

*A Map of
the Inner and Outer Worlds
of the Individual and the Collective*

Responses and dialogue invited by
telephone, fax, e-mail, or in person:

Chris Strutt

14 Crusade Road, Westford, MA 01886

Tel: 978 692 6402

Fax: 978 692 1415

Email: cistrutt@ma.ultranet.com

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*"Peace is not something you can force
on anything or anyone –
much less upon one's own mind.*

*It is like trying to quiet the ocean
by pressing upon the waves.*

*Sanity lies in somehow opening to the chaos,
allowing anxiety, moving deeply into the tumult,
diving deeply in the waves, where underneath,
within, peace simply is."*

-- Gerald May

Introduction

Purpose:

This is by no means a finished paper. It is not even a draft paper. It is an offering of a set of currently emerging ideas represented for now on paper by symbols – words and diagrams. It is a model – at once conceptual and grounded in experience. I hope to have many wide-ranging conversations with all the readers of this offering – and expect to explore many wildly diverse responses to it.

The intention in writing this is to fuel the continuing conversation, exploration, debate, dialogue and discovery – in the arena of inner and outer development and expression in individuals and collectives. In particular, the intention is to contribute to the on-going work of mapping the inner and outer terrain of Collective Intelligence and Spiritual Wisdom. The hope is that this be a seed crystal which precipitates greater understanding, coherence and clarity in the language and representation of this field as a whole system. We can only imagine what new and widely diverse representations are yet to be manifested – vibrant meanings conveyed in form, image, language, sound, color ...

Overview of model:

The starting point is Ken Wilber's four-quadrant model for understanding human consciousness. Over the past year, in our work on Centered On The Edge, a number of people have referred to this model at different times. I must confess that I have not read Ken Wilber's description of the model, and know nothing of his nine levels per quadrant approach of Integral Philosophy. I have merely 'borrowed' the bare bones of the model and have used them as a structure for the purposes of exploring one way of mapping the field of collective wisdom.

The vertical and the horizontal axes, and the labels – Inner, Outer, Individual, Collective – are retained. With apologies to Ken Wilber, the meaning assigned to each quadrant diverges, possibly quite significantly from his original intention. A brief summary of Wilber's intended meaning (extracted from <http://www.worldofkenwilber.com/>) is attached in the Appendix to this paper. The new meaning given for the purposes of this paper is introduced on page 7.

Three concentric circles - Thinking/Doing, Embodying, Being - are added to the model, superimposed on the four quadrants. The meaning of each of the circles is introduced on page 8. The paper goes on to describe in some depth, the delineations these circles convey. If imagined as a three-dimensional model, rather than as a two-dimensional graphic, the circles would be three horizontal slices in a cone. And the cone could either be imagined growing up out of the page, with each circle at a higher level than the one before; or imagined as dropping down into and below the page, with each circle at a deeper level than the one before. In any case, the circles are intended to name and describe three different places in a continuum of development and integration of the individual and of the collective.

Caveat:

*“Just as you breathe in and breathe out,
Sometimes you’re ahead and other times behind,
Sometimes you’re strong and other times weak.”*

- Lao Tzu, Tao Te Ching

The model described in this paper is a two-dimensional graphic representation of a multi-dimensional, multi-faceted, multi-hued, dynamic, organic process, which is essentially unknowable. The description therefore comprises equal parts inspiration, imagination, and experience. This process of spiritual growth and development remains a mysterious and magical, yet vividly experienced collaboration between humanity and Spirit. It can be thought of as the ultimate collaboration available to every human being on the planet. It is the collaboration with Spirit when human will chooses into the flow of that unfolding path which is perfectly designed for them, and is uniquely theirs. No one path is any ‘better’ or ‘worse’ than any other, and it is my understanding that there are as many different spiritual/inner paths and practices as there are people on the planet. (ref: Spirit at the Center)

Spiritual growth and development is also, as we are discovering in the work of Collective Intelligence and Spiritual Wisdom, very much a group endeavor. The group is beginning to be recognized as a potent crucible for transformation. It can be a vehicle for very much accelerated and exponential healing, opening, and growth both for the individual and for the collective. Jacob Needleman wrote of the “group as art form of the future” - that ineffable channel for accessing non-ordinary insights and solutions to the seemingly intractable problems of the world, an art form that is no longer a luxury, but a requirement for expediting the unfolding of love and forgiveness for the well being of our planet.

The words you will see in each quadrant are an attempt to paint in very broad strokes a picture – a word picture - of what it might be like to reside in each of the four spaces – clockwise starting at the top left - Individual Inner, Individual Outer, Collective Outer, and Collective Inner; and at each of the three ‘levels’ of development and integration. Of all of these, the least explored, and the least well understood and mapped is the landscape of the Collective Inner world.

No judgment is intended in the words that are used in this paper; no evaluation, and no comparison. But words are just that – language – with all the accompanying feelings and experiences they evoke. And so I expect there to be some response to this writing which compares where people might be, and judges one to be ‘better’ or ‘worse’ than another. This is not my intention. The spirit with which I offer this model is to name and to understand, in order to support and enable; everyone is exactly where they need to be, and no one else knows better. What is intended is to convey a beginning description. Not all the words used will be applicable to every person or situation. Nor will they be applicable to a particular person or situation all of the time. Words are merely symbols for what is wanting to be understood. My hope is that you read them mostly with the heart rather than with the mind, and try to hold them lightly as you go through these pages.

/continued

Ken Wilber writes of nine developmental 'levels'; this model has three. The 'levels' represented by the concentric circles are, of course, somewhat artificial in that there is an organic flow we experience, in and out of the circles, as well as back and forth through the quadrants. Nevertheless, when viewed as a whole, it can be helpful to delineate and name a few of the various stations along the journey at which we might find ourselves temporarily resting. As stated before, no judgment is intended. All capacities are inherent in each of us from the beginning. We each arrive as a complete package, so to speak, and nothing needs to be added on. As Christian de Quincey writes, "Mind, consciousness, or soul is that which is responsible for matter's ability to become what it is - what Aristotle called entelechy. It is every individual's entelechy to be uniquely who he or she is." It is with the sacred process of the unfolding of our latent wholeness that this paper concerns itself.

Definitions:

Individual = A single person

Collective = Two or more people, not necessarily together geographically or physically. They might be 'together' in intention, in time and/or in space. In this paper, the word 'group' is used interchangeably with the word 'collective'.

Inner = The inner journey. The interior aspects of spiritual development and integration. The formless, invisible inner life of the mind, the emotions, and spirit. The inner terrain of feelings, experiences, and growth towards awareness of self, soul, oneness, unity and being. As Dag Hammarskjöld wrote "The longest journey is the journey inward."

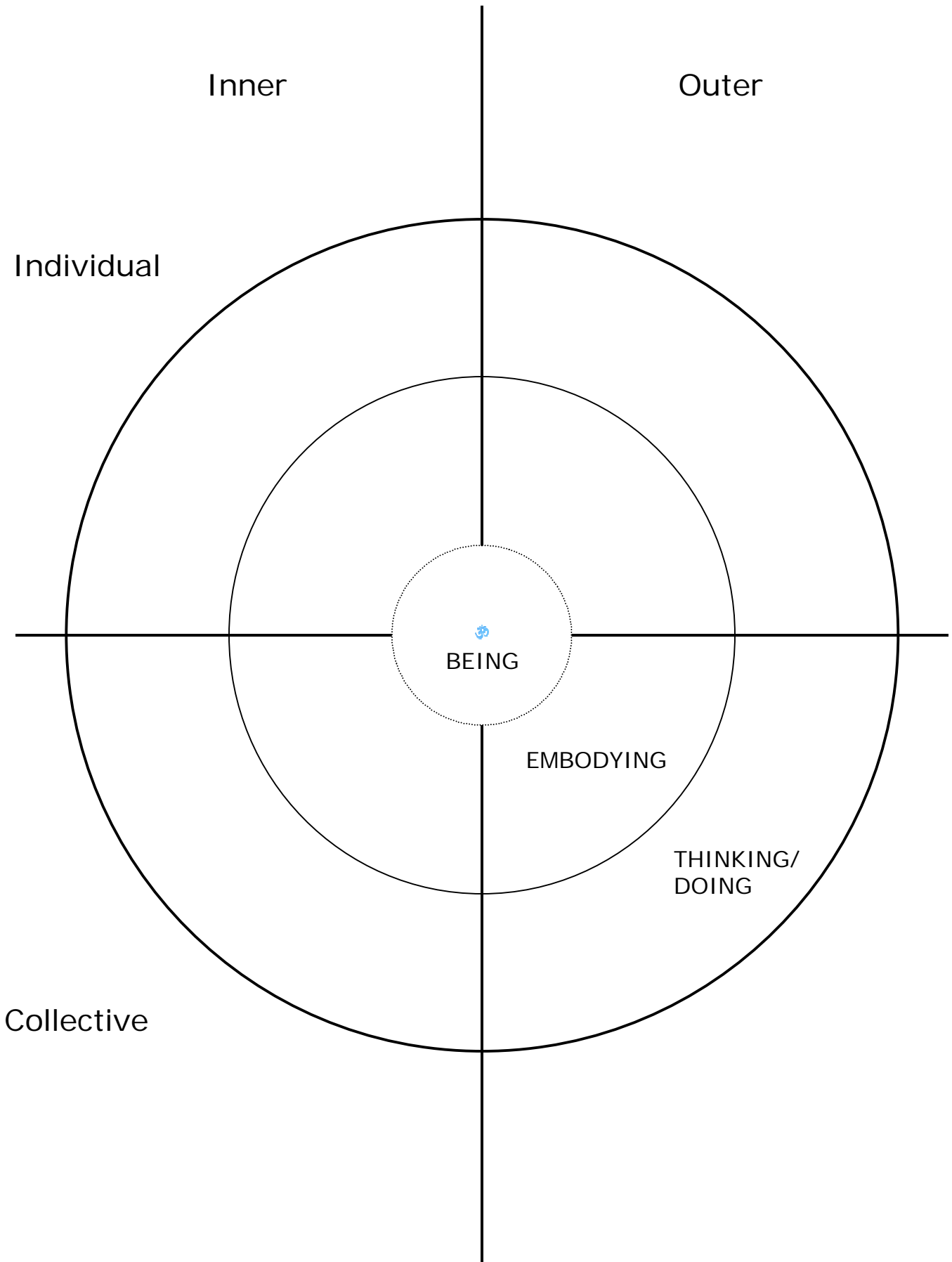
Outer = The outer journey. The exterior aspects of living life day-to-day. The visible outer life of form, action and service; application in the physical world. Manifestation of the inner state in the outer world of form. Largely visible, observable, measurable effect, result, affect, and expression in everyday life – moment by moment; interaction by interaction; in every decision, choice, action taken, and word spoken.

Thinking = The internal silent, invisible, yet constant stream of dialogue in the mind.

Doing = The externally visible actions taken in the physical world.

Embodying = An integration of thinking and doing with the emotions. An alignment of mind, body and feelings – felt deeply in the invisible inner world; and expressed externally in compassionate and effective action. Felt, sensed, and experienced by others.

Being = A fine alignment of mind, body and emotions attuned to the flow of collective intelligence and spiritual wisdom. Transpersonal expression; at once beyond the personality and inclusive of its gifts. Transformative for others.



Inner

The words you will see in this quadrant – Individual Inner – attempt to describe the inner territory or state of the individual, during whatever might be their chosen form of inner practice.

- ❖ What is being thought?
- ❖ What is being felt?
- ❖ What is being experienced on the inside?

... in the invisible interior domain which cannot be seen with the body's five senses.

Outer

The words you will see in this quadrant – Individual Outer - attempt to describe the observable behavior of the individual as he/she interacts with others. Interactions of interest include those which are designated specifically for spiritual/inner growth; as well as those everyday interactions with family, friends, colleagues, community members, and strangers.

- ❖ What happens in the process of interaction/relationship?
- ❖ What happens when there is disagreement?
- ❖ What happens around the individual, in his/her presence?
- ❖ What is produced in the outer physical world?

Individual

Collective

The words you will see in this quadrant – Collective Inner – attempt to describe the inner state of the collective, the group, during collective inner practice, as well as during normal lived interaction. The group may comprise diverse people with a wide range of awareness, practice and openness, resulting in very different inner experiences for each individual. Nevertheless there is a certain collective sense of inner experience which the words attempt to capture.

- ❖ What is being felt?
- ❖ What is being sensed?
- ❖ What is the collective experience on the inside?

... in the invisible interior domain of the group which cannot be seen by the body's five senses.

The words you will see in this quadrant – Collective Outer – attempt to describe the observable behavior of the collective (two people or more) as group members interact with one another. Aspects of interest include:

- ❖ What happens during set-up/preparation for the gathering?
- ❖ What happens within the group in process?
- ❖ What happens when new people arrive?
- ❖ What happens when an unexpected event occurs?
- ❖ What happens when there is conflict?
- ❖ What kinds of results are produced in the world?

Three concentric circles:

The three concentric circles layered on top of the four quadrants represent different places on the continuum of development and integration – whether for an individual or for a group. Without being over-simplistic nor over-complex, they delineate, name and describe these various places. Each place fully embraces and compassionately holds the experience of all preceding places. Each place also contains the latent enfoldment of the experience of all subsequent places. A brief summary of the circles is given here. A tabular summary is given on page 10, and the words which follow on pages 11 through 25, attempt to paint in a more vivid picture.

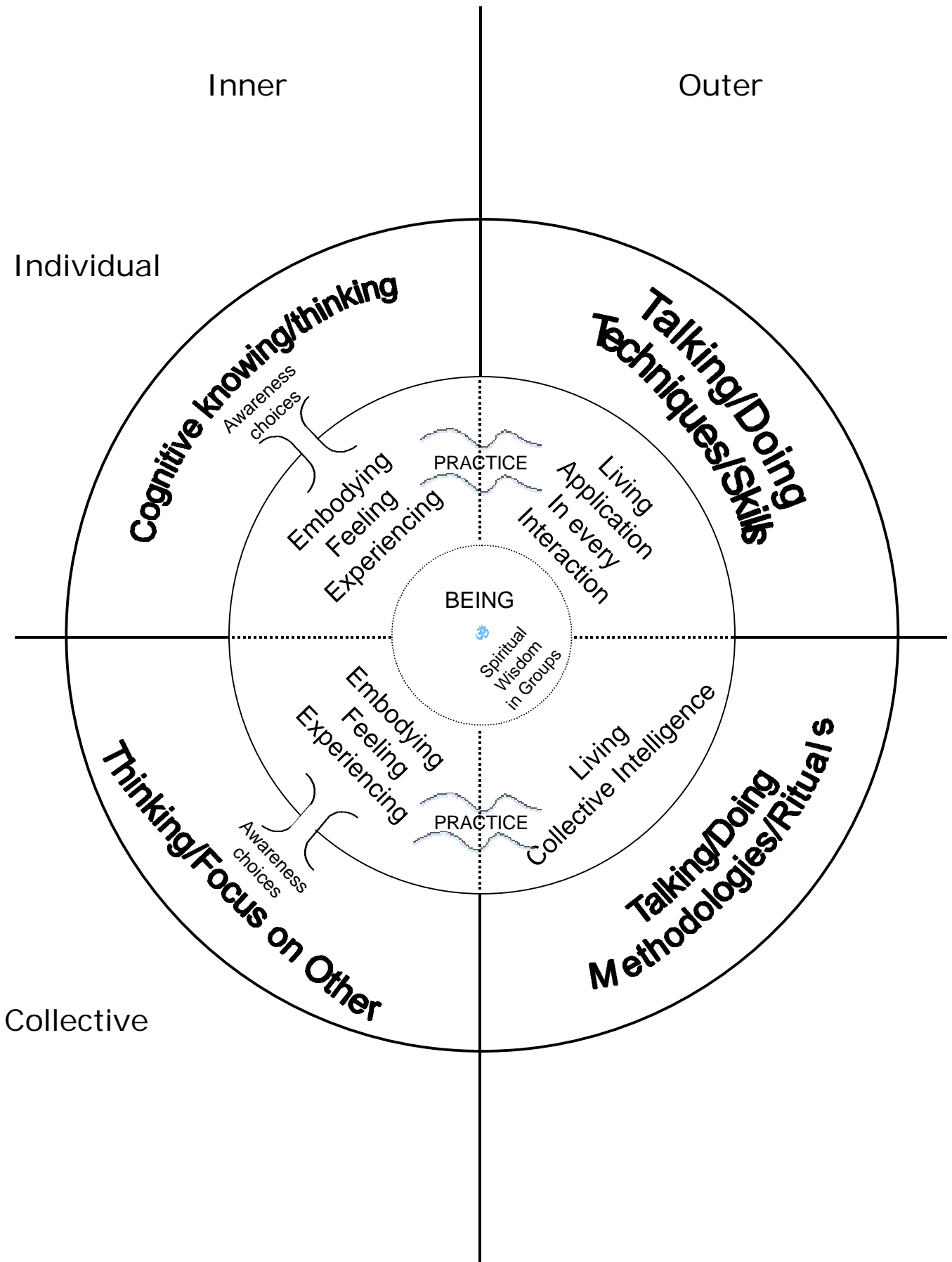
Outside the outer circle might be called the space of ‘unawareness’. Here, the left hand quadrants – the inner terrain – do not exist for us; we are either unaware or actively resist these spaces. We are living our lives in the external world pretty much by rote. We are reacting to external events, and primarily focus on manipulating and arranging the outer world to suit us and make us feel safe and loved.

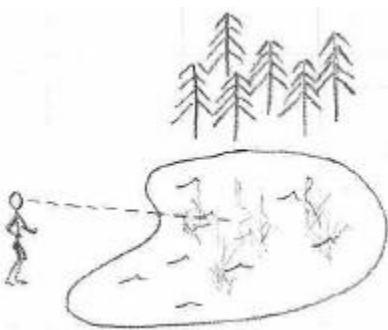
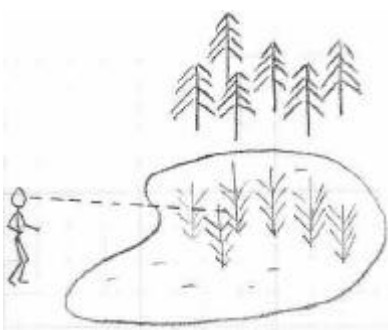
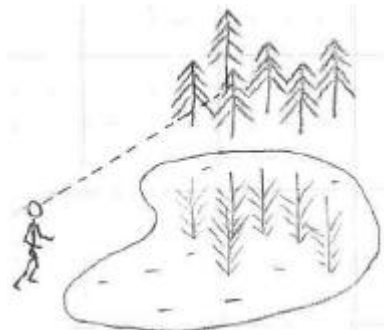
The outer circle has been called ‘Thinking/Doing’. This is the place where awareness of the inner landscape is beginning to dawn, and to hold some attraction. It is also the place of a fairly clear separation between inner and outer, between ‘practice’ (being specific forms of spiritual practice), and ‘application’ (being what is then expressed or done in the physical world). Nevertheless, there are moments of continuity between practice and application, and more of them is desired. Deepening comes through greater awareness, and conscious disciplined moment-by-moment decision and choices for love.

The middle circle has been called ‘Embodying’. This is the place of clear awareness of the inner landscape, and of greater commitment and certainty that this invisible space is the crucible for all outer forms. There is great continuity between ‘practice’ and ‘application’ Perhaps the distinction is no longer made – all is ‘practice’. Nevertheless there are times where the thread is dropped, and the outer world takes stronger hold – times of separation, when we forget, when we are tired, and when we are stressed. Deepening visits often when least expected – grace spontaneously arriving when all defenses are dropped and there is a complete surrender to being guided by spirit.

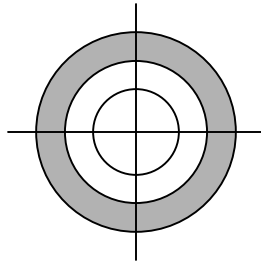
The inner circle had been called ‘Being’. Here the boundaries between Inner and Outer, Individual and Collective disappear. This is the place of a pretty steady, unwavering, constant practice, seemingly unperturbed by external events. This continuity of practice is experienced by others as compassionate thinking, wisdom, and action in service of the whole. It is as if the person is fully grounded, living and serving on the planet; traveling here lightly, while simultaneously abiding in an invisible realm of peace and unconditional love which forms and sustains them constantly.

The point at the center of the inner circle – indeed at the center of all the circles as well as of the four quadrants – at the center of all of the space – might be called Unity. This is the place where awareness ceases to be, where all forms disappear, where there is perfect communion – one Name, one Meaning, a single Source – the place where Oneness simply is. 🌀



Thinking/Doing	Embodying	Being
Fear/separation	Love/healing	Transcendent peace
Looking at outward appearance	Seeing deeply within	Beyond perception – Vision
Saying the words	Meaning the words	Beyond all words – Silence
Doing the practice	Experiencing the practice	Transcending practice
Unsure	Sure	Beyond doubt – Certainty
Past/future	Present	Beyond time – Timelessness
Error/guilt	Innocence	Beyond judgment – Unity
Choppy waters	Still waters	Beyond the waters – Transpersonal Knowing
Distorted reflection	Clear reflection	Beyond reflections – Reality
		

Thinking/Doing



“Of course there is no mind without restlessness; restlessness is the very nature of the mind.”

- Yoga Vanishtha

“If your mind races, return to the place you were before the thought. Return to the site of oneness.”

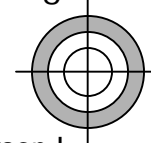
- The Kaballah

“They all belonged to each other: the lament of those who yearn, the laughter of the wise, the cry of indignation and the groan of the dying. They were all interwoven and interlocked, entwined in a thousand ways. And all the voices, all the goals, all the yearnings, all the sorrows, all the pleasures, all the good and evil, all of them together was the world.”

- Herman Hesse, ‘Siddhartha’

“If enough people think of a thing and work hard enough at it, I guess it’s pretty nearly bound to happen, wind and weather permitting.”

- Laura Ingalls Wilder, ‘By the Shores of Silver lake’



Inner | Outer

I'm trying to settle down, to get centered, but my mind is really restless and busy. A lot of thinking going on – questioning, wondering, wandering; lots of random thoughts. I'm easily distracted by sights, and sounds – by anything really. I wish there was a simple six-step formula for inner peace. I get tired and bored. I want to quit. I'm striving, working so hard. I settle down for a while and wonder what's supposed to happen? What am I going to feel? I experience a sense of peace – stillness – fleetingly – then my mind is off again in some new direction, and I'm trying again to settle down.

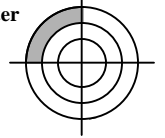
I may lose my temper with the first person I encounter the moment I leave my inner practice. I don't necessarily connect my inner practice and experience with the way I interact with people. I enjoy talking about various spiritual practices. I'm curious about what others do? Could their practice be better than mine? Could they be more 'evolved' than me? It's hard for me to remain aware of the choices I have in the moment. I may slip easily into the illusion and live it fully with all of its drama and pain, convinced that the problem lies with the other. Then at times I remember the stillness, and my connection to Spirit, and I am able to choose for love. For a moment I feel the joy of unity, and then something 'external' happens to me and I lose my temper (center) again!

Individual

Collective

We're each doing a lot of thinking and listening with our minds. We're feeling some tension, wondering if everyone feels as self-conscious, as exposed, as we do! We feel a little inadequate. We might question what we're doing, and what's supposed to happen? When we are able to relax, we catch a glimpse of the freedom that comes from allowing Spirit to guide us. Fleetingly we experience a sense of oneness – a stillness inside, a sigh of settling down, of coming home. Then our minds kick in again, and we're back to a swirl of analytical, questioning thinking. We're feeling tense again, wondering if what we experienced was 'real', and what we'll have to do to regain the feeling, or even if we want to and why?

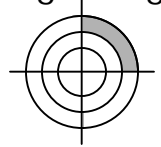
We're a group of some form; some structure, some kind of hierarchy, defined relationship, agenda and/or process. We want to work well together, and sometimes do. Many issues, many differences come up – one-to-one, and in sub-groupings. We may choose not to deal with them by staying more in our heads – explaining, rationalizing, and analyzing. We may talk in ways that enable us to focus on safe topics and areas, perhaps unknowingly skirting what we truly feel and what is unfolding right in front of us in the moment. Sometimes we settle down into a flow which feels authentic. The words we speak ring true, people seem to understand each other, and barriers seem to fall away. We seem about to touch something different, something in the 'middle'. Then something 'external' happens, perhaps someone challenges the group. We turn back to the process, the structure, the facilitator; and the feeling is lost.



- ❖ Thinking
- ❖ Cognitive knowing
- ❖ Surface chatter
- ❖ Restless mind
- ❖ Left-brained
- ❖ Seeking
- ❖ Wanting
- ❖ Reaching
- ❖ Striving
- ❖ Trying
- ❖ Remembering to practice
- ❖ Disciplining self to practice
- ❖ Sense of accomplishment in practice
- ❖ Tracking progress
- ❖ Comparing
- ❖ Doing the practice
- ❖ Focusing on
 - ❖ Form
 - ❖ Process
 - ❖ Skill
- ❖ Am I doing it right?
- ❖ What's supposed to happen?
- ❖ Relatively choppy water, distorted image of the trees

Individual

Collective

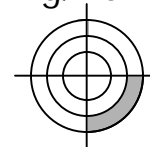


Inner | Outer

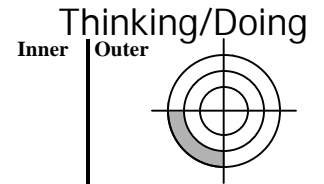
- ❖ Talking about practice(s)
- ❖ Evaluating different methods
- ❖ Comparing paths
- ❖ Searching for
 - ❖ The best
 - ❖ The quickest
 - ❖ The most efficient
- ❖ Making judgments
- ❖ Drawing conclusions
- ❖ Accumulating knowledge
- ❖ Trying to be loving
- ❖ Trying to be forgiving
- ❖ Possibly wanting to appear highly skilled
- ❖ Possibly dedicating time and effort for lengthy, regular practice
- ❖ Trying to choose love over fear
- ❖ Mostly seemingly unaware of moment to moment choices
- ❖ Reacting to life

Individual

Collective



Inner	Outer
Individual	
Collective	<ul style="list-style-type: none"> ❖ Usually gathered in same place at same time ❖ Some kind of structure is evident, e.g. <ul style="list-style-type: none"> Team – has a leader(s) Group – has a facilitator(s) Coalition – has similar goals Collection of individuals – different goals ❖ Some kind of agenda and/or process is chosen and followed ❖ Many clashes of process, forms, skills, language, techniques ❖ Dialogue is espoused and practiced (mechanistic) ❖ Undiscussables often present ❖ Judgments frequently made overtly, or held covertly ❖ Little awareness of projections ❖ Focus mostly on “fixing” the other, other’s mistakes, faults ❖ Focus mainly out there on solutions ❖ Conflict may be avoided (unaware) ❖ Conflict may flare into breakdown ❖ Sometimes facilitated conflict resolution ❖ Sometimes negotiation works ❖ A certain tension with unanswered questions ❖ Intellectual knowing and somewhat analytical process ❖ Often theoretical and/or hypothetical conversations ❖ Often overlooking the microcosm present ❖ Often overlooking the lived experience now ❖ A certain predictability of outcome ❖ Remaining mostly in the domain of what is already known, relying on past knowledge and experience. ❖ Sometimes, to address complex issues, venturing into the domain of the unknown, where no past experience exists in the group.

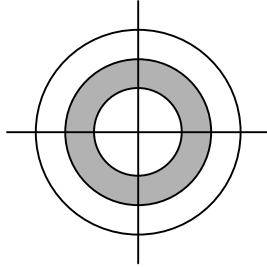


Individual

Collective

- ❖ Thinking
- ❖ Wondering
- ❖ Mind busy, active, wandering
- ❖ Alluring moment-to-moment chatter
- ❖ Focusing on other
 - What are they doing?
- ❖ Feeling self-conscious
 - What are they thinking of me?
- ❖ Focusing on performance
 - Am I doing it right?
 - Are we doing it right?
 - Are we there yet?
- ❖ Wanting acceptance
- ❖ Wanting to do it right
- ❖ Questioning value
- ❖ Questioning effectiveness
- ❖ Questioning results
- ❖ Making comparisons
- ❖ Seeking
- ❖ Striving
- ❖ Group forming

Embodying



“Do not try to stop your thinking. When you try to stop your thinking, it means you are bothered by it. Do not be bothered by anything.”

- Shunryu Suzuki, ‘Zen Mind, Beginner’s Mind’

“Strive to close the eyes of the body and open those of the soul and look into your own heart.”

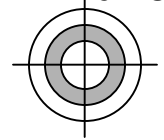
- St. Theresa of Avila

“Example is not the main thing in influencing others. It is the only thing.”

- Albert Schweitzer

“Words do not matter. What matters is Dharma. What matters is action rightly performed.”

- Buddha, ‘the Dhammappada’



Inner | Outer

My thinking settles down into a low background murmur or rumble. I'm completely aware of the ebb and flow of my thoughts and it is no longer distracting. I feel a stillness at my very core, and I sink down there over and over. I lightly release all my wanting, seeking, striving. I rest. I feel a sense of at-one-ness with life, with my surroundings. I am aware of a new quality of light, a lightness and a sense of coming home. I practice faithfully because it is my will, my choice, my honor. I am uninterested in comparisons, questions, evaluations. I glimpse with the inner senses, a timelessness, a place-lessness that fills me with love, belonging, and a call to give that which I have received.

I carry with me as I leave my practice, a centeredness and a sense of gratitude and unity with all of life. I maintain this feeling quite well and share it with others through my actions. It is also sensed and felt by all I encounter. I see others as parts of myself, parts of the whole, and frequently respond with understanding, patience and love. I mostly remain aware of my choices, even when I do not choose for love, but attack and separate instead. In other words I begin to take full ownership as the creator of my own experience. I am able to return to my core more easily and with less effort. I mostly maintain an easy expansiveness and inclusiveness which is attractive and comforting to others.

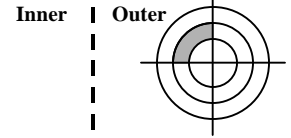
Individual

Collective

We're each deeply resting in our own core, We retain our sense of identity, and gently open to the power of collective intelligence. We sense with the eyes and ears and intuition of the soul, rather than of the body, We each have different individual forms of experience. Some sense a oneness through light – brilliant, crystalline light suffusing the surroundings and the group. Some 'see' – have subtle vision/visual images into and of the non-visual world. Some receive new thoughts, ideas, insights, and imperatives for action. Some become aware of objects, artifacts, metaphors, and signals from the natural world, bringing concrete and actionable messages. There is a living knowingness pulsating through the group, an aliveness; a feeling of being attuned to and galvanized by an elemental energy field that is our source.

We are individuals gathered with some common intent. The joining we feel is more through this intention than it is through physical proximity or other physical commonalities. Together we create a clearing – a clean and open space – into which all fears, shadows, darkness cannot help but be drawn; and where once squarely faced they simply disappear. The group acts as an organ of healing, as an intuitive sensing organ larger and more potent than the sum of its parts. New insights are apprehended. Creative, innovative solutions to seemingly intractable real-world problems spontaneously appear – through any member of the group. Newcomers to the group are welcomed and are able to fully and immediately contribute. New directions are pointed to, and new territory is charted; even as the old is examined, released, and renewed.

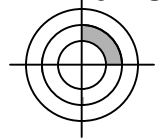
Embodying



- ❖ Embodying
- ❖ Feeling, felt experience, felt in the body
- ❖ Experience of freedom and peace
- ❖ Sensing not of the body's senses
- ❖ Allowing, relaxing, letting go
- ❖ Witnessing the flow of thoughts
- ❖ Releasing all striving
- ❖ Settled mind
- ❖ Intention is healing/joining
- ❖ Drawn to practice
- ❖ Regularly chooses disciplined practice
- ❖ Utterly faithful daily practice
- ❖ Inner state extremely sensitive to practice
- ❖ Lack of practice deeply felt
- ❖ I am home
- ❖ No longer seeking
- ❖ Wanting peace ... and other things too
- ❖ Receiving gifts
- ❖ Deep gratitude
- ❖ This is as much my work as outer physical activity
- ❖ Feeling blessed
- ❖ Feeling cleansed, renewed, refreshed
- ❖ Practicing in hope despite the doubt
- ❖ Still water, clear reflection of the trees

Individual

Collective

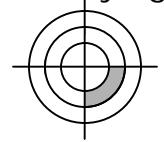


Inner | Outer

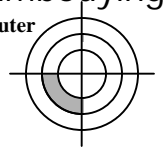
- ❖ Living application
- ❖ Blurring of distinction between 'practice' and 'application'
- ❖ Living love
- ❖ Living respect - re-spect - to look again, more closely, with the eyes of the soul
- ❖ Mostly unwavering awareness
- ❖ Metacognition - thinking about one's thoughts
- ❖ Choosing for love/joining over fear/separation
- ❖ Living the "I-Thou" relationship
- ❖ Every encounter with a human being is an opportunity to learn and grow (ref: One Path Home and Choices chart)
- ❖ Personality/ego stepping back – making space for all
- ❖ 'specialness' dissolves – or everyone is 'special'
- ❖ Pretty steady awareness of which way one is choosing moment-to-moment
- ❖ Everything is for learning
- ❖ Living expansiveness
- ❖ Living inclusiveness
- ❖ Great patience with self and other
- ❖ Responding to life
- ❖ Accessing wisdom that is beyond the body's five senses – multi-sensory knowing

Individual

Collective



Inner	Outer
Individual	
Collective	<ul style="list-style-type: none"> ❖ Collective intelligence ❖ Living application together in the moment <ul style="list-style-type: none"> In a gathering (physical) Convened (same time and space) Conference call (same time) Intentional (same space or not) ❖ Living the "I-We" relationship ❖ Community of practice ❖ Communication flows – verbal, non-verbal, metaphor, image, sound, silences ❖ Mindfulness of all signals ❖ Breakthrough experiences, individually and collective ❖ Deep dialogue – meaning flows from bank to bank and grows in the middle ❖ Expansive and wholly inclusive ❖ Widely diverse ❖ Organic, Flowing and Fluid ❖ Changing and Adapting ❖ The whole is greater than the sum of the parts ❖ Insights are realized as they are spoken ❖ Shared responsibility ❖ A easy comfort with holding open questions ❖ Collective intention to be of service ❖ Little evidence of structure ❖ Loving space is felt – tangible, palpable ❖ Minimal process is in evidence ❖ Group acts as an organ of healing and reconciliation ❖ Dissonance is invited ❖ Safe for shadow to show ❖ Honesty – fully facing the negatives, the projections, the guilt ❖ Darkness is drawn out and dispersed ❖ Authenticity ❖ Laughter, humor, fun ❖ Integrity and alignment of thinking, feeling, speaking and acting ❖ Sustained hard work by choice moment to moment ❖ Willingness to listen, to understand, to love ❖ Willingness to overlook, to forgive ❖ A spontaneity of experience and outcome ❖ Discoverable is discovered and named ❖ Group as instrument of evolution ❖ Flow of creativity, insights, and intuitive knowing ❖ New territory is traversed, explored, and charted ❖ Accessing of deep pools of species knowledge

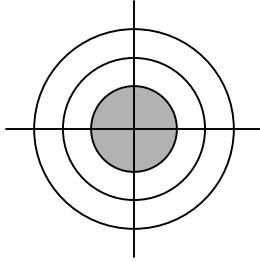


Individual

Collective

- ❖ Group embodying
- ❖ Group joining
- ❖ Relaxing of boundaries
- ❖ Invisible connections
- ❖ Organic natural movement
- ❖ Flowing
- ❖ Felt expansiveness
- ❖ Sensing freedom - liberation
- ❖ Opening
- ❖ Collective strength in facing and undoing the darkness
- ❖ "Rightness" – joyful or grieving
- ❖ Group as art form of the future
- ❖ Experience of common group intention
- ❖ Aligning of vision and intent is deeply felt
- ❖ Group sense of possibility, expectancy
- ❖ Sensing wider horizons
- ❖ Group practice flows with ease, with happy anticipation, and with certainty of result
- ❖ Deep felt commitment to the whole
- ❖ Practicing in gratitude
- ❖ Resting in Collective Intelligence
- ❖ Group transforming
- ❖ Group sensing informed by Spirit

Being



“Go find the gem hidden in your depths!”

- Jalaluddin Rumi

“For there is nothing covered that shall not be revealed; neither hid, that shall not be known.”

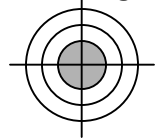
- Luke 12:2

“Every saint who has penetrated to the core of Reality has testified that a divine universal plan exists and that it is beautiful and full of joy.”

- Paramahansa Yogananda

“As we begin to heal ourselves as individuals, we also naturally shift the consciousness of the entire planet.”

- Shakti Gawain, ‘Listening to Inner Wisdom’



Inner | Outer

I am compelled to inner practice, and know no other way to live. My identity remains strong while my sense of individuality dissolves into the ocean of being. I remain aware of myself even as I disappear into the liquid light of the One. I have access to that underlying reservoir of being which has all the answers and gladly bestows them on me merely for the asking. I receive and receive and receive till I am overflowing with love and gratitude and beneficence; and an unstoppable desire to give that which I have received. I rest in being.

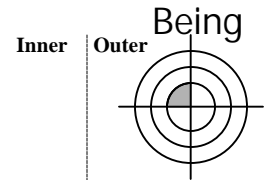
My practice, my application and my life are one and the same. I embody all that I have received – divine principles of peace, joy, abundance, wisdom, light, love, forgiveness; principles which are always present (though often dormant) within every human being. By embodying these principles, I anchor healing spiritual energies on earth and enable access to solutions, directions, insights which address concrete worldly issues – family, community, country, or planetary. Rarely am I shaken from this center of being. It is where I am anchored. It is where I rest. All interactions with others are holy encounters – opportunities to give, to forgive, to heal, to join; to love and to experience love.

Individual

Collective

Though merged with the whole, we do not lose our identity. We remain separate units of consciousness, while being one with all that lives or is. We experience all of Life – formless and unknown – yet palpable in an intuitive multi-sensory way. Something of the ‘unknowable essence’, the ‘superlative whole’; the omniscience, omnipresence, omnipotence of the one Source can be sensed ... merely sensed ... not known. Felt or not felt, knowingly or unknowingly, the group individually and as a whole, is transmuted. The inexorable evolution of human consciousness continues.

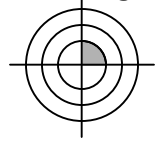
We gather, drawn spontaneously, synchronistically somehow together. We join with common intent, without constraints of time or space. Out of the ocean of unmanifested and formless wisdom, we draw form and beauty, language and actions, which meets human need and answers human problems. We pay close attention to what manifests through each individual, and through the group ... the magic in the middle. Everything has meaning – whether word, sound, artifact, nature, a surprise, a conflict, a new person; as well as subtle energetic signals All is welcomed and contributes to the whole.



- ❖ Compelled to inner practice
- ❖ Right-brained
- ❖ Numinous
- ❖ Surrendering
- ❖ The world receding
- ❖ Steady mind absorbed into stillness
- ❖ Not a choice - a way of life
- ❖ Don't know any other way to live
- ❖ A total willingness to be shown, to be lead
- ❖ Openness
- ❖ Certainty that peace is the single and only thing I want
- ❖ Shimmering sense of one-ness
- ❖ Rapture
- ❖ Liquid light
- ❖ Timelessness
- ❖ Ceaselessness of the flow
- ❖ Waves of bliss
- ❖ One-ness with Nature, with all of Life
- ❖ One-ness felt with all sentient beings
- ❖ Everything - Everyone
- ❖ Inner spaciousness
- ❖ Sense of curtain parting, passing through the clouds to the light – knowing
- ❖ Calm awakening
- ❖ Change of intent, of focus of perception
- ❖ Vision shifts to seeing the invisible
- ❖ Formed and transformed by spirit
- ❖ Dwelling, abiding, resting in practice
- ❖ Transcending methods and means of practice
- ❖ Accessing the constant stream of inner consciousness and wisdom that flows within all beings
- ❖ Communion with the one Source
- ❖ Grace
- ❖ Certainty that my practice is to experience the oneness, the unity and bring it back to bless the world
- ❖ The trees themselves

Individual

Collective

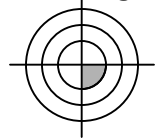


Inner Outer

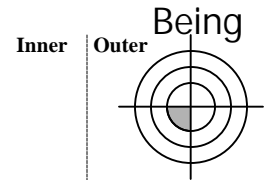
- ❖ Personality constantly serves in the background
- ❖ Light shines through
- ❖ Sound resonates
- ❖ Unshakable centered-ness
- ❖ Abiding in grace
- ❖ Joyful
- ❖ Spontaneous actions in service of the whole
- ❖ Silence speaks louder than words
- ❖ Words always give comfort, healing, and hope
- ❖ Healing presence
- ❖ Attractive to others
- ❖ Welcoming of all
- ❖ Deep and inclusive empathy
- ❖ Compassion
- ❖ Non-judgment
- ❖ Not knowing
- ❖ Looking straight into the present
- ❖ Seeing people and things fully and exactly as they are
- ❖ Dispassionate vision
- ❖ Resting in unconditional love
- ❖ Outer spaciousness
- ❖ Being love
- ❖ Forgiveness
- ❖ Reconciliation
- ❖ Choicelessness – merely is with what is
- ❖ Dwelling in the present – the only time there is
- ❖ Multi-sensory – sensing of and with the soul

Individual

Collective



Inner	Outer
Individual	
Collective	<ul style="list-style-type: none"> ❖ Spiritual wisdom ❖ Group resting as one with a unified intent and commitment ❖ No structure evident – perhaps an invisible structure sensed ❖ No time and space constraints ❖ Deep sense of connection, of unity (Ref: clouds) ❖ Individual and collective unity ❖ Silence speaks louder than words ❖ Organic flowing process ❖ Insights are apprehended – non-verifiable, non-visible, yet tangible and real ❖ Insights spoken with a felt rightness - a sigh - for the whole ❖ Magical awareness appears in the middle ❖ Win-win-win – to infinity, for all ❖ Insights for the whole flow through anyone ❖ Emergent new solutions to “intractable” problems ❖ Surprising shifts in thinking, feeling, speaking, doing ❖ Healing of ancient hurts and deep wounds ❖ Release of old, un-needed energy ❖ New actions, directions, meaning, interpretations ❖ Visible transformation in individuals ❖ Non-ordinary insights apprehended ❖ Effortless harmony ❖ Communion – deep listening ❖ Unconditional love ❖ Lightheartedness and joy ❖ We bless the world by being ❖ We forgive and we heal the world ❖ We look beyond appearances and behold the world in light ❖ Self-transcendent knowing ❖ Vision into the non-physical realm ❖ Invisible is made visible ❖ Unknowable becomes known ❖ Synchronicities manifest ❖ A field of attraction, of allurements is created and felt by all



Individual

Collective

- ❖ The group feels as one
- ❖ One organism, a sensing organism (scallop with many eyes)
- ❖ Dwelling, resting in individual and collective practice
- ❖ Transcending methods and means of practice
- ❖ Ineffable sense of non-duality – oneness – Being
- ❖ Spirit is present and felt
- ❖ A sense of divine consciousness directing planetary evolution
- ❖ Minds are lighted by the gift of grace
- ❖ The intelligence behind normal solid reality is felt – palpable, tangible
- ❖ Strong sense of intuition, of dreamlike-ness, imagination, visualization, of out-of-body sight/vision
- ❖ Accessing the synchronicity of the universe
- ❖ Sense of participating in a dynamic, pulsating field – liquid, and translucent, and filled with light
- ❖ Being part of and resting within the Universal Mind Lattice
- ❖ Sensing oneself and the collective as Beings of light and sound
- ❖ Dwelling in the endless present
- ❖ Permeated by forgiveness, at-one-ment
- ❖ Beyond evaluation and judgement
- ❖ All sorrows unremembered
- ❖ Shadows sinking away
- ❖ Experiences of ecstatic vision
- ❖ Beyond transformation – the group transmutes – evolves
- ❖ Formed by Spirit
- ❖ Sense of being pulled to a new evolutionary leap

APPENDIX

The four quadrants:

UPPER LEFT inner-individual	UPPER RIGHT outer-individual
LOWER LEFT inner-collective	LOWER RIGHT outer-collective

The UPPER LEFT quadrant covers the inner-individual aspects of human Consciousness, as studied by developmental psychology, in both its conventional and contemplative forms.

The UPPER RIGHT quadrant covers the outer-individual aspects of human consciousness, as studied by neurology and cognitive science.

The LOWER LEFT quadrant covers the inner-collective aspects of human consciousness, as studied by the sciences of culture: cultural psychology and anthropology.

The LOWER RIGHT quadrant covers the outer-collective aspects of human consciousness, as studied by sociology.

Western culture tends to over-emphasize the Right Hand quadrants (brain science, sociology), and neglect the Left Hand quadrants (introspection, human culture). The integral model of consciousness redresses that imbalance by pointing out the importance of the Left Hand quadrants.

One way to make sense of the Four Quadrants model is to see the UPPER LEFT quadrant as primary, and the other three quadrants as the various ways individual human consciousness is conditioned, by the material brain, cultural influences and social structures.

A more radical view is to see the Four Quadrants as the four ways in which Universal Spirit is expressed simultaneously.

All of the quadrants mutually interact with each other. A given stage of individual development (e.g. abstract mind) will be reflected in a stage of neurological development (e.g. the neocortex), a stage of cultural development (e.g. rationalization) and a stage of societal development (e.g. industrialization).

Each quadrant consists of nine levels/stages. Combining quadrants with levels gives the "all quadrants, all levels" approach of Integral Philosophy.

[Extracted from: <http://www.worldofkenwilber.com/>]