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The Cauldron and the Crystal:

Awakening to the Truth of Our Experience

(Excerpt from an edited conversation of Tom Hurley with Alan Briskin)

Alan Briskin: Where is your sense of urgency, something that has been preoccupying you? Something that you are fighting with, against, on behalf of, but something moving in you that maybe is our starting point?

Tom Hurley: At the Institute of Noetic Sciences, I had many opportunities to explore the kinds of questions we're concerned with here in diverse group settings and with a variety of really wonderful and talented people. I learned an enormous amount in that context, for which I'm very grateful. But one of the issues that always arose was: "What do you do with any of it?" In a way, that's the challenge that defines my work right now.

It's actually not very hard, in my view, to convene groups and facilitate processes that enable people to have deeply moving and significant experiences that open them to spirit, to the transpersonal, to an experience of collective intelligence, or to other experiences of heightened insight or emotion. So what? And when I say "so what," I don't mean to minimize the value of those experiences, because I think they are extraordinarily valuable, especially for people who are moving from one world of experience into another world of experience...or who are on the cusp of a breakthrough in the transformation of their inner or outer lives.

As an initiation or threshold experience, I think those kinds of processes and experiences are very valuable. Obviously they're valuable in an ongoing way, as well—we all need continually to renew and open ourselves. But eventually I ended up feeling that it was like eating nothing but rich desserts all the time. So I became most interested in how you could marry or integrate that kind of inquiry, that kind of expansive experience, with very focused attention on particular issues and real-world opportunities.

Now to the present. The Chaordic Alliance works with groups that are trying to design or redesign entire organizations. As a generalization, I would hazard that in any given group we meet with, perhaps a quarter of the people at the table would be comfortable with the kind of language and ideas that we're here to talk about. I can talk about "dialogue," I can talk about "process guidelines," and I can talk about "exploring deep personal values and beliefs," but specifically talking about "spiritual wisdom" would be foreign at best and raise serious obstacles to the work in other cases.

So what interests me is how we can foster similar kinds of deep experience and insight, how we can promote the synergy of the individual and the group, without encumbering the process with language that's going to be uncomfortable for people. Or without insisting on certain kinds of group activities or processes that might be uncomfortable or alien. Not that I'm unwilling to challenge people to extend themselves and take risks, because I challenge people in that way all the time.

Then the question is, how do we do this in a way that serves the end of actually accomplishing something specific in relation to a particular company, organization or community? That not only helps us create a wonderful new vision for organization, but that actually helps us think through all the hard issues around power, resource flows and function in the organization, that helps us conceive an organizational structure to serve as an immune system against re-centralization of power and wealth, and that helps us draft a constitution for that group that will provide a real foundation for their work.

Personally and professionally I'm asking myself: How do I bring these streams of experience and interests together? An interest in how we open to deeper, more essential sources of wisdom and love, an interest in how we bring the truth of our personal realities into dynamic, creative harmony with the truths of others, and an interest in how we integrate what we discover—who we become—with the work of transforming the systems and structures of our organizations, institutions and communities.

In my view, we are living in a period where the membrane between worlds is thinning. Many more people are becoming more transparent to spirit or to the transpersonal, however one defines that. Now, there are a host of questions around the positive and negative, or helpful and unhelpful, manifestations of that transparency. Because there are risks in the experience of other domains of experience.

What do I mean when I say that "the membrane is thinning?" It's a view that I first encountered in the Celtic tradition, which holds that on sacred days such as All Hallows' Eve, the membrane between this world and others thins so that we have greater access to the luminous, to the paranormal, to magic, to grace.

"...We are living in a period where the membrane between worlds is thinning. Many more people are becoming more transparent to spirit or to the transpersonal; I believe that there is a deeper, wider and greater intelligence and wisdom that is available to us, and that there's nothing esoteric about it. It's fundamental, and it's available to us in our essential experience as human beings."

As a culture, I think, we in the United States do not understand the transpersonal or the realms of spirit very well. Meaning we don't understand the powers that characterize that realm, and we are largely bereft of systematic disciplines for exploring those realms in sustained, intelligent and reliable ways. So we often don't understand very well what we make ourselves available to when we start working with some of the processes that we're interested in today.

Without speaking in terms of any particular theology, I'll just say that in my personal experience there are powers that are present, and that we can open ourselves to, that are trans-human and that cannot be understood entirely in terms of the frameworks of human experience. I'm reluctant to characterize them as good or bad, positive or negative, but they clearly are not always "good" in purely human, moral, or ethical terms. Some discrimination is called for in our relationship to these forces.

As we open ourselves to these forces, the way they manifest (through our personality or our psychological structures) makes for a very mixed bag of experience and behavior. We have a lot of learning to do collectively about how to open ourselves to these realms in a healthy way—to heal ourselves of the wounds that we've experienced—to be able increasingly to rest in the presence of spirit and to be more transparent to it in ways less conditioned by our history. That, of course, is a huge topic by itself.

In any event, the membrane is thinning. I believe that there is a deeper, wider and greater intelligence and wisdom that is available to us, and that there's nothing esoteric about it. It's fundamental, and it's available to us in our essential experience as human beings. The challenge is how to make ourselves available to that, to express that in our daily lives, to give that experience form in our daily lives and work, in ways that actually create viable alternatives to the day-to-day relationships, organizational structures, institutional systems, cultural lifeways and life-destroying worldviews that are pervasive right now.

Alan Briskin: What is the feeling that I'm picking up, as you're describing this awakening, this re-immersion?

Tom Hurley: Perhaps you're picking up on my own emergent sense that the only way I can go forward is to marry these two strains that I was talking

about earlier—the spiritual strain, if I can call it that, and the practical strain. I have a growing conviction that we have to find ways of embodying our spiritual intelligence and wisdom in real, practical, useful and generative organizational and institutional forms and relationships, as well as in our personal lives and interpersonal relationships.

Specifically, then, I have to find a way to integrate those streams for myself, so that I again have a sense that my whole being is fully engaged and committed to moving this process forward. Whatever leadership I provide in my own organization or in the groups with which we work must be informed by every dimension of my being, must call on and engage every center of knowing, creativity and expression. You may also be hearing my sense of not knowing, my dwelling with the uncertainty that attends being on the edge of any grand adventure—or abyss—like this. And where I stand right now has the qualities of being both an abyss and a grand adventure.

Alan Briskin: What I heard earlier was, "for once and for all there has to be some way of coming up against issues of power and resources."

Tom Hurley: Absolutely.

Alan Briskin: That we should be cautious in how we use spirit, or even conceptions like abundance, to mask what people struggle and kill over—which is access to resources, which is power in all its minute capillary forms.

Tom Hurley: Absolutely. There are tremendous forces at work in the world not guided by the kinds of values that you and I share. Those forces command enormous resources and enormous organizational and institutional power. The continuing centralization of power and resources that's taking place in the corporate world especially should be of tremendous concern to us all. Now, there is growing recognition in many of these circles that social responsibility, ecological sustainability and the human dimensions of organization must be made central. By and large, however, the center of gravity of our most powerful corporate, governmental and other public institutions has not shifted substantially enough to make a significant difference—in the time in which I think we have to start making a significant difference—if we want to have a beautiful, abundant world for our children and grandchildren.

At one level, what's needed is rigorous truth-telling about the realities in the world, the choices we face, and the paths that we have available to us for moving forward—for I do feel that there are very attractive pathways forward that offer enormous promise. I also think there are active efforts to make them appear less viable than they are, or to undercut their efficacy, and all of that needs to be addressed.

But at the same time that I believe there needs to be rigorous truth-telling, I would emphasize that we need to cultivate enormous compassion. It would be a huge mistake, as we take the next steps, to vilify anybody. Because in my view, most people want to do the right thing when possible, when they perceive themselves as having real choices. Of course, the "right thing" means very different things for different people, and that is precisely what we need processes to work with.

I take the view that we're making an enormous mistake if we think that any one group of people represents the hope for the world. I think we all have to be part of remaking our world, and that an essential and central part of that remaking of the world is reweaving the web of relationships that will sustain the world, finding ways not to carve the world up into groups that we then characterize as more or less right, more or less valuable, and so forth.

Principle
Significance of Gathering

Synergy

People come together because they instinctively know that no one person has all the answers. They know that each person holds a piece of the story, and that coming together to listen to each others stories gains everyone an understanding far greater than their own. It is this synthesis of the whole that opens up the portal to the implicit—enabling the inflow of spiritual wisdom into the group.

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"People who were really struggling with situations would come to incredible insights in the group energy, and it wasn't in the advice that was being given. It was that they really came in touch with a deeper kind of wisdom in the midst of the group."

—Deborah Vogele Welch

"In that space we started to say things that we never had thought before and started to let ourselves be influenced in ways and think in ways that we had never thought before. When someone would speak, something would become illuminated. Something would be revealed, and that would open up something else to be revealed."

—Beth Jandernoa

"There's a kind of amplitude of human capacity that arises in the collective that's very difficult and may, in many cases, be impossible for us to discover on our own."

—Michael Jones

For me spirituality is not about a special experience. It's not the province of people who think in a particular way, who have a particular view, or who have studied with a particular teacher. Spirit is something that permeates and transcends every element of this reality, every particle of this world, every aspect of who we are. When I talk about becoming more transparent to spirit, I'm really talking about becoming more transparent to and expressive of our basic nature, the ground of reality.

It's our willingness to acknowledge, to express, and to work with the truth of our basic experience that is the most important work that any of us can be doing at any time—those often fumbling and imperfect attempts to understand, express, and work with the truth of our basic experience. Because the gifts of spirit most often flourish when we are most fully in contact with our basic nature and the truth of our essential experience. Spirit—I don't even know how to characterize it appropriately...a healing force, an intelligent presence, a creative energy, a generative source...is always offering the opportunity to heal and become more whole, more alive and more engaged in both an individual and collective sense.

"What the work required was just sitting down with these individuals day after day and getting them to tell their stories, to talk about the truth of their experience. Which not only included the truth of their day-to-day work at sea or on land, but the truth of their lives as husbands, as parents, as sons and daughters, as citizens, and as members of a community whose health and vitality was threatened."

I've come to feel that the essence of being human is our continually working with the creative tension between these pulls in different directions upon us. Whether we think about this in terms of good and evil, self and other, individual and community, freedom and belonging—or whatever apparent dualities we use to construct our experience—it's the dynamic, evolving relationship between them that's important. We're not called to reduce one to the other, but to blend them in some continually creative synthesis.

One way to understand the essence of our work...is [to recognize] that it involves the reconciliation of seeming dualities in a greater whole that transcends and enfolds them. And for me, this occurs through our listening to the call towards something more unifying, more whole, more seamless, if you will—something without a form that we can ever define, I think, and something fundamentally mysterious—something "not one, not two," as the saying goes. That's what intrigues me....

Alan Briskin: Tell me a story. Tell me about an organization. Tell me something that captures for you what we just described about sitting in reality, sitting with the tensions.

Tom Hurley: The first story that comes to mind involves the Northwest Atlantic Marine Alliance. This is a group comprised of fishermen of different kinds, environmentalists and local business owners whose livelihoods depend on the sea. These groups had spent years at war with one another. The fishermen and environmentalists, of course, had been in court a number of times, and in some cases the fishermen had literally been in shooting wars with one another, in disputes over fishing grounds and that sort of thing.

In working with this group, we brought people to the table who had a history of ill will, mistrust and resentment toward one another. We knew they'd never agree to any concept for a new organization that came from only one subset of stakeholders. The environmentalists could never have drafted a purpose statement that the fishermen would have accepted, nor would one group of fishermen have been trusted by the others to understand or articulate the interests of all.

What the work required was just sitting down with these individuals day after day and getting them to tell their stories, to talk about the truth of their experience. Which not only included the truth of their day-to-day work at sea or

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on land, but the truth of their lives as husbands, as parents, as sons and daughters, as citizens, and as members of a community whose health and vitality was threatened as the marine ecosystem declined. Only in listening to the truth of the personal stories that individuals told, in beginning to feel the passion that all of them felt for their lives and the sea—whose well-being they cared deeply about—did they begin to get through the barriers... putting one another in a category.

Through such meeting there begins to be a basic respect, understanding, and eventually trust in one another that allows, over time, the articulation of a statement of common concern, a common purpose that is large and inclusive enough that everybody finds themselves in it. An aspiration that everybody sees as an expression of their own deep concern, yet that still allows room for, even requires, individual interpretation and expression.

That's just a very small example of the tension between individual experience and expression, and the coherence of a common and collective purpose. There were certainly moments of extraordinary insight and emotion—the experience even transformed some people's lives, and continues to do so—but none of it was achieved using any specific group processes designed to foster "collective intelligence" or "spiritual wisdom." This group didn't sit down and meditate together. They didn't chant or dance together. There was no poetry reading. They simply sat down and talked to one another, in increasingly open, honest and feelingful ways. We never could have talked with that group about "emotional intelligence"—but as they honestly expressed emotion, from anger and distrust to empathy and exhilaration, they developed a trust in themselves and one another that eventually supported a capacity for working constructively in the service of what they cared most deeply about, in ways that they couldn't have previously imagined.

Now the Northwest Atlantic Marine Alliance has actually struggled to form community alliances, which are the elemental "fractals" of the organization as a "chaordic" entity. Yet there has been at least one very interesting consequence of their experience. They have been very successful at serving as a creative context for conflict resolution and problem solving in the communities in which they are involved. Because people recognize that they themselves have learned something very different, and in fact very profound, about how to be inclusive, receptive and respectful in seeking ways forward that make room for everybody in their uniqueness, while also bringing people toward a sense of the common good—and then developing approaches to constructive action on issues or opportunities of immediate and practical import.

Alan Briskin: Sans poetry, sans ritual dancing, sans chanting, a group of people who have battled each other within and between groups, somehow formulate a way to move forward together, and something extraordinary happens. They engaged, and there are these different elements that may include screaming at each other. But something is happening. Some cauldron, some—

Tom Hurley: Cauldron was exactly the word that came to mind before you said it. A crucial element is that there was a container or cauldron in which everybody agreed to keep putting themselves. There were people who dropped out along the way, and new people who came in, but there was always a critical mass of continuing participants that enabled, if you will, the cooking to occur in the cauldron.

So the cauldron is important, together with...a seed crystal of some sort. I'm mixing metaphors here, but—

Alan Briskin: Mix, mix.

Principle
Significance of Gathering

Serving Wholeness

People come together in response to a natural impulse to work together, to build together and to create together. They come to experience how necessary it is for them to collaborate with each other. And so it is that humankind begins to learn how to leverage the infinite power of collective intelligence and spiritual wisdom.

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"We're absolutely convinced that we're experiencing the beginnings of an evolutionary shift that's greater than anything we've ever experienced so far as society is concerned."

—Bill Veltrop

"Most of the meetings where these moments happen are meetings that are called to look at how we can, as a species, evolve into the glory of which we are capable; and evolve beyond the cultures in which we are immersed."

—Rachel Bagby

"And when you become one with [the] Universe, you bring back from that experience an awareness of the whole that can guide you from then on. And as you touch that awareness again and again, it continues to guide you."

—Paula Underwood

"We need each other and we need the wisdom of our differences and our similarities, and the spirit that comes from group mind."

—Penny Williamson

Tom Hurley: The container together with some sort of crystal of intentionality and—*vision* is not quite the right word—intentionality and sense of possibility. And perhaps vision too, because it helps if there are fluid, evolving images of the way forward. If these elements are present, along with a commitment on the part of people to stay with the process, to try to be constructive rather than to obstruct the process, then I think most groups will find a way forward. That of course can be easier or harder, depending upon the skills of the people in the group, or the skills of the guide or facilitator. But fundamentally the cauldron, the crystal—of intentionality, vision, possibility—and the commitment to sustained, constructive engagement are crucial. All the rest is just learning how to work with what comes forward.

What's the seed crystal? I characterized it earlier as a crystal of intentionality, of possibility, and perhaps of vision. Now, that kind of crystal can be present in the realm of the individual as well as in group settings. I have that kind of crystal for myself, in relation to my own life and work. It can be true for two people. I can have it with my wife, I can have it with a colleague. I can have it among a small group in an organization like my own. It's also present in our organizations, communities and perhaps even our cultures as a whole, which have at their heart images of the future that help or hinder.

"The transformation of institutions—their inclusion of various stakeholders, their ability to work through issues of power and resource flows, their models of governance—all constitute critical elements of genuine collective intelligence. Institutional change is the key variable and central means by which larger culture is shaped."

In relation to all this, what interests me are contexts in which The Chaordic Alliance is making an intentional effort to bring very different kinds of people together. What "very different" means will vary from case to case. If we're working with healthcare, it would mean bringing healthcare consumers, healthcare providers, insurance company representatives, corporate payers, government officials and other health care stakeholders together. If we're looking at the Marine Alliance, it means bringing together fishermen of different kinds, environmentalists, business people. In a company it means staff, management, customers, clients, directors, service providers, strategic partners and others.

In each of these cases, what has brought these diverse individuals together is either that they are in an organization or field in crisis—and that has been in crisis long enough that they recognize the need for radical approaches—or that they're in a field whose emerging opportunities cannot effectively be pursued without some very new arrangements among the participants in that field or in that organization. In most cases there is both crisis and opportunity.

The crystal is important—intentionality—because everybody who is there has to have a deep, personal reason for being there that's going to serve as a touchstone when things get tough. That touchstone is usually both personal and professional, and the personal touchstone is always important. Participants who enter only with a professional rationale for their participation usually discover deeper personal connections to the issue.... So the touchstone of intentionality must be present.

The sense of possibility I mentioned—it's strange, even mysterious in many respects. In the kind of work we do, what brings people to the table and then what keeps them there, at least in part, is that, intuitively, they recognize the possibilities being explored—the goals being sought—as reflective of a deeper set of basic human values and higher human aspirations than we typically find in our organizations and communities. So the sense of possibility is important.

And vision—as I said, it's important early on to start developing some images of what a new organizational structure or chaordic system would

mean in practical terms for themselves, their company or their community. Vision is like a spark that kindles creative work of all kinds.

A tangent—we were talking earlier about how spirit manifests in many ways in our lives. The analogy that occurs to me involves our fascination with psychic phenomenon such as telepathy and psychokinesis. In my view, psychic phenomena are actually unusual expressions of very common experience, of capacities that typically operate unconsciously in most of us most of the time. Then, occasionally, there are these flashes, these unusual experiences where the capacity is heightened and becomes observable in a dramatic way. In a certain sense, perhaps these experiences of group synergy, collective intelligence and spiritual wisdom can be thought of in a similar way. Perhaps they are unusually strong or overt expressions of a set of experiences, capacities and ways of knowing that are very much part of our ordinary, everyday experience—relatively undeveloped perhaps, but capacities that we all use in different ways all the time. If that analogy is useful, play with it.

Alan Briskin: What came to mind immediately, a voice said—we are talking about hyper-ordinary events.

Tom Hurley: Exactly, precisely.

Commentary on The Cauldron and the Crystal:

In *Magister Ludi*, Hesse's final novel, the protagonist Joseph Knecht acts on an instinct that Hesse himself had come to believe: the futility of any spiritual realm divorced wholly from contemporary social reality. Hesse had come to believe that the existence of the spiritual realm gained meaning and momentum when it responded to the summons of the larger world.

Tom, in many ways like Knecht, raises the ante with his question of, "So what?" How is our knowledge of groups linked with a world that often seems still locked in a brutal struggle (more blood and ambition than collective intelligence and spiritual awakening)? How do the parallel streams Tom references as spiritual and practical flow together on behalf of accomplishing new alliances among competing factions? And most immediately, how is our very interest in collective intelligence and the transpersonal dimensions of group life furthered without deepening the rift between the spiritual and material worlds?

Tom's imagery of eating too much "rich dessert" with regard to the threshold experience of transformation in groups was echoed in various interviews. There is a danger of becoming enamored of the transformational experience in isolation from the world. There is a deep irony expressed by those we talked with between their own magical experiences in groups and caution about the field of collective intelligence becoming too esoteric. There was a consistent emphasis on the practical and demystifying elements of the field and a fear that a utilitarian or instrumental approach misses the point. There is an elusive alchemy between seeking truth and acting in the world. Tom's own struggle is a pattern story in itself of trying to reconcile dualities and seek an underlying unity among opposite pulls.

There is also in Tom's story the link between collective intelligence and institutional forms. As Parker Palmer has articulated, there is a difference between communities who share common interests and the stages of social change. To the degree collective intelligence remains solely the concern of those who are fascinated by group life—facilitators, organizational consultants, scholars of various disciplines—there is a disconnect with the world of business leaders, social activists, government representatives, and individual citizens. There is a direct call in Tom's vision of social change that these worlds do not remain divided. There is learning to be achieved in the interaction of these groups, sometimes through an educational model, but also through interaction as peers with

Principle
Element of the Experience

Love

People come to see each other in a very different way, with different eyes; not so much with the body's eyes, but with the more compassionate understanding of the soul's eyes. They find themselves able to look beyond appearances—dress, stature, skin color—to see a deeper reflection in, and connection with, one another. They begin to notice the myriad forms in which people offer their gifts.

People experience a connection with each other that goes beyond their initial experience—regardless of whether they have only just met, or have known each other a longer time. Depending on the context for the gathering the word "love" may or may not be used to describe this phenomenon. Nevertheless, it embodies a certain closeness, an unconditional caring, and an identification with and a deep desire for the well-being of the other.

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"I've seen them come to love the other. Even though the other didn't get converted in any visible way. I saw that love at work and saw the relationship transformed."

—Parker Palmer

"When the participants are there [and] when I say "Welcome", and I make eye contact with everybody around that circle, I have actually noticed an absolute change. I see their faces, I see their eyes, and it feels like I see their souls. And I'm just filled with love."

—Pat Harbour

"So for me there's a sense of being willing to be open, and another word that comes to my mind for it is "love". There's a sense of just being open to another that is just incredibly erotic."

—Bob Forman

Metaphor Cluster

Spirit in Groups

hearing whole is like a flood • holographic listening is experiencing the whole in its parts • fractal zone • clear heart • divine intelligence • atmosphere of our minds • star power • feedback loops in culture adding up to a giant mind • culture as DNA • carrier wave of love • group synergy like a faceted gem • *cognosiniento*, the Unity principle • consciousness as center of gravity • collective memory • worshippers recharging their batteries • connecting sparks of magic • magic in the middle • air got thicker and larger spirit entered • membranes thinning to spirit • warriorship against what crushes spirit • co-intelligence is what intelligence looks like when we take our interconnectedness seriously • unscriptable authenticity • speaking once for each ear and once for the heart • the forsaken sacred • Kundalini • stroke of genius • the wondering strike • committees of angels • ancestral energies • centered on the edge • everything that is here now was here at the beginning • movements spawning • whatever you do, if you have not done it with Body, with Mind, with Spirit, you are not done yet •

common concerns. The transformation of institutions—their inclusion of various stakeholders, their ability to work through issues of power and resource flows, their models of governance—all constitute critical elements of genuine collective intelligence. Institutional change is the key variable and central means by which larger culture is shaped.

Tom's story of the Northwest Atlantic Marine Alliance illustrates one picture of institutional reconciliation—the capacity of divergent and sometimes warring groups to create new institutional forms. What makes this story something more than conflict resolution or a model of negotiation among different camps is the foundation of common meaning that was sought. Tom makes clear that there was not the obliteration of differences but rather a personal touchstone that each participant had to find for himself or herself. The glue of common purpose had to be fashioned out of their own stories, making room for the truth of their whole lives, as advocates for their issues but also the "truth of their lives as husbands, parents, as sons and daughters, as citizens, and as members of a community that was threatened," even as their own livelihood was threatened. The fabric of collective intelligence is made up of all these things, but especially the interior experience of these connections that Tom calls the "awakening to the truth of our experience." This is where the fundamental expression of what is most personal calls and responds to the universal truths of spirit.

In Tom's metaphor of the thinning membrane, we sense the growing urgency in the world for the material and spiritual worlds to be in relation, not merged but in close enough alignment so that the personal can be informed by the apparition of a larger healing force that surrounds and moves through us. Spirit is found not only in the extraordinary experience of a walk in the Himalayas but in the hyper-ordinary events of our everyday life. He talks about it as a "knowing" in the body, as a deep form of listening, and a respect for intuition that is not mystical but commonplace.

He also extends Tom Callanan's metaphor of cauldron as a container that people put themselves into. They enter the cauldron with the truth of their experience and then collectively simmer until something new is created for the whole community—not just for those inside the container. And in Tom Hurley's imagery it is not spices or food, but a seed crystal that metamorphoses the group. The seed crystal holds certain qualities necessary for transformation. These include:

- intention – an understanding of why you are here and a belief in the betterment of the whole;
- vision – the skill of representing change in concrete forms;
- possibility – the faith that what is unknown will reveal itself for positive growth;
- commitment – the psychological stamina to maintain constructive engagement with what is difficult and unfamiliar.

These elements of the seed crystal were all consistent themes voiced by those we interviewed.

Finally, Tom hints at an element of the transpersonal realm that is mythic and primordial, associated with Celtic traditions but certainly not confined there. We do ourselves a disservice to talk only about the healing aspects of the transpersonal and not recognize darker aspects that "are not always good in purely human, moral, or ethical terms." Collective intelligence must account for not only the positive mysteries but also the mystery of personal and collective violence and blindness that manifest in brutal acts, war, racism, economic division, and ecological harm. ■

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