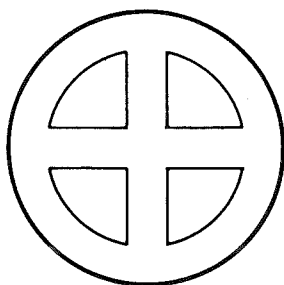


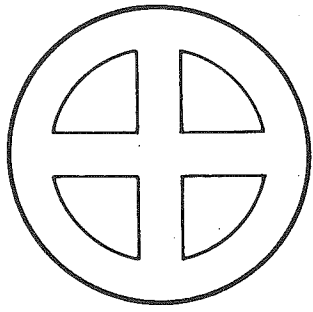
"Religion and the Future of Human Consciousness"

Jean Houston



Lutheran Brotherhood
Colloquium on the Church
in Future Society

The Woodlands Inn, Houston Texas • January 29 - February 2, 1979



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The Lutheran Brotherhood Colloquium on the Church in Future Society was a conference of 250 Lutheran leaders and ten nationally-known futurists. It was the first such event ever held by Lutheran Brotherhood, a fraternal benefit society serving Lutherans nationally, and was the result of consultations with several U.S. Lutheran church bodies. Among the concerns which were expressed by the church bodies in these consultations was the need for more disciplined emphasis on anticipated future changes as they influence congregational life.

The purpose of the Colloquium was to increase awareness of anticipated future change so that appropriate planning can be effected to strengthen the Lutheran church, especially at the congregational level.

All U.S. Lutheran church bodies were invited to take part in the planning, and nine participated by sending representatives, including six national presidents. Ten Lutheran church bodies were represented among the participants in the Colloquium.

The Colloquium was organized around five themes:

	Theme	Presentors
Monday	The Reality of Change	Alvin Toffler
Tuesday	Problems of the Future	John Platt Theodore Gordon Jürgen Moltmann
Wednesday	Human Values & Potential	Willis Harman Jean Houston
Thursday	Defining the Task	Warren Bennis Hazel Henderson Robert Jungk
Friday	The Role of Leadership	Harlan Cleveland



Jean Houston

Director, The Foundation for Mind Research, New York.

Dr. Houston is a pioneer and leader in the exploration, development and application of human potentials and in the study of human consciousness. She and her co-workers at the Foundation have pursued extensive non-drug studies of altered states of consciousness, accelerated mental processes, time distortion, bio-feedback training, the programming of dreams, the psychology of creative processes, and the laboratory study of religious and peak experiences. She is currently interested in extending arts curricula in the schools as a means to improving learning and psychophysical development in children. She has been especially active in setting up programs at colleges and universities in human capacities research. Additionally, she has worked closely with women's colleges, helping to develop new curricula and educational procedures aimed at evoking more effectively the innate female potential. For some time now, she has been training teachers and introducing her methods into primary and secondary schools for more effective education, as well as working in ex-prisoner rehabilitation programs and in programs for rehabilitating the elderly.

Dr. Houston is a frequent guest lecturer at many academic, medical, scientific and governmental meetings in the United States and Europe. She was chairman of The Temple of Understanding—United Nations Conference ("One is the Human Spirit"), which brought together religious leaders from around the world, in a series of conferences, public addresses and seminars. She has served on the faculties of psychology, religion and philosophy at Columbia, Hunter, Marymount College and is presently teaching at The New School for Social Research. Additionally, she has lectured or given seminars and workshops at over 400 colleges, universities, hospitals and related institutions in the United States and Europe, and has appeared frequently on radio and television discussing her views.

She is the developer and chief consultant of the curriculum in human capacities at The New School for Social Research—at present the only advanced training offered by an accredited university in the study and application of human potential. She is President of the Association for Humanistic Psychology, serves on the board of directors or as executive officer of numerous professional societies and organizations, including the American Teilhard de Chardin Association, the Society for Art, Religion and Contemporary Culture and the Temple of Understanding. Additionally, she acts as consultant to the Danforth Foundation, Ford Foundation, and various governmental agencies, including the Office of Technological Assessment and the National Institute for Education.

In addition to numerous published articles, she has co-authored the following books: *The Varieties of Psychedelic Experience*, *Psychedelic Art*, *Mind Games*, *Listening to the Body* and *Rhythms of Awakening* (to be published in 1979). She has written a nationally and internationally syndicated column and currently is preparing a television series for Public Television on New Ways of Being.

Dr. Jean Houston: "Religion and the Future of Human Consciousness"

Director, The Foundation for Mind Research, Pomona, NY

Delivered on January 31, 1979 at the Lutheran Brotherhood Colloquium on the Church in Future Society

There is an episode in the legend of Parsifal and the Fisher King concerning the mysterious malady that paralyzed the old king who held the secret of the Grail. And it was not he alone who suffered. Everything around him was falling into ruin, crumbling away. The palace was collapsing, the towers, the gardens. Animals no longer bred. The trees bore no more fruit. The springs were drying up. And many physicians and healers came by trying to cure the Fisher King, all without the least success. The knights were arriving there day and night, each of them asking first of all for news of the king's health. But one day, one knight, poor, unknown, even slightly ridiculous, took the liberty of disregarding ceremony and politeness. His name was Parsifal. Paying no heed to courtly custom he made straight for the king and addressed him without any preamble. He said, "Where is the Grail?"

In that very instant, everything was transformed. The king arose from his bed of suffering, completely cured. The rivers and the fountains flowed once more. The vegetation grew again. And the castle was miraculously restored. Those few words of Parsifal had been enough to regenerate the whole of nature. The fallen and eroding wasteland becomes the kingdom of God, because those few words put forth the central question, the one question that can arouse not only the Fisher King, but the whole reality: where is it? Where is the Supreme Reality? The Center of Life? The Source of Existence? The Kingdom? The Creative Potency? Where is the Grail? No one had thought until then of asking the central question and the world was perishing because of metaphysical, psychological and social indifference, because of lack of imagination and absence of courage or desire for reality.

The world had become a wasteland, one that on an allegorical level is sadly similar to our own. We look around us and we see (especially when you take the Houston throughways), a growing wasteland with its hazards of mass destruction through nuclear and biological weapons, its threats to privacy and freedoms, its growing overpopulation and exacerbated unemployment, its increasing air, noise, land pollution, its depletion of the earth's resources, its information overload, its vulnerability to collapse and breakdown, its dehumanization of ordinary work, its proliferation of institutional megastructures which have left us with a vast chasm between public and private life so that

the political order has become detached from the values and the realities of individual life. And the individual gives neither moral sanction nor legitimacy to the political order. On the level of government, we have a wasteland that has spread because our political institutions do not match the scales of economic and social reality. The national state has become too small for the big problems of life and too big for the small problems. And on state and local levels, we discover a tendency for the federal government to export its own chaos on down the line. And of course, as stewards, as theologians, as philosophers, you are witness to so much disunity, such a pervasive disunity in your parishioners, in so many levels of life. With such a state of affairs, one often feels like the paralyzed Fisher King, forgetting that in the mythic realm, one is also Parsifal. One is also Parsifal and thus one knows that all of the band aids and the good intentions and the short-term solutions will come to naught if we are not filled with enough passion for the possible to ask the great questions.

Now, these great questions are not to be confused with the questions that the pollsters ask, which tend to give a reading of only the most superficial and ephemeral attitudes. They rarely supply the X-factor. And I am convinced it is the X-factor that we have to deal with because it probably hasn't been dealt with so far. You can make all kinds of computer extrapolations, you can build up all kinds of futuristic charts, and guess what? An X-factor that you never thought of before comes in and something totally other than you expected happens, the X-factor which always supplies the deep, evolving sensibilities coming through the back door of history which signal the coming of change and regeneration. If I were to be theological about it, I would say that the X-factor is the Holy Spirit.

Now, this X-factor is to be elicited by the great questions and throughout history, true leadership and true stewardship has always known how to ask them. With these questions, the steward is able to clarify, to define, to conceive, to articulate goals that lift people out of their petty preoccupations, that carry them above the conflicts that tear a society or a congregation apart, and unite them in creative and spiritual objectives. With these questions, the steward or the leader implements the work to be done, finds new ways of solving problems. With these questions, the steward becomes the envisioner, the transformer, the one who evokes, who midwives higher needs, higher potentials and who engages the full body, mind and spirit of those who are with him. And I think this is something that the pastorate particularly has as a great possibility, that the pastorate become the evocators of a process that regenerates and heals

even the most recalcitrant of societies and social institutions. Now for the remainder of my talk, I would like to engage you in a few questions which, if not of the grail variety, still provide the paper cups and the thermos jugs that could potentially give some sustenance and inspiration as you attempt as stewards to seed the wasteland and make it green again.

FIRST QUESTION: Where are we in time and history?

Well, for one thing, we're all living in the last quarter of the 20th century with the end of a millennium coming up as a major construct in our lives. And you'd better believe it, that the end of a millennium warrants far more serious concern and challenge than do the fears and fancies that always accrue around the fin de siècle, the end of a century. The age in which we live is shivering amidst the tremors of systemic breakdown: the moral mandates, the structural givens, the standard-brand governments, economics, the very consensual reality by which we organize our reality and thought we knew who and why and where we are. The stories that we told ourselves that enabled us to govern, to give justice, that allowed us to know what to tell our children, these stories have run out. The world by which we understood ourselves, a world which began 300 years ago in its existential sense with the scientific revolution, is a world that no longer works; whose lease has run out; whose paradigms are eroding; which no longer provides us with the means and reference points by which we understand ourselves.

When I was about 8 years old or 9 years old, I used to spend every Saturday in the movies. And first you would have the 20 cartoons. And then you'd have the Van Johnson picture. Then you'd have the Roy Rogers picture. Then you would have the June Allyson picture. And you'd come out at the end of the day saying, "Is it still Saturday?" But there was one great moment that to me was so wonderful. I used to wait with great expectancy because it happened every Saturday. It was the moment in which the cartoon cat was chased over the cliff by Mighty Mouse and he kept running until he had run over the cliff and was treading air over the abyss when he finally looked down and he said, "WHOOOPS!" and treaded back. I thought that was wonderful! I didn't know why. It was actually a kind of premonition about the future. Because ... yes, we are not unlike that cartoon cat.

And we are at this point, this is a conference that says, "WHOOOPS!" the same way. Because there is always a lag between the end of an age and the discovery of that end. We are the children of the lag, the people of the great paren-

thesis, between the end of one age and the beginning of another. And there probably is no juicier time to be alive than the time of parenthesis, because the future is open. The new age is seeded and created in the time of parenthesis. Then, to add powerfully to this, for the most part here we are Americans, and that means a great deal, for we are probably the oldest modern nation on earth. By that I mean that we were the first to move through the consequences of the industrial revolution, the urban revolution, the cross-cultural revolution, the ethnic revolution, the democratic revolution, the materialistic revolution, the technological revolution, the atomic revolution, the outer space revolution and now the innerspace revolution. We are a very old people in terms of the expectations of the modern world and we are fast becoming post-modernists.

I recall the 18th century country gentlemen, who helped to found this country with their premises of enlightened reason, and their visions of a just but limited social order that would check and balance itself. I remember too the genial and genius-minded pragmatists like Ben Franklin, who primed both a nation's conscience with hearty maxims and its ambitions with practical designs, widgets, labor-saving devices. If the Washingtons and the Hamiltons and the Jeffersons and the Adamses seeded the soul of America, the Franklins certainly helped seed its head and ego. They seeded the first planting, but I do believe that it has been harvested and shipped all over the world like our excess wheat. We have become the paradigm of nations, beginning first as the visionary land of opportunity where humankind's millennia-old dreams of a golden age which would return to a new land beyond the western waters would be fulfilled. And the democratization that had been promised only in paradise would be realized in existential space and time.

Now this is a very critical point, and one that we often forget, that America was built not on the expectations of several hundred years of frustrated Europeans, but rather America was built on the radical, eschatological expectations of thousands of years. The hopes of history and of the psychospiritual imagination of many people and many cultures came to fruition in the very occurrence of America. Now from the point of view from the psychodynamics of the planet, this is an enormously heavy fact of our existence as a nation. Perhaps it even explains the relative blessedness of our state, our remarkable fortune in the history of nations. The potency of thousands of years of imaginings and expectations served as part of the psychodynamic, the psychological power and reality undergirding the American unconscious, the creative depths of the American possibility. But, alas, it is also our tragedy. For due to the

acceleration of space and time, we objectify too soon. We found our manifest form too quickly to allow for the full flowering of the seeded genius of the nation's deeps. And of course the flowering was further hampered by the settling of America by many sectarian religious groups who dared not probe their inner states lest they discover themselves as the inhabitants of hell. This along with an outward looking of a prevalent frontier psychology and a galloping pluralism of people, ideologies, cultural and social styles, inhibited the tapping of the deeper strata of the nation's psyche and the uncovering of the possibilities that were there for art, myth, religion, culture, creativity and consciousness.

Now, what has resulted, I believe, because we have not tapped adequately, we have not bloomed adequately, in terms of psyche and spirit, is a whole host of problems. For example, note the great numbers of complex, short-term solutions we find in social and economic problems but the long-term failure of these because of their spiritually and psychologically simplistic base. Such a base gives us a dominant social paradigm perceived largely in economic, materialistic, mercantilistic, and technological terms, weirdly deficient in that it is bound only by the objective external dimension of things and thus contains no internal limiting factor. But the external environment is itself strictly limited in its resources and so each solution yields 10 new problems and our successes become world-eroding failures.

Clearly, the natural continuity that exists between ourselves and nature, as well as the untapped richness of the human psychological and spiritual process, have been ignored and derided during the recent reign of quantity. Clearly too, the natural absorption in the prodigies of technology not only inhibited the development of a sensibility attuned to more creative and subtle inner understandings of social process, but also encouraged a dangerous interface and modeling of human personality with mechanistic force. Shaped and manipulated by a technological environment, modified and treated by education, social plans, therapies, still based for the most part on obsolete 19th century inhibitory mechanistic models, many people have come to think of themselves as prosthetic extensions of the technological process instead of technology as a prosthesis of a human process. Thus, Ernst Junger's powerful statement that technology is the real metaphysics of the 20th century.

The inadequate use of the psyche, the inadequate receiving of the spirit, both personal and national and its resulting compounding of catastrophe tells us that it is time to change the metaphysic and that will mean entering

into the time of our second planning. It will mean that theologians and stewards of spiritual life have got to take themselves much more seriously. And perhaps in these early years of our tricentennial we can conclude that 200 years is an appropriate seasonal time span for the biorhythms and agrirhythms of nations. It is the time of the reseeded, not just of ourselves but of the complex weave of nations and cultures both new and old, which are implicated and influenced by the changes that we experience. Nothing is innocent anymore. I cough, and someone in Viet Nam sneezes. We are an intense tapestry of reality.

SECOND QUESTION: What is the possible human?

Let me begin by telling you a story. It's an allegory. It is about ourselves but it is true. I live about a mile away from the largest center on the East Coast for mentally retarded people. Every year they put on a play. It's generally a musical: "Carousel," "Oklahoma," "Fiddler on the Roof;" and it is always played by the mentally retarded people. One year I went there and I saw "Fiddler on the Roof." And, yes, you could tell that the people in the chorus were retarded, but by golly, you couldn't tell about the principals. The man who played Tevye was so magnificent, so full of dramatic power and talent, that I turned to my friend and I said, "What a fake! What a fake! That is an out of work off-Broadway actor who is using these people as a showcase for his own talents. Isn't that terrible!" And my friend looked in the program and she said, "No, Jean, it's played by all the patients." I said, "Look, I know. I'm the professional. I know that's a fake." She said, "But it says ..." I said, "Look, then it is a doctor who should have been an actor. But it's a fake." I was very sure of myself. She said, "You're wrong." I said, "I'm right and I'll prove it to you." After this great performance, I went backstage and there's the man sitting there. I go up to him very full of chutzpah and I say, "Hello there! You know, you're very good. What was the last show you did off Broadway?" And he says, (silence). I say, "Oh come off it. You're a doctor." And he says, (silence). I was so shocked at my own tactlessness (Have you ever been shocked at your own tactlessness?) that I shocked myself into doing the right thing. And that was that I grabbed his hands and I began to dance and I sang to him, to the music of "Fiddler," "My name is Jean Houston, and I certainly loved your show." And his eyes flashed in the meeting and he grinned at me and he got up and began to dance and he sang, "My name is Aaron Schwartz, and I'm glad you found me out." And then there began this fascinating pas de deux in which he would sing and he would tell me about

his life, in rhyme, and then ask me to respond, that was the idea. And I was too dumb; I couldn't keep up the rhyme. But he sang words to the effect of, "Oh, when I am singing and dancing, I know who I really am. For when I am singing and dancing, I find myself." And he went on to tell me that when he was as others are it seemed as if a screen fell in front of his mind. But, oh, when he was singing and dancing, the screen lifted and the world moved into meaning.

Now, the tale of Aaron Schwartz is our own tale. We are all of us Aaron Schwartz, in that in terms of what we are now discovering about the human potentials, we live as crippled, distorted versions of who we really are. But in that case he had a minimal brain damage and all our society knows how to do with these people is to label them and put them into institutions. In point of fact, in the singing and dancing, he was illumined and went beyond damage into genius. Similarly with ourselves. All of us are so different, one from the other, we are as different as snowflakes. You know, you've heard a person is flaky; we are not just flaky -- we are snowflaky. That is how different we are. And different people have neurological dominance. But certainly if we can build up the strengths we can then create all kinds of resonance and capacitations.

This question that I'm now going to explore, what is the possible human, arises out of the deep necessities of our time because it is enormously significant to me that the current crisis in consciousness, the loss of a sense of reality that is felt by so many, the rising tides of alienation, these occur concomitantly with the ecological destruction of the planet by technological means. We are forced into the awareness that we're not encapsulated bags of skin dragging around a dreary little ego. Rather we are organism-environments, symbiotic with fields within fields within fields of life. And this fact brings us to the momentous point in human history where if we are to survive, we have no choice but to reverse the ecological and technological plunder and that will mean discovering new forms of consciousness and fulfillment, new forms of human energy apart from those of consumption, control, aggrandisement, and manipulation. The ecological holocaust which has to do not just with the gross overuse of the external environment, but with the frightful underuse of the internal environment, of the human capacities, this crisis is causing us to do something that no other crisis in human history has ever done. It is challenging us to a new humanity.

Thus, I must say that we can talk about technology all we like. But we have certain God-given systems that are thousands of times greater than any technology we can conceive of and we use an incredibly tiny portion of them.

Clearly, the human race out of necessity is about to take some major growth steps. We have grown physically and culturally to have a remarkably fine psychosocial instrument. Now the time has come for the instrument to work, explore, and create with levels and capacities of existence that hitherto have remained more mythic than real. It is such an irony to me that at a time when we are experiencing a loss of hope in the social domain, the vision of what human beings can be has never been more remarkable. We are living at the beginnings of the golden age of brain and mind and body research. I'd even suggest to you that with regard to these, we are standing where Einstein stood in the year 1904, on the eve of his discovery of the special theory of relativity, which changed physics. The new explorations and current advances in brain, mind and body research are increasingly allowing us to probe and view the capacities of the human being and gradually to learn how to use these capacities more productively.

Now, a further irony, in talking to an audience like this, is that the source level of these capacities and the place where they have been harbored were not in the psychological or social or even educational traditions. They were harbored in the religious and spiritual traditions. And I want to make this point very strongly. For example, if I want to explore previous human capacities, I don't go and look at a history of culture, necessarily. I look at a history of religion and religious experience. Thus many of the things that I'm going to suggest concerning the future of consciousness also necessitate a spiritualization of this new kind of research, because with too exclusive a secularization we become galloping narcissists. Remember, we are talking about capacities that extend us into a much larger ecology of things. Thus, they need the sacred dimension, for it is only sacrality that comprehends the larger ecology. And I think you, as stewards, have some responsibility to claim part of this field as your own, to learn as much as you can about it and to perhaps join this kind of field in the midwifing of souls and in the celebration of cosmos.

What this new research that really comes out of the religious traditions, but now is being affirmed and explored by the scientific traditions, says is that people for the first time in human history may become who they are -- may become fully human -- the great scriptural promise. Not that this planet probably hasn't seen thousands of richly actualized human beings. Obviously it has but only with the random individual and never so far as we know with the great numbers of humankind. What could possibly occur is the activation and democratization of the potentials of the

human being -- the opening up of the ecology of innerspace to humanity at large. This is a great possibility because the problem of human survival, when you really come down it, may no longer be that of discovering new economic or political solutions but rather one of the deepening and growth of the qualities of the mind and body and spirit of the human race. And from this internal growth come the new solutions. Instead of going outside in, I think it's time we start going inside out. Most of us, for example, are raised to have the experiential capacities of a much more limited and bounded culture. We have not educated our conscious receptors to take in the amounts of information and the multiple levels of knowing that are needed for modern decision-making. In some ways, we are still being educated for the early years of the 19th century, I'd say about the year 1825, not for the demands of our time and for the 21st century. We use an incredibly tiny fraction of our capacities - about 10% of our physical capacity and probably something much less than 5% of our mental capacity. We live, as I said, as crippled, distorted versions of who we are, and then we have crippled, distorted social plans and educational systems. What would happen to human beings and to society generally if we were to increase by just a few percentage points this potential?

Much of the new scientific research, much in the old religious knowing, gave us a vision of the possible human which was predictive of this increase and its consequences. What this new research does is point to capacities which we all have, which have been demonstrated in the laboratory with thousands of research subjects. These capacities can then be learned and integrated into daily life, and even applied as we do. It's part of my work to try to apply them constructively to the improvement of many social programs, from those that have to do with enhancing educational programs, teaching so-called nonlearners, rehabilitating ex-prisoners, and even greatly restoring and extending the physical and mental capacities of the elderly. I've been involved with the creation and the implementation of these programs for some time now, and for the last 14 years the Foundation for Mind Research has found that the human capacity is a vast and virtually inexhaustible resource. We have discovered, for example, that most people, given opportunity in education, can realize more of the potentials in varying ways.

Let's start with the body. We use so little of it. Do you know that there is a World Health Organization study that shows that in most countries, especially in America, by the time you're 17 years old, you have declined by about 75% use of your body? Think of a three-year-old. Have any of

you had recent experiences with a three-year-old? A three-year-old learns the most, probably because he moves the most: watch a three-year-old paint, or scratch his ear, or the cross-lateral, or up and down use he makes of his body. There's a Harvard experiment where they had a football fullback follow a three-year-old around and make the same movements. He collapsed after about an hour. Yes, so much movement ... it's all that movement that disinhibits, or rather activates the motor cortex. Because of the nature of the brain, and the diffusion phenomenon when you activate the motor cortex with a great variety of movement, you are also activating sensing, feeling, knowing, learning. One of the worst ways of being educated is sitting there behind a desk like that, back stiffly straight, body rigid, blood probably being cut off from being circulated to the brain. In this posture, you are probably getting dumber. Fifty percent of our work is physiological research because we find, by golly, if you're going to extend the mind and the spirit and the emotions and you want to keep this extension, then you have to extend the body's capacities at the same time. Much in our own physiological work is indebted to the work of Moshe Feldenkrais. How many of you know about Feldenkrais? It's just a revolution in the understanding of the body, the way the body can be psychophysically rehabilitated, the way you can use one part of the body to extend the other.

To give you an idea, we'll do a little extension here. Stand up. Now, keeping your feet in one place, not moving your feet, put your hands on your waist. Now, keeping your feet in one place, just turn to the right as far as you can, and notice on whose head you end. Coming back, don't change your feet, this is a friendly group, let's put our arms out. Swing to the right again, but keep your head going to the right and let your eyes go even further to the right. Now look who you've ended up on at that point. Come back, stay where you are. Put your hands on your waist. Turn to the right again. Keep on going. Let the head keep going and the eyes keep going. See where you ended up. Coming back now, how many degrees did you gain from the first time? What would you say? 30 degrees? What else? 40 somebody said? 35? That's about right. Some have 180 and they're very interesting! You can sit down.

What did you do? Do you know what you did? (That kind of exercise, by the way, is called the seduction of consciousness through novelty.) What you did is, you used your eyes to reorganize your skeleton. Because if you were twisting there, your body is saying, "Oh, I can only go so far and no further" and the brain inhibitors would say, "No farther", and you'd go no farther. You fooled yourself.

You used your eyes. That disinhibited part of the motor cortex which disinhibited the spine. But with a series of exercises, actually much more complex than this, we find that the body can be psychophysically virtually rebuilt in a period of about six months. And many symptoms, especially symptoms of certain kinds of paralysis, certain kinds of even muscular dystrophy, curvature of the spine can be greatly relieved. But that's just in terms of pathology; in terms of growth you begin to develop toward more optimum body use. Do you know what optimum body posture feels like? It feels like your head is a kite and your body is the tail. And my husband who's very good at these kinds of things, and he's a big man, he weighs 2 much, you know, he's airy. You should see him walk around, like a feather. It's remarkable how complete is his body image and extended is his body awareness. With this enhanced physical awareness come enhanced capacities for perception, learning, problem solving, and even abstract conceptualization.

It's very interesting, this whole new field of the activation of the body to activate the mind and the psyche. When we work with elderly people for example, we find that so much of so-called aging comes from not moving. Not moving in any way, sitting in front of the television set, stuck there. Naturally you move into senility. There's a lot to be said about that. Some of our programs have to do with activating the bodies of elderly people, then putting them in rich learning situations where they learn to begin to control the consciousness, mood. They have enriched arts environments; they move, and what happens? They come back and get very fiesty and full of mischief. And you restore wisdom to the wise, because one of our greatest potentials is our elderly people, who are testimonials to the powers of change and adaptation. They have so much to give us because the dimensions of their life are like the pattern of a cross: they have breadth of life in years and they have depth of life in wisdom. We deny them in this prevalent archaic frontier psychology with its worship of youth and what we're doing is we're denying some of our finest ideas and perspectives on reality and existence. We are taking the greatest and wisest among us and turning them into vegetables. But that's something else again. By the way, if you're interested in that field, my best friend is a woman by the name of Gay Luce, who created the Sage Program in Berkeley, California. Her book is out now and it's called Your Second Life. You might be interested in it, in what is possible, because this is something that is important to do. It is critical to learn some of these processes of rehabilitating the elderly and it's something that can be done very creatively with very little money, without bureaucratic tangles, but rather with the resources of your own church congregations.

Other potentials. There are so many. One is talking to the brain directly. You are familiar with biofeedback, where you learn to talk to the body; you can raise the temperature of the blood, you can control gastric secretions, brain waves, skin temperature, heartbeat. We began to suspect that if you can begin to speak to the parts of the body, why can't you speak to the brain directly? Why can't you begin to orchestrate the brain, the seat of the autonomic system? We have hundreds of cases now that suggest, in exercises that we've been developing, that you can. And if whatever is mind or consciousness in you can begin to speak to your whole brain, what becomes possible? All kinds of things. You can begin to enter into partnership with your own brain-body system. You can begin to orchestrate your life and enter into friendship with the different parts of yourself.

Part of the system of reality involves levels of consciousness. Where we are in consciousness is living largely in the attic of ourselves with the first, second, third, fourth, fifth floors and the basement unoccupied. And that's unfortunate because we need all that we have. To speak about consciousness first of all, is to say there is no such thing as an altered state of consciousness. Consciousness is always altering -- always -- wide-awake states, half-asleep states, meditation states, prayer states, love states -- there are so many different ones. What you can learn to do is to orchestrate along the spectrum of consciousness to do different things. There are very simple things that you can do to become hyperalerted and focused. I'll show you a very simple way of doing this. Would you please raise your hands in front of you, palms outward. Now some of the eastern friends think that the ultimate sound is "om." I suspect it is "ZZZ." If you will just make the sound of a bee and think of it as resonating through your whole body. [The audience does so.] Now keep on making the sound "ZZZ." Increase the sound until this whole auditorium sounds like a hive of bees. [The sound increases.] Now stop, and I'm going to give you some words from Hamlet. "O! that this too too solid flesh would melt, thaw and resolve itself into a dew," etc. Now what would you hear? [Members of the audience respond.] You begin to get images, begin to feel the words all over your body, because more of you has been activated.

Another simple waking up system: stand up. (Don't worry, I will get very intellectual in a few minutes if you're getting nervous.) For example, what do you do? It's 3:00 in the afternoon. You had that heavy lunch. You have to deliver that sermon, or read that passage and you're about to fall asleep. What do you do? Often you run for

the coffee; that's a very silly thing to do. Or you take a nap. Well there's no time. I'll show you something very simple: just inhale very deeply. Pull it in: pull the air up into the brain and now exhale very deeply. Now inhale deeply. Now exhale deeply (10 times). Now breathe like a dog, a fox terrier, panting very fast. Now jump up and down 10 times. Now once more, inhale and exhale deeply (4 times). Now sit down, look around, look at colors, textures, depth perception, notice how they have increased ... how much more alert you are. (And I have a captive audience for the next hour, you see!) It's just a question of focusing.

But there are other states: the prayer states, the meditation states, even the trance states where you can begin to move inward, the internal sensory systems, which are analog for the external sensory systems, are literally turned on. And we begin to explore ideas through the images flooding up as you begin to get to deeper and deeper levels of the psyche, of consciousness. Consider briefly. Let's talk about the sensory system. There's that wonderful poem by Wordsworth about the intimations of immorality in early childhood that goes:

There was a time when meadow, grove, and stream,
The earth and every common sight,
Thou to me did seem
Appareled in celestial light,
The glory and the freshness of a dream.

And then he complains, "The things I used to see, I see no longer. Why?" Well Wordsworth was wrong, because we should not undergo a progressive diminishment of acuity as we get older. Actually it should probably get better. What happens is that our concepts get in the way of our percepts. It's Houston's Law: concept louses up percept. Now, conceptualization is essential to culture and to civilization. Without it, civilization would collapse. But civilization, as the patriarch Sigmund Freud warns us, has its profoundest contents. Is it worth seeing through the world very darkly? Is it worth hearing as if your ears are filled with wads of conceptual cotton wool? Or touching as if you are wearing great mittens?

Now the very fact of being divorced from the environment may result in great problems. One wonders how much of the holocaust of psyche and of history of the 20th century have to do with the dramatic removal of ourselves from immediate empathy with nature, when we can say six million Jews here, two million overkill there, human inventory there? To restore sensory acuity may also be to restore, in part, the empathic moral fabric of our reality, and we

can do it. Our perception should be very much sharper. When I have studied highly creative people, and we've studied hundreds of these, we often find that these extremely intelligent, creative people have kept a very rich sensory base. Their senses are so vivid they enliven the rest of their being, so that one really hears, sees, touches, smells. One is really there and then, having more hooks and eyes on the universe out there, one has more ideas. Conceptualization becomes richer and more complex when the perceptual base is expanded. There are many ways of expanding the perceptual base, and my books are about these kinds of things. There are just so many different ways. (That zzz by the way, -- there's no slouch either.) But part of it is just paying attention, really paying attention, and beginning to activate those senses.

One talks about different styles of knowing: many people think out of different sensory bases. Some people are kinesthetic thinkers; they literally think in muscular sensations or even in rhythms. Certain cultures acculturate young children before the age of one to be kinesthetic thinkers, what's called muscular thinkers.

Some years ago I was sent in to help teach teachers in a program that was bureaucratically referred to as a program for "minority group nonlearners" in Bedford-Stuyvesant. I talked to these kids and, good Lord, these kids were brighter than I was, they weren't dumb. I said to one little boy, "Tommy, what is this: $5+3+2$?" He said, "Oh man, get lost. Go away." I said, "Tommy, what is this?" [beating out a rhythm of 10]. He said, "That's 10, man." I said, "How come you didn't tell me before?" He said, "You didn't ask me before." And he was right, because I was asking merely in terms of a very limited notion of the nature of intelligence, which comes from a very limited part of Europe, mainly northern Europe: verbal, linear, analytic forms. When I began to give these kids rituals of numbers where 3 would grab 5 and become 8, where H would go out and grab two O's, where it would become a rhythmic sequencing, they knew themselves as learners. And when they began to learn, it was then very easy to bridge them into verbal learning and linear learning as well. You never work on weaknesses; you work on strengths. Bring out that particular strength in the brain and then let it bridge and flood into the place which is the weakness. Thus if we find the child is not thinking in terms of a verbal, linear form, he might be very good (his genius, his snowflakiness might be there) in a sensory-motor, kinesthetic or visual form. There are so many different ways of expanding these kinds of perceptions.

One of the schools that we helped develop is a school called the Mead School in Byram, Connecticut. (If ever you want to go there, just say Jean sent you, and you can go in.) Now, this is a school in which art is central to the curriculum, so that a child learns not art as you and I know art, which deserves to fail, where you thread the macaronies. (You know, where they pass out the mimeograph of the witch and you paint orange. That's not art.) No, real art, where the child is involved in the music and rhythmicity, where the child learns not only to weave but to build a loom. And if you learn how to weave, by golly, you've also got to learn grids. So the child learns in a feeling, sensory form, abstract, symbolic material, so that then when the child goes to the math class or the reading class, those symbols are already there. These children then learn very rapidly. They learn so rapidly that they are about the first-rated in the United States. They are running one to four grade levels ahead of what is deemed normal in every subject except spelling, because what is happening? More of their brain is being activated.

What has happened in our culture is that we are becoming bilateral or hemispheric paraplegics. By that I mean that we are merely educating one hemisphere of the brain, the hemisphere that has to do with linear, verbal, analytic forms. We are not educating the part of the brain that has to do with associations, visual thinking, certain types of intuition, and movement: the right hemisphere, from which comes music, art, poetry, intuition, and probably design. And that is a terrible, terrible thing. One of the things that can happen with regard to church schools is that church schools can have the sense to begin to institute whole-brain and whole-body education, because as of now it only goes in through private schools or Title I programs where they think everything is impossible so they let you try anything. So that's another thing, the sensory system.

What happens when you awaken the sensory system? What happens is that you begin to attend to the world as "thou," in a dynamic reciprocity. The world is seen with great intensity and it is seen in all parts personal, in all parts sentient. Now you may think that to look at the world as "thou" would be regressive, primitive, or animistic. If so, then let me tell you about the so-called most primitive man I ever knew.

I was 13 years old. I was this great big overgrown girl, 5'10½" at the age of 11, and my parents were getting very nervous. I used to go running down Park Avenue, late for school. One day I ran into an old man and I knocked the

wind out of him. I picked him up and he laughed and laughed, and he said to me in a French-English accent, "Are you planning to run like that for the rest of your life?" I said, "Yes, sir, it looks that way." He said, "Well, bon voyage!" And I said, "Bon voyage" and I ran to school. A week later, I'm walking my fox terrier, Champ, and I see the old man again and he said, "Ah, my friend the runner, and you have a fox terrier. I knew one many years ago. Where are you going?" I said, "Well, sir, I'm taking Champ to Central Park." He said, "Good, I will go with you." I said, "Sure." He said, "I will take my constitutional." I said, "Good." His name was something like Mr. Tayer or Mr. Thayer. Well, Mr. Tayer and I began to take these walks. He was a beautiful man. He was about 74 at the time. He had this long, elegant French Gothic face and he was full of beans. He had no self-consciousness at all. He would suddenly fall to his knees on the green grass and say, "Eh Jeanne, a caterpillar. Eh, what is a caterpillar becoming? Moving. Changing. Evolving. Transforming. Metamorphosis." (He loved the word metamorphosis.) "Jeanne, feel yourself in a state of metamorphosis. Feel yourself as a caterpillar. What are you when you become the butterfly, eh?" Or he'd say, "Eh, Jeanne, look in the clouds. God's calligraphy in the sky." Then he would name the clouds. Well if you had just heard that the clouds were God's calligraphy, by golly, you remembered the clouds! Or he'd say, "Jeanne, sniff the wind. Same wind sniffed by Jesu Christ. Same wind sniffed by Alexander, by Jeanne d'Arc. Sniff the wind sniffed by history." He seemed to know a great deal about bones, and old rocks. But he would address them personally, "Ah, my friend, the mica schist layer, do you remember?" People began to follow us around, but never laughing at us, but with us, because to be with him was to be in a state of dynamic reciprocity with everything. It was an ebullience that connected everything with everything else. And he looked at you as if he were God in hiding. And I used to go home and tell my mother, "Mother, I met my old man again and when I am with him I leave my littleness behind," because when you were looked at by him, by Mr. Tayer, you were evoked and quickened and your littleness seemed to fall away. Wonderful! My mind began to really come alive at that point. Then one day after a year, I never saw him again. It turned out he died. I didn't know that.

Years later somebody handed me a book without a cover, called The Phenomenon of Man. I read the book and it was very familiar. And there were words and associations and metamorphoses, nousphere, funny things that old Mr. Tayer used to say. And I said, "Holy Moses, let me see the cover of the book!" They gave me the cover and there was the

author's picture, and of course it was a lovely old man and it was my old man -- Mr. Tayer had been Teilhard de Chardin, the great paleontologist, French scientist, priest, poet, philosopher, one of the great quickening minds of the 20th century, who in those years had been living across the street from me in the Jesuit Rectory of St. Ignatius. Several years ago I told this story to a group of Catholic priests and an old man came up to me and said, "I knew about you." I said, "What do you mean?" "Well, I was living at the rectory at the same time as he was there. And he used to tell me about this great big, jolly girl that he took these walks with!"

Other kinds of potentials that we have, of imagery -- some people are imagizers. For example, my dear husband: if he were here and he were to close his eyes, I would say, "Bob, tell the people what you see." And he would say, "Well, here I am in ancient Egypt and I am the Pharaoh." (He is always the Pharaoh, he is never the serf.) "And they are building the great pyramid to me, Khufu, when the god Horus comes down, the great falcon, and plucks me and takes me to the top of the pyramid, where I enter into a realm of emerald green Buddhas. I go to the Buddha's third eye and find myself going down the yellow maw of a crocodile." And this goes on and on and on and on and on. Me, if I cheat and press the eyelids, all I will see is the tiles on the bathroom floor. Why? Because I was rewarded as a child for being a verbalizer. My husband is a visualizer. Many people are visualizers: they close their eyes, they see pictures. And we find it may be universal among children. Einstein was a visualizer and a kinesthetic thinker. That's why he nearly flunked out of school, until he got to graduate school. When we look at the phenomenology of high-level creativity, we discover that so many of these people are thinking in images. Why? Because more can be contained and condensed in the dynamics of the coded image. In imagistic thinking, you're thinking one through five. Five through 10. A through L. L through Z. You're thinking in terms of whole gestalts of information, whereas verbal, linear thinking is 1-2-3-4-5, A-B-C-D-E. Also visual thinking relates more readily to memory processes, more can be recovered. Most of the good rememberers are very good visual thinkers. Now, this can result in great trauma for children who are visual thinkers, and who are being hurt because they do not immediately think in verbal, linear forms. Let me give you an example of this.

About ten years ago, a woman in northern Michigan began to write to me. She wrote letter after letter, and she insisted that I come speak to a ladies' club in northern Michigan for no honorarium, I'd pay my own way and it would

be during one of the days that I was teaching college. So I said no. And she said, "Oh no, you have to." Well, she kept at it and I finally showed up, and gave the speech. Nobody was much interested in the speech. I still couldn't figure out why I was there. She said, "You have to come back to my house for tea and cake." I go back and I go to sit in the living room. She says, "Oh no, not there -- downstairs in the cellar." (I'm getting a little nervous!) So I go down the cellar steps and it's almost straight down. They put on the light there, and what is there but a room filled with machines: strange, crazy, wonderful machines. I mean, this goes around here and the ball comes down -- whoop -- the record comes on and a little toad begins to jump. It would appear that Rube Goldberg was alive and well and living in northern Michigan. And I said, "Who did this?" A little boy, 12 years old, says, "Me." And I turned to his mother and I said, "You must certainly be so pleased, having such a brilliant child." And she says, "I'm pleased and I'm glad you are. The teachers are not. He is flunking out of school." I say, "How is that possible?" She said, "Well I'm very glad you asked that, Dr. Houston. You thought I asked you here to give a speech." I said, "No madam, I'm beginning to suspect you did not." "No," she said, "I've been studying cases like Billy and I think that if we can really figure out how to change education and let the teachers get their act together, people like Billy can be saved." She said, "Let me show you. Billy, here's a tape measure. Would you please tell us the dimensions of the room?" He said, "Oh, Ma, do I have to?" So he takes the tape measure and measures the room and tries to figure out the area. He computes it wrong; the size of a football field. She says, "Now Billy, do it your way." He says, "Oh, alright." He closes his eyes and hums a bit, and then gives us the answer. I said, "What are you doing? You're thinking in pictures." He said, "Yes, but something else." I said, "What?" He said, "When I close my eyes, it's like a cross between music and architecture." I said, "Okay, that's it!" I called up Marymount College where I was teaching, and I said, "Sister Margaret Mary, you have to take my courses in Jean Paul Sartre because I've got to stay here" and they agreed.

I took him to the testing department of a nearby university where he was given an I.Q. test. Very poor: 85. I then said, "All right Billy, you're going to take the test again but you're going to do it your way." He said, "It's not permitted and it's not possible." I said, "Why not?" He said, "Because the test is for people like you; it isn't for people like me. You'd have to change the kind of question." I said, "All right. You tell me how to change the question." And this brilliant kid began to rewrite the

I.Q. test. So we asked the same questions, but we presented it pictorially and musically, the same questions. And he came up with an I.Q. of something upwards of 135.

Well, now, armed with truth, armed with scripture (I.Q.), I took the tests and the carts filled with his little machines to school the next day. I showed the teachers the machines. They were delighted; they didn't know he did these things. They just thought of him as a kind of backward child. I showed them the I.Q. and they said, "Oh, I.Q.; must be true." I said, "Yes, yes," looking sanctimonious. I spent a week then working with the teachers, with Billy helping us, figuring out ways in which problems could be presented, in which the innate visual capacities of these visual-dominant children could be evoked so they would begin to become aware of themselves as learners, and would not begin a lifelong decline in school. And the teachers agreed, four out of five. (One said it was so much baloney because he had never learned it in teacher's college.) But anyway, after a year Billy had gone from flunking to a B average. And it is now 10 years later. He is 23 years old, has several patents and is a design engineer. He never got beyond a B, because when they asked multiple choice questions -- A,B,C,D -- he always added E because he had a better idea. Anyway, we find that many, many children think in images.

Some people think in other kinds of images, auditory images. Mozart would have failed in our society. Mozart was an auditory thinker. He said, "When I compose I sit down at the piano. And when I compose, all I'm doing is I'm playing what I'm hearing. And whence it cometh from I know not, but I thank the good Lord it is at least Mozartish." So there are auditory thinkers and visual thinkers. We need educational systems (it's something we're trying to do) that encourage the full brain-mind capacity and realize how different we are from each other.

By the way, images themselves (this is interesting for theologians) tend to have four levels, which may reflect the topography of the psyche. The first level is just random aesthetic images: your mother-in-law, the income tax collector, faces, trees, nothing more than that. The second level is psychological as you observe images. It has to do more with your problems, your concerns, your imagination. It is always stored with beginning, middle and end. If novels did not exist, the brain would have to invent them. Because these are stories, you can then take a problem or concern, drop it into the story and you'll find that your brain will begin to work quite apart from you, from your

consciousness. It's as if it's just unfolding and giving you solutions. Creative process is based on this. For example, one great imagizer, Enid Blighton, who was the author of 400 children's stories, said, "When I compose, what I do is take my typewriter and I put it on my knee. And I look at the white paper and before I know it the little characters are there playing out their drama and I type what's happening. And sometimes one of my characters tells a joke, a rather good one, and I laugh and laugh and I think, 'Well, who made up that joke?' because I couldn't have made it up in 100 years. So then who made it up?" What you're dealing with at this level is that images seem to engage the creative process. Images are closer to those levels of the brain that engage the creative process. That is the second level.

The third level is mythic and symbolic. Beneath the surface crust of consciousness all of us are virtual kal-eidoscopes of myth, legend, fairy tale, rites of death and resurrection, rites of passage. Wise old men, and very lately wise old women, have been cropping up in the psyche too. But it's as if the concerns of the second level, the psychological, existential level, what we call the personal particular, are in the depths of the psyche translated into the personal universal, into much more broadening contexts. Much more universal formulations are there in the symbolic, archetypal coding in the psyche.

The fourth level is an integral level; we might even call it a religious level. When we get to the level of the psyche, we get into that which people describe as the ground of being, fundamental reality, the place of the meeting with the thou, the place in which the psyche shades off into a larger ecology experienced often as religious. It's as if the religious dimension is there at the ground of the psyche, rising up and quickening in the creative levels. Now, what is so interesting about the nature of that level is that it provides the entelechy, the Greek word which suggests "dynamic purposiveness." It is the entelechy of an acorn to be an oak. It is the entelechy of a baby to be a grown-up human being. It is the entelechy of you or me to be God-only-knows-what. But people who, at the depths of the psyche, tap into that entelechy, generally come out religious or in the original sense religio, "bound," "bound back to the cosmos," "bound back to the fundamental realities." But also with a sense of illumination of the mythic categories, expansion of the psychological and of the sensory system cleansed, as if that entelechy, that tremendous energizing extension of reality and of greater purposiveness and energy, is there as the gift -- I guess we would call it original grace -- in the depths of the psyche. And that is something about imagery.

Time. We have capacities to experience time in so many different directions. You can experience a few minutes of clock time subjectively as hours. And then we could give you problems to solve that would normally take you hours, and you'll solve them in a few minutes in the realm of the psyche. Or skills can be rehearsed with different kinds of time. I'll give you an example. A theologian, a friend of mine, who was head of the 700th anniversary of the death of St. Bonaventure (that's something you do when you're a medieval theologian) had to speak French and Italian to prepare the European conference. He could read it but he could not speak it. No experience. So I asked him, "What to you would be the essence of the French language?" And he said, "The essence of the French language to me would be the word tendresse." I said, "All right. Let the word tendresse just filter through your whole system. Become tendresse." This is to put him in empathy with the French language. I then used a kind of meditation trance state which I put him into and I gave him 15 minutes of clock time equal to many, many hours -- actually a whole week -- in his imagination traveling through France, talking to everybody, to the boulangier, to the epicier, just talking. He did that, and he came back with a sense of breakthrough, speaking French volubly. His grammar was imperfect, but at least he could speak, because he had done the work in his psyche with this time distortion. He then said, "Well what about my Italian?" I said, "What is the essence of the Italian language?" He said, "Mangia bene is the essence of Italian" ("Eat good"). So I had him become mangia bene. Same thing; 15 minutes equal to a week in Italy driving, talking to everybody. Now what happened was that a block in imagery was disinhibited. He was activated. Real training can go on because the brain has an enormous amount of storage. Alter attention in the spectrum of consciousness and think in images, and you can rehearse skills that might normally take you much, much longer. The result: the block was over and he went to Italy and France the next week and spoke well and constantly. We've seen this thousands of times. With a sport, people can in five minutes of clock time, if they have the sport rehearsed in the subjective realm, actually put in new motor connections to the brain and come out as if they've had months of work. But you have to have had some training in the skill you wish to improve.

Now what else can we say about this? We know that to work and to evoke with these capacities is (and there are so many; I've just mentioned a few) to restore the ecological balance between inner and outer worlds. It is to gain a wider use of the self, a larger measure of self-knowing. It is also to move beyond the conditionings and cul-de-sacs of

our present environment and our problems, and to bring individuals into a very different relationship with their world. When you extend consciousness, you change the reality. Most of us are locking at a reality circumscribed by certain states of consciousness and by certain socially-acceptable potential. America, for example, is for the most part a reality environment based on the perceptual and cognitive potentials of objectifying intelligence. Our communication forms, our traffic systems, our shopping malls, our quick food services, our modes of education, health service, industry, production, labor, and management, are grounded in potentials that have to do with linear, verbal and analytic forms of structuring reality.

What happens to a society when you broaden the base and availability of potentials? The seeds of transformation are planted because there's no such thing as an innocent potential. When reality is perceived with burnished senses and with multiple ways of perceiving the world, and with the sense of the dynamic flow continuum between the perceiver and the perceived, then one no longer lives in the universe one was brought to accept, and one acts accordingly. There occurs a deepened sensitivity concerning ecological and symbiotic relationships with everything and everyone around. One really listens. One perceives the subtle connections and levels of complexity of things in ways that one hadn't before. One simply has more hocks and eyes to catch meanings. Problem-solving becomes a very different task from what it had been. One attends to the things of the world as I attends to thou. The I-It syndrome that determines the quality of so many relationships in the modern world, to nature, to technology, to others, even to self, has no place in the realm where thou becomes the pervasive character of a reality in all parts sentient and in all parts personal. In recent years we note the social effect of the gradual pursuit in the acquiring of these potentials by serious individuals. Not only do their perceptions change, and their perspectives broaden, but they discover themselves in the throes of an ecological ethic which demands new ways of dealing and working with our world, and so far these ways seem to include not only a new partnership with nature so as to bring about more synergic relationships and recycling processes, but also new biological and natural paradigms as the basis for recasting the design of our social structures. This ecological ethic aids in the achieving of the necessary synergy between the individual and organizational micro-decisions providing a healthier and more organic basis for the macro-decision.

We're living in a time when the convergence of complexity with crisis is creating a tertium quid, a whole new mind set on how we know and deal with our world. The present research in human capacities, the current readiness on the part of so many to explore and develop alternative styles of working with our world, may together be creating a reality jump, a qualitative and quantitative departure from the dominant economic and industrial paradigm which ruled for so long. We may be in the early years of a momentous turning in human history where we have no choice, if we are to survive, but to educate ourselves to become the possible human.

It is in this area where stewards such as yourself can have the courage and commitment to begin to actually design structures and opportunities for education, for health, for spiritual becoming, so as to help recover the psychological, physical, and spiritual potentials lying dormant in ourselves which may prove so necessary to our continuance as a species and so critical to the needed transformation of our social forms.

ANOTHER QUESTION: What is the feminine principle and why is it rising in our time? (Embarrassing question!)

The feminine principle is a principle which America has been curiously without for most of its history. Truncated in American culture because of the double-edged sword of the dominant paradigm and the mentality of the frontier, it has suddenly and embarrassingly begun to emerge again. Now I'm not talking about the ERA; that is an objective form. I'm talking about what's happening to the psyche. Many of us in research and in clinical psychology report an extraordinary activation of images in our subjects and clients having to do with goddesses, female principles, archetypes. Why is this happening? This is something that you're going to see in your time more and more, so we've got to figure out a way to deal with it. It may be the rise of the feminine principle out of ecological necessity to help restore the balance of nature. If so, then it is critical that we begin to investigate cultures in which the feminine archetype is powerful.

Consider for example certain neolithic or early matrilineal cultures wherein we discover that the emphasis is on being rather than on doing, on deepening rather than on production and achievement. The culture is non-heroic but tends rather to make things work, cohere, and grow. Its ambience is one involving the fields of life and the symbiosis within these fields, not the dramatic specificity

of action which we find in male-dominated cultures. Practically speaking, this is very important because 52% of the human race is now coming into its own and is beginning to share its brains and minds and capacities in ways that it could not before this time in human history. I personally think it is so radical a revolution that three centuries from now we may look back on this as one of the critical X-factors in the history of the 20th and 21st century.

What might be some of the effects of this mode of consciousness on changing the structures on contemporary society? One could speculate that government would be smaller and less hierarchial, with emphasis on the interconnectedness rather than the interlocking of its parts. The emphasis would be on heterarchies (this resonating to this, this and this), not on hierarchies, and on the principal of democratization. Voluntary associations and citizens' groups would bear much more responsibility for initiating and mediating change. Appropriate technology would be encouraged, as well as new production systems based on recycling and renewable materials and energy sources such as solar, wind, wave and geothermal energies. And as my dear good friend Hazel Henderson has noted, small businesses and private enterprises might be favored over large corporations. Since people are now plentiful and resources are scarce, there would be a shift from the current capital-labor ratio toward labor-intensivity. In the area of human habitation, there might be a movement towards the kinds of communities that Margaret Mead was proposing. She envisioned the planning of small, interdependent communities, larger than the family, smaller than the city, where the ties between the generations would again be nourished, where grandparents and children could mutually educate and respond to each other, where human satisfactions could again be known, where urban opportunities for diversity and development could be had near natural settings.

In the reality and the religious structure of the feminine archetype, great nature is as important within as it is without. The principle of unus mundus -- one reality -- is operative here, the realm of inwardness having as much ontological status as does that of the external world. Philosophically, the feminine principle expresses itself as an unfolding of levels of existence rather than the conquest by facts, an unfolding perhaps closer in religious terms to the Christian emanationist tradition.

And finally in the supreme dialectic between logos and eros it reveals a movement quite plainly towards eros. Now logos, the principle of ordering and mastery, is essential to the creation and sustenance of civilization. Eros moves

differently, and is concerned with the interrelationship of the psyche and nature. Under the principle of eros, we become not systematic but systemic, orchestrating our lives to mesh creatively with the finely-balanced systems of nature. We become aware of ourselves as organism-environments engaged within fields of life, from the subtle awareness of the psychic weave between ourselves and others to the networking of ourselves with the larger social organism. Now today we need neither the domination of one nor the other, neither logos nor eros, neither male nor female. If eros appears to be rising, it is merely as a necessary corrective to the tyranny of logos. Under logos' domination, eros becomes stalemated as obsessive sexuality and desire, while in cultures with eros domination, logos is stalemated as a dogmatic, habituated pattern of social order and social ritual. In the healing and spiritual regeneration of America there must be a move towards a new blending and richer interplay of eros and logos. Herein we would see eros becoming a deepening unifying principle, granting us resonance with larger fields of life, leading us to the planetary person and to true global, psychological and spiritual interdependence. Logos grows in kind and becomes herewith a much more sensitive regulating principle, subtly guiding the interchange of psyche and spirit and social order so that the emergent social organism is the flowering of a world civilization, preserving human differences and human scale.

LAST QUESTION: What are the implications of global interdependence?

It was exactly 10 years ago that one of the great spiritual thinkers of our time, Brother Thomas Merton, speaking at an international religious conference in Calcutta said, "My dear brothers, we are already one. But we imagine that we are not. What we have to recover is our original unity. What we have to be is what we already are." What we have to be is what we already are. What Brother Thomas was expressing was the great central vision of the world's religions, the vision of a unity beyond words, beyond speech, beyond concept, an awareness of the oneness of the human spirit and of the primordial spiritual reality in which all are grounded. This is truly an ancient vision. But it's also newer than tomorrow's child, because there's no distance anymore except perhaps in the mind of man. The technological tapestry, the planetary resonance, has made all problems and all answers interdependent. We have seen in our time the death of exclusivity, although we act as if we knew it not. The weave of persons and nations, of politics and economies, of exploding populace and diminish-

ing soils, of terror and delight, of silent hope and heady triumph, of air, water, bread, love, death: this is a weave so thick that it has become a single fabric with few loose threads, so strong that perhaps not even men and women themselves can destroy it. We certainly try to destroy it. And formidable indeed as we learn at this kind of conference are the social, economic, psychological forces that confront us, the atmosphere of chaotic eclecticism, within which it becomes almost impossible to distinguish narrow and selfish interests from sustained commitment, superficiality from bold experiment and excessive claim from genuine accomplishment.

This is the case on all levels, be they social, religious, professional or governmental. Paranoia has become a way of life, but we no longer have either the time nor the resources to sustain it. In this, I am reminded of the words of U Thant when he said shortly before his death, "I don't wish to seem over-dramatic, but I can only conclude from the information that is available to me as secretary general, that the members of the United Nations have perhaps 10 years left in which to subordinate their ancient quarrels and launch a global partnership to curb the arms race, to improve the human environment, to diffuse the population explosion, and to supply the required momentum to development efforts. If such a global partnership is not forged within the next decade, then I very much fear that the problems I have mentioned would have reached such staggering proportions that they will become beyond our capacity to control." Now, if U Thant was correct (that was just nine years ago) there is exactly one year left to deal with the problems which in the last nine years have proved incapable of any solution by current means and methodologies. And as a professional in human development, I have the occasion to attend conferences made up of social planners and heads of corporations and the forgers and the managers of the modern world. Too often to listen to their judgments and evaluations is to wrestle with darkness. It is to engage in seminars filled largely with few tall visions, negative scenarios, the death of hope, with a few technocrats promising a magic act from some technological panacea. From all the bravado of statistics and graphs, one still senses strongly the retreat of consciousness of those who govern before the planetary pathos for which they are partly responsible.

I leave these meetings certain that if the global partnership which U Thant assured us was so desperately necessary is going to be forged, then there needs to be tapped a wider, deeper intelligence, a deeper wisdom, a

larger vision, a larger question than the governing consciousnesses currently provide. And I do believe that this deeper wisdom, this larger intelligence is there innate in us, in culture and history, in the religious traditions. But it means that we have to come out of our existential and sociological cul-de-sacs and ask the great questions and begin the great envisionings.

Now, I think that one thing that has happened that we have to look at is the availability of the planetary person. There's a new vision arising based on perspectives of global interdependence and cross-cultural learning about what it means to be human. It involves discovery of ways of making noninvidious comparisons of cultures so that different societies and their perceptual cultural base can be seen as complementary to each other. No longer can a single society try to overwhelm all others with the presumed rightness of its economic, political or other ideologies. We need the full complement of known and unknown human capacities in order to respond to the problems and complexities of our time. And it is only in the tapestry of cultures that we begin to gain any notion of the range and variety of these capacities. And now because of the technological cords that link us to other nations, because of our need to join these nations to preserve the earth's remaining resources, because the new communications and media demand a depth and a profundity in the sharing of culture and spirit and awareness never possible before, we are, I do believe, on the brink of opportunities for human and cultural and spiritual potentiation of a scale never known before. We are on the brink, I do believe, of the planetary person who I think is very different in his hopes and possibilities from the village or cosmopolitan person. I'd even suggest to you the equation that a village person is to the cosmopolitan person, which most of you are, as the cosmopolitan person is to the planetary person.

To be a planetary person means to be part of a whole different modality of knowing and being which involves a profound consciousness of the earth as well as an understanding of the ecology of cultures. What such a person would be specifically, I don't know. The person remains a dream, a hope, a beckoning evolutionary vision, a yeasting in the searching soul, a point of contact with that which never was but is always happening. And it may be that the eschatological hopes that pointed to this happening of America and around which there aggregated the powerful forces and archetypes which inform the American psyche, it may be that these can only begin to be realized with the advent, adventus, in objective time and space, of the planetary person. The planetary person, the person who in

your religious community, or in the community itself, begins to resonate with persons all over the earth and to have that deep sense of the flow of humanness. This person primes and nurtures the deep seeds which we dared not turn over in our centuries of allowing a pioneer psychology and the reign of quantity to dominate our mindscape.

The irony is that when we desperately need a global sensibility, the majority of Americans live under balkanized local governments, regional rivalries, warring layers of government. Never before have stewards been so needed to prime the deep spiritual realities and psychological processes which can begin to change this around. Now more than ever, people like yourselves are needed to become much more sensitive to the creation of new forms that allow people to become global citizens in a global reality, while preserving and deepening the genius and integrity of the American experience.

Many of the new human and social and spiritual possibilities that we have described in the last hour may work towards the creation of new structures of human, national and global transformation. The challenge for you, as stewards of the spirit and of the psyche, is to question, to envision, to articulate these new possibilities. They are in your tradition. It is time to bring them out and bring them into the crucible of social transformation. They are potentially so close. What a tragedy it would be for this country, for ourselves and for the world if we did not reach for them, remembering that the deepest seed, the deepest question is the religious question. We are religious quest people down to our depths. And what is emerging in our time is not just metaphysical hunger; what is emerging is the flowering of the seeded genius of thousands of years of eschatological hopes and imagining. What is emerging is this creative, spiritual, possible human. Thank you.