

Presidential Address

INTENTION, AUTHENTICITY AND ESSENCE: The Challenge of Evocation

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ABSTRACT

Through the power of intention we manifest our human desires and our spiritual aspirations. As we look about we must question both the source and the outcome of the intentions behind the reality we now experience on this planet. Human intentions arise from within the personality or are, at very least, greatly influenced by the personality. Integral, unambiguous, and beneficent intentions can only emerge from an integral and unambiguous personality. Perhaps our greatest human challenge is the transformational journey towards authentic personal integrity. This presidential address explores both personal and spiritual aspects of that journey.

KEYWORDS: Intention, personality, integration, transformation, spiritual, transcendence.

In our role as co-presidents of ISSSEEM, Bob and I were asked to envision a theme for this year's conference. During a meditation, suddenly, like a billboard, the word "intentionality" came vividly to mind. Over the ensuing months my most recurring thought concerning this theme was that we can not have clear intentions until *we* are clear and are able to demonstrate conscious volition in *our* actions. Clear intentions are the foundation of conscious volition; volition is based on what we *will* to have happen. And, what we *will* is determined either by conscious choice and intention, or by sub-conscious motives and needs. Perhaps our greatest personal challenge is learning to discern the origin and intent of our conscious and subconscious motives. If we wish to exercise our intentions by means of conscious motives, we must be willing to look within and do the personal clearing that will allow us to move towards authentic integrity.

This ISSSEEM conference is a gathering of healers, practitioners, professional clinicians, mystics, researchers, and educators—and many of you fit into several of these categories. I would like to propose that the healing/teaching aspect of our work is not so much one of *vocation*, as of *evocation*. We can technically train others, but we can't really teach practitioners how to heal, or teachers how to teach. In the final analysis, these are all matters of evocation or awakening. Healing and teaching represent the awakening of intrinsic qualities that lie within a client or student. To be a healer, to awaken or evoke those qualities in another, we must first integrate, balance, and honor those qualities within ourselves.

Many of you will remember that in 1996, Jerry Wesch chose a conference theme based on the legend of "One White Crow." In a similar fashion, Ed Hayes in his book, *In Pursuit of the Great White Rabbit*, tells the following story about a white rabbit.¹ A dog sees a white rabbit and takes off in hot pursuit, running passionately through the valleys and over the hills. The dog is barking, yapping, and running, and presently other dogs, excited by the commotion, join him in the chase. They all run and bark and yap. However, after a while the ones who joined the first dog fall out. They get tired and they quit because they never actually saw the rabbit. But the first dog, sustained by his knowledge that the rabbit exists and is real, never gives up his determined pursuit.

Most of us have observed and experienced realities that are not part of the cultural mainstream. Based on those experiences we are still chasing that white

rabbit through the thickets and over the wide rivers. This is indicative of the personal journey that we each make towards our own authenticity. A journey through which we hope to discover and refine our true essence so that we might personally express clear intentions and communally evoke healing and learning in others. There are potentially as many paths to this end as there are people. We each choose our own way. I would like to share with you some highlights from my own path in the hope that this sharing will stir memory and recognition of some of your highest insights and personal experiences.

In 1960, at the age of twenty-one, I began a letter to a friend. About twenty-five minutes later I paused realizing that I didn't know what I had written. So, I went back and I read the letter. I didn't save that letter so I can't repeat exactly what it said, but I clearly remember that on reading it, I was suddenly overwhelmed with a sense of absolute love, absolute joy, and absolute oneness. I felt utterly transformed in that moment. *Everything* was different! I realized this was really a letter to myself. I'm sure many of you have had similar experiences. I did not come from a religious family, but I was so excited that I ran upstairs and awakened my mother, who was rather agnostic. I shook her and said, mother you have to wake up, I've seen God! I remember she replied, "Oh that's nice," and rolled over and went back to sleep. It's interesting to note that, in my euphoric state, her lack of interest didn't bother me in the least. A state of euphoria and illumination stayed with me for about three days. Then the thought began to enter my mind that perhaps I had been specially "chosen." And that was the end of that! That very needy thought pulled me back into the ordinary world. So I began to do my journey or, in Buddhist terms, my dharma. But my journey was significantly influenced by the fact that I had glimpsed the white rabbit!

We all wish to be chosen. Over the years it has become clear to me that it is probably easier to be chosen than to *choose*. Yet, it is the conscious and responsible act of choosing that supports our potential for transformation. In order to express a higher level of compassion and love we must first choose to embark upon a transformative, intentional journey towards authenticity and true essence. No matter how many insights and "ah-ha's!" we experience along the way, the trail leads ever inward and onward.

The artistic part of my journey towards authenticity started in 1965, during a visit to the Houston Gallery of Art. The contemporary exhibit in the front gallery captured my attention. The work displayed there reflected considerable social disillusionment. The pieces were three-dimensional and larger-than-life. I stood in front of black, vacuous holes that threatened to suck me into a seemingly cataclysmic void. As I went from one to another I had to admit that these pieces were very powerful. They brought to mind the philosophy of various nihilistic philosophers and of T. S. Eliot's early poetry. They definitely evoked a response, but the response seemed to represent a *negation* of life and spirit. I went from this front gallery into a gallery that displayed a fine collection of African indigenous art. These works also elicited a powerful response but, by contrast, they evoked a sense of the *celebration* of life and spirit. I moved into the renaissance gallery where I found myself drawn towards paintings by master artists such as Michelangelo and Leonardo. These paintings also felt life affirming.

I was struck by the fact that in all three galleries the spirit and intention of the artist emerged from the work to evoke a resonant response in me, the viewer. I thought how, by contrast, artificial copies seldom evoke such a powerful resonant response. These replicas appear the same to the untrained eye, but they seem to lack a certain authentic spirit.

The thought occurred to me that it's much easier to create powerful, evocative art, music, and poetry that focuses on anger, grief, and fear, than to produce works that are equally powerful but life-affirming.

I remarked to Bob as we drove away, "You know, artists need to express things that are not mushy, not sentimental, but beautiful in a powerful way. We need to express that power in a way that is life-affirming. And he asked the challenging question, "So why don't you do that?"

One of my father's favorite comments was, "The way to get things done is to commence!" Inspired by these words I began a series of large canvases. The images that emerged were not images meant to match your drapes or hang on the wall for decoration. They represent a very personal journey. There are twelve in the series and each canvas measures about three feet by five feet. Each contains a central figure, either in a seated posture or in the form of a

cross. In the first canvas the seated figure is encased in an opaque, gray color. Only the beginning of light emerges from within the center of the figure in the sacral and solar plexus areas of the body (Figure 1). You'll notice this figure is really having a hard time. It is under such constraint that its' little toes are all splayed out. I think this is probably a good representation of how we all feel at times.

In the next canvas the light and color expand a bit (Figure 2). The series culminates in two canvases in which the figure is in the shape of a cross. The final figure is full of radiating light. Light and energy stream from outstretched arms and illuminate the head area (Figure 3). I grew up in Kansas in a very conservative community. I had never heard of a chakra nor was I consciously aware of a subtle energy body. Although I had experienced many of the subtle energy realities that are being explored at this meeting, I had never heard them described. As I sat amongst these large canvases I had a profound experience. Many verses from Walt Whitman's *Leaves of Grass*² began to run through my mind. These were verses that I wasn't aware I knew, verses such as:

I sing the body electric.
The armies of those I love engirth me and I engirth them,
They will not let me off till I go with them, respond to them,
And discorrupt them, and charge them full with the charge of the soul.
Was it doubted that those who corrupt their own bodies conceal themselves?
And if those who defile the living are as bad as they who defile the dead?
And if the body does not do fully as much as the soul?
And if the body were not the soul, what is the soul?

It's difficult to describe the feelings and insights I gained at that moment. I sat and wept with joy because I had insights concerning many things about myself and about life of which I had been unaware.

I had not shared these paintings with anyone, not even my children. Each day I waited until the children left for school before I began painting in my barn studio. So, I really hadn't talked with them about what I was doing. A friend of mine asked if she could bring her mother to see my new paintings. She felt this would be an enjoyable outing for her mother who was quite an art buff. I agreed. So, she brought her mother and we sat in the barn surrounded by these enormous canvases. We were there some minutes when

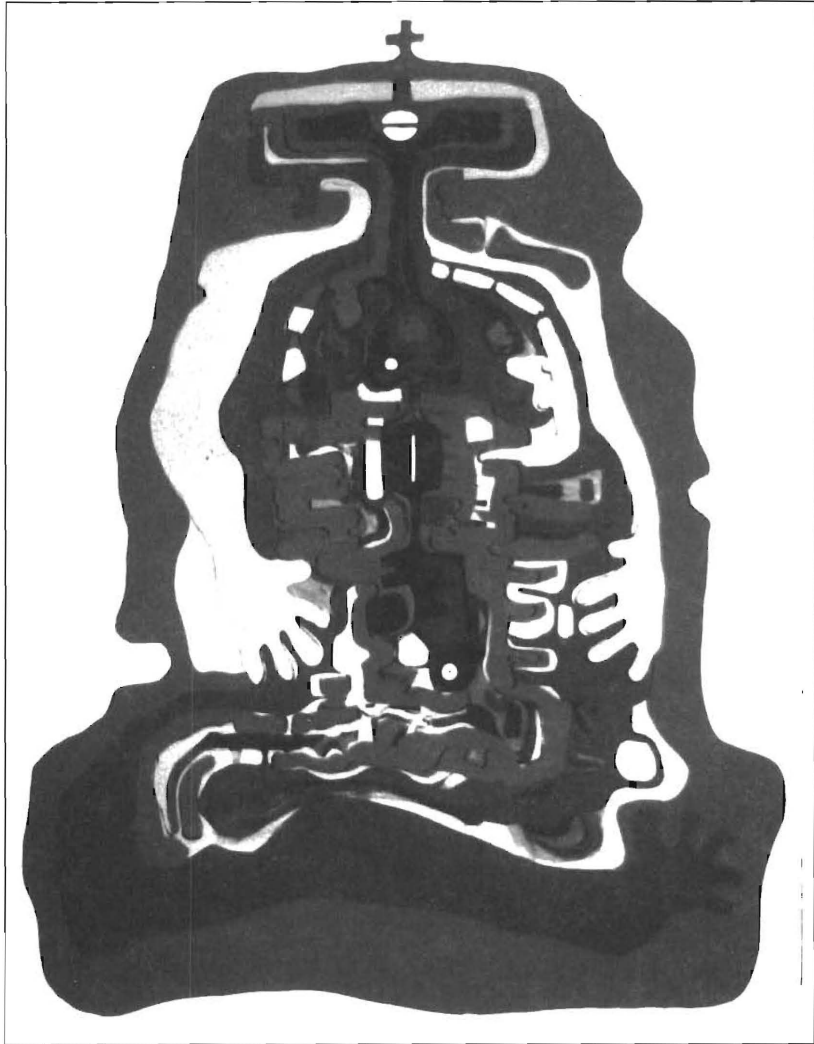


Figure 1. Seated Figure with Splayed Toes. Acrylic on Canvas, 4' x 5'. Ann Nunley, 1966.

I noticed my friend's mother was not looking at the paintings. This was quite a trick since the paintings filled the room. She was alternately looking out the window and down at her feet. I asked her what was wrong. She was very

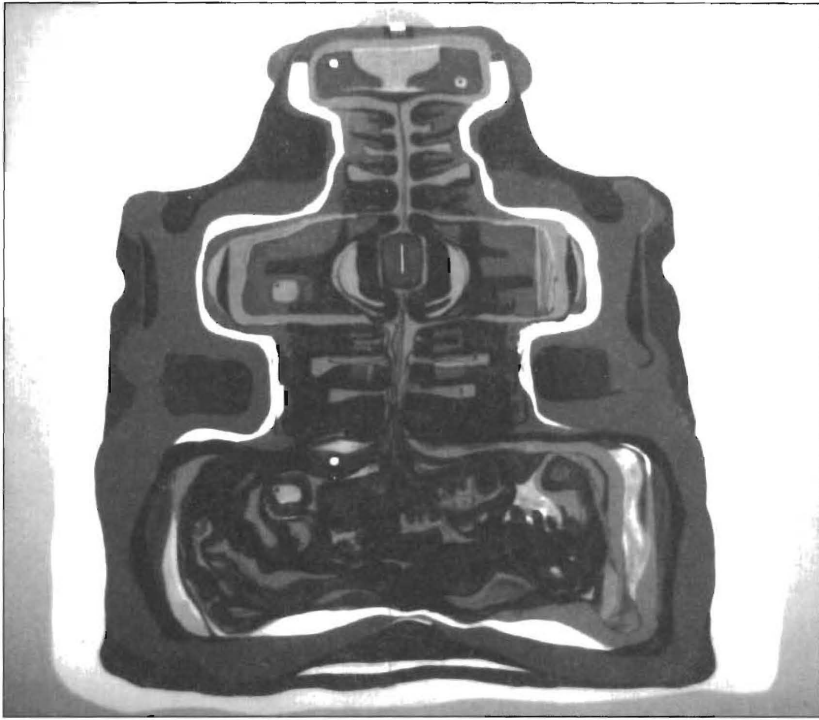


Figure 2. *Seated Figure with Light Emerging.* Acrylic on Canvas, 4' x 4'. Ann Nunley, 1966.

apologetic and she confessed “I just can’t look at these paintings! They’re ugly and I love beauty! I don’t understand my reaction because I do like *you!*”

After this meeting I drove to town to pick up my children at their school. My daughter, who was about eight at the time, was sitting in the front seat of the car and noticed I wasn’t in the best of humor. She asked, “Gee mom, what’s the matter with you?” I answered honestly, “A lady visited the farm today and when I showed her my paintings she told me they were ugly. It hurt my feelings.” She paused for a moment and replied with wisdom beyond her years, “You know there are some people who do not want to know themselves, they never have, they never will, and that’s not your problem!” I suddenly got a picture of my friend’s mother all covered with little Band-Aids. They were all over her body and I thought, “Every time a piece opens up in this woman she



Figure 3. I Sing the Body Electric. Acrylic on Canvas, 4' x 6'. Ann Nunley, 1966.

slaps a Band-Aid on it. She doesn't want to look at any of it!" And suddenly I was OK with that experience.

We need to get past our fears, past our reluctance to look at the inner parts of ourselves. We each move at our own pace and there need be no judgment about that. However, if we wish to accelerate that pace, we must consciously choose to address the fears and judgments that stand in the way of our authentic self-expression. We need to understand we live in a creative ever-evolving world and we are creative ever-evolving beings. And this is not a fearful thing; it is a joyful thing! As Sufi master Pir Vilayat Khan once commented, "You are the artist, you are the raw material, you are the work of art, and you are the reality behind the work of art."

Young children, when given the opportunity, are spontaneous in their artistic expression. When I served as the artist in residence for the Kansas arts commission I chose, as my goal, to institute art programs in various rural schools. I was concerned about doing things "right" since my degree was not in the field of art education and decided I should read some books about working with children in an educational setting. I asked a veteran art educator to suggest a list of books and rank them. Her top-ranked book began with this statement; "It is as useless to teach design principles to children as it is to correct the speech of a three year old." I didn't see anything ridiculous about either of those propositions! I read on, finding a lot of dictates, but not much inspiration. My goal was not so much to teach art, as to evoke authentic artistic expression and to provide the design principles that would allow that expression to manifest.

One of my favorite projects was to have the children use colored chalk on large colored paper to create masks. I talked with the children about the traditional use of masks and showed them a few illustrated examples. I was careful to quickly put the examples out of sight so they would use their own inner resources for the work they did. I was always amazed at what emerged from this project. The drawings on the back cover of the journal were done by predominantly Caucasian, middle-class, third grade students. Notice the amazing variation and the spontaneous expression of indigenous characteristics. In the upper left corner is a mask created by a student in a Lutheran school. This child was quite small and timid. She never spoke above a whisper. If you asked for her name you had to bend over to hear her whispered answer.

She had brown hair, brown eyes, brown clothes, and she sat quietly, invisibly at her desk. When I saw her drawing I was amazed. Notice the powerful face with the eyes upturned in an eastern meditative position. At the location of the third eye is a red dot with a cross. There is a rainbow at the crown of the head and a series of crosses extending upward. As I gazed at this image I thought, “How will anybody discover who this child is?” How will this small, shy child ever be able to claim her essence with all its dimensions?” I often regret that, in our culture, we have no established means for recognizing or appreciating the unique gifts children bring with them when they are born. We’re much more focused on molding and forming children in ways that seem safe and secure to us, and that support the homeostasis of our established beliefs.

During my work with the Kansas Arts Commission I was asked to fly to St. Francis, Kansas and conduct a two-week art program. At the end of the two weeks we held an art exhibition. The art teacher came to me during the show and said, “I’ve been observing you all week. The work the children do under your direction is just wonderful. I’ve listened to you and tried to figure out what it is you’re doing and I just don’t understand it. I only know that I can’t get this level of work from them.” I asked her, “Do you do any art work yourself?” And she answered, “Well yes, I do some.” So I asked, “What kind of art work do you do?” “Well, mostly I just copy things that I like.” I encouraged her to begin her own creative explorations by doing some paintings and drawings that belonged to her. I suggested that the children would intuit her move towards authentic self-expression and this would help them feel free to do authentic work themselves.

In Candace Pert’s keynote address last year I appreciated her description of the receptor sites we have at the cellular level. I believe this is an excellent metaphor for how we draw to ourselves specific relationships, work, and life-experiences. I suspect we have similar receptor sites in our subtle emotional and mental bodies. From a quantum energy perspective it may be that we only attract the realities and qualities for which we have a matching receptor site. Perhaps it is these subtle energy receptor sites that give us the ability to evoke specific realities and qualities in people around us. Perhaps by activating the conscious intention to change, we can transform our old receptor sites. One thing is certain, real change requires that we reach beyond the level of conceptual information.

In the last ten years my interest has focused on a study of essential qualities that might be considered the foundation for the integration and transformation of the personality. In teaching these concepts to others I have become aware of the primary importance of establishing personal balance and integrity. Until we establish this balance our intentions tend to emerge out of the muddy waters of old ideological and emotional data that lie unresolved in the subconscious strata of mind and emotions. If we wish to live in a world of beneficent conscious intentions, we must each be willing to look within and to engage in the clearing work that will enable us to establish and demonstrate personal integrity and authenticity.

In the time of St. Francis it was the physical body more than the personality that was considered an obstacle to spiritual attainment. The assumption was that in order to become more spiritual we needed to subdue the physical body. I recall recently reading a statement St. Francis made at the end of his life in which he remarked that he wished he had been kinder to his body. Currently we have a more balanced understanding of the importance of honoring the needs of the body. However, since many of us have studied eastern philosophies in our search to find new ways to define ourselves and our spirituality, we are inclined to take a somewhat deprecating approach to the personality. In an *AHP Perspective* book review Ralph Melcher comments, "One could say that Naranjo's thesis emerges from a primarily Eastern view of character, one which equates ego or personality chiefly to the realms of an illusion standing between oneself and one's higher essence."³ I understand the truth in this stance, however, there is a perceptual danger here.

In the Alice Bailey book *The Tibetan*, Bailey's telepathic source of information suggests that our task as humans is not only to reach for spiritual realms, but somehow to inspirit the physical, mental, and emotional substance from which we are made.⁴ From this perspective, the body and the personality would need to be respected as the *forms* through which we bring spirit into matter. In the case of both the body and the personality, there is conscious work to be done bringing both into balance and moving both toward transformation. If we relegate the personality to the level of an illusion and an obstacle to spiritual attainment, we may neglect doing this important transformative work in the world of substance. It is only through work with the body and the personality that we finally "become" or embody the spiritual qualities that we seek.

I'm reminded of experiences during the sixties and the seventies when many in my generation began to focus on being more "spiritual." In misunderstanding the esoteric literature we tended to put a hair shirt on the personality. There was considerable pseudo spirituality floating around. People moved into idealistic communities only to find that having noble ideals does not ensure being able to live and work together in harmony.

We are beginning to appreciate the importance of working directly with the personality. Three major components are helpful in creating effective change within the personality.

The first component is *mental* and contains effective cognitive models that help us move beyond the narrow dysfunctional operant concepts that define our potential for health and well being. One such tool has evolved out of our *Inner Counselor* seminars in the form of an Integration Chart.⁵ The system set forth in this chart coincides with the pioneering work in self-actualization of persons such as Abraham Maslow, the spiritual concepts of Aurobindo and Assagioli, and the holographic, philosophical concepts of David Bohm and Ken Wilber.

The second component is *emotional* and requires the use of an experiential method capable of accessing sub-conscious reactive patterns, and transforming those patterns. Such methods open the doors between the sub-conscious, self-conscious, and super-conscious levels of mind in order to potentialize the integration and transformation that creates true healing. Examples would be biofeedback combined with psychosynthesis therapy, as well as a method we use and teach called the Symbolic Process.

The third component is *physical* and requires a mechanism for witnessing specific changes in actual reaction/response patterns when we apply components one and two. In other words, the outcome of any process requires that we experience and witness real changes at the material level. A regular meditation practice supports all three of these approaches but, for most people is probably not sufficient in and of itself.

Although Bob and I employ all three components in our seminars, at this time I will only outline the mental/cognitive component. The conference theme concerns intentionality and consciousness, both of which are governed by our

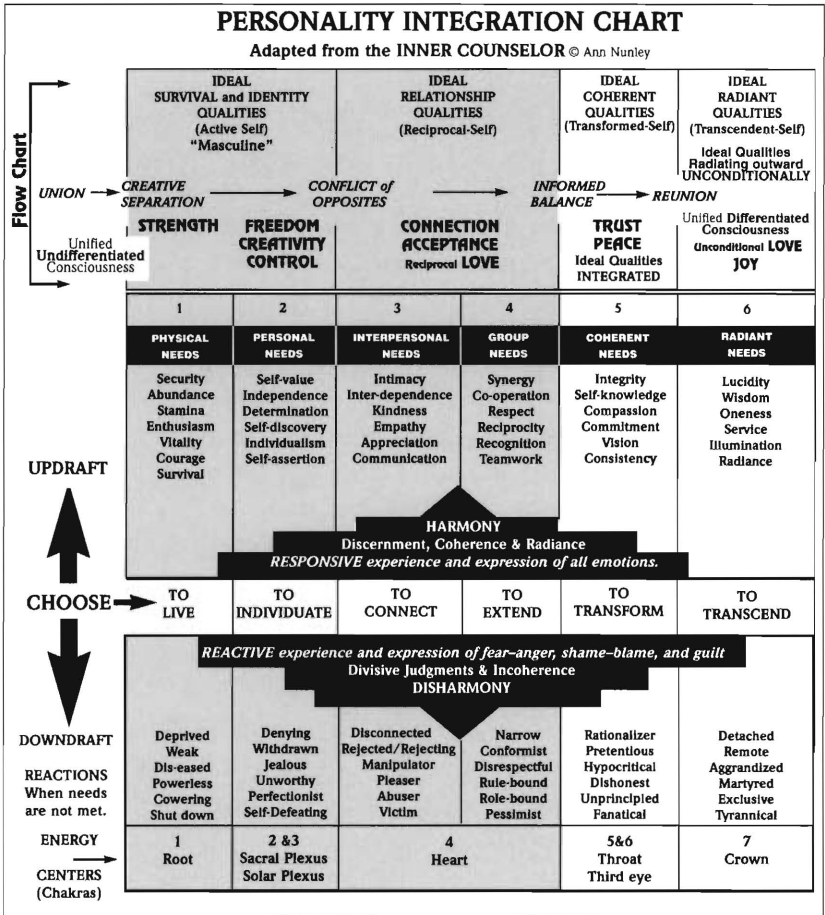


Figure 4. The Integration Chart. Aspects of this chart are adapted from the work of V. Vernon Woolf. The development, holographic aspects of the six levels and their relationship to his innovative "tracking" process and Mind Model are outlined in his book, Holodynamics.⁶

level of awareness. New cognitive models often bring to active awareness the inner qualities that are struggling for expression behind outer forms.

As we come to know ourselves and as we become aware of the qualities underlying all appearance, we discover that the *qualities* we seek to embody

and express are experienced by us as *needs*. The importance of our desire to embody specific qualities will be discussed after a brief description of the general layout of the Integration Chart.

Illustrated in the flow chart at the top of the diagram, are words representing ten intrinsic qualities that, in this model, form the basis for the integration and transformation of the personality. These ten qualities are listed within each of four specific sections that define their hierarchical and functional place within personality integration. Each essential quality is made up of individual attributes or characteristics. There is often conflict between the characteristics of one quality and those of another. Movement is from the balanced integration of individual characteristics towards the embodiment of universal, spiritual qualities. The transformed-self holds the all qualities in harmonious balance and no longer identifies with separate and opposing personal characteristics within each quality. Directly beneath the flow chart are six descriptive columns that list needs associated with the ten intrinsic qualities.

The first section of the flow chart entitled, **Ideal Survival and Identity Qualities** (active-self), includes the *Survival/Identity* qualities of *strength, freedom, creativity, and control*. These qualities are pro-active and action-oriented.

Beneath this section are columns one and two. The first column, governed by the choice to LIVE, lists needs related to the quality of *strength*. Included are **Physical** needs of *security, abundance, stamina, enthusiasm, vitality, courage, and survival*. The second column, governed by the choice to INDIVIDUATE, lists needs related to the qualities of *creativity, freedom, and control*. Included are **Personal** needs of *self-value, independence, determination, self-discovery, individualism, and self-assertion*.

The second section entitled, **Ideal Relationship Qualities** (reciprocal-self), includes *Relationship* qualities of *connection, acceptance, and “reciprocal” love*. Beneath this section are two columns: column three, governed by the choice to CONNECT lists **Interpersonal** needs of *intimacy, inter-dependence, kindness, empathy, appreciation, and communication*; and column four, governed by the choice to EXTEND lists **Group** needs of *synergy, co-operation, respect, reciprocity, recognition, and teamwork*. Physical, personal and interpersonal actions take

place in first two sections of the flow chart. Conflicts arise in the attempt to reconcile needs that relate to opposing characteristics present in the qualities listed in these two sections. By reconciling these conflicts, an integrative balance is reached that alleviates the difficulty of sacrificing one quality for another. By balancing and integrating the need for various intrinsic qualities we transform the personality and eventually transcend inner conflict.

Each time a state of integral balance is reached that directly relates to intrinsic qualities in the first two sections, the personality is moved toward the third section of the flow chart entitled, **Ideal, Coherent Qualities** (transformed-self). This section includes qualities of trust and peace. The column beneath this section is governed by the choice to TRANSFORM and lists **Coherent** needs of *integrity, self-knowledge, compassion, commitment, vision, and consistency*. This section illustrates the transformed personality through which we finally embody and “become” the qualities we seek.

The final section entitled, **Ideal Radiant Qualities** (transcendent-self), includes qualities of *joy and “unconditional” love*. Beneath this section is a column governed by the choice to TRANSCEND listing **Radiant** needs of *lucidity, wisdom, oneness, service, and illumination*. When acting from this level, the personality unconditionally radiates out into the world the ideal soul-invested qualities of the transcendent personality.

Charts are helpful in organizing concepts, however, by selecting an intrinsic quality as an example and witnessing ways in which we deal with its related needs, a more multidimensional, humanistic picture emerges. For example, when we feel a need for love we tend to focus that need outside ourselves, making a commodity out of love. We think, “I need love.” and immediately look around for somebody to give us the love we need. But, in truth, we want more than that. We want to *become* love, to *embody* and *be consumed* by love. Consequently we are continually dissatisfied because no other person can give us all the love we need. The Integration Chart suggests that we cannot *get* the love we need until we *become* that love and this requires us to engage in a process of self-transformation. At each stage we transform and transcend old conflicting patterns. There is a tendency to believe that when we process old issues, we will somehow be transported backward to a time before the onset of imbalance or illness to some state of prior health and well being. However, when we transform a behavior or belief related to

a need, we move forward into a state of wellness that we have not previously experienced. We are continuously transforming and transcending that which has been.

It is also important to remember that in this creative process nothing is ever lost. That which has gone before is somehow included in that which now exists. Ken Wilber has an excellent description of this process:⁷

The very Spirit in us is invited to become self-conscious, or even as some would say, superconscious. Depth increases from subconscious to self-conscious to superconscious, on the way to its own shocking recognition, utterly one with the radiant All, and we awaken as that oneness.

Because evolution goes beyond what went before, but because it must embrace what went before, then its very nature is to transcend and include, and thus it has an inherent directionality, a secret impulse, toward **increasing depth, increasing intrinsic value, increasing consciousness.**

If the self represses or dissociates aspects of itself, it will have less potential left for further evolution and development, and sooner or later, this will drag development to a halt. . . . by the time the self reaches adulthood, it might have lost 40% of its potential, as split-off or dissociated little selves, little blobs, little hidden subjects, and these little subjects tend to remain at the level of development that they had when they were split off.

So you have these little barbarians running around in the basement, impulsively demanding to be fed, to be catered to, to be the center of the universe, and they get very nasty if they aren't fed. They scream and yell and bite and claw, and since you don't even consciously know they are there, you interpret this interior commotion as depression, obsession, anxiety, or any number of neurotic symptoms that are completely baffling. **Not only do these dissociated selves use energy themselves, your defenses against them use energy. And pretty soon, you run out of energy.**

In depth psychology, we recontact these lower holons and expose them to consciousness, so that they can be released from their fixation and dissociation and rejoin the ongoing march of consciousness evolution. They can get with the program, as it were, and cease this backward, reactionary, anti-evolutionary pull from the basement of your awareness. They can be reinte-

grated with your main self, so that your central self might now have 70 or 80% of its potential available to it, and with that energy it can then continue its growth into the transpersonal.”

These “little barbarians” are the emotional energy forms that generate reactive behaviors related to the unmet needs of the personality. These behaviors are represented as downdrafts below the line of choice in the Integration Chart.

Once we experience our ability to transform these aspects of the personality we're off and running. This journey becomes part of our passionate pursuit of the white rabbit. Our movement towards transformation and transcendence is indicated in the horizontal movement of the flow chart. The flow of the journey starts with unified undifferentiated consciousness. Through a process of creative separation we move into the survival/identity section and forward towards the relationship section, where relationships are governed by reciprocity. “Unconditional love” is neither embodied nor expressed at this level. Continuous conflicts arise between needs related to aspects of the various qualities and the challenge of integration is to dynamically resolve those conflicts.

An example of conflict would be the simultaneous need for freedom and control. A person standing on a high wire who wants to walk across a ravine on that wire needs to enlist both the quality of freedom and of control. Sufficient relaxation and freedom are required to allow the body to make the micro-adjustments necessary to retain balance, because excessive tension will destroy that balance. Also present must be enough control within that freedom to allow steady balance on the wire. These sorts of combined dynamics are often at issue when balancing intrinsic needs. Balance becomes an even greater problem when balancing survival-identity needs with their opposing relationship needs. For example if one needs to express creativity, but also needs acceptance, what's going to happen? We often think we are living in an either-or universe and don't believe we can have the balance of two opposing needs. So we might subconsciously decide, “I want to be accepted so much I'm not going to express myself authentically. I'm going to bend who I am. I'm going to bend my creative self expression so that I can be sure that people will accept me.” On the other hand we might go the opposite route and decide, “I'm going to express myself, and I don't care what anybody thinks.” We might carry a chip on our shoulder and become very aggressive about our

creativity. Neither of these positions is balanced and the integrative goal is to bring both into balance.

Each of us is concerned about issues of trust. We might say, “Well gee, you know that guy cheated me or he lied to me.” We even go so far as to say, “That person stole my trust from me. I’ll never be able to trust people again.” If you study the chart and become aware of how these qualities are being balanced by the people with whom you come in contact, you can observe whether or not they have balanced their needs for certain qualities. For example, a person who hasn’t balanced the need for connection and control, may not be trustworthy when issues of control arise within a relationship. Not having integrated those qualities, the person is unable to act with integrity. These are facts. There needn’t be pejorative judgment involved. It is possible to see the dynamics of a situation and step aside. Our trust and integrity are determined by our individual level of integration. Trust is not something that others can take from us. If we have funded our own integrity we have trust, and no one can take it from us—it’s ours for keeps.

We all have an Achilles heel somewhere in this third section. We generally “live, move, and express our being” in the first and second sections of the flow chart. We’re continuously struggling to balance active and reciprocal qualities, while aspiring to live the qualities of unconditional love and joy. In the sixties and seventies we thought, “Let’s just jump to the end and skip the middle!” When we moved into idealistic communities and our personalities weren’t mature enough to cooperate, we discovered this wouldn’t work. Many of the eastern gurus who came to this country had unresolved needs and issues that were part of their personalities. There was considerable disillusionment among their followers. I often heard comments such as, “I trusted that guy, and he made a sexual move on me!” We got upset and angry, but the reality is that we’re all human beings and we’re all working on our transformational journeys.

The white rabbit is running and we’re chasing it because we know what we really want—we want a sense of our own integrity. We want to *become* that which we seek. And so it’s time to stop looking for the intrinsic qualities outside ourselves. As we transform the personality we strengthen our connection with the soul and we begin to radiate the ideal intrinsic qualities. It’s not a linear journey. We continuously move back and forth between the various

levels of integration. We occasionally go into painful downdrafts of one kind or another. When we do not have healthy, life-affirming ways to meet the need for expressing intrinsic qualities, we may begin to express the negative downdrafts that are sometimes labeled as evil. In *The Great Invocation* there is a line that says, “and may it (the Christ Love) close the door where evil dwells.”⁸ I have always considered evil to be ignorance of the blindest sort. In order to commit an “evil” act one must be blind to the interconnections between all things, both in the web of physical life, and in the holarchy of “constant becoming” that exists in more subtle and spiritual realms. Evil is analogous to Hell and involves total separation. When our need to creatively unfold our intrinsic potential is thwarted, we begin to reflect the characteristics listed in the downdraft area of the chart. This is why it’s so important to be aware and to acknowledge these downdrafts. For instance we might recognize, “I’m feeling jealous, but by being aware of the intrinsic need this feeling reflects, I can choose to updraft the feeling.” We can then ask ourselves questions such as, “What is the need that is not being met? What is the quality I want to embody and express, and how can I do that so that I don’t have to envy another person who is doing what I long to do?”

The goals of ISSSEEM have a very special place in this process. Those of us who support the Society recognize the importance of honoring the scientific expertise, the skills, and the knowledge that have been achieved during this century now coming to a close. We also recognize that, for this expertise and knowledge to be truly useful, it must be merged and balanced with the more subtle, physical, mental, and emotional aspects of human consciousness and transformation. It is vital to have expertise in what we *do*. We must also be able to demonstrate wisdom, integrity, and authenticity in who we *are*. For it is from the bridging of these realities that true wholeness and healing emerge.

In closing I would like to share a poem that I call, *The Archeology of Soul*.⁹

Oh ancient traveler, your heart invites you on a journey inward
Through layered spans of time filled with curious artifacts
Belonging to the ancestors and to the many facets of yourself
Whose forms have often donned a human garment
Within this lovely planet’s time-bound matrix.
What broken shards of pain will you uncover on your journey?

Will you dig the pieces gently from within your sacred ground
Of being and, with focused care, look upon the many surfaces
That contain the time-worn patterns and intricate designs appearing there?

And will you honor timeless purpose by gently lifting
All the fragments from their cloistered resting places
Until at last a form reveals itself, and you can claim of all these many Shards
a vessel worthy to enfold the beauty of your soul?

And will you finally see that, lovely as it is, the purpose of this vessel
Is to hold that precious essence which, once embodied,
Has no more need for it's container—and so moves on.

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