divide, and attune rather than alienate?

JOHN MCGANULTY

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Mastering the craft of communication is our single most important quest as we engage in the art of relationship. In the following passage, Kahlil Gibran reminds us to keep spirit and soul at the center of our communication. "When you meet your friend on the roadside or in the marketplace, let the spirit in you move your lips and direct your tongue. Let the voice within your voice speak to the ear of his ear. For his soul will keep the truth of your heart as the taste of the wine is remembered when the color is forgotten and the vessel is no more."

CONSCIOUS COMMUNING

We are constantly, intuitively, and innately communicating. But do we *consciously* communicate? To communicate from our hearts and souls, we need to commit ourselves to being aware of how and why, and even when, we communicate. Learning consciously to communicate will help us understand what our intention is during any particular encounter, especially during times of intense emotion and vulnerability. If our intention is to win or to be right, we'd better pause until we can change that to a desire for better understanding and more connection. Needing to win and be right doesn't come from our hearts and souls and only evokes shame and defensiveness in others. A no-win situation.

Consciously communicating means that we want to know if what we're saying enhances feelings of

affinity, safety, and sacredness in our relationships. If the answer is consistently "yes," you are a valuable teacher and model for sacred partnership, and I am thankful for you and all others like you!

Most of us communicate consciously sometimes but because we and our partners are emotionally fragile, we need to learn to be conscious of the intent of, and attitude in, our communication most, if not all, of the time.

SWEETNESS OF A RESPONSIVE SOUL

Conscious communication comes from the heart of the sacred feminine, the part of us that abounds in responsive, accepting, nurturing, compassionate, and inclusive energy. For our intimate relationships to be laced with deep understanding and grounded in soul-safety, our communication must emanate from the sweet feminine aspects within ourselves, both men and women.

All that we do and say communicates what we feel and believe. And interestingly enough, how we communicate deeply influences how we feel. Our state of mind, as well as our immune system, is affected when we are subjected to negative, argumentative communication. Psychiatry professor Janice Klecolt-Glaser and her husband, immunologist Ronald Glaser at the Ohio State University Medical Center, monitored for twenty-four hours the hearts and blood pressure of ninety happy, newly married couples. The couples were interviewed about areas of conflict and asked to spend

thirty minutes together trying to solve them. The results showed that, although both sexes had elevated blood pressure and weakened immune responses when negative communication (such as sarcasm, excuses, put downs, and interruptions) was experienced, the women showed greater immunological changes. Preliminary research on ten couples married more than forty-two years shows similar results.

In order to have optimum mental and physical health, it appears that our communication needs to



SUE PATTON THOELE AND HER HUSBAND GENE

be good, kind, and gentle, emanating from the sweetness of a responsive soul. When our commitment is to communicate from the center of our hearts, we can become an agent for healing and in the process, deepen our union with our beloved.

THE MIRACLE OF LISTENING

To the Sacred Feminine voice, listening is a sacred art. Deep listening is miraculous for both listener and speaker. When someone receives us with open-hearted, non-judging, intensely interested listening, our spirits expand. New thoughts, unexpected wisdom and witticisms begin to bubble from the “little creative fountain” within us, as writer Brenda Ueland calls it. Deep listening inspires us to unveil the miracle of our Self, to live from the center of our authentic creativity rather than circle the periphery. Deep listening is a gift and a blessing. The company who named their hearing aid “The Miracle Ear” knew what they were talking about!

As a plant shrivels without sun and water, we are dying in spirit for lack of deep listening. So many of us only listen long enough to form our counter argument. We feel compelled to get our “two cents worth” into the conversation. In our need to be *heard*, we fail to hear the heart of those we love. We talk *at* each other rather than *to* and *with* each other. The result of not hearing one another in a meaningful way is a profound and poignant loneliness.

OPEN HEART, ACCEPTING EARS

One of the best ways to help ourselves become artful listeners is to give up any *expectations* about what is required of us as we listen. We are all pro-

Deep listening is miraculous for both listener and speaker. When someone receives us with open-hearted, non-judging, intensely interested listening, our spirits expand.

grammed to be “fixers.” Intent on our task of fixing, we’re too busy rummaging in our minds for solutions to be able to hear the soul in what another person is saying. We don’t need to fix someone through our listening, we simply need to open our hearts and be there with accepting ears. *Nothing* else is required.

Although listening with accepting ears seems too simple to be effective, it is powerful medicine. The energy emanating from a listening heart is wonderfully healing and empowering to both speaker and listener. So, while listening may appear to be doing very little, it is in fact one of the most powerfully healing things we can do.

John Gray, author of “Men are from Mars, Women are from Venus,” tells husbands, “Listening to her helps a woman remember what a great guy you are.” Expanding that, I would say that, “Listening to

each other with open hearts and accepting ears allows us to remember what great people we are and what a great team we make.”

LEVELS OF LISTENING

In deep heart-centered listening, we’re being gifted by a person’s willingness to show us several levels of him or herself. These levels are:

- *Words*: what is actually said.
- *Feeling/emotion*: what feelings or emotions is he or she attempting to express?
- *Soul/spiritual*: what is the essence and higher meaning of this communication?

Often the feeling and soul levels are not consciously known to either the speaker or the listener. Being open to all levels of a person through open-

hearted listening, we create a climate in which he or she can become more aware of himself or herself and therefore access more of his or her unique excellence.

A wonderful way to become better at listening to all levels is to simply and sincerely say, "Tell me more." Most of us, when encouraged to tell more, will be thrilled to do so. Our souls are thirsty for the balm of a listening heart in whose presence we can flower.

WHO'S LISTENING?

If we find we're not able to open our ears to be fully present when trying to listen to another, we might ask, "Who's trying to listen? Who in my inner cast is having a difficult time really *being* here?" The answer may surprise us, and is sure to be illuminating.

When I caught myself one day not being able to listen to a young woman in crisis, it was my inner Rescuer who was terrified that this darling young person would kill herself. Fear took over and it rendered me deaf for several minutes. I got caught in my own expectation that I *should* be able to *fix* her pain.

During emotionally charged exchanges, we may find a frightened inner child when we ask, "Who's listening?" It's okay to tell our partner that we can't listen right now because one of our sub-personalities is having an anxiety attack and needs to be comforted. We can take a break. Or we can share who's trying to listen and ask for what they need. Whatever feels the most open-hearted is the thing to do when we discover a sub-personality who is having a hard time being a good listener.

For Julia, a fifty-two-year-old divorcee who is just starting a new relationship, quietly continuing to listen was the most gentle way to care for herself in a recent encounter. While listening to her friend talk about his business ventures, she began to be extremely uncomfortable. In answer to the question, "Who's listening?" she realized she had begun to feel old feelings of inadequacy that had plagued her ten years ago during her divorce. Her fear was whispering, "You don't know how to talk to a man. He will think you're dull. You don't understand this

business stuff, and you'll bore him." Because the relationship is so new, it was wise for Julia to comfort her sub-personality herself and then call a woman friend for backup reassurance and a listening ear.

Another internal character whom I encounter frequently, especially if I'm on a deadline—is my Compulsive Impatient Person (CIP). She can't listen worth a toot because she has Very Important Business to attend to. So, when I realize that I'm listening from the very-harried personage of CIP, I either need to honor her feeling of time pressure and make a date to listen at a different time or *decide* to listen now and choose to do so. Not always an easy choice.

WHO'S TALKING?

An equally important question is, "Who's talking?" If your beloved is upset or confused and consequently so are you, it's a good idea calmly to—either silently or aloud—ask, "Who in you is talking right now?" It's always better to have agreed to use that technique with each other before you spring it on someone who is upset in the moment. If our partner isn't interested in, or is unable to, ferret out inner voices intuitively, we may need to make an educated guess about who inside is speaking. With that awareness, we can listen from a more open heart.

Sometimes just realizing what voice we're speaking from helps illuminate patches of darkness within ourselves and gives us a handle on what we need to do or say to move into the light.

PAUSE AND PONDER

To become adept at the art of conscious communication, we must not only learn how to listen but in the words of Don Quixote to, "Think before thou speakest." We need to adopt the maturity and wisdom to *pause* and *ponder*. Doing so gives us the time and emotional space to be able to move to our hearts in order to discern what is the most loving and compassionate thing to say. If we pause consistently, we will never again say that which we wish we could retrieve. If we simply can't pause and ponder, we can—and should—remove ourselves from the situation for a while, to take time to cool off.

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Business and The Mystic

GAY HENDRICKS AND KATE LUDEMAN

Most business failures are failures of vision. By contrast, a clear vision often is the first step on the road to success. Many of the successful people we have encountered began their journey to success with an act of vision. Sometimes it was a simple act, like asking themselves that radical question, "What do I really want?" For others, it was a more formal procedure of mocking up a desired future in their imagination.

TONY STONE/VEVA STORMAN



GAY HENDRICKS



KATE LUDEMAN

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Visionaries often have difficulties in corporations unless they are at the very top (and sometimes even then). Some of the most visionary people we encountered were often frustrated because they had to deal with two or three layers of non-creative, non-visionary managers. Managers often do a thorough job of squelching ideas but not such a good job of nurturing creative input from visionaries. Visionaries must bear some of the responsibility here, too. We have met many visionaries who were too thin-skinned to keep their visions flourishing when they encountered resistance.

There are several good reasons to develop visioning skills. Without vision, you have no proactive direction in which to organize the resources at your command. Vision allows you to create reality, not merely to react to it. Another major advantage

of conscious visioning concerns your perception of setbacks. If you have a clear vision of your goals and purposes, you will experience the inevitable setbacks as barriers on the path to something grand. If your vision is big enough, you'll view barriers as challenges, rather than obstacles, to be studied with care as you navigate. Some people fall apart when setbacks are encountered. That's because their vision is not grand enough.

Intention is a powerful force. Coming from a Latin word that means "to stretch toward," intention is the initial bending of your mind toward a target. It is the force that permeates the journey and the goal. A story from the medieval Christian tradition illustrates intention. A traveler came to a work site and saw two men carrying stones. One man was working listlessly, with a sullen expression on his face, while the other man was cheerfully singing as he busily carried stone after stone. "What are you doing?" asked the traveler of the sullen worker. "Laying stone," was his reply. "What are you doing?" the industrious worker was asked. "Building a cathedral," was his reply. This is intention at work.

Intention precedes and inspires vision. Intention lives in the zone between potential and action, organizing the diffuse energy of potential and bringing it toward reality. Intention is also the ability to hold a visionary context in which all of your specific visions are organized. Inspired leadership is the ability to work from the zone of intention, so that your very being brings forth visionary thinking in your colleagues. This is important because great leaders do not want to have followers; they want to spawn more leaders. The old are clearly out of date. Ideally, everyone should have the ability to add his or her own unique visionary capabilities to the job at hand. But many of us, even the best and brightest, are handicapped by a lack of training in the skills of intention and visioning. You will need to bootstrap yourself and your colleagues up to a functional level of skill.

Think of intention as your overall way of getting to a place, not your map of the details. It is a vast goal that is at once measurable yet so large that it inspires people to become themselves visionaries

within it. An intention is the way you want the game to come out, both in content and process. It sets magic in motion. If you will make the decision, the saying goes, your subconscious will make the provision.

If your intention is clear, you create an electric field of possibility that actually pulls creativity out of yourself and those around you. This is the real power of intention. It inspires you in ways you could not predict. When Komatsu developed their intention—Encircle Caterpillar—they did not know exactly how they were going to do it. Far from it, in fact. One of the hallmarks of a good intention is that it should be bigger than your current abilities. As their clarity with this intention grew, they found themselves devising technology and marketing strategies commensurate with the size of their intention.

If you know exactly how to get to your goal, you need a bigger intention. Growth and excitement in individuals and companies come from stretching to achieve things that may not have seemed possible, even a week earlier.

The secret of life is to have a task, something—you devote your entire life to... and the most important thing is—it must be something you cannot possibly do!—Henry Moore

BEWARE OF COVERT INTENTIONS

Most of us have values that are sacred to us, values like passionate commitment, complete integrity, and warm regard for others. Yet we do not always act in accordance with these high intentions. The road to hell, the old saying goes, is paved with good intentions. Why is that?

It is because we have covert intentions, hidden

If your intention is clear, you create an electric field of possibility that actually pulls creativity out of yourself and those around you. This is the real power of intention...

from the light, that trip us up when we move in our chosen directions. The only way to clear ourselves of these covert intentions is to bring them out into the light and openly acknowledge that we carry them.

A Corporate Mystic we interviewed shared this story. “Throughout the development of [a new technological device] I missed one deadline after another. The CEO kept calling me on the carpet and I kept saying ‘This isn’t like me’ and ‘I’ve never missed deadlines before.’ Finally one evening after one of our consulting sessions, I let go of being defensive and acknowledged the negative intention. I said ‘Okay, I’m committed to missing deadlines. That’s what the results say. I have an intention to miss deadlines.’ Now why would I have that intention? About two seconds after I asked myself that question, the light bulb came on in my head. This was the biggest project of my career and

I wanted desperately to succeed in the eyes of the CEO who was a father figure to me. But at the same time, I was putting the face of my father’s criticalness on him, too. It was as if I was trying to set it up so I failed in his eyes. I realized I was carrying a conscious intention to succeed and an unconscious intention to fail. Because I had failed so often in the eyes of my father, I had embodied an intention to fail that was getting in my way.”

One of our clients was a peace activist of national reputation who had founded a political organization. His conscious intention was nonviolence and world harmony, yet his organization was in trouble because of his violent explosions of anger. His wife had also left him because he hit her on several occasions. It was obvious from his actions that he car-



TONY STONE/BRUCE AYRES

ried a covert intention to harm others that was sabotaging his stated intention to promote peace.

He was very comfortable expressing his intention to promote world harmony—he could make that speech at the drop of a hat—yet he became angry at us when we asked him to acknowledge his intention toward violence. He could easily say, “I’m committed to world peace,” but he had trouble admitting, “I’m committed to getting my own way even through violence.” Yet this intention was the one that was ruining his life.

There is only one way to find out what your unconscious intentions are. Look at any negative results you produce. Every Corporate Mystic needs to know this principle in his or her bones. In the case of our peace activist client, the results said, “I’m committed to expressing violence.” After several sweaty days of consultation, he was courageous enough to acknowledge both his violent and his peaceful aspects. He confronted the roots of his violence in his tortured relationship with an alcoholic and abusive father. He also discovered that he had

become a peace activist partly in reaction to his father, an “I’ll show you!” intention.

Only when he acknowledged all this did the violent outbursts cease. His organizational and marital problems smoothed out once he cleared his covert intentions.

The first peace, which is the most important, is that which comes within the souls of people when they realize their relationship, their oneness, with the universe and all its powers and when they realize at the center of the universe dwells the Great Spirit, and that this center is really everywhere. It is within each of us. —Black Elk

THE INTENTION OF WHOLENESS

If you would operate in the mystic realm, you must operate from a clear intention of wholeness and connection. In words, the intention might be expressed like this, “I consciously intend to have [this project or enterprise] benefit the wholeness of ourselves and the environment around us.” If you build in a metavision of wholeness at the beginning,

projects will work more smoothly. If you pretend you are not connected to the whole, that doesn't stop you from being connected. It just stops you from feeling connected. Mystics have a nearly reflexive ability to ask questions such as, "How am I not participating in the whole? Who else is not operating from an appreciation of the whole? Where is connection being broken or impeded?"

THE INTENTION OF BALANCE

Balance is the Corporate Mystic's second key intention. As we proceed toward our chosen visions, we need to keep ourselves and our enterprises in a state of balance. The notion of balance pervades the mystic world view. For Taoists, yin and yang are in eternal balance throughout nature itself, and it is our task as humans to harmonize ourselves with this balance. A pinnacle concept of Navajo metaphysics, *hozho*, says that we must walk in harmony with ourselves and the earth, lest we do damage to both.

BUSINESS PEOPLE GO OUT OF BALANCE IN SEVERAL COMMON AREAS

Logic and emotion. Nature has given us logic, which resides in the neocortex, and it has also given us emotion, which lives beneath the cortex in the limbic system. Logic is indispensable for success in business but business people get into trouble when they leave behind their feelings. Feelings were here long before logic evolved, so extra attention must be given to staying in communication with them. Emotions like fear, anger, and sadness flicker across the screen of our consciousness all day long. You don't have to report each one of them to the world, but you do know what you're feeling when you're feeling it.

Home and work. No matter what rung of the corporate ladder you're on, constant vigilance is required lest the demands of the workplace eat up your home life. The higher you climb, the more imperative it becomes to walk in and out of your front door each day with a clear mind and an open heart. In our consulting work, we find that imbalance between home and work is often the most common subject of conversation among executives. Single or married, living in a mansion or a studio

apartment, we all need a life outside work. It is easy to get out of balance, given the demands of the contemporary corporate environment.

Striving versus enjoying. The tightened jaw and the furrowed brow are signs not of zeal but of imbalance. Are you so focused on outcome that you are not enjoying the process? If so, find out how you can lighten up and have a better time. You might even discover, as many have, that they get more done when they ease up a little. As consultants, one of the quickest ways we diagnose the health of an organization is by the amount of fun people appear to be having. They are getting the job done, and they are having a good time doing it. There is a feeling we call the "fun-buzz" that successful organizations have. The fun-buzz is made up of relaxed busyness, pleasant interactions, laughter, and engagement.

THE INTENTION OF GRATITUDE

Your visions will become real more smoothly if they emerge from a context of gratitude. Many people have gratitude backwards. They are willing to express it only after something good happens to them. Corporate Mystics know a secret. Express gratitude first—lead with gratitude—and you will get gratitude back in double measure. Each new step toward the future is taken in gratitude for the way things are now. And what if the way things are now are not to your liking? All the more reason to appreciate them, for the beginnings of change live in a deep acceptance of the present reality. The Corporate Mystic thinks, "Things are the way they are; now let's go about changing them." The ordinary person thinks, "Things can't possibly be the way they are! or Whose fault is it that things are the way they are?" Denial and blame have no place in the mystic tool bag. A clear-eyed look at the present and a vision of the future: these are the tools the mystic uses to steer through an ever-changing universe.

A good question to ask is, "What could I do in my life and in my organization to foster a pervasive tone of gratitude? If you were going to honor the people you work closely with in a singular way that moved them, how would you do it?"•



How the Happy-Ending Fantasy Is Born

DAVID GRUDERMAYER,
REBECCA GRUDERMAYER,
AND LERISSA PATRICK

Psychologist Robert W. Firestone developed extensive theories on psycho-dynamics in family relationships. He says that infants arrive with a strong need to bond with something, preferably with a living, consistently loving, flesh-and-blood member of their own species. However, Firestone says in the absence of an ideal parent, an infant bonds with whatever is available and pretends it is everything he needs.



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Firestone illustrates his theory with the infant's increasingly sophisticated ability to comfort himself when hungry. A baby starts out responding to its own hunger by crying; he stops when he tastes milk. Gradually he learns that Mom's arrival means food is coming, and he quiets down when he sees her. He has associated her presence with the comfort of being fed. Gradually his associations become more and more specific. He begins to associate her voice with hunger relief; at this point, she can call to him from another room when he cries in hunger, and he will settle down and wait for a little while. The baby learns to comfort himself with memories of his mother feeding him. He creates a fantasy to tide him over until the reality arrives.

This ability to comfort himself while waiting for his needs to be met is crucial to a baby's growing into emotional maturity. When Mom and food are consistently, predictably available, the baby uses the fantasy of comfort to ward off the pain of his separation from Mom. However, his main bond is with Mom.

But if Mom and food are unavailable or inconsistent, the baby spends more and more time in his mental images of comfort. As a result, he bonds with his comforting fantasy of his mother, instead of with Mom herself.

When a child bonds with his fantasy of comfort instead of the provider of the comfort, Firestone says, he becomes locked into a self-defeating cycle. He can't break the bond he has formed with his fantasy because that would mean feeling the overpowering pain of disconnection. But to maintain the fantasy bond, he must continue to perceive Mom (and other caregivers as he forms relationships with them) as more loving, more available—or less damaged—than she really is. This inaccurate perception creates its own burden because, according to a basic principle of psychology, *we pay for our idealized versions of others with our perception of our own lack of value.* So maintaining a bond with a perfect fantasy of his caregivers sets the child up for low self-esteem.

No parent is capable of being available one hundred percent of the time. Therefore, according to Firestone, to some extent all infants bond with a fantasy of their caregivers.

Firestone's groundbreaking and profound work on the fantasy bond provided a springboard for our own thoughts about the way people seek love and comfort in life. We believe that as a child grows up, she creates a more sophisticated, complex version of her original fantasy bond. We call this the "happy-ending fantasy."

Happy-ending fantasy—An imaginary relationship you create with a goal or a person to give you hope that you'll be okay someday.

Like the fantasy bond, the happy-ending fantasy provides comfort and helps shield us from pain. But

the happy-ending fantasy goes a few steps further than the infant's rudimentary fantasy bond, as we'll see.

FALSE HOPE AND THE HAPPY-ENDING FANTASY

The original happy-ending fantasy that you formed as a child went something like this: *These people—my caregivers—are normal, whole, healthy people who can love me. I just haven't found the way to unlock their love. But I will.*

The hope that you could do something to make people love you the way you needed to be loved was based on your inaccurate conclusion that your pain was your fault. You believed that the disconnection between yourself and your caregivers had something to do with *you*. That gave you a cause for optimism. After all, if the problem were you, there was every reason to believe that you could solve the problem and create the love and comfort you needed. This hope is as close as you could get to feeling powerful.

This hope of course was false. There was no magic formula that, when found and applied, would make the significant people in your life love you. You could not get what you needed by trying to change yourself or your caregivers. In fact if there had been a magic formula, you would not have needed a fantasy to sustain you. When your caregivers connected with you, it was because they were able to do so. When they did not, it was because of their own unhealed wounds.

Even so, your false hope contained an element of truth—just enough truth so that it made some sense. For example, if you grew up getting lots of attention when you told jokes, you may have experienced this attention as love and approval. If you connected

When a child bonds with his fantasy of comfort instead of the provider of the comfort he becomes locked into a self-defeating cycle. He can't break the bond he has formed with his fantasy, because that would mean feeling the overpowering pain of disconnection.

most successfully in your family when you were unhappy and less successfully when you were carefree, you may have concluded that people will care about you only if you have problems to discuss with them. If you connected most successfully in your family when you were a caretaker or extra-good or extra-mature or extra-quiet or extra-responsible, you may have concluded that people would care about you only if you were codependent with them.

So, over the course of your childhood, you developed the sense that the love you received depended to some degree on something you did. You may have believed it was necessary to accomplish certain tasks in certain ways or behave in certain ways. Regardless of the form, your false hope became tangled up with those conditions. Even if your caregivers were relatively un wounded themselves and were consistently open and loving, you may have done what children frequently do—drawn

inaccurate conclusions about their availability and your power to elicit it.

For example, Allen nearly always feels resentful and angry when someone he is talking with appears to take comfort from a hot cup of coffee or a frosty beer. He was able to piece together the reason recently after a conversation with his father. Allen's dad confided that he thought he and Allen's mother drank too much during some trying times when Allen was a boy. Allen thinks his parents were probably not alcoholics—"drinking too much," in his dad's dictionary, meant a couple of cocktails each evening—but he remembers knowing that his parents were not available to him while they drank.

Allen's conclusion was, "*A person cannot take com-*



fort or pleasure from a beverage and maintain a connection with me at the same time.” Thirty years later, the sight of his wife cupping her hands around a mug of hot coffee can leave him feeling like an eight-year-old competing with glass full of liquid for his parents’ attention. In the past, Allen nagged his wife about her “caffeine addiction.” Now he realizes that he felt the pain of that childhood abandonment whenever he saw Carolyn “involved” with a cup of coffee. (“I would think, ‘Now I have to compete with that.’”) He responded by trying to get her away from her magical beverage since, according to his eight-year-old self, *that* was what created the disconnection. (Incidentally, this is a classic example of an old, unhealed wound being triggered by a present event which in turn activates an aspect of the survival plan. Allen’s fears of abandonment had nothing to do with current events. Carolyn was happy and committed to their marriage.)

GOOD OBSERVERS, BAD INTERPRETERS

Like all children, Allen was great at noticing what was happening around him. However, all chil-

dren are handicapped by a number of factors in their ability to draw accurate conclusions. These factors are:

- They don’t know the details. In Allen’s case, that means he didn’t know what was in the glasses. Also he could not have any idea of the emotional forces that drove his parents to use the alcohol in the first place or that part of what made his parents unavailable was the numbing effects of the alcohol.
- They are egocentric. Whatever happens, happens to or because of them.
- They think in black-and-white terms. Being able to perceive the shades of gray comes with physical and emotional maturity. In the meantime, their caregivers are either loving and supportive or coldly abandoning. There are no shades of gray.

As a result children, although they are excellent observers, are poor interpreters. Keenly sensitive to broken connections, a child will tend mistakenly to conclude that such a break means something bad about *his* intrinsic value. (This is, incidentally, how shame is born.)

TONY STONE/BOB THOMASON

THE STAYING POWER OF FALSE HOPE

False hope is tenacious. Even when forced (by outright physical abandonment, for example) to face the fact that their caregivers cannot give them what they need, children often will simply switch the object of their happy-ending fantasy to someone they invent: imaginary friends or “real” parents who will return someday to take them home. In that case, their happy-ending fantasy might look something like this. *These people—my caregivers—can’t/won’t/don’t love me. But that’s not so important, because my real family will be back to get me as soon as they can, and they love me the way I need.*

Some children, faced with the hopelessness of getting the love they need, transfer their hope to real people—friends, romantic interests, other relatives, teachers, gangs—and revise their happy ending fantasy to: *These people—my caregivers—can’t/won’t/don’t love me the way I need. But that’s not so important because my boyfriend knows me better than anyone, loves me the way no one else does, and will always be there for me.*

It is important to note that false hope focused on a person has nothing to do with whether that person is *actually* capable of loving you. The aim of the false hope—whether with a person, behavior, or substance is to bring about the *sense* of connection and safety that *feels like love to a child*. Many people may be capable of loving you as an adult, but no one in the present can provide the sense of well-being that you needed and didn’t get as a child. Often people living under the terms of their survival plan give up relationships with truly loving people because they are still looking for the “perfect” love of childhood.

Children who give up on people may transfer their hope to material goals, work, philosophies, hobbies, television, computers, chemicals, food, music—anything that seems to fill the hole for a little while. Their false hope may be, *These people—my caregivers—can’t/won’t/don’t love me. But that’s okay, because making the honor role does it for me.*

FALSE HOPELESSNESS AND THE HAPPY-ENDING FANTASY

Some children are disappointed so many times in trying to fulfill their false hope that they switch

to false *hopelessness*. They come to believe that they simply can’t get the love and connection they need. For them, hope lies not in achieving love but in avoiding pain. The best happy ending they dare hope for is safety, invisibility, and making it through the day.

If false hope is a pair of rose-colored glasses, false hopelessness is a pair of dark glasses, tinted by despair, that make every day cloudy. Children wear the glasses of hopelessness so they won’t suffer the pain of one more crushing disappointment. Life is no fun this way, since the hopelessness glasses block out the glow of love, affection, and sincere appreciation, but at least you can feel safe from the hurt of unrealistic expectations. If you assume that the people you care about most won’t love you back, you can dull the ache of that loss.

Cathie is a good example of the way children come to false hopelessness. Her dad, embittered by a career-derailing layoff when he was forty-three, told her repeatedly, “*Cath, the world is full of bastards.*” She grew up believing that she had to protect herself from people by being clever, quiet or good enough, by deciphering the rules and following them to the letter, or by tricking people into giving her what she wanted. It wasn’t an optimistic way of looking at life but it made Cathie feel that she had a method of avoiding the terror of being controlled by people who didn’t care what happened to her.

One of the seductive aspects of false hopelessness is that, like false hope, it contains an element of truth. There *are* people in the world like the ones who laid off Cathie’s dad. Wayne’s dad was a workaholic, and it was true that there was no way for Wayne to get his attention. Toni’s divorced mom *was* happier when she was alone than when she had a boyfriend, since all her boyfriends were abusive.

So if the hopelessness is based in reality, what makes it false? It becomes false when children, being what they are, generalize. Wayne constructed an emotional syllogism something like this, *There is no way to get through to my father; My father is a man. Therefore, there is no way to get through to any man.*

Wayne was right about his dad, but inaccurate when he lumped one hundred percent of the rest of

the male population of the world in the same category. This false conclusion however was essential to his survival. It allowed him to believe what all children must believe, that his father was as whole and loving as he could expect any man to be. It protected Wayne from the devastating knowledge that, in fact his father was unreachable because of his wounds. Toni's false hopelessness (*all relationships are painful and abusive for women*) protected her from knowing that her mother was too wounded to choose loving boyfriends. Because of her false hopelessness (*the world is full of bastards*), Cathie could blame her father's misfortune and his subsequent bitterness on a cruel, uncaring world. She didn't have to face the fact that her father was too wounded to overcome the rage and pain he felt when he lost his job.

False hopelessness creates a negative, self-defeating lifestyle. It acts like a pair of psychic blinders, shutting out all evidence of hope, love, or change for the better. In our therapy groups, we have watched people attached to false hopelessness *fail to hear* positive comments and feedback from others. These folks don't just ignore positive remarks or brush them off with, "Yeab, but..." If asked, they will faithfully repeat, word for word, everything except the positive content. They actually don't seem to hear or remember the words being spoken. That's how powerful false hopelessness can be.

YOUR HAPPY-ENDING FANTASY TODAY

Today, your happy-ending fantasy may take any number of forms. Usually, it can be expressed as an "if... then" statement:

If I eat just one more piece of chocolate cake with rocky road ice cream on top, then my bad feelings will go away and I won't feel so alone.

If you would just express yourself more fully, then our relationship would be better for both of us.

If I have children, then I will be content.

If you would quit drinking, then we could be a happy family.

If I act as if know what I'm doing, then people will treat me as if I belong here.

If I can just find the right relationship, then I will be happy.

If I learn to play the piano, then I will be fulfilled.

If God really loved me, then I wouldn't be so lonely and scared.

If I get that promotion, then I'll have it made.

However, this *if... then* form does not define a happy-ending fantasy. Many *if... then* statements are true and helpful. *If I manage my time more efficiently and work more diligently, I will have more clients and therefore more money* is a good example of a business goal founded in reality and focused on a narrow, tangible, and achievable result.

What does define the happy-ending fantasy is the second element of the *if... then* form. The "then" portion of a fantasy carries the promise of living happily ever after—a broad sense that "life itself will be okay" if the condition is met. The goal of a happy-ending fantasy is both intangible and worthy: feeling approved-of, safe, powerful, sexy, happy, or worthwhile. But it is based on the assumption that the source of our pain is external and therefore can be remedied by changing external circumstances. As a result, happy-ending fantasies place responsibility for your happiness on someone or something else or require you to make an unrealistic assessment of your own responsibility or capabilities. When a goal is part of a happy-ending fantasy, it is also a substitute for what you're really looking for: love and connection.

For example, the business goal described above becomes a fantasy if it ends with something like "...and then my relationship with my spouse will be okay." While it may be true that your spouse will gripe less about the bills if there is more money around, it is unlikely that working more and having more money will solve problems in your relationship that make you feel inadequate, lost, and alone.

Happy-ending fantasies wear all kinds of respectable disguises. You may want to have children, and having children may bring you great joy and satisfaction. But having children is not the Holy Grail. It will not give you endless fulfillment, eternal happiness, and peace of mind if your real problem is unhealed wounds. Neither will finding the right job, getting your spouse to quit drinking, losing thirty pounds, getting married, getting divorced, or finding the perfect type of therapy. Outside solutions never fix inside problems.

Unless the actions described in the "if" portion

require you to drop your walls and be authentic with yourself or others and the effects described in the “*then*” portion are realistic, attainable, and observable, you are dealing with a fantasy. Even if you succeed in fulfilling the “*if*” condition, the effects of your success will be fleeting; you will need to repeat them or rewrite them, usually in larger and larger forms, to feel their effects. Furthermore they support your false hope that someone will love you in precisely the way you needed to be loved as a child, and so the conditions become self-perpetuating.

SYMPTOMS OF AN ACTIVE HAPPY-ENDING FANTASY

1. Anesthesia use
2. A vocal inner critic
3. A tendency toward gullibility
4. Chronic overachieving (that is pursuing goals in a driven way, achieving them, then finding that you don't feel better for more than a little while)
5. Chronic underachieving (that is aspiring toward appealing goals but never achieving them)
6. A pattern of regular “closeness-shutdown cycles,” in which you seek closeness but unconsciously withdraw as soon as you achieve it (for example, by picking a fight, becoming very busy with work, or finding something to criticize)
7. A tendency toward compulsivity
8. A tendency to rescue others, engage in “care-taking,” turn people into improvement projects or become involved with people who have great hidden potential that somehow never manifests
9. Often believing in someone or something, then feeling hopeless, victimized, and betrayed when your hopes in that someone or something are dashed
10. A tendency to practice “image management,” wherein you present to others a carefully coached and edited version of yourself in the hope that you will gain their approval—or at least that they won't see you as negatively as you see yourself
11. A tendency to insist on being right, even when it means sacrificing your happiness, peace of mind, or ability to love

HAPPY-ENDING FANTASIES FOR THE FALSELY HOPELESS

If your happy-ending fantasy is founded on false hopelessness instead of false hope, your *if... then*

statements may look more like one of the following:

If people could really be trusted, then I wouldn't be so lonely (but they can't be trusted, so I'm doomed to loneliness, but at least I won't make the mistake of getting close to one of them and really getting hurt).

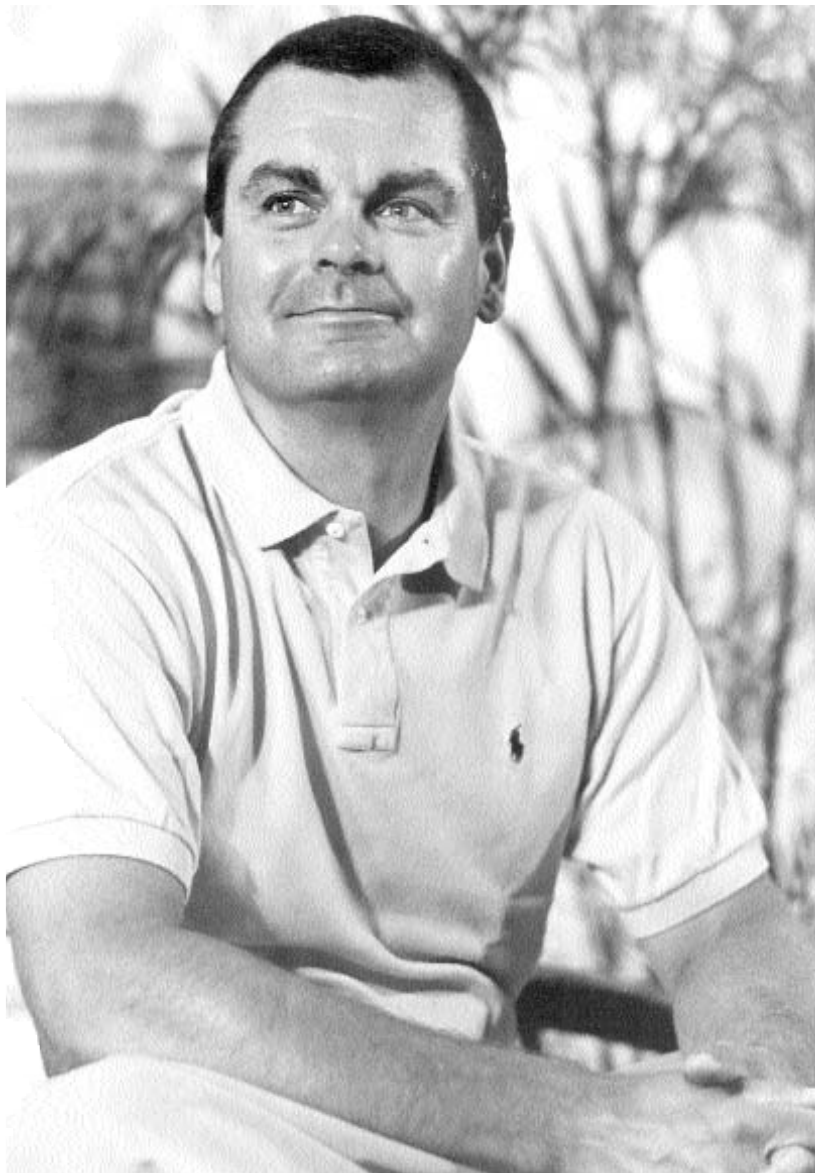
If relationships were anything other than painful, then I would have one (but they're not, so I'm going to stay safe by not taking a chance on any relationship).

If people were really considerate, then I would be more loving (but they aren't considerate, so I'm not going to waste my energy learning to love them, and that way I can be safe from their hurtful ways).

If false hope encourages a “happily ever after” point of view, false hopelessness prepares you for an “*unhappily ever after*” sort of world. The best happy ending you can hope for under these circumstances is usually simply to avoid getting hurt. So hopelessness adherents strive for safety. “*Love and connection are impossible for me, so I won't even think about it. I will adjust to the idea that it isn't available.*”

Such a conclusion is likely to leave you feeling angry and resentful. False hopelessness is dangerously close to the line between survival and emotional or physical death. People on the false hopelessness end of the scale often are chronically depressed or are underachievers, or both. Some step over the line into suicide. Hopeless people tend to turn their anger into blame; they blame themselves for being too defective to create the love they need, or they blame others for being too defective to provide it. People who build their happy-ending fantasies on false hope tend to find it easier to open up to healing, since they are usually more willing to maintain relationships with others. Relationships provide the raw material we need to heal our wounds. •

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S W A M I C H E T A N A N A N D A

Will I Be the Hero of My Life?

Everybody walks around with grace in their life. There is no person in whose life it is not present. Indeed, our very existence is an expression of grace. The problem is that we don't recognize what it is; we don't know how to connect to it and even after we have connected to it, we usually don't have the skill to sustain the connection.

American-Born Swami Chetanananda brings a rich contemporary Western perspective to his articulation of the practice of meditation, spiritual work, and the Eastern philosophy of Kashmir Shaivism. Chetanananda founded the Nityananda Institute now headquartered in Portland, Oregon. Chetanananda is the author of many works, including "The Open Moment," "The Breath of God," "The Logic of Love," and "Dynamic Stillness Volumes 1 and 2."



Loosely speaking, the vital force of Life Itself has two states: crystallization and flow. Yet it is still one thing, in two different conditions. Grace is what we call that condition when suddenly something appears to come out of nothing. What really happens though is that because we surrender—because we consciously or even inadvertently release some tension and open ourselves to the situation, suddenly energy resources appear and patterns are transformed. A sudden surge of vitality becomes available to us. We look around from that change in our own inner state and discover that our view of our horizons is now quite different.

From our biological perspective, we have little real choice in our lives beyond the activities related to eating and reproducing. This is what makes the whole question of effort and non-effort in relation to growing such an interesting one. What in fact does take us beyond the dictates of that biological program? To use slightly different language, there are gaps in the programming, and it is those gaps that we take advan-

tage of. By recognizing the fundamental electronics at the core of the program, we develop the potential both to dissolve the programming and to recognize that the disk itself is part of a system much larger than we had imagined.

After a lot of hard work to master the various strategies of a spiritual practice, we arrive at a stage where we recognize that, in a real way, we have no hope of *doing* anything further to bring about an awakening within ourselves. Working harder is simply impossible. We even enter a kind of dark period as we realize that there is nothing we can do—and that it has been that way all along. There is only surrendering ourselves into stillness—and that is where we meet up with grace.

Talking about surrendering ourselves into stillness raises an interesting question. Is it that we have remembered stillness and thus entered into it or has stillness remembered us and tapped us on the shoulder to say, "Here I am"...?

My own feeling in this matter is that ultimately it is stillness that comes for us, asserting its presence, compelling our attention and recognition. I find this perspective the most likely because of the degree to which our biological imperatives ordinarily cloud our take on things. This is why many people go through life with little if any conscious contact with stillness.

So, here is where we come to the question of grace. Why is it that stillness taps you on the shoulder and not somebody else? Or more to the point, if stillness is tapping everyone on the shoulder all the time, what is it that moves you to listen and someone else to ignore it?

What role does effort play in the whole event? I would say that while effort tills the soil, what makes the real difference is

Because we surrender, because we consciously or even inadvertently release some tension and open ourselves to the situation, suddenly energy resources appear and patterns are transformed.

our capacity for surrender. In other words, love and devotion are the key. Beyond this, there is little to say about grace.

Looking back on my own experience, I can only conclude that there is some force at work that I haven't the words to describe. There is something within ourselves that is moving us. Given the choices, I don't think that many of us have the sense to pick ourselves up out of the soup in which we live and move toward something finer and deeper on our own. Indeed, I think that this is probably the last choice that most people grab hold of. So, there is some force, something that stirs within us, independent of our will, that only becomes an active presence in our lives when we will ourselves to surrender.

Interestingly, this something continues to stir no matter how many times we stomp on it, no matter how many ways we bend, twist, and shred it. It continues to compel us to want to know and understand it. It is not exactly that we do this, but rather that this thing within us moves us to know it.

It is one's passion for living and growing. It is not a passion that we choose. Rather, it is simply there, its depth and breadth to discover on a daily basis. Can we say that we choose any of this? Only in the sense that we make the choice to keep turning back toward it—to keep exploring and cultivating that vital force—instead of turning our backs on it.

Any discovery process is largely a matter of will, work, a lot of grace, and no small amount of surrender. We all have any number of illusions about who we are, what we can do, and where we are going. Moving along through the world, mostly we discover that we are not what we thought we were, *they* are not who we thought they were, and it is not what we thought it was.

It is one's passion for living and growing. We make the choice to keep turning back toward it—to keep exploring and cultivating that vital force—instead of turning our backs on it.

What does that do to us? It either makes us deeply disturbed—or deeply happy and free. Some people become cynical and unhappy because their illusions are gone, and they lament, "Oh, what has my life done to me?" But others look at that same situation and say, "Okay, I was wrong. So where is the truth?"

That is where grace comes in. What is it that causes us to recognize when we have been doing something that is not quite right and to start looking for the shift? Many people continue to do the disharmonious thing until they self-destruct. Others don't. So, what subtle inspiration makes the difference? This is difficult to say. In spiritual practice, one works deeply and one works a lot. And grace enters.

The reason we think "spontaneous" when referring to grace or to any kind of deep, intuitive perception is because they exist beyond the realm of time and space. They are always spontaneous because they occur in infinity.

If we enter any situation mentally, philosophically, or emotionally inflexible, this inflexibility becomes a point of weakness that ultimately denies us access to the highest reality. Likewise, people who have no capacity to serve deny themselves access to that reality by this rigidity.

In this context, what is grace? Grace is service. It is both serving God and being served by God. To say this is nothing other than to describe the self-liberating, self-actualizing creative energy of Life Itself. •

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Redefining Masculinity

A N D R E W K I M B R E L L

Men are now at a critical crossroad in understanding and dealing with their gender. Many men are courageously struggling to lessen the suffering and heal the wounds that society and its masculine mystique have inflicted on so many boys and men. Their important work constitutes a new manifesto for the men's movement and masculinism. However it is not only men who need healing and rehabilitating but also masculinity itself. As men are being buffeted by a whirlwind of painful new employment realities, gender-role reversals, family breakdowns, and demeaning public and media perceptions about maleness, they remain confused about the very nature of masculinity itself. The result is mass male vertigo—no one, it seems, knows what it means to be a “man” today.

Andrew Kimbrell is an attorney, writer, and activist. He is the author of "The Human Body Shop" and "101 Ways to Save the Earth." He is the director of the International Center for Technology Assessment in Washington, D.C. The following is from "The Masculine Mystique" by Andrew Kimbrell. Copyright 1993 by Andrew Kimbrell. Printed by permission of Ballantine Books, a Division of Random House Inc.



In the midst of this confusion several divergent paths are being suggested to men as a solution to the crisis in the definition of masculinity. Many commentators are suggesting that one way for men to reclaim masculine identity is a staunch resistance to change. Men are urged to stay in the harness and continue to follow, by intent or inertia, the dictates of the masculine mystique. This means the continued glorification of productivity, competition, the profit motive, and technological power. It means the embracing of the hidden crisis as an inevitable cost of being a modern man, accepting the destruction of boys and men as the necessary transaction costs of doing business in our society. It means that men will continue to project their "masculinity" into machines, leaving precious little for themselves. It means that they will likely live lives of servility, in constant fear of losing employment and thereby being stripped of the only remaining badge of masculinity in our culture. It means that they will experience daring, adventure, power, sexuality, and the wilderness primarily as voyeurs sitting before flickering screens in the hours not consumed by work in the industrial and post-industrial workplace.

If technology is not to play a wholly destructive part in the future of Western Civilization we must now ask ourselves, for the first time, what kind of society and what kind of man are we seeking to produce?

—Lewis Mumford

Those advocating the reaffirmation of the masculine mystique see men working to change society's concept of the masculine as a collection of "crybabies" and "wussies," reminiscent of the same type of ridicule tendered to the early environmentalists (tree-huggers) and feminists (bra-burners). Even veterans and non-custodial fathers who fight for their rights or complain of their treatment are viewed, in the best tradition of Social Darwinism, as a bunch of "losers," men who should stop "whining" and "suck it up" or "move on."

Some men argue for a very different way of dealing with the current crisis. They reject the masculine mystique by joining the rising chorus of those who view masculinity as essentially dysfunctional. These men advocate an implicit or explicit "misandry" [hatred of men] They share the sexist assumption that male genes, hormones, physiology, and psychology are responsible for war, environmental devastation, rape, physical abuse, and on and on. They advocate the mistaken notion that the masculine mystique is the way men have always been and always will be. They view the oppressive and destructive elements of our current social system, not as antithetical to real masculinity but rather as the final collective expression of maleness and "patriarchy." The destruction of fatherhood and the oppression of the vast majority of men under this system are generally ignored. Even the societal abuses that women take part in—whether in the realms of politics, business, spousal or child abuse, consumerism, or destruction of nature—are laid at the feet of masculinity. In



TONY STONE/PETER CORREZ

fact for many misandrists, maleness itself is viewed as an “ontological evil.”

Since the 1970’s many men especially in academia have purveyed misandry. Men who follow the misandrist path are caught in a debilitating bind. They view themselves as oppressors, yet like most men experience victimization on the personal and social level. Moreover to the men who live under this ideological regime, their very masculinity is seen as an intrinsic negative, a physical and spiritual “minus sign” that must be expiated and purged. Paradoxically for them, being a man requires the destruction of masculinity. The chilling extreme conclusion of this approach is that men need to be subjected to mass behavior or genetic modification for the good of society.

Some men reject both the masculine mystique and the misandrist paths by taking up the cudgels

for what can be termed equal opportunity masculinism. This wing of masculinism is founded on the idea that “traditional” male-female roles have become dysfunctional in the last few decades due to modern economics and technology. The more enlightened thinkers in this camp see both men and women involved in a “gender transition” away from their biological mandates and into a new gender reality free of sexism, one that provides equal opportunity for all regardless of gender. These men generally applaud the feminist movement for freeing women to become effective participants in the economic system. However, they now claim that the pendulum has swung too far in the feminist direction. They see men still stuck in their traditional “chivalric” roles in regards to women. This results in equal opportunity for women but also in a continuation of the reality that men still do the dan-

gerous jobs, bear the primary burden in bread winning, die earlier of stress diseases, commit more suicide, and are killed in battle. These activists look for equal participation by men and women in the armed forces, in the workplace, in the home, and in the marketplace. They urge men to eschew outmoded “chivalry” and to change laws and practices so that the genders are on a truly equal playing field.

While often eloquent in their attack on inequality in awarding custody to fathers and in their defense of men’s health, these masculinists have few structural criticisms of our current economic system and offer men no real vision of what it means to be a man. Rather they seem to be advocating that both genders become a new breed of androgynous competitors in the technological state. Further, while these equal-opportunity masculinists often fight valiantly against injustice to men, their view can quickly degrade into a simple sibling rivalry between equal-opportunity masculinists and equal-opportunity feminists over who is getting the worse deal from the system.

As men search for direction, it is increasingly apparent that none of the paths outlined above offers a sustainable future for masculinity. Neither surrendering to the masculine mystique nor obeying the siren call of misandry will suffice to quell the current crisis in defining masculinity. Nor will calls for equal-opportunity masculinism.

There is, however, yet another path, one that might be termed deep (or transformative) masculinism. Transformative masculinism calls for a gender revolution based on the rediscovery of masculinity as a primal generative and creative force. It involves an historic analysis of the masculine mystique and its decimation of older traditions of masculinity. It does not romanticize past cultures but does attempt to preserve from them traditions that might contribute to a sustainable masculinity in the twenty-first century. It seeks to provide a variety of masculine ethics that both protect the masculine and enable men and society to find real-life solutions to the profound structural problems that have created the hidden crisis for men.

The significant contribution of the myth making

wing of the men’s movement to this deep masculine perspective is its understanding that every revolution has to be in part a revival, that the men’s movement must face the current crisis of their gender with a call to reawaken lost images and ethics of masculinity. A men’s movement cannot by definition be involved in the annihilation of the essence of masculinity that has been distilled over countless generations of men. It cannot fall into the view that all past cultural traditions of masculinity have been made obsolete by modernity and ignore the hunger among men for a recovery of masculine meaning in their lives and work.

A rediscovery of traditional concepts of masculinity and the discovery of a new, relevant masculinity for our times must begin by rejecting the machine, competition, profit, and power-men myths of the masculine mystique. Transformative masculinity advocates empathy over the masculine mystique’s idolization of efficiency, cooperation and community over the competition obsession, generativity and generosity over the profit motive, stewardship of life over technological exploitation, and replacing destructive power with “nutrient” power.

As part of the recovery of masculinity, Robert Bly and others have also called for a recognition and reaffirmation of the “Wild Man”—a call for modern men to come to terms with their sexuality and power and reject the cerebral, desiccated world of the efficient managers of modernity. Sam Keen has expounded the virtues of wonder, moral outrage, a “heartful mind,” and communion. Yet there is one ethic that stands out above all others as the key to the transformation of masculinity. It goes farther than other masculine traditions in repairing the Procrustean amputation of the masculine that took place during the industrial age. It is also an antidote to the infantilism and sibling bickering that have become more frequent in current gender confrontations. Moreover, it also retains the best of the hard-won masculinity of prior ages and yet creates the basis for a masculinist political platform for the next century. It stands as a central concept leading to the reconnection of men to each other,

to family, community, and the earth. It is the ethic of husbandry.

HUSBANDRY

The word *husbandry* is derived from a combination of the Old English *husbonða* (“bonded to home”) and the Old Norse word *bua* (“to dwell”). The “husband” was a term originally used to distinguish the household dweller from the nomad. Husbandry later came to be synonymous with the craft of farming. For the husbandman, the masculine was seen in terms of a deep relationship to wife, children, community, and soil. Jungian psychologist and author Robert Mannis has been among the most eloquent proponents of a reawakening of husbandry.

The essence of husbandry is a sense of masculine obligation—generating and maintaining stable relationships to one’s immediate family and to the earth itself. At its heart, husbandry reflects a bonding to both family and nature through a clear appreciation of the responsibility inherent in the role of provider, caretaker, and steward. As men have increasingly been wrenched from their families and the earth upon which they worked, they have lost their appreciation for what it meant to live the role of the steward of the land and caretaker of our resources. Over the generations there has been a considerable erosion in the sustaining identity of the role of husband.

The gross reduction in the meaning of the word “husband” over the last several centuries—from a term signifying a rich group of masculine relationships to family, community, earth, and animals to a pale term for one part of the diminished nuclear family—parallels the pauperization of the meaning of masculinity in the lives of modern men. Of course it would be impracticable, if not impossible, for most of us to return literally to the role of husbandmen to animals and the soil. However the spirit of this relationship can be applied to men in contemporary life. In its renewed sense, drawn from its historical ancestry, husbandry implies the caring for others, one’s family, and community as well as the larger biotic community with whom we

share the natural world. Moreover husbandry also suggests a sense of pride for men, a pride gained in the purposeful care of their own health and that of their families and friends, and in the stewardship of the earth’s land and its limited resources. Husbandry reflects the ultimate expression of masculine generativity and power and thus is an ethic around which a community of men can grow. It brings a renewed sense of purpose, relationship, and meaning that is lost to many men of today. As Sam Keen writes,

I know of no single honorific that defines a man so much as the verb “to husband”... A husbandman may or may not plow and sow crops, but he certainly must take care of the place with which he has been entrusted. To husband is to practice the art of stewardship, to oversee, to make judicious use of things, and to conserve for the future. The image is as central to gay men, bachelors, and widowers living in high rise apartments as it is to married or landed householders. Psychologically, the husbandman is a man who has made a decision to be in place, to make commitments, to forge bonds, to put down roots, to translate the feeling of empathy and compassion into an action of caring.

To husband actively, without domination or exploitation, can reawaken the male spirit from defeat and isolation. A renaissance and revolution of husbandry will help heal the woundedness of body and spirit men now suffer. A masculinist revolution, one based in husbandry, will need to be in part a quiet one as men listen to one another and to their bodies, and study the meaning of masculinity in other cultures and times. But it must also be a noisy one. For such a social movement will require a near-constant confrontation with current economic and social structures. It will oppose the defective view of masculinity espoused by the masculine mystique and will fight the growing trend toward misandry. It will struggle to recover fatherhood, real work, male community, and stewardship. •



Nurturing the Wish to Create

ERIC MAISEL

You are wishing to create. This wish is an exhortation, a command from deep within yourself. It cries out to be realized; it demands that you serve your own purposes. Maybe you call it by another name: desire, dream, passion, need, want, urge, itch, obsession. Maybe it exists only in a diluted form but still you feel it. You may even fear it but still you feel it. The wish to create.

TONY STONE/DAN BOSLER

Eric Maisel, Ph.D., is the author of five novels and "A Life in the Arts." He is a psychotherapist specializing in the problems particular to artists. He lectures and teaches workshops throughout California and lives in the San Francisco Bay area.



I am certain that you possess it. But do you nurture and honor it? Not so many people do. It is altogether likely that this wish to craft your thoughts and feelings into art, a wish that is your birthright but that requires stubborn nurturance to survive intact is dimmer and more distant now than when, as a child, you drew or sang. This dimming and distancing of the wish to create is as sad an experience as any we can name.

What caused the wish to grow dim? The fact that in most of us more anxiety is generated by creating, or by contemplating creating, than is generated by *not* creating. In the working artist the scales are tipped in favor of creating, even though creating makes her anxious; in the blocked or would-be artist the scales are tipped in favor of not creating, even though she experiences that state as nerve-racking in its own right. In each case the person is making a calculation, out of conscious awareness, about where *less* anxiety resides.

Like a Lawrence Olivier who experiences severe stage fright but still acted, like a Maria Callas who experienced severe stage fright but still sang, it is our job to exclaim, "Both creating and not creating make me anxious, *and I choose the anxiety of creating.*" The task is to replace paralyzing anxieties with hungry-mind anxiety, with the anxiety of wanting *so badly to create* that the walls of Jericho will not stand up to our trumpeting. This is perhaps a strange idea, that our goal is not to grow calmer but to substitute one anxiety for another. But in fact every challenge in life is met exactly that way.

You choose to do something challenging not because you expect a worry-free experience, but because you want the experience so badly that you accept *beforehand* the new anxieties you are about to encounter. Typically you make this calculation out

of conscious awareness, and indeed if the calculation enters awareness, the likelihood is great that you're leaning toward avoiding the challenge. If you say, "Yes, I'm unhappy not writing my novel but writing it would be really difficult," you're heavily leaning toward not writing it or any novel.

Calculations in favor of accepting the anxiety of creating are made, in the lucky predisposed creator, out of conscious awareness. If you have to make that calculation consciously, you have a harder job of it than does the artist who knew at eight that she would paint or write. But that is *exactly* the job you have, hard as it is: to nurture the wish to create, to accept that you will be made anxious by creating, to affirm your own hungriness.

How will you do that? How will you become this hungry person, this person who must create at all costs? The answer is by *becoming that person*; that is, by transforming yourself into a person who manifests the qualities of a productive artist.

SUBLIMATION AND SELF-ACTUALIZATION

Thousands of writers have had something to say about this wish to create, about creativity and its sources. As a rule, each has settled on one or the other of two governing metaphors to explain it: creativity as sublimation or creativity as actualization.

As sublimation, art-making is seen as a substitute for living, a way of fulfilling one's secret, illicit wishes, an instinctual process that helps defuse dangerous impulses and helps channel drives in socially acceptable ways. As self-actualization, art-making is seen as the embodiment of one's noblest aspirations, one of the higher things that human beings are capable of doing, a perfectly natural and healthy thing, a spiritual or heroic journey. Hermann Hesse married these two ideas in the following way:

All our art is merely compensation, a painstaking compensation far too dearly bought, for lost life, lost animality, lost love. And yet again this is not so. To regard spiritual life as a mere substitute for a deficient life of the senses is to overestimate the senses. The life of the senses is not worth a jot more than the life of the spirit, or conversely.

No doubt you too have your reasons, some pos-

EXERCISE HUSHING

You must stop your mind from operating on autoscan. Maintaining an autoscan mind is not way to live and no way to think.

Find a quiet place. If there is not quiet place in your environment, that's your first task, to make a haven in which silence is available. Enter that quiet place affirmatively by whispering, "I am hushing." Continue saying "hush" or "s-s-s-sh." Gently hush your thoughts, just as if you were comforting a baby.

Work to grow quiet inside. Thoughts will come but hush them away. Work to hush your thoughts until you have not thoughts, until you are just empty and breathing. This will take some time. Don't despair if you can't do it easily, quickly, or even at all. Just try. Hush and hush again.

When you're as quiet as you feel you can be, murmur to yourself, "Deeper." Hush and wait. Feel your breathing deepen. Feel yourself descending. You will want to close your eyes. Go silently into the darkness.

You are entrancing yourself. What do you see? Ideas will come to you, melodies, lyrics, images. The very darkness will acquire a tone, the very silence a music.

Something that passes by in that hushed stillness may seem especially important. That is an idea with vivacity. Hush again and hold it. Give it a chance to grow more distinct. Hold it and nurture it until you can capture it. Then write it down, draw it, play it on the piano.

itive, some negative, for wanting to create. You want glory. You can't help yourself. You have ideas. You love color. You have to pass the time somehow. Books feel like semi-sacred objects. You want fame. You have a destiny. Each story you write heals you. You don't want to be a doctor or a lawyer. There is a vast tradition behind you. You have your reasons.

It is in your blood. But how diluted a thing it is in the bloodstream of so many! How faint a trace, like the faintest trace of some radioactive material, some little glow that serves only as a constant reminder, irritant, or reproach but not as a real nutrient. This wish desperately needs nurturing. It needs nurturing in working artists and in the millions of souls who feel it but are not transformed by it into active creators. The first step in its nurturance is the following one: learning to quiet the mind, learning to "hush."

HUSHING

Hushing is what we do when we go into a museum and sit in front of one painting for fifteen minutes. Hushing is what we do when we drink in a book or a movie. Hushing is what we do when we quiet our mind so as to catch the snatch of melody or lyric that is wanting to arrive. Hushing is a quieting and an opening.

There is no creative life without this ability to hush. If you hush only infrequently, if you hush when you encounter someone else's work but not in support of your own work, you must learn to hush more. This dreaminess, this trance state, this place of reverie is the bedrock upon which art is built. If your mind is full of noise, you must quiet it. If your mind is easily distracted, you must discipline it. If you cannot hush, you cannot create.

One client, a songwriter, likened her thought processes to the autoscan function of a radio tuner. Her mind inevitably raced on in an abrupt, jarring, unproductive way. Could she write the songs she wanted to write in so harsh a mental environment? Of course she could not. Our work together necessarily focused on nurturing her ability to hush.

To create you must quiet your mind. You need a quiet mind so that ideas will have the chance of connecting. You are hushing your mind so that you can use your mind. But much too often our mind is on autoscan, darting from one thought, usually a negative one, to another. On autoscan our mind operates something like this.

That letter she wrote to me—I thought she was my friend—The hell with it—I've got to move from this place—If



only I had some—Maybe I could as—Damn it—Was I supposed to be somewhere—What—I can't remember—I'm losing my mind—I used to be able to paint, in school—What happened?—I hated that stuff at the gallery—How *did* he get that show?—Maybe—Where's the cat?—Was that something?—An idea—God, are my parents coming?—God!—I can't stand it... I'll kill myself before I put them up for a week—Why can't they—They can stay at a motel—Why *did* she write me that letter?—I'll never make it—The weeds—

Where in that noise is there room for creating?

Nowhere. That is a hopeless mental environment, one that must be transformed before ideas will come.

Instead of pursuing the idea you may have just received, repeat this exercise. Right now you are practicing hushing for its own sake. Feel secure that your vivacious idea is saved. Repeat this exercise and hush again. See where your mind now takes you. It may be obsessed with the previous idea, wanting to explore it and create from it. Explore it then, but remain hushed!

Explore it in the quietest of all ways, in the silence of a working trance, with an absolutely hushed mind. If your idea is vivacious and your mind hushed, you will discover that you are not wishing to create, but creating.

Whether you've been creating for decades or are just now starting, this is an exercise to return to again and again. This is the most important single thing you can do to support your wish to create. *Hush your busy mind.* Go quiet. Depth will follow.

HOLDING

Out of this hushing will come ideas. Out of this wild, quiet state will come visions. Out of this trance come all the world's symphonies, songs, paintings. This is the state of productive concentration in which creative work happens.

But then the work must be "held." "Holding" is shorthand for the following idea: once you nurture your wish to create, once you hush and go into these periodic trances in which ideas gestate, you will begin to possess emergent ideas which, in order to grow in vivacity, must themselves be nurtured.

You "hold" precious both the feeling of working and these nascent ideas. Suddenly the world be-

comes a more interesting place. The outer world feeds your inner world and you're sent in one direction or another, to the library to look something up, to Bora Bora to learn about blue. Work is happening underneath, in this place of inner quiet (which is also a wild place), but work is not happening independent of you. You are *holding it*, giving it space, giving it a container, offering it life.

Holding is the equivalent of working. The wish to create, vital in its own right, is transformed into something visceral as you hold. It is replaced by ideas and you find yourself saying, "Yes, I must write this book" or "Where are my paints?"

Or as you hold, you encounter something in the world—a snatch of conversation, the look of a person, a smell, a sound—which, because you are holding, rushes into the container you've formed. These snapshots have a place to go, a home, and when you begin on the movie or the poem, you have it and a thousand other snapshots ready and waiting to connect.

But only if you are holding. Otherwise that snatch of conversation is nothing, meaningless, a passing datum, a piece of nostalgia, something disturbing or interesting but without longevity. It is gone because it has no place to go. It is only if and when you are holding that ideas will arrive.

WILDNESS

You are learning to hush, hold, and unstill. You must also learn to be wild, to manifest the wildness of an artist.

This wildness has many faces. It is an amalgam of passion, vitality, rebelliousness, nonconformity, freedom from inhibitions. Think of this wildness as "working naked." Sue Lowe, biographer of Georgia O'Keefe's husband, the photographer Alfred Stieglitz, recounted the following anecdote, told by Stieglitz's niece.

A tribe of us four little squaws dared the ultimate hazardous mission into forbidden territory: scouting Georgia's Shanty. Peering through the window, we were dumbfounded to find her naked at her easel. Georgia's momentary shock turned to immediate rage. Shrieking—and still naked—she flew out, brandishing a paintbrush, to chase us away.

When friends come to call on Marc Chagall at his Paris Studio, they had to wait for him to pull on a pair of pants. He painted naked. When Victor Hugo grew distracted, he had his servant come and take away his clothes. Writing naked freed him, focused him, unblocked him.

This wildness is valuable beyond all measure. It is aliveness made manifest. A wild person with a calm mind can make anything. A hushed, wild person is a god, a marvelous actor, a marvelous cellist, a marvelous writer, a marvelous sculptor. Creators are hushed wild people.

NURTURING WILDNESS

How can you nurture this wildness? Let's look for a second at the research literature on creativity.

In one study that compared children from homes with strict parents versus homes with permissive parents, the children of permissive parents demonstrated more initiative and independence and greater spontaneity and originality. In other studies, researchers concluded that authoritarianism and a demand for conformity crucially limited creativity.

In a study of young art students, researchers found that their subjects disagreed with society's moral standards and did not hold as goals monetary success or high social status. In a study of creative high school students, other researchers found that "creative high school students are more likely to be independent, expressive, asocial, consciously original, and have high aspirations for their future achievement, whereas academic achievers tend to be persevering and sociable."

Josephine Arasteh, in an exhaustive interpretive

ACT

"Holding" is a metaphor which you must flesh out in order for it to have personal meaning. As a first step in fleshing it out, carry your work around with you for the next half hour.

If you're a sculptor, carry a rock. Just carry it, feel it, think about what it represents. Drift with it to the Rockies, to the first time you ever encountered basalt. Feel it, heft it, carry it, hold it.

If you're a composer, carry blank score paper. Or just carry a pen and paper for jotting down musical ideas. Get up and carry the pen and paper around with you, walk from room to room, take notice of the pencil, of its lightness, its heaviness. Honor it and hold it.

If you're a writer, carry your pad but as if it were a gift, not tucked away under your arm but in your outstretched hands. Carry it to the bathroom, to the window. Offer your pad a view out the window. Hold it.

and annotated bibliography of the psychological literature on creativity called "Creativity in Human Development" wrote,

In terms of personality traits, creative children are characterized as being highly sensitive to their environment and at the same time independent and nonconforming in thought and behavior. Weisberg and Springer concluded that creative children significantly demonstrated a stronger self-image and a livelier sense of humor than did children of comparable age and IQ. Creative children have also been described as more "open-minded," responsive to stimuli, autonomous, honest in terms of living truthfully, and playful as related to spontaneity, joy, and humor than other children.

If we take all these studies together we arrive at a wish list for nurturing our own wildness.

1. *Be asocial by holding society and its norms at arm's length.* Let all of them gather over there. I

don't care. I'm over here.

2. *Think about big questions.* What is the very most that can be done with blue? How can I do it?

3. *Have high aspirations for yourself.* I will tell the truth and have a best-seller.

4. *Accept your own idiosyncratic goals.* Today I will compose naked and get two or three songs written.

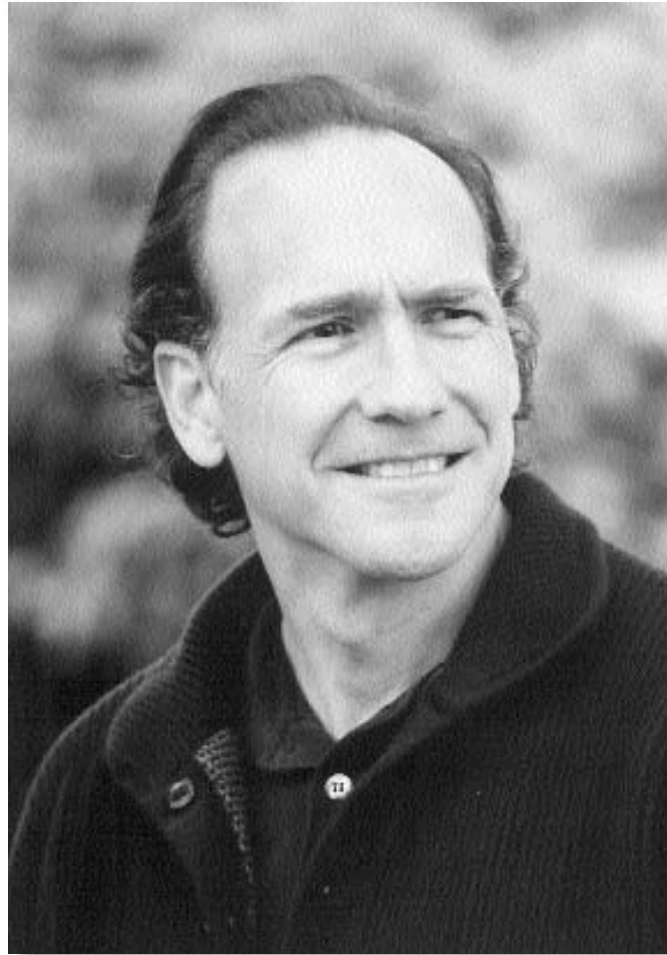
5. *Feel autonomous.* I am a creator. I am the god of my world.

6. *Do not conform.* I must decide what is ethical and right.

7. *Be sensitive to human affairs.* What would it feel

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The Miracle of Spiritual Evolution



AN INTERVIEW WITH RICHARD MOSS
BY MARY NURRIESTEARNS

Richard Moss received his Doctorate of Medicine in 1972. After a short general practice, he experienced life-changing realizations that led him to his true calling: the exploration of spiritual awakening and its integration into daily life. His books include "The I That Is We," "Surgery, Self-Healing Spirit," "The Black Butterfly," and his newest book, "The Second Miracle." They have been translated into five languages and speak with exceptional clarity and insight into the obligations of and grace available to human beings at this time in our evolution. For twenty years Dr. Moss has worked intimately with groups, helping people throughout the world to touch their deeper essence and transform their lives. He lives with his wife and has three step-children.

PERSONAL TRANSFORMATION: I am delighted to share your new book, "The Second Miracle" with our readers. It is wise, inspiring, and filled with guidance for our spiritual journeys. To begin our interview, please describe the first miracle.

RICHARD: The first miracle is a way of expressing the amazing emergence in human beings of complex self awareness. We each have a sense of I or me, a sense of a world outside ourselves, a world of things and others. This split between self and others is basic human consciousness. Its hallmark is the use of language and intricate symbology to describe and relate to our world.

This kind of consciousness gives us great power. All our technological achievements stem from it. But what we don't understand, because we're inside of it like a fish in the ocean, is that intellect comes with a tremendous price. Whatever we think about, we are separate from. For example, ordinary intellect doesn't perceive trees, minerals, or fish as inseparable parts of the dynamic wholeness of life on earth. They have become natural resources which are unconsciously exploited. This thinking extends to how we treat each other and ourselves. We see people as objects through labels such as attractive or unattractive, friend or foe, and don't see each other's essence.

We become alienated from ourselves. Our bodies become mechanisms to be shrunk with diets or fixed with chemicals instead of temples in which we celebrate the miracle of life. As long as our identity rests in concepts about ourselves, we constantly feel threatened, like something is missing. Underlying the first miracle is this deep sense of discomfort and insecurity. Too many of us try to fill this emptiness with material things or fantasies about ways we can be happy and we never really connect to ourselves, to each other, or to our world. I believe that this is the root of the soul sickness that has us on a collision course with survival.

What is the emptiness that comes with this separation?

The Garden of Eden is a description of that evolutionary moment when we stepped outside of ourselves and became observers of our world and of ourselves. As observers, we make judgments—good or bad, right or wrong, yes or no. God becomes some higher authority that looks at us rather than at our own immediate relationship to things. The basis of the emptiness is a feeling that we are not connected. We don't have security deep within our bodies because this con-

It is crucial that we not be cynical about our possibility to change. We shouldn't for a minute compromise our sense of what is possible in our souls and our growth. Whenever fear seduces us, we need to realize that it isn't a question of my life or personal transformation as an end in itself. Personal transformation is part of evolution. The future depends upon the capacities in each of us, one by one, to open our hearts to mystery.

sciousness is split off. It's inevitable, not a mistake; it's not as if we've done something wrong or are being punished. We are "that aspect of nature becoming conscious of itself," as Thomas Berry says. The price we pay for being that aspect of nature becoming conscious of itself is that we become observers of nature. Therein lies a loneliness, an existential loneliness that is at the root of all our sense of malaise, of something being wrong. Most people are unconscious of this and project their unhappiness onto something their spouse has done or the job they didn't get. At a deep level, we have to encounter that feeling of loneliness and see its real roots in our basic consciousness. Creatures who don't have first miracle consciousness don't suffer from the feeling of being separate.

You say that with the capacity to perceive separation of self and others, the potential for cruelty, deceit, greed, jealousy, honor, compassion, and love comes into existence. Why is that so?

Look at instinct in animals. I used to herd cattle at a friend's ranch and assisted in weaning and separating the calves from the cows. The calves and cows bawled and suffered, but only for a few days. They then settled down and a couple of months later they didn't know each other. To the degree that we develop self-awareness and complex individuality, we become attached and connected to people and things. We can never forget the suffering caused by separating human beings as the Nazis did, separating parents from children and husbands from wives, and herding them into cattle cars. The consequence of our consciousness is that the things we identify with positively (that support our egos) we treat well. Things that we don't identify with positively, or that are not supportive of our particular conditioning, we treat as alien or other. We call one human being a friend and sacrifice for that person, and we call another an enemy and objectify them in such a way that we can murder them and take away their land, property, and freedom. Until recently there was a notion that some people had divine rights and others did not, so some were free and some were slaves. That thinking grew out of our consciousness. We still look at the earth as

something separate. The belief that we can treat rain forests and the planet as enemies is rooted into our consciousness. Once we perceive it differently and realize we are kindred with the earth, we begin to treat it as a desired and loved object, and care for and nurture it.

In your book you say, "Ego is the gift of evolution. With this intelligence we dominate rather than worship the magnificent world. We can no longer allow ourselves to be devoured and devour our world. Each of us must receive the wound of consciousness and then assume the responsibility of consciousness." Would you expand on this?

Yes, this is the wound the ego cannot heal. The ego cannot transform itself because it does not really believe that it is part of something larger than itself. We have to realize that our basic consciousness becomes destructive because it is rooted in separation. The best place to see it is in our intimate relationships. We start with a partner whom we love and see as a very special person. That objectification changes gradually as the complex parts of our personalities get involved. We project other aspects onto the person and pretty soon that person becomes a less desired, neutral, or negative object. We begin to kill love. We poison our hearts and not because of who the other person is. Our first miracle consciousness turns him or her into an object whom we measure, judge, and interpret. As long as we use our intelligence this way, we inevitably poison our experience of life. Yet we don't know how to get out of it. To me, that's the essential and deep meaning for the crucifixion. It is the crucifixion of the ego that cannot heal itself, cannot fundamentally transform itself.

In the opening line of the "Gnostic Gospel According to Thomas," Jesus said, "Seek and never cease seeking until you find, and when you find, you will be troubled. After you have been troubled, you'll come to marvel and then you'll reign over all." You realize that this wounded ego cannot heal itself. You can't fix it by saving money, dumping your wife, or acquiring more property. You realize the spiritual bankruptcy in the human soul at the

level of the first miracle and that you can't escape it. And then the wound brings you to your knees. It's almost as if you are awakening from a dream and you can't make things feel alive anymore. It's the dark night of the soul in its first stages. Everything in the dream that was precious and valuable doesn't satisfy any more because it is rooted in the old consciousness.

We have to live this process deeply. We have to see the limitation of our intelligence everywhere, even in the United Nations and the government. We have to stop throwing labels at each other and realize that it is our consciousness at its present level that is killing marriages, creating racism, exploiting the planet, and poisoning things. The first miracle wound comes and you finally realize you can't fix it by using positive thinking, affirmations, or reason. Finally you enter into a sacred relationship with mystery, become engaged with faith, and submit to a deeper intelligence. If you live life deeply enough, you will discover through this intelligence that life evolves its enormous complexity without any help from us, and that life has evolved us. Life didn't evolve us

so that we could learn to destroy everything; it evolved us so that we could learn to bear witness to the miracle of existence.

Look at the difference between old and young midwives. An old midwife comforts and works with women in their labor. Experienced midwives have fewer complications than young midwives who do more intrusion. The same is true with medicine. Highly intrusive doctors have more problems than

If your attention is constantly seduced by popular media, you lose connection to something genuine and real and you are weakened. Your energy is literally sapped away and your ability to be relational, intimate, and loving is diminished.

doctors who intrude less. When we look at our world as a problem to be fixed, there are more problems to fix. It's paradoxical that our consciousness, which is so creative and inquisitive, is intrusive because it separates. You can only intrude on something you're separate from. You can't intrude on something that's inside of yourself, that you're inside of. It's the wounding of the ego that restores this belonging and this is happening naturally whether we want it or not. This transformative happening is the second miracle.

What is the second miracle?

It's the root of all great spiritual teachings. It's an evolutionary shift in our consciousness wherein our relationship to our lives, ourselves, and other people is more immediate or direct. It's a quality of attention that gives us a sense of connection and belonging. We get glimpses of this consciousness in moments when we stop trying to control, figure out, or fight life. It makes us feel vulnerable at first. We begin to question ourselves and our motives as we prepare to live with fewer answers. We can't be so dogmatic and automatic. There is less

conformity because we ask deeper questions and have original perceptions and ideas. We see a larger picture. We no longer unconsciously react out of our past conditioning and we stop being victims of our past. It is a consciousness in which the roots of our being are living in the present moment and we are no longer victims of fear. The second miracle is a natural evolution that comes when the bankruptcy of our ordinary consciousness burns itself into our

Second miracle
consciousness
opens us to the
One that is infinite
movement, infinite
potentiality and
heightened energy.
In doing so it can
endanger our ego if
the ego structure is
not fully matured
or has been
compromised by
earlier trauma. But
when these two, in
their archetypal
essences as finite
self-existence and
infinite Oneness,
co-exist in a mature
integration we have
discovered our true
authenticity and
take our positions
in evolution as
God-man and
God-woman.

hearts. It's not something we have to do; it's something that life does. It is already happening; we just have to have faith.

With the second miracle, is there a fundamental transformation in the roots of our identity?

Yes. When I was thirty, nearly twenty years ago, I had a classic experience of unitive consciousness where the sense of "I" and "other" collapsed and became a singular experience of being. That experience changed the underlying foundation of my sense of self, so that it was no longer built on what I did, who I lived with, or my way of thinking. In any given moment, I might be acting as a teacher, father, or husband but if I say, "Who am I," there is no answer, just space. That's what I mean by a fundamental shift. If a person says I am a Muslim, Christian, or American and believes these ideas are anything more than a functional identity in this moment, that's delusion, that's the ego. Underneath it, what we are is unnameable. When a person knows that, absolutely knows that, there is nothing to defend. Nothing can be taken away; nothing can threaten you in any deep way, and nothing is truly "other." There is no "other." That change happened to me and that is what I call the "second miracle." I believe that change is evolutionary and it is coming upon more people. I have seen it. I know it's happening.

Please discuss intuition and its relationship to second miracle consciousness.

We usually think of intuition as a form of knowing that comes whole in itself. It doesn't come through analysis, deduction, or rational thinking. We don't have good language to describe the way consciousness operates in the second miracle evolutionary state. Intuition is a consciousness that is rooted in the thinking, feeling, physical self, and beyond the limits of the physical body in non-local reality. Intuition is a harmony or flow with life as opposed to a process of cognitive choices. There is always choice making in life, but there is choice making that comes from being separate and trying to judge or evaluate, and choice making that comes from being in a flow with what is—which is intuition. If you are disconnected from your body and live in your head, you have little intuition but you could be a great accountant. If you are deeply rooted in your body and in your feeling nature, intuition flows readily. Although you may not be able to find words or concepts to explain it, you can move with it and be right on with it.

You say that the second miracle doesn't kill the first miracle ego. Ego remains and self-reflective consciousness remains. The first miracle rests in the second miracle. Please elaborate.

As little children we are merged with reality. Jesus said, "Save you be as little children you shall not enter the kingdom." We journey from undifferentiated consciousness to differentiation of the ego where we have a sense of self. I can say that I am Richard, you can say you are Mary, and so forth. With the second miracle, we go back to the condition of a little child, where inner and outer are one, however we still have self awareness and can use language. We still see trees. They are outside and inside. We are connected, yet we also perceive them as separate. If we destroy ego, we go back into unconsciousness. We regress psychologically into an earlier stage of development. There is another kind of regression that makes us available to this new consciousness. Philosopher Michael Washburn calls it "regression in the service of transcendence." Many people go through experiences where they feel like they are losing their memory, their lives are not working, they are out of control, or they don't feel secure about who they are. They are often in the midst of regression in the service of transcendence. People who tend to live in their heads are overcome by feelings. Other people who are dominated by feelings enter into a loss of feeling they distrust and confuse with numbness, but gradually this becomes silence. In healthy regression the un-lived, unused, or weaker functions of consciousness come to the fore to balance and make us more whole.

You describe spiritual work primarily as learning to love the Lord thy God with all thy heart and soul. How do we love what we can't grasp with thought?

I can't tell you how. The commandment to love the Lord thy God with all thy heart, soul, mind, and strength and to love thy neighbor as thyself is the prime directive. I'm an old Star Trek fan and the prime directive for Star Trek was not to interfere with the development of younger, less mature species or planets. The prime directive for a person

living in first miracle consciousness is to take self-awareness, the thinking observing self, and turn it toward what it can't conceive of. There is no *how to*. There are methods for positioning attention. Meditation is deep contemplation of the essence of mind. Prayer in its deepest sense creates a relationship to mystery. We use the word God to express that mystery if we're a Westerner. Spiritual impulse is not so much a parental figure or savior but something that causes ordinary ego consciousness to short circuit the constant process of objectification.

Prayer, and meditation, is the method if there is a method. Great teachers have always said there is no method. You reach a point where you use your awareness to contemplate something inconceivable. People reading our words can stop for a moment to look for who is it that is reading now and turn their attention toward that. That place has no name or dimension. It is a space, a place of being. The very act of giving attention to it changes our energy and our vibration.

Practicing the First Commandment develops radical intuition, the part of ourselves that forever listens to the unseen and the unseeable. Please discuss radical intuition.

Radical intuition is a kind of attention that isn't directed toward a concept but is a global attention, an uninterrupted receptivity. I use the term listening, but I don't mean with our ear. A deer feeding in the forest has an alertness. It is alert because it is worried about a predator. We can be alert without anxiety. Radical intuition is an exquisite kind of attentiveness to the immediacy of now—with no fear or goal, no desire to get anywhere, and no outcome.

In your book you say, "All spiritual or consciousness work is attention. Attention is the most precious commodity and it can be cultivated." Please expand on these ideas.

If you look at a house needing to be remodeled and see only problems, you try to figure out if you have enough money to make the changes. If you listen to something deeper, over time you do what is needed in the environment to reflect your essential sense of aesthetic.

If the root of your attention is resting in a deep sense of emptiness, which really is fullness (the life current I was talking about), your attention changes the quality of everything you perceive. If your attention is absorbed by all that life presents, you end up living in the distractions of television, radio, and magazines. Research has shown that if men look through pictures of young sexy models, they express less love of their wives. If your attention is constantly seduced by popular media, you lose connection to something genuine and real and you are weakened. Your energy is literally sapped away and your ability to be relational, intimate, and loving is diminished.

This attention or listening has to be rooted in the body. You can look at your body as an object and train, do yoga, run distances, and dance, but it is still an object. You still look as an ego from outside at yourself and think you are a runner or a dancer and should train your body. That's a state of poverty, the state of bankruptcy of attention, because you listen to an idea and try to turn yourself into the idea. I'm not saying don't do yoga, run, or swim. I love many things that are physical. I'm saying do them in a context in which you listen to the organism, as opposed to using the organism, and move from consciousness *of* the body to consciousness *as* the body. When we root attention deep inside this listening place of the body organism, we awaken to energy, not as a concept, but as a felt experience. The whole experience of the body becomes like an atomic reactor with feeling, moving, vibrating parts.

Deep listening becomes the basis of the rootedness for radical intuition. Breathing becomes crucial. I don't mean hyperventilation to blow yourself into an altered state of consciousness, which can be helpful a few times to soften the armoring of your body and the way you live in it. I'm talking about breathing in the ordinary sense. There is a listening in the body that is the fruit of all body disciplines. In martial arts you do not train the body to kick or punch, you train the body to listen, respond, and move with the energy of the other. T'ai Chi is listening with the body to the movements of the body

and to the space within and around the body. Actually, it is meaningless to talk of it as a body. Body becomes organism, a living expression of creation which extends beyond the skin. I don't know where it stops.

You say that the key to self healing is a change in our relationship to our own bodies. Discuss that please.

There is a certain amount of power that comes from seeing ourselves as objects. You go to the doctor and the doctor says you have diabetes, cancer, or some other disease. That's true at one level, but not at the level in which we live. The actual experience we have is quite different. Our experience is of a space. When we close our eyes and listen to that space we don't know where it begins or ends. Unless there is the tension of pain, we are usually not aware of the space. We can enter into relationship with the space and it begins to come alive. We free energy up. A doctor can diagnose a tumor. You can swallow pills to take away the tumor or go deeply into your experience of being.

The chapter "Infinity and Healing" talks about a woman who was terminally ill with pancreatic cancer. Listening to her intuition she decided to be alone, and listening to that intuition she stayed alone for over seven months. Within one month all of her pain was gone. Within six months she realized she had completely regenerated and was healed. When she thought about going through the tests again with her doctor she felt anxiety, so stayed another month alone with this listening in herself until she realized that no matter what anybody else's reality was, her experience of being was now deeply rooted and wouldn't be threatened. This occurred nearly ten years ago and she is still quite healthy. She had pancreatic cancer and should have been dead within weeks but she changed the energy by changing the relationship to herself.

There are as many ways to do this as there are creative impulses in people. Norman Cousins healed himself of a terminal disease by taking intravenous vitamin C and laughing at old Marx Broth-

ers' movies. It is the spontaneous creativity from within ourselves that we listen to and follow with real authority which gives us the power to heal from within. It is not necessarily laughter that heals. It might be tears. It might be seclusion for one person and volunteering at the hospital for another. You can't have any prior assumption about the road to healing for yourself. Good diet helps, but lately we are getting into nutritional orthodoxy. There are definitely ways of eating that are better for us, and there is an even deeper listening where you can't be sure what the rules are.

If you truly listen, perhaps for months you won't touch meat and one day you have it, knowing it is right for you. If you really listen, if you generally do not drink alcohol, perhaps one evening it may be important to have a glass of wine. In self healing, it is crucial to listen and flow and trust what you sense. That takes courage. It is much safer to take the statistical route or the popular route that the doctors offer us or all the self-help manuals propose. I'm not advising you to disregard this information, but am saying that the power which comes from studying the body as an object is only half the power you can access. The other power, which is just as great and in many cases greater, comes from entering into deep relationship to one's own being. You become the disciple of yourself which actually leads you into deeper intimacy with everyone.

You say that at the heart of second miracle life is the capacity to feel and this requires a fundamental

Enlightenment doesn't free us from having pain, it creates a different relationship to pain. We are not afraid to be afraid, not in the absolute sense that we are never again afraid, but we are no longer the victims of fear. We are larger than whatever we experience.

shift in our relationship to suffering. As our capacity to suffer increases, our capacity for consciousness and relationship increases. Would you say more about this?

This is crucial. Life asks how much reality can we bear. It asks moment by moment. Pain is disorganized energy. Hate is disorganized love. When we come upon an energy that we don't know how to integrate or organize, it threatens our structure and we suffer—at a physical level through sensations we don't know how to get away from or at a psychological level through thoughts and feelings that are deeply disturbing. Enlightenment doesn't free us from having pain, it creates a different relationship to pain. We are not afraid to be afraid, not in the absolute sense that we are never again afraid, but we are no longer the victims of fear. We are larger than whatever we experience.

This larger experience of consciousness of being is in relationship to suffering. Deep in the organism of someone sexually abused as a child is a memory of an uncomfortable and disturbing place. As an

adult, when you begin to regress or open, as you grow in consciousness, you discover you can't love very much because as soon as love takes you toward real intimacy, you are blocked by those memories living in your organism. The real trauma is the ego, the first miracle separation. You have to go back to the feelings.

There is a big blame game going on. We blame the past for how we feel. It is healthy to realize that

if the past did not create good circumstances for us to mature in, we should treat the present better so the future will hold better circumstances for us and those we care about. It doesn't heal a person to blame the past. What we have in the present is feeling, and the feeling is difficult and uncomfortable. If we engage that feeling without rejection, without trying to change it, psychologically explain or label it, we can come to true acceptance.

When someone moves into a new house, everything that is strange becomes familiar after awhile. When it is strange, there are all kinds of reactions to it, positive or negative. When a feeling is finally accepted it doesn't capture our attention any more and is not repressed. We become present with the feeling, no longer reacting, trying to change, or get away from it; and all the energy inside the feeling becomes life force. We literally become more luminous when we have healed that suffering. There is no end to it.

Saints reclaim in their psyches' archetypal wounds, not just of their personal lives, but of their whole culture. An enlightened person, in a certain sense, takes on the craziness of first miracle consciousness and bears it. That is the cross that Jesus carried. The cross any awakening person carries in modern time is the pain of seeing the potential human consciousness has for incredible beauty and worship of life, and at the same time the capacity for terrible destructiveness to the world. We can't force anyone to wake up. We each carry that unconsciousness as suffering in ourselves. We submit, stop resisting life, and become a servant of that energy as it takes hold inside and incarnates within us. And this makes it easier for others to take this step, to become less afraid.

Please discuss the inner teacher.

We are talking about relationships to ourselves and each other. Relationships between students and teachers and between communities and people can be psychologically empowering. The inner teacher is that part awakening in us as we recognize more mystery in the world around us. I don't want to be a guru and set up great distance between myself and others because I recognize that I am a student, a

disciple of life. When I study with someone or someone studies with me, we are in service to awakening inner intelligence in each of us. It is not as if the intelligence is intact and we uncover it; the intelligence is revealed by how we live. That is what I mean by the inner teacher. I wrote my book and do my work to speak to the inner teacher in people, to speak to that part of the listener or reader who is on the same journey as I, which is to discover what life wants of us and to become a servant to the possibility of what can awaken through us. There is a new relationship emerging that ties *many to the many* as opposed to one to the many. It is not that I am an enlightened person and teach you; it is that I understand that the quality of our relationship can make us more or less enlightened by inviting relationship that reveals our own intelligence and the intelligence of life. The inner teacher isn't a thing, just as the inner child isn't a thing. The inner teacher is a place of recognition that I am a disciple of life. That is why I am alive. I am a disciple of this miracle of living.

Is there anything you want to add?

It is crucial that we not be cynical about our possibility to change. We shouldn't for a minute compromise our sense of what is possible in our souls and our growth. Whenever we start to be seduced by fear, we need to step back and realize that it isn't a question of my life or personal transformation as an end in itself. Personal transformation is part of evolution and the greatest gift we can give each other is the quality of our attention. The future depends upon the capacities in each of us, one by one, to open our hearts to mystery. My prayer is that when people read this, they will sense that they are already on their journey, and the place where it is happening is where they are listening inside themselves. The movement is from the inside out and the outside in at the same time. My prayer is also that our grandchildren's grandchildren will be less afraid to love. •

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For information on seminars, talks, audio cassettes and other materials in the U.S. contact: Richard Moss Seminars (800)647-0755.



CORE FACULTY FROM THE LEFT, JOAN BORYSENKO, LEO BOOTH, JEAN HOUSTON, MARY MANIN MORRISSEY, BARBARA MAX HUBBARD, KATHLYN & GAY HENDRICKS, AND GARY ZUKAV.

Society for the Universal Human

MARY NURRIESTEARN S

This is the dawning of a new humanity. In order for us to survive into the next millennium we must respond to the evolutionary cry to join together in preserving mother earth and creating societies based on love, respect, and equality. This evolutionary movement requires that we realize our oneness with all life forms and bind our creative genius to our divinity. Now is the time, for there is a quickening, a pulse, a readiness emerging for humanity to evolve from homo sapiens to universal humans. By definition, universal humans are aware of themselves and others as spiritual beings. They align their personalities with their souls and feel a powerful allegiance to life. They are not bound by nation, culture, religion, or political structure. Universal humans are joyful citizens of a living, wise, and compassionate universe, and they bring that perspective into activity.

This quickening has led to the creation of the Society for the Universal Human. The Society was birthed in February, 1996 when two hundred and forty people convened for a ten day experiential conference. The faculty, pictured above, eight of the world's most committed leaders in science, psychology, and spirituality, developed the multi-disciplinary curriculum in January, 1995, when they gathered for a retreat to discuss Mary Manin Morrissey's (spiritual leader of the Living Enrichment Center, Wilsonville, Oregon) vision of developing an accelerated learning school to empower people to be completely alive in all dimen-

sions of life and literally to evolve into universal humans.

At the recent conference the participants—all yearning, evolving seekers—submersed themselves in the program, which consisted of lectures, small group experiences, dance and sacred theater, meditation and celebration. Participants were inspired to find their central life purpose and challenged to delve into the deepest parts of themselves to become more creative, more loving, and more fully involved in a planetary society. Optimal human potential for all was the underlying goal.

The curriculum synthesized some of the greatest teachings in science, medicine, psychology, recovery, philosophy, relationship, and futurism. Participants prepared to apply their learning in their professions (including education, business, medicine, science, the creative and healing arts, government and religion) by meeting in thematic groups to discuss application of their emerging wisdom and talents within their respective fields. The event stretched people beyond their personal limits and challenged them to become universal humans.

If this strikes a resonant chord in your soul, you too can participate. The Society will be continuing in many forms and will reconvene in October, 1996. For information, contact the Society for the Universal Human, 29500 SW Grahams Ferry Road, Wilsonville, OR 97070-9516. Phone 1-800-893-1000•

RICK NURRIESTEARN S

Calendar of Up-Coming Workshops, Seminars, and Events

M A R C H

9-16 STAR, STONE AND BONE

This time together among the stone temples of the Dawn Star on the exquisite Quintanaroo coast of Mexico is a journey to the beauty and wisdom within as well as around ourselves. Angeles Arrien and Brooke Medicine Eagle joyfully assist you in recovering your center as you visit centers of light in the Yucatan, bathe in the turquoise water and share deeply with one another. For more information contact The Feathered Pipe Foundation at (406)442-8196.

9-16 NATURAL HEALTH, NATURAL HEALING WITH ANDREW WEIL

Held at the beautiful Riding Rock Inn on San Salvador Island in the Bahamas. The best, most prac-

tical alternatives to high-tech, disease-oriented medicine: nutrition, exercise, stress-reduction, herbs, vitamins, breathing, and the process of connecting with nature, community, and the higher self. Contact The Feathered Pipe Foundation at (406)442-8196.

15-16 EXPLORING THE SIX REALMS OF BUDDHISM THROUGH IMPROVISATION.

This workshop uses improvisational theater, music, and poetry to explore the six realms of existence according to traditional Buddhist teachings. The workshop is open to all regardless of spiritual path and will lead to an experiential understanding of how we may gain freedom from fixed, habitual patterns. To register or for more information call the Oasis Center, Chicago, IL. (312)274-6777.

15-17 MEDITATION RETREAT

Learn to live a natural, God-centered life with emphasis on practices and routines that facilitate awakened spiritual consciousness. Meditation is taught and practiced daily. For more information contact The Center for Spiritual Awareness, Ashland, OR. (706)782-4723.

16-17 AWAKEN TO HERBS WEEKEND WORKSHOP

This introductory course explores the natural plants you may use to establish your own kitchen pharmacies. Instructor: Rev. Susan Hamilton. For registration or more information contact Sancta Sophia Seminary, Sparrow Hawk Village, 11 Summit Ridge Drive, Tahlequah, OK, 74464 or call (800)386-7161 or (918)456-3421.

22-24 KINDRED SPIRITS ON THE EDGE

Explore what it means to be fully human—body, mind, and soul at the 26th Midwest Conference of the Association for Humanistic Psychology. The conference offers a celebratory, nurturing, and intellectually stimulating environment in which participants may experience personal and professional growth, explore new ideas and forge connections with kindred spirits. For more information contact Jude foster at The Association of Humanistic Psychology (AHP), Indianapolis, IN (317)297-5733.

29-30 SHAMAN EARTH WALK

Chamalu is on a six month Earth Walk, a pilgrimage around



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DANCING BEAR

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the world teaching, performing healing ceremonies and visiting sacred places. He will guide a full day workshop of meditation, living in the moment, healing the Earth, and joyfulness on Friday. In the evening he will lead a ritual remembering that all is one and we all come with a mission. Saturday, all may meditate and interact with him personally. For more information please call (503)854-5032.

29-31 WOMEN, ADDICTIONS, AND SPIRITUALITY

Explore the Healing Process. Christina Grof, Charlotte Davis Kasl, Pia Melody, Jacquelyn Small and others participate in this gathering for women in the heart of Colonial Williamsburg. Project Taproot, College of William and Mary, PO Box 8795, Williamsburg, VA, 23187 (804)221-4813.

31-APRIL 6 IYENGAR YOGA INTENSIVE

This workshop features Mary Dunn and Dean Lerner who are known for their devoted study of the art and science of yoga and for their deep connection with their students. They are experts in training teachers as well as jump-starting beginners. By dividing the group into two sections based on experience they'll make sure you work at your best level. For more information contact The Feathered Pipe Foundation. (406)442-8196.

A P R I L

5-7 SACRED FOOLS DANCE RETREAT

Rebirth inside yourself the Sacred Fool, The Creative Child who knows the innocent joy of dancing, song, and laughter, at the playful retreat celebrating both April Fool's Day and Spring

Equinox (Eoster). For information and registration call (541)344-2282.

6-13 POWER YOGA

Power yoga is a flowing, dynamic system that develops strength, endurance, flexibility, and mindfulness through a carefully sequenced series of postures joined in an uninterrupted flow. Come to Tulum to study intensively with two of the world's few qualified Ashtanga yoga teachers. Contact The Feathered Pipe Foundation for more information. (406)442-8196.

11-14 1996 INTERNATIONAL CONFERENCE ON ATTITUDINAL HEALING

A spiritual exhilarating and highly enjoyable experience in the context of unconditional love within an international community focused on transformation and healing the separations which impact our lives at every level—individual, family, community and global. For more information call The Network for Attitudinal Healing International in Austin, Texas (512)327-4568.

12-14 ANCIENT ECHO OF TRIBAL BELLY DANCE

Honor yourself and dance with us at our third annual women's celebration. Women's steps trace ancient rituals of birth, life, and death through many cultures. Integrate spiritual, emotional, and physical aspects of the oldest tribal dance, the belly dance, through movements, mythology, and meditation. Breitenbush. Held in Portland, OR. For more information or registration call (503)235-6035.

13-14 TRIOM (BIO-MAGNETIC HEALING)

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using a light touch applied to specific points on the body to begin a healing process. Instructors: Revs. Katie Ann and Jim Hillelson. Call Sancta Sophia Seminary, Tahlequah, OK (800)386-7161 or (918)458-5501.

14-18 HEALING INTO WHOLENESS

Deep inner work done in a safe and sacred setting amidst a caring community is the focus of Eupsychia's 14-day healing retreat. Our program of Psycho-Spiritual Integration views our dysfunctional patterns as the natural symptoms of birthing a new consciousness. Held in Dahlonega, GA by Eupsychia. For more information call (512)327-2795.

14-19 CONSCIOUS RELATIONSHIP TRANSFORMATION TRAINING, PHASE I

Relationship Transformation is a comprehensive method of relationship therapy that is open to professionals, couples and those interested in a radically different approach to close relationships. Namaste retreat Center, Portland, OR. Call Alex Merris for more information and logistics at (503)228-7784.

18-28 UTAH CANYONLANDS: QUESTING FOR A VISION

The Vision Quest is a multi-day wilderness rite of passage, empowering and celebrating your transition from one phase or stage of human life to the next. It is a "rite" in that its format and content are ceremonial—an integrated round of group and individual ceremonies that enables you to renew your place in the world, transforming your relationship to self, others, Earth, and Spirit. Contact the Omega Institute, Rhinebeck, NY

Calendar

for more information. (800)944-1001.

19-21 INTENSIVE JOURNAL WORKSHOP

Intensive Journal Workshop for Journal Writing—Spend a weekend at a beautiful Retreat Center in the San Francisco area. Gain insights, access your inner process, and work with your dreams and symbolic images. Other workshops held annually nationwide. Contact Dialogue House Associates for more information at (800)221-5844.

20-21 SHAMANISM AND SYMPTOMS: LIVING THE SPIRIT OF THE BODY

With Dawn Menken, Ph.D. Body symptoms and unusual physical experiences are calls into the unknown, the world of dreaming and shamanism. During this weekend we hope to travel beyond our usual methods of coping with symptoms and explore the mysterious world of the symptom itself. This seminar is intended for anyone interested in working with symptoms and illnesses and learning more about themselves, in addition to those interested in learning more about process work. Contact the Oasis Center for more information. (312)274-6777.

26-28 RITUAL HEALING AND COMMUNITY

In the absence of ritual, society suffers from fragmentation and individuals experience insurmountable relationship barriers with themselves and with each other. The goal of the weekend is to provide participants with a traditional and tribal (African) way of relating to each other through spirit. For more information call the Oasis Center, Chicago, IL (312)274-6777.

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A GATHERING

Reiki Plus
pickup from
page 86 Autumn

Angels
pickup from
page 85 Winter

Dreamwalker
1/12 pg

Sancta Sophia
1/12 pg

Calendar

26-28 TRANSFORMING THROUGH
SOCIAL ARTISTRY

A seminar with Dr. Jean Houston. Living mythically is a profound demonstration of the "possible" in all its infinite varieties. Myth arises from the depths of our collective unconscious mind and contains the wisdom of humanity coded in dynamic images whose power can awaken us to new levels of self-knowledge. By connecting with our own great story, we unleash the incredibly powerful transformative energies which can imbue our everyday life with a deepened sense of purpose, skill, grace, increased wisdom, lively energy, and so much more. Open U Inc. 706 North 1st Street, Minneapolis, MN 55401 (800)779-3635 or (612)349-9273.

29-MAY 4 BODY-CENTERED
TRANSFORMATION TRAINING,
PHASE I

Includes radiance Breathwork, Movement Therapy, The Personality Theory, Conscious Visioning Goals Work, The Five Flags, Reading the Subtle Language of the Body, Integrating Verbal and Body-Centered Techniques, The Nine Strategies of Body-Centered Transformation, and How to Teach the Conscious Breathing Program. Bear Mountain State Park, Bear Mountain, NY. Call Rod or Sandy Wells for logistics (914)534-7668.

M A Y

2-5 WORDS FOR LIFE

The 16th Annual Conference of the National Association for Poetry Therapy. If you have been touched by the power of poetry, literature, or journals in your personal, artistic, or professional lives, come to this stimulating conference in Columbia, MD. Keynote speakers Lucille

Calendar

Clifton and Dr. Jack Coulehan. Contact Arzi McKeown (301)498-8748.

3-5 MEDITATION RETREAT
WEEKEND

Held in a beautiful, secluded mountain setting in Lakemont, Georgia. Meditation is taught and practiced daily. The theme is living a natural and God-centered life

Spirit Rest
1/12 pg

Breitenbush
1/12 pg
Back**

SNOW LION
pickup from
page 86 Autumn

with emphasis on practices and routines to facilitate awakened spiritual consciousness. Contact The Center for Spiritual Awareness at (706)782-4723.

10-12 WOMEN'S RENEWAL
WEEKEND

Rest and renew with yoga, meditation, and laughter. Enjoy a weekend of self-renewal in communion with other women. Sample techniques that promote relaxation, personal, spiritual awareness and stress reduction. Limited to 20 women, this weekend is for new and experienced yoga and meditation students. Breitenbush. Call (541)461-8044 for information and registration.

17-19 "A GATHERING" OF THE
PEOPLE OF THE FOUR
DIRECTIONS

Now in its eighth year this extraordinary event draws together teachers and elders of various cultures to share visions, prophecies, and understanding of the mystery of life. Wander 315 acres of natural beauty. Explore, via workshops and experiential programs, the Native American, African, Chinese, and ancient Inca traditions. A Gathering, Mainesville, OH. For more information call 513-466-2393.

17-19 THE POSSIBLE HUMAN

A seminar by Dr. Jean Houston. Living mythically is a profound demonstration of the "possible" in all its infinite varieties. Myth arises from the depths of our collective unconscious mind and contains the wisdom of humanity coded in dynamic images whose power can awaken us to new levels of self-knowledge. By connecting with our own great story, we unleash the incredibly powerful transformative energies which can imbue our everyday life with a deepened sense

of purpose, skill, grace, increased wisdom, lively energy, and so much more. Unity Church of Overland Park, PO Box 12207, Overland Park, KS 66282 Nancy Jerome (913)649-1750.

31-JUNE 2 WORKSHOP FOR
INTENSIVE JOURNAL WRITING

The Workshop for Intensive Journal writing is held at one of the leading Personal Growth Centers in the New York area. A nationally-recognized, practical, and effective method to develop the many facets of life. Contact Dialogue House Associates for more information on this and other workshops held annually across the country. (800)221-5844.

J U L Y

2-7 JOURNAL THERAPY RETREAT

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18-21 SPIRIT IN HEALING
CONFERENCE

Held at the beautiful Boca Raton Resort and Club, Boca Raton, Florida. Come nurture your mind and body in an exquisite, award winning beach setting with hot speakers, cool company, and plenty of opportunities to rest and relax. For further information call Spirit in Healing Conference, The Conference Works (317)329-8445. •

Relationship

Continued from page 39

from my past was distorting my perception. I was afraid that my needs would not be met, that I would be shunted aside. As long as I tried to stuff away my fear, I remained in a state of tension, because I was actually shunting aside my own experience. But as soon as I gave up struggling with the fear and could see it for what it was, I started to relax, and regained my seat.

Making friends with ourselves involves all these elements—inquiring, acknowledging, allowing, understanding, opening, and then, as a result, finding our seat and becoming more fully present, at one with ourselves. This kind of unconditional friendliness, born of the union of awareness and loving-kindness, is what we most wanted from our parents; it is what we seek from teachers, therapists, friends, and lovers; and ultimately it is what we need from ourselves. When we start to relate to our experience in this way, we usually find that our partner feels more responsive and connected with us as well.

BEYOND THE ENEMY

Overcoming the need for an enemy provides access to a deeper source of energy and power in our lives. The Tibetans have a word for this larger energy—*drala*—which literally means “beyond the enemy.” Chögyam Trungpa describes *drala* as “the magical quality of existence” that arises out of “connecting the wisdom of your own being with the power of things as they are.” We can perceive the power inherent in things as they are—the radiance of fire, the solidity of earth, the expansiveness of joy, the tenderness of sorrow—only when we drop the struggle with ourselves and our experience.

Whenever I focus on what my partner is “doing to me,” I lose touch with love’s *drala*, love’s magic. My energy goes into drawing battle lines and defending myself against the bad Other. But when I take responsibility for my experience, I become more present because I am connecting with myself—which can only bring us closer. This provides a general guideline for relationships. When we focus on another as the cause of our difficulties, or the solution to them, we contract and tense up but when we acknowledge the cause or solution inside ourselves, and relate to that, we start to open, expand, and settle down.

Intimate relationships and our world as a whole have so little peace because we continually externalize the battle between self and Other. Just as the mentality that builds missile systems and spends billions on armaments has impoverished our world, so it impoverishes our soul when most of our energy in a relationship goes into defense.

Conscious relationship is a path of peacemaking and inner reconciliation. To live at peace with another human being, we need to stop rejecting our experience and make peace with whatever we have made “Other” inside ourselves. •

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Create

Continued from page 69

like to be ruled by colonial police? What would it feel like to be another race or religion?

8. *Be inquisitive.* Is the world shaken when you put a hole through a stone? Or is a new passage opened between two universes?

9. *Be honest.* I admit that I frankly hate my enemies. I admit it!

10. *Be intelligent.* Save me from theories! I know better.

11. *Be joyful.* Kids, let’s sing! Who’ll play the piano?

12. *Demand originality from yourself.* I can use more than a quarter of my brain without my brain exploding. I can find exactly the music for our time, exactly the imagery, exactly the story!

13. *Be spontaneous.* Here I am, taking off my clothes again!

14. *Rebel.* This is a bad war and I must stop it!

15. *Cultivate a strong self-image.* I am the greatest. I am terribly individualistic. I am very excellent. I can write books. I can sing songs. I am the greatest.

16. *Take risks.* I’ll walk into a museum gift shop with my art pottery and get it consigned on the spot. I will!

17. *Be instinctive.* This is a bad silence. I’d better get out of here right now.

18. *Be passionate.* Stop it! Don’t hurt that child.

19. *Be stubborn.* I’ll paint or die!

20. *Be free.* I am my own person. Believe it!

Memorize this list and then burn it. Never refer to it again. It must be inside you, not locked away on some page. What good is it here? Hold it like you would secret military instructions. Repeat them to yourself in the middle of the night. I am stubborn. I am passionate. I am smart. I am honest. Call these qualities by whatever names you like. They will make you wild. •

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Astrological Dating Service. Meet others on a spiritual path who are compatible with you! Free sample personals newsletter: Stargazers, (800)782-7497.

Miscellaneous

Want Help, Not Simply Comforting? Greyfox and Kathy provide meaningful help with connecting, emotional healing, personal transformation, resolving dilemmas and living soulfully. Flexible fees. Describe your concern, include SASE. Denali Center, HC 89 Box 451-L, Willow, Alaska 99688-9705.

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Love Transformation

Continued from page 28

picture in my mind waves of soothing, healing beams of light entering my body through the top of my head and flowing gently through every organ and bone of my body, soothing each with a subdued light. In addition, I visualize what I call the "Cosmic Pac Men" who, like in the game, cruise through my bloodstream and the surface of my bladder gobbling up the free radicals and any "bad" cells while at the same time enclosing the good cells with a wall of protection.

I also thank the Cosmic several times a day, both for Barb's continuing love and for the fact that throughout all the operations and the times in between, I have never suffered any severe pain. In fact, my arthritis gives me more pain than cancer ever did.

The Rosicrucians have a saying, which I have hanging in the bedroom: "Cosmic Law Fulfills."

And I know, in my Soul, that the Cosmic is fulfilling my petition. I guess that is why people stare at me whenever the subject of cancer comes up and I seriously refer to it a "just another minor inconvenience."

I firmly believe, with all my heart, that I would have gone through Transition in 1992 except for the answer of the Cosmic to my petition and the very real, unselfish love shared between Barb and myself. •

McClintock
pickup from
page 84 Winter

Give the Gift that
last a life time give
PERSONAL
TRANSFORMATION

ATTITUDINAL
1/4 page

Faith

Continued from page 21

“Well, in my stomach and in my muscles; they feel kind of weak”

“So you feel afraid.”

“Yes.”

“Now that we’ve cleared that up, let’s see you do it.”

At first, she looked confused. “But, Coach, I told you, I can’t—I’m afraid!”

“Whatever gave you the idea that fear was some kind of reason not to do something?”

“Well, I...”

“The only time you have a chance to show courage is when you’re afraid, Jill.” Then I added, “It’s fine to feel afraid; it can be a healthy sign that you’re not ready for something. But in this case, you are. Fear is a wonderful servant but a terrible master. Feel it as much as you want, Jill; experience it completely. Then do the dismount.”

Jill hesitated for a moment. Then with a look of determination mixed with just a bit of terror, she swung around the bar, let go, and did a beautiful dismount. She had understood and applied the Law of Action.

Every day we all get opportunities to face fear or inertia and act anyway—not by leaping off rooftops into sand piles or doing gymnastic stunts but in even more important ways, such as taking the risk to express how we feel, to conquer old habits, or in other ways to experience the power and magic of the Law of Action. •

Dan Millman has served on the faculties at Oberlin, U.C. Berkeley, and Stanford University. For the past decade, Dan has trained people from all walks of life in the field of spiritual growth. Currently, he writes, lectures, and enjoys life with his family in northern California. From the book “The Life You Were Born to Live,” copyright 1993 by Dan Millman. Printed by permission of HJ Kramer, POB 1082, Tiburon, CA. All rights reserved.

Stars Edge

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Transformation

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enormous dove that glided after the angel in graceful procession.

I woke up. It was 4:00 a.m. Mom was breathing but her eyes were half-closed. I held her hand. For the next hour or two, I watched her breathing get slower and slower until it stopped. We sat together, just the two of us, holding hands.

Perhaps it was 6:30 when a nurse came in. She got another nurse and a doctor who felt Mom's pulse. The doctor, worried and sad, looked at me. "She's gone," he said.

"I know," I answered. I put my head on my mother's hand and cried and cried.

A minister came into the room and stood quietly beside me, embarrassed, not wanting to intrude. He asked if I wanted to talk. I said I wanted to be alone with my mother. He left and I stayed with Mom, looking at her face, her opened eyes, holding her hand. I put my forehead on Mom's hand as I held it. I wanted to remember everything we'd said the night before, the core of love, the silvery light.

The minister returned. "Would you like me to say some prayers?" he asked.

"Yes," I said. He said prayers and I listened. When he finished, I thanked him. It was time to go, I knew. I put my hand on Mom's shoulder and pressed it. I said good-bye to the minister. Then I gathered our things together, Mom's and mine, walked down the hall, out the door, and through the snowy streets to the bus back home.

EPILOGUE

I'd often wondered at the fact that Mom and I had not had our last drink together. Then in the

summer after her death, I had a dream. I'd been out with a friend. It was very late on a warm, summer night. I said to my friend, "I know it's late and it's out of the way, but let's stop by the Buddha Bar for a last drink."

As we approached the Buddha Bar, we saw Jackie's Buddha statue peeking through the window. Then we entered to find my mother behind the bar, serving drinks. "Mom," I said. "You're here."

"Yes," she said, smiling. She looked happy and very peaceful. I sat on a bar stool and we chatted. "Like a drink?" Mom asked. "Let's have a drink." She poured one for each of us.

"Mom," I said, "Now that I know you're here, I can visit you again."

"Yes," Mom said, "Come after work."

Then I woke up. It was Thursday. •

Crying

Continued from page 34

pain that seems unremitting and one that is of long standing. There is an element of resignation in the moan which is absent from the wail or the sob. These sounds are associated with pain, distress, hurt, and loss. They are sounds of sadness and sorrow, not of joy. Joy has its own range of vocal expression. The laugh, for example, is very much like a sob except that it has a positive note, an upbeat ending. There are screams of delight, just as there are screams of torment. Thus one can sing the happiest tunes as well as the saddest.

To live life as a full human being requires the ability to cry freely and deeply. If one can cry freely and deeply, there is neither confusion

nor despair nor torment in it. Our tears and our sobs wash us clean, renewing our spirit so that we may rejoice again. William James writes, "The stone wall inside of him has fallen, the hardness of his heart has broken down... Especially if we weep! For it then is as if our tears broke through an inveterate dam—leaving us washed and soft of heart and open to every nobler leading." •

Reflections

Continued from page 12

emerging in this genre!—*Rachel Snyder, Boulder, Colorado.*

MAN FOR ALL SEASONS

Thich Nhat Hanh, how Christian you sound. We know he is Buddhist, yet he seems so universal in his theology. For instance, in the Autumn 1995 LOTUS, he quotes extensively from Jesus, reminding us to forgive and try to understand.

Then again in the Winter journal, he speaks of anger and makes us once more aware that, "When we are joyful, we are the joy. When we are angry, we are the anger." Truly he echoes the Christian prayer, "You are worthy at all times to be praised by happy voices, O Son of God, O Giver of Life."

Thanks for including Thich Nhat Hanh in your great journal.—*C.J. Botsworth, Portland, Oregon.*

EDITOR'S NOTE

In our last issue on page 4 we cited a quote from Nelson Mandela. The quote actually came from Marianne Williamson's book *A Return to Love*.

Nelson Mandela apparently used the Williamson quote in his inaugural speech. •

Communication

Continued from page 43

DO NO HARM

Following directly on the heels of saying that no one has *the* answer, I'll leap right on one of the few soap boxes where I resolutely and stubbornly stand, unwilling to budge one tiny little iota. I believe that there is never an excuse *consciously* to say or do anything harmful to another living soul! Now, that doesn't mean that others won't sometimes be hurt by what we say or do because they will interpret our statements through the lens of their own vulnerabilities. We can't control others' responses. But as persons old enough—and we hope wise enough—to have agreed to the responsibilities and blessings of marriage, we can consciously do no harm.

The words we speak are indelible, tattoos on the psyche and spirit. Permanent, forever, non-erasable. Oh, sure, we may forgive and forget actual words, but the energy lingers on. A popular quote from "The Little Prince" reads, "Where you tend a rose, my lad, a thistle cannot grow." Also true is this statement, "Where a thistle pricks, my lad, a scar may also grow." We do not want to scar anyone with whom we communicate, not even ourselves. In order not to tattoo ourselves and our beloved with verbal scars, our vessel of communication needs to be a constructive container.

Of course, we're not going to communicate perfectly and lovingly all the time, but we can *stop* speaking and acting in hurtful ways *right now*. It's a matter of deciding to stop, committing to do so, and then doing it. •

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Builders
pickup from
page 18 Winter

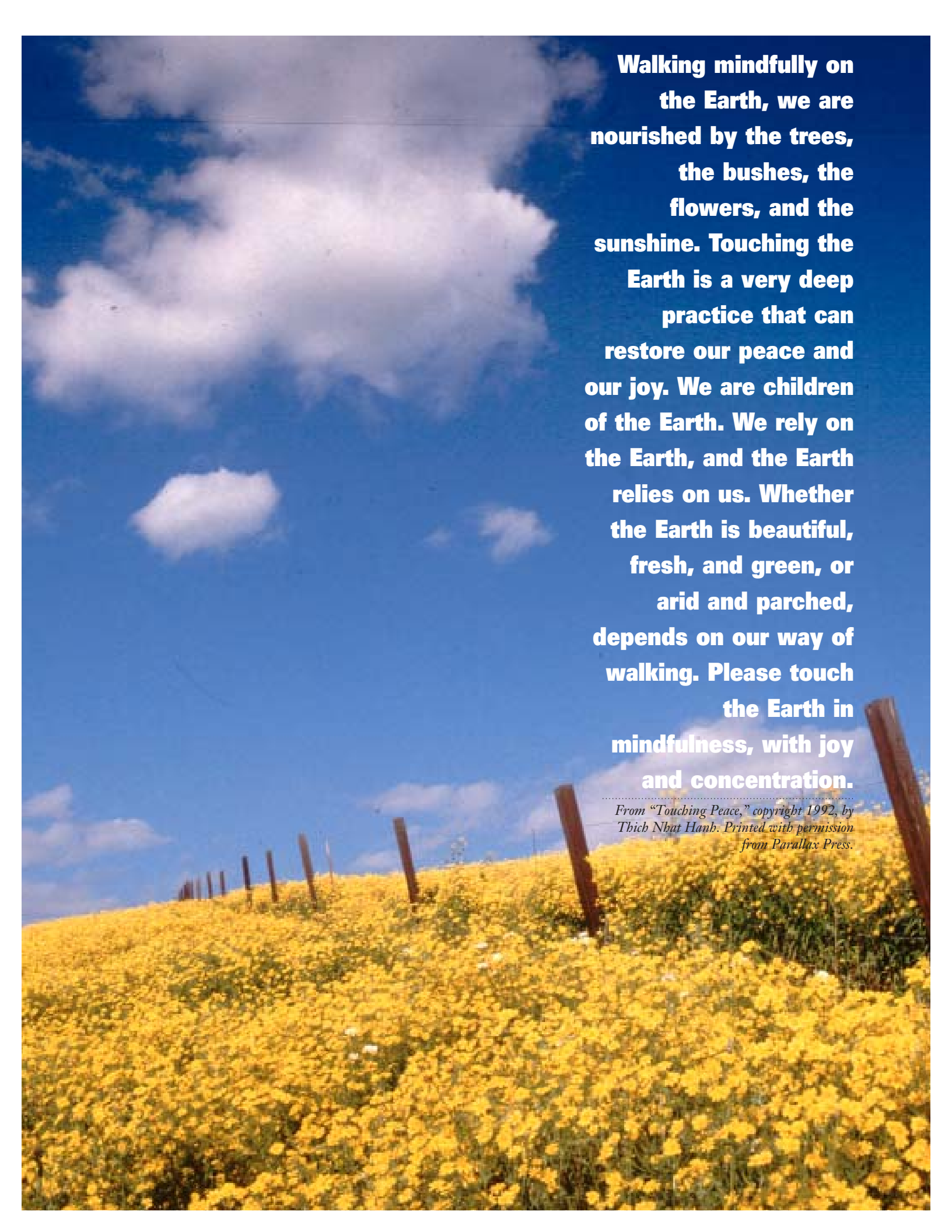
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1/2 pg



**Walking mindfully on
the Earth, we are
nourished by the trees,
the bushes, the
flowers, and the
sunshine. Touching the
Earth is a very deep
practice that can
restore our peace and
our joy. We are children
of the Earth. We rely on
the Earth, and the Earth
relies on us. Whether
the Earth is beautiful,
fresh, and green, or
arid and parched,
depends on our way of
walking. Please touch
the Earth in
mindfulness, with joy
and concentration.**

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