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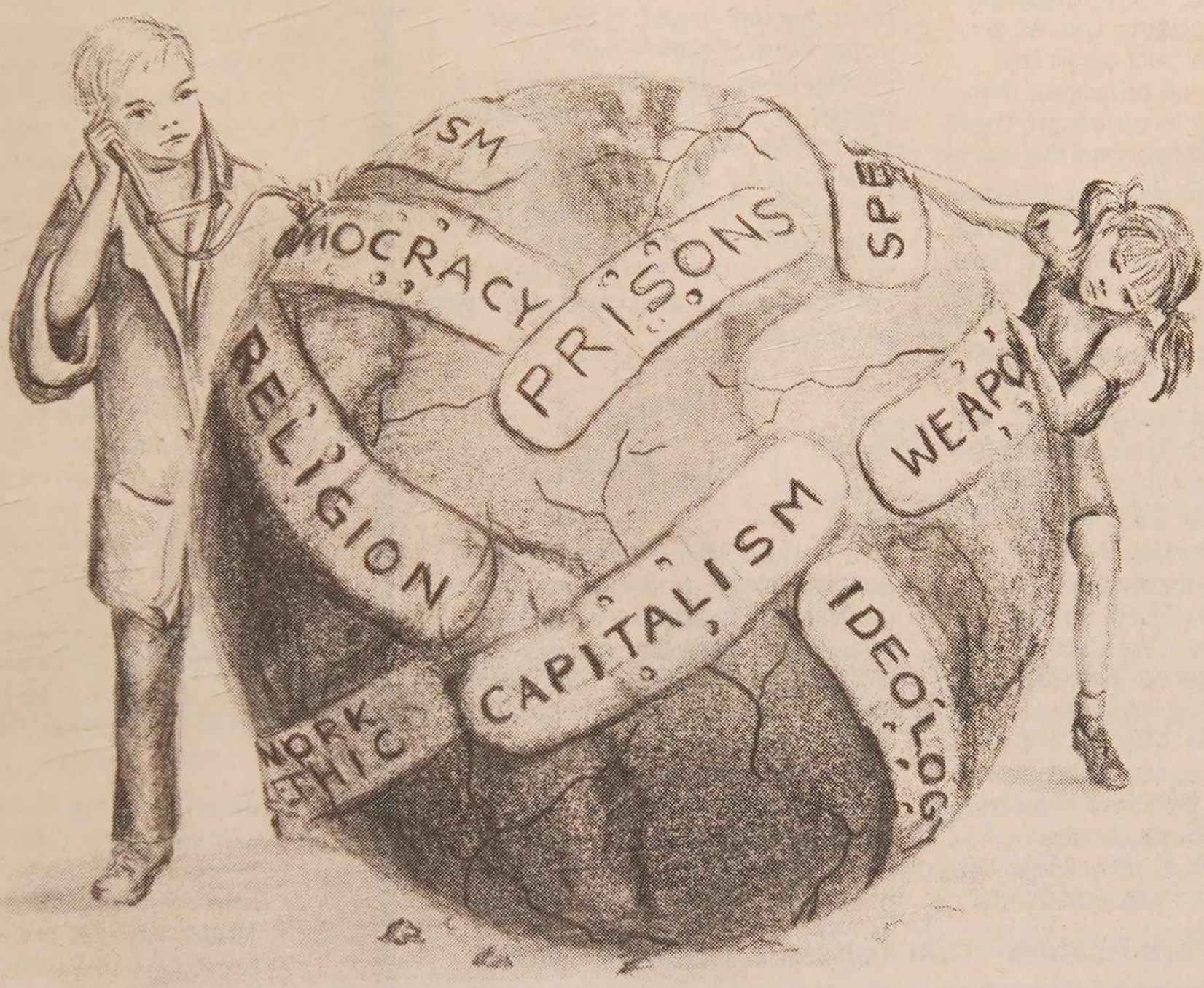
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SPECTRUM

TOWARD UNITY—AND—DIVERSITY AMONG ALL PEOPLES



MITCHELL

CONVENING A PEOPLES U.N.
John Holmdahl

DECLARATION OF INTERDEPENDENCE
Paul Kurtz

SEMANTIC SPACE
Alexander Chislenko

MIND OVER MUSCLE
Lawrence Klein

SELF ESTEEM
John Vasconcellos

THE AWAKENING
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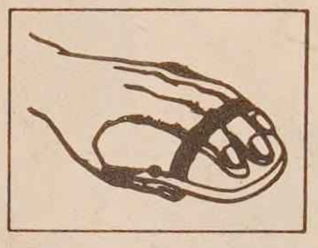


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DECLARATION OF INTERDEPENDENC

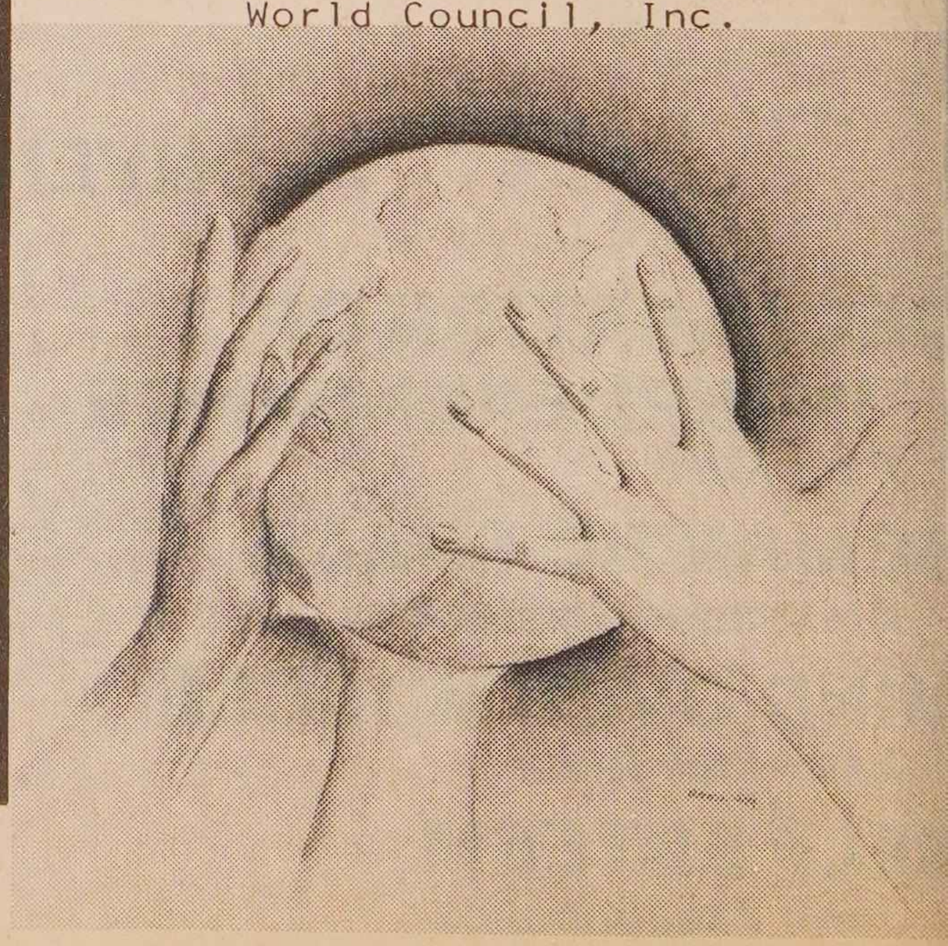
We, the People, hereby declar our interdependence -- our co nection to the Source of All Life and to all life forms. affirm that diverse individua groups, and networks are nece sary for the creative develop ment of humanity; and that to strengthen UNITY-AND-DIVERSIT throughout the universe is ou individual responsibility and privilege.

We therefore pledge --

*To affirm the spirit of God, called by any name or no na
*To advance both individualit and human fellowship throug mutual trust, understanding and respect;
*To seek the truth in the spi rit of love;
*To integrate reason and faith science and religion;
*To insure that all aspects o life be kept in dynamic bal ance for maximum health and well-being;
*To respect the teachings of the prophets and sages of a times and cultures;
*To provide present and future generations with the opportu nity for full realization o their potentials;
*To build with joy a new civi lization of freedom, justice and peace founded on reverer for life.

Being of a common sacred origi we hereby declare our interde pendence; for We, the People, shall kindle the torch of hope link hands over time and space and fulfill our interdependenc through action.

- Unity-and-Diversity World Council, Inc.



SPECTRUM

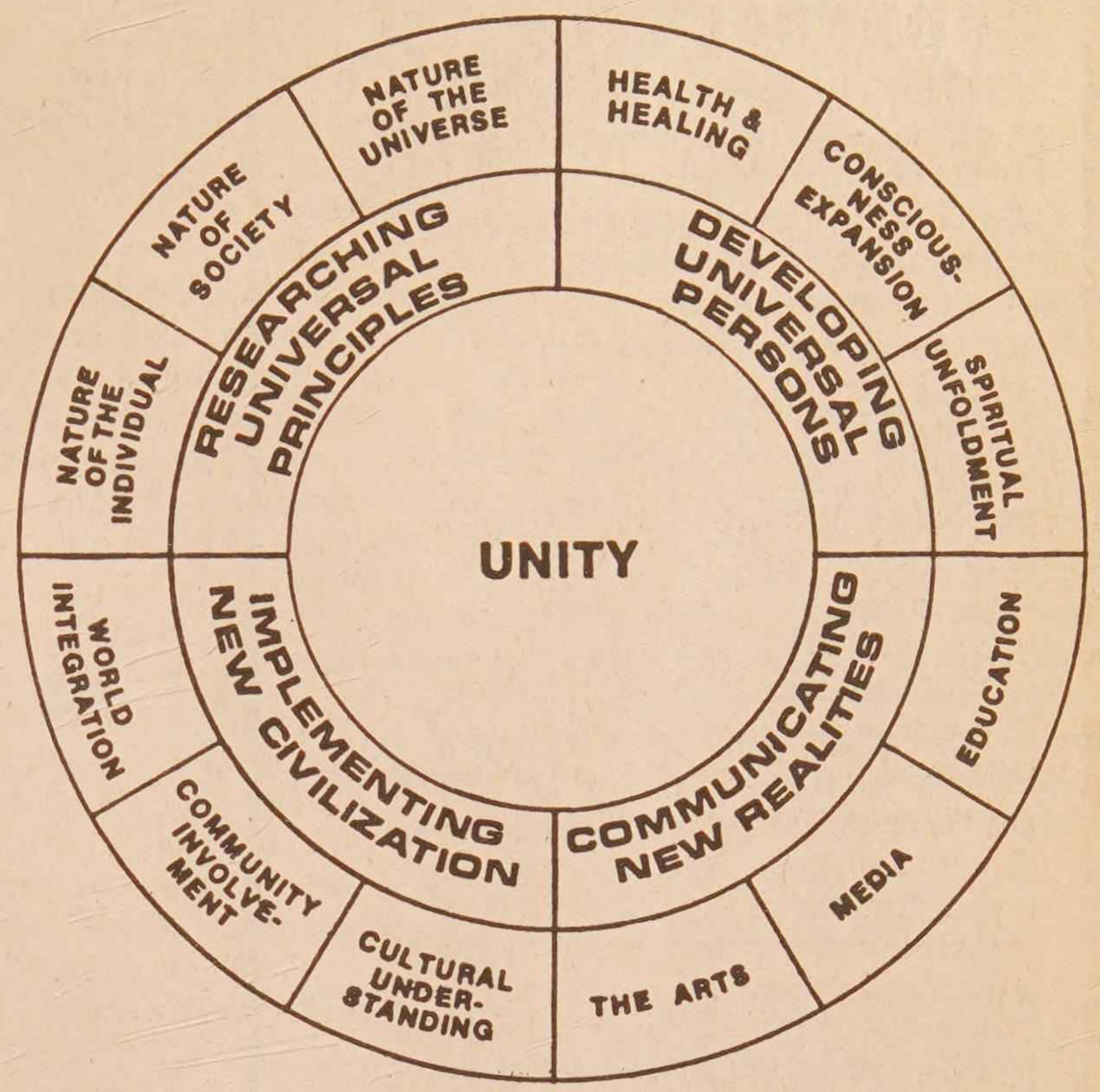
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UNITY-AND-DIVERSITY FRAMEWORK



FOR UNIVERSAL COOPERATION

POLICY STATEMENT

PECTRUM is now being developed as a world-ide quarterly magazine devoted to expan-ing awareness of the brother-sisterhood of umanity and the Oneness of All Life. The agazine is to provide an opportunity for xpressions of unity-and-diversity consci-usness from people in all walks of life no are thinking deeply about the emergence f a new world order and civilization. The alance between research, development, com-unication, and implementation is key.

esearch: studies of the nature of the in-ividual, society, environment, and universe.

evelopment: in health and healing, consci-usness expansion, and spiritual unfoldment relating to the growth of the whole person.

ommunication: through education, media, and he arts; new technology, the rapport of ind and heart and vision.

mplementation: expression in action of i-eas, models, developments, and visions thru piritual, cultural, economic, social and olitical structures at every level from the illage to the world.

PECTRUM welcomes contributions from indivi-ual, groups, and networks that are in sympa-hy with the above objectives.

MEMBERSHIP

Membership in the Unity-and-Diversity World Council is cordially welcomed. Receipt of SPECTRUM is free with membership. Contributions to Unity-and-Diversity are tax-exempt, since it is a non-profit California corporation.

Membership cost: $20/year for individuals ($10 for students, senior citizens); $35/year for professional members ($20 for same as above); and $50/year for organizations. Ask for membership form to get more details.

ADVERTISING

Display ads, logo and non-logo listings, event listings, and classified ads are all possible in SPECTRUM. A separate sheet is available giving rates and other details about advertising. Kindly contact the SPECTRUM office to obtain the Advertising Rate Sheet. Professional and organizational members receive a 30-word listing free for the four issues of the membership. Additional ads or listings receive a 10% discount.

TWO-WAY SOUNDINGS

SPECTRUM seeks to publish articles, poetry, and other materials that are on the growing edge of the new global civilization. However, equally important are our readers' ideas and concerns. Even if nothing appears in a particular issue that deals with your most vital concern, speak out anyway and we will endeavor to include your comments.

Let us receive your views on such subjects as the Chinese revolution, next steps for Iran, glasnost in the Soviet Union, abortion and our sexual mores, or the inner awakening taking place on the planet. How do they relate to the new person and civilization? How can you and I more fully serve the well-being of all? We look forward to hearing from you.

x x x x

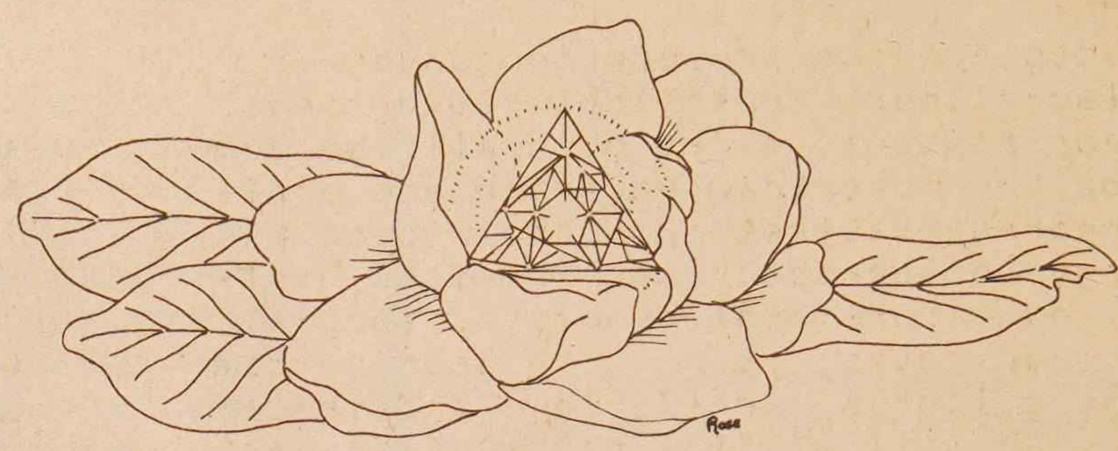
From Rene Wadlow, Editor of "Transnational Perspectives", Geneva, Switzerland

"I would like to send my best wishes to the U/D Convergence. ...

Continued on page 24

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CONVENING A PEOPLE'S UNITED NATIONS:

A Declaration of Intention for the Unity-and-Diversity World Council

by John Holmdahl

TOGETHER,

we will declare and prepare to convene a multi-disciplinary Synergistic Government. This "People's United Nations" will be comprised of the most knowledgeable and articulate representatives from the widest possible range of perspectives: artists, scientists, educators, religionists, special interest adovcates, as well as people from different cultures, world views and value systems. We will utilize state-of-the-art decision-making processes to stimulate the emergence of post-industrial programs, networks, legislation, institutions, and other systems capable of creating and sustaining a world of peace, abundance, joy and personal satisfaction.

WE

are following a sequence of steps similar to those used by the founding mothers and fathers of the United States, when they successfully created a new social reality just over 200 years ago. Similar methods were also used by the creators of the United Nations, which is now having some outstanding successes from their many years of effort to manifest the world's first universal organization. Like these two bodies, we choose to:

(1) Write and approve a Declaration calling for a Synergistic People's Government, and articulating what we ideally want the world to look like. This document will form our purpose and communicate our group goals;

(2) Create a Meta-Constitution prescribing processes for win/win decision-making that replace arguing, debating, voting and other methods where people often have to lose for others to win;

(3) Convene a People's United Nations: an ongoing parallel government capable of articulating unresolvable problems; and

(4) Establish a series of new social institutions, businesses, networks and other social systems that will assist in the transitions from:

Nationalism	to	Globalism
Scarcity of energy, food and resources	to	An abundance of energy, food and resources
Win/lose systems	to	Win/win systems
Wars	to	Peaceful resolution of conflict
Violence and antagonism	to	Positive utilization of differences
Religious separatism	to	Interfaith cooperation

WEALTH

(properly understood) is the capacity of a society to deal with present and future contingencies. It is the measurable degree to which we have rearranged our environment so that it is able to support as many lives, for as long as possible, in as many conditions, at a high standard of living. Almost all existing political and economic systems on the Earth assume that the basis of wealth is the accumulation of capital (physical resources) and that there are not enough of these resources to go around. Because traditionally, survival belonged to the "fittest", competition for these scarce resources often degenerated into conflicts or war.

Neither politicians nor most scientists have seriously asked the question, "Is it possible to meet the needs of all of humanity without destroying the environment and without any human profiting at the expense of another?"

-- Brown, Cook & Gabel, Environmental Design Science Primer

DESIGN SCIENCE

is the effective and compassionate application of the principles of science to the conscious design of our total environment in order to help make the Earth's finite resources meet the needs of all of humanity without disrupting the ecological processes of the planet. ...Design science is not concerned with different ways of distributing "not enough". It is concerned with developing new ways of providing enough by doing more with less.

Design science is not another specialized discipline but rather an integrative discipline wherein the findings of the sciences and humanities are brought together to solve humanity's problems. Design science requires that the traditional separation between the sciences and humanities be abandoned in order to develop a more creative approach to design and planning. The design scientist is aware of the fundamental interdependence of humans with each other and with their environment.

Design science assumes that real wealth is generated not by the quantity of resources that can be accumulated, but by the quality of their use. The more intelligently we employ resources, the more wealth they will yield. Buckminster Fuller has observed that the only thing we have identified in the Universe that has no apparent limits for growth is our intellect. Therefore, it is logical that the design scientist assumes that wealth can continuously increase even though the total quantity of physical resources may not. This can occur if we continuously find ways of better and better reinvestment of our know-how to get more with less.

-- Brown, Cook & Gabel, Environmental Design Science Primer

TECHNOLOGICALLY,

we now have (over five billion extremely wealthy people) on board Spaceship Earth who

are entirely unaware of their good fortune.

Unbeknownst to them, their legacy is being held in probate by general ignorance, fear and selfishness. ...Humanity now, for the first time in history, has the realistic opportunity to help evolution do what it is inexorably intent on doing: converting all humanity into one harmonious world family and making that family sustainingly, economically successful.

Ninety-nine percent of humanity does not know that we have the option to "make it" economically on this planet and in the Universe. We do.

It can only be accomplished, however, through a design science initiative and technological revolution. ...Neither the great political and financial power structures of the world, nor the specialization-blinded professionals, nor the population in general realize that sum-totally the invisible revolution in the metallurgical, chemical, and electronic arts now makes it possible to do so much more with ever fewer pounds and volumes of material, ergs of energy, and seconds of time per given technological function that it is now highly feasible to take care of everybody on Earth at a (better) standard of living than any have ever known.

This is not an opinion or a hope -- it is an engineeringly demonstrable fact. This can be done using only already proven technology and with the already mined, refined, and in-recirculating physical resources. It can be accomplished not only within ten years but with the phasing out forever of all use of fossil fuels and atomic energy. It no longer has to be you or me. Selfishness is unnecessary and henceforth unrationable as mandated by survival. War is obsolete. It could never have been done before. Only ten years ago the more-with-less technology reached the point where it could be done. Since then the invisible technological-capability revolution has made it ever easier to do.

And with that universal abundance, the warring, official and unofficial, will subside to innocuous magnitude. With that artist-scientist-inventor's accomplishment, humanity may, for the first time in history, come to know the meaning of peace.

-- Buckminster Fuller, Critical Path

THE FUNDAMENTAL PROBLEM

is not what is popularly depicted in the newspapers or on television; the basic problem is not...(defense spending vs. social programs; or pro-choice vs. pro-life; or environmental collapse vs. a competitive economy;)...or depletable vs. non-depletable energy sources. In some sense it is all of these, but most fundamentally it is quite simple: how do we get enough energy to everyone on Earth to meet all their life-support needs?

How do we harness enough energy so that 100% of humanity -- those alive tomorrow as wel as today -- have all the energy they need have optimally functioning life-support facilities?

How do we get the energy that is needed to feed, clothe, shelter, educate, furnish health care and recreational opportunities and insure social well-being? And, how do we do this in the cleanest, safest, and quickest way? And, last but not least, ho do we do all this, not at the expense, dis advantage, or coercion of anyone, but idea through spontaneous cooperation?

-- Medard Gabel, Energy, Earth and Everyone

HOW DO WE REDESIGN OUR SOCIETY

so that the deepest needs and dreams of al people are fulfilled? -- so that each indi vidual's satisfaction and joy in living re moves the need for them to try to fill thc needs and desires through unhealthy, self-destructive, criminal or violent means?

The goal of society should be the maximum fulfillment and satisfaction of all its ir habitants' positive potentials -- a creati social reorgnaization that would transforn isolated individuals into truly interconne ted and grateful human beings, who have ac cess to the resources and opportunities th need to realize all their faculties and pc tentials.

The "opposition" is no longer those of di ferent ideologies or opposing special inte ests. The opposition now becomes the lacl of adequate design in our social systems a institutions that created the necessity o opposition in the first place.

WHEN WE REACH THIS POINT

we may be able to say that humanity is fi-nally growing up and beginning to learn hc to live.

A UNITY-AND-DIVERSITY CONVERGENCE

was held in June to form the initial team necessary to bring about a Peoples United Nations. The date of convening this new cial reality is in September, the same mo that the United Nations convenes its sessions for the 1989-90 year.

The summer, therefore, will be a time of tense preparation. It will include decid on the location, contacting individuals, groups, and networks in every section of Unity-and-Diversity Wheel and setting goa for the year. Also required will be a vi plan for the General Assembly, Specialize Affiliates, and other aspects of the urge needed global work.

If you as an individual or organization a interested in participating, please conta Unity-and-Diversity and indicate your int ests and areas of expertise.

_____

_____

A DECLARATION OF INTERDEPENDENCE:

A New Global Ethics

by Paul Kurtz

Preamble

There is a compelling need to define and proclaim a new global ethics for humankind.

It is dramatically clear today that our earth is made up of interdependent nation-states, and that whatever happens on one part of the planet affects all the rest. Whenever human rights are violated, all of humanity suffers. The basic premise of this global ethics is that each of us has a stake in developing a universal moral awareness; each of us has a responsibility to the world community at large.

I. THE NEED FOR A GLOBAL MORAL CONSENSUS

We who endorse this Declaration begin with the conviction that every human person is equal in dignity and value. We wish to encourage the development of free democratic, and pluralistic institutions that promise individuals opportunities to pursue their personal goals, express their talents, and realize their unique visions of the good life.

We wish to maximize human freedom, the autonomy of the individual, and personal creativity. We believe in mitigating human suffering and in ensuring positive social conditions so that all people will have the opportunity to achieve happiness and the fullness of life. We do not defend unbridled license; rather, we encourage moral growth and the highest reaches of human discovery and achievement.

The world is divided into diverse ethnic and national communities; each of us has specific moral obligations incumbent on his or her role in these communities. There are, however, basic moral decencies that are commonly recognized as binding in virtually all civilized communities of the world. These ethical principles embody the collective heritage of humankind. They have been tested in the crucible of human experience by their consequences for human good. They include the need to be truthful; to keep our promises; to be sincere, honest, loyal, and dependable; to act with good will; to forbear from injuring other persons or their property; to be beneficent, compassionate, and fair; to show gratitude; to be just, tolerant, and cooperative; and to use peaceful methods to negotiate differences.

These ethical principles have all too often been applied selectively only to the members of a cohesive group - whether tribal, ethnic, national, racial, or religious. Moreover, competition among groups has often engendered animosity and hatred. It is time that we clearly enunciate these ethical principles so that they may be extended toward all members of the human family living on this planet.

The great religions of the past have often preached universal brotherhood. Unfortunately, intolerant or divisive faiths have made this moral ideal almost impossible to implement. Narrow parochial doctrines of salvation have made it difficult for those outside particular denominations to be fully entitled to moral consideration from those within. Secular political ideologies have likewise asserted the universality of their ideals, yet they have often resorted to force to impose their views on those who differ with them.

In recent centuries nation-states have emerged, each a law unto itself, each exercising unlimited sovereignty over those living within its defined territorial boundaries. For a long time national self-determination was considered progressive, for it liberated ethnic groups from foreign domination. With the decline of colonialism, new countries have come into being -- there are now more than 150 nation-states. National governments can play constructive roles in maintaining a system of law and order and can encourage economic prosperity and cultural development with their own boundaries. They can help to achieve conditions of harmony and enrichment for the people living under their jurisdiction.

Regrettably, however, many nation-states have violated the rights of their citizens, or they have resorted to violence to achieve their purposes: the bloody wars of history demonstrate that the "rule of the jungle" often prevails on the international level. For there does not as yet exist a body of world law, universally recognized and respected by all countries of the globe and supported by the force of law on a transnational level.

Economic rivalries between nation-states, regional blocs, and multinational corporations dominate the world scene. National budgetary, taxation, trade, commerce, and fiscal and economic-development policies are made in haughty isolation, without concern for their effect on the global community.

Fortunately, efforts have been made toward economic and political regional cooperation. There have been pacts and treaties between countries and regions. Rules of civilized behavior have emerged to govern these interactions, recognizing mutual interests. Unfortunately, they do not go far enough. The negative consequences of nationalistic chauvinism have been vividly demonstrated: balance-of-power politics and economic exploitation, racial strife and religious bigotry, hatred and violence.

There is an urgent need to develop new political, ecnomic, cultural, and social institutions that will make possible the peaceful coexistence and cooperation of the various regions of the globe. Before this can be fully achieved, however, it is essential that we reach a genuine worldwide ethical consensus that recognizes our

responsibilities and duties to the world community.

II. HUMAN RIGHTS

The beginnings of a global ethics are now evident. Universal declarations of human rights enunciate the right of all human beings. We strongly support these declarations. We here reaffirm the following:

1. All persons are born equal in dignity and value.

2. They are entitled to rights and freedoms without any distinction of sex, race, language, religion, politics, creed, national or social origin, property, or birth.

3. The right to personal security and self-protection.

4. The fundamental right to personal liberty. This includes: (a) freedom from involuntary servitude or slavery, (b) freedom from harassment, (c) freedom of thought and conscience, (d) freedom of speech and expression, and (e) moral freedom to express one's values and pursue one's lifestyle so long as it does not harm others or prevent others from exercising their rights.

5. The right to privacy, which means that the right of others should be respected regarding: (a) confidentiality, (b) the control of one's own body, (c) sexual preference and orientation, (d) life stance, (e) reproductive freedom, (f) birth control, (g) health care based on informed consent, and (h) the right to die with dignity.

6. The right to intellectual and cultural freedom, including (a) the freedom to inquire and to engage in research, (b) the right to adequate education, (c) the right to cultural enrichment, and (d) the right to publish and express one's views.

7. The right to adequate health care.

8. Freedom from want, which means that society should guarantee (a) the right to work, (b) the satisfaction of basic needs when individuals are unable to provide for themselves, (c) care for the elderly, (d) care for the handicapped, and (e) the right to adequate leisure and relaxation.

9. Economic freedom, including (a) the right to own property, (b) the right to organize, and (c) protection from fraud.

10. Moral equality, which entails equal opportunity and equal access.

11. Equal protection under the law, which is vital in a free society: (a) the right to a fair trial, (b) the right to protection from arbitrary arrest or unusual punishment, and (c) the right to humane treatment.

12. The right to democratic participation in government, which includes a full range of civil liberties: (a) the right to vote, (b) the legal right of opposition, (c) the right of assembly and association, and (d) the right to hold religious beliefs or not to hold such beliefs.

13. The rights of marriage and the family: (a) the right to marry or cohabitate, (b) the right to divorce, (c) the right to practice family planning, (d) the right to bear and raise children, and (e) the right to adequate child care.

14. The right of children to be protected from abuse and physical or cultural deprivation.

III. HUMAN RESPONSIBILITIES

Concomitant with the recognition of universal rights is the obligation of individuals to develop moral responsibilities. Individuals have responsibilities to themselves, to their own health care, their economic well-being, and their intellectual and moral growth. A person has a basic duty to become all that he or she is capable of, to fully realize his or her talents and capabilities.

Individuals also have responsibilities to others. Parents have the responsibility to bring up their children and provide them with food, shelter, love, education, and cultural enrichment. Children have concomitant duties to discharge in regard to their parents, to love, honor, and support them, and to help care for them when they are sick or elderly. Two individuals who have freely entered into marriage or cohabitation have duties to each other so long as the relationship is viable. Moral devotion does not depend solely on blood-ties, but extends to those with whom one has developed ties of friendship. Similarly, we also have moral responsibilities to others in the smaller communities in which we have everyday relationships: teacher and student, shopkeeper and customer, doctor and patient, factory worker and consumer, and so on. There are also duties and obligations that we as citizens have to the towns and nation-states in which we live and work.

Last but not least is the need to recognize that each of us has responsibilities to the world community, for each of us is (a) a member of the human species, (b) a resident of the planet Earth, and (c) an integral part of the world community.

It would be appropriate for the citizens of each nation or region of the world to add the following affirmation to their pledges of loyalty:

I pledge allegiance to the world community, of which we are all a part.
I recognize that all persons are equal in dignity and value.
I defend human rights and cherish human freedom.
I vow to honor and protect the global ecology for ourselves and the generations yet unborn.

A Declaration of Interdependence: A New Global Ethics, drafted by Paul Kurtz, has been signed by the Humanist Laureates of the Academy of Humanism. Copyrighted by the Academy of Humanism; used with permission. Published in "Free Inquiry", Fall 1988, Vol. 8, No. 4.

SEMANTIC SPACE

by Leonid Chislenko and Alexander Chislenko

The goal of this article is to describe our approach to the study of general system structures and to present new quantitative evidence for the existence of semantic space with Euclidian basic structure that governs systems' evolution.

We present here the results of the analysis of many systems of different kinds, considered from one point of view. The goal of the study was to consider the qualities that are characteristic of all systems and are available for quantitative assessment. As the basis of our approach we can postulate that every system consists of parts.

The number of parts in various systems was studied; subsystems were treated both as parts of systems and as independent systems built of their own parts. First, the average number of parts was estimated for various systems. This average number (geometrical average, since a multiplicative approach seems natural for making relative comparisons and studying hierarchical systems) was found to be close to the number pi or its integer powers for many different systems.

The first impetus to the research was given by the discovery of unexpected (though not very distinct) size borders between large taxonomic groups of sea bottom fauna at the body length of about 2 mm. Further research showed that oceanic bacteria, flora and fauna show clearly visible periodical structure of sizes, in which adjacent groups differ from each other in size (calculated as a cube root of volume) by a factor close to the number pi[1].

After that, extensive material was gathered on animals and plants living not only in sea water, but on sea bottom, in fresh waters and on the land, confirming the existence of this structure and the value of the factor as equal to pi, and after the statistics on more than 100,000 species were presented (1969) for the book[2], there appeared much more material, confirming all the results of this book.

The very first attempt to link the found order with the taxonomic structure of organisms led to the important discovery that the geometrical average number of species in a genus, genera in a family, etc., to classes and types is also close to the number pi.

The diverse sources of studied data (body sizes and number of taxa) and the presence of the number pi in the metrics of physical space states three major goals for research: to check whether the discovered factor is really pi, with highest possible accuracy; to find out what other kinds of systems contain this constant; and to give a theoretical explanation to this result if it is confirmed by further research.

First, the research was continued on taxonomic structures using for each taxon the latest and most reliable descriptions; no special classifications were made. The average decimal logarithm of the factor for all 40,000 genera of world fauna with world surveys available was found to be 0.497 (lg(pi) = 0.49715). The order of the error is equivalent to the one expected from the rounding of decimal logarithms to the second digit used in hand calculations.

Then, other structures were studied. The analsis of all 111 plays of the ten most famous Russian drama writers showed that the average factor, calculated from numbers of acts in plays, scenes in acts, appearances in scenes, actors and remarks of each of them in appearances, was different from pi only in the third digit.

Similar studies of large numbers (hundreds) of other structures and classifications, different in size and nature, such as Universal Decimal Classification of library topics (a sample part), human skeleton, contours of letters and digits (as consisting of primitive strokes, in their simplest form), Russian syntax and morphology, different pieces of poetry and prose (including New Testament and Soviet Constitution), world soils, Japanese characters and others always revealed a factor approximately equal to pi. In some cases the factors were close to integer powers of pi, which could mean that some structural levels were ignored in systematization. It is interesting that the average deviation, calculated on a sample taxonomic material, was also found to be close to pi^3.

It is interesting that the relation of projection between a circle and its diameter, which gives the number pi in the physical world, is the relation between the particular and the general . . .

One can argue that the taxonomic structure we have studied is only semi-objective, while drama and library catalogues are completely artificial (though they, of course, must reflect structures of the things they are describing as well as the mental patterns of their creators, shaped by the real world) and that we study no more than the structure of human thought. To make our point clear in this eternal philosophical discussion, we can agree that the subject of our studies is The World As We See It - the only thing that we have available.

It is interesting that the relation of projection between a circle and its diameter, which gives the number pi in the physical world, is exactly the relation between a subtaxon and a taxon,or, philosophically, between particular and general, the relation in which the extra dimension of specific features is "squashed" - and the factors between the numbers of points are also the same. Hence, it would be reasonable to suppose that

there can be common formalism describing basic structures of physics and the semantics of our world - the formalism of Euclidian space.

Of course, world semantics is not a Euclidian space of any dimension, as well as our physical space is not; but if we notice the similarity, it is convenient to think they are and as always the difference between ease of thought and truth is very vague.

If we try to find the exact value of pi experimentally by measuring circles in our physical space, we'll face two major obstacles: inaccuracy of our experiments, resulting from the imperfection of instruments, and the distortions of our space by various forces; knowing the value of pi in advance, we can estimate the quality of tools we use for measurement and make hypotheses about presence and strength of forces distorting our space.

When the force is removed, the space tends to uncurve and the factor of projection approaches pi, which in our case means balancing the hierarchical tree of the system's internal structure so that the number of substructures on each level comes closer to pi; we can guess it from the fact that existing systems have come to such balance; we can also watch this relaxation process in development if we apply our statistics to different stages of the system's evolution. It also seems possible to estimate the stage of evolution and the degree of perfection of the system by studying its structural factor.

The deviation of the real factor from pi seems to correspond to the strength of the force distorting the space; if we learn to measure this strength, we can probably write an "energetic" equation linking curvature of the space with the value of the force and find a "semantic potential" preserved in their transformations.

The number of parts in a whole seems to be the simplest thing one can count in structures. The next idea was to consider frequency distribution of parts. If we sort words in any book by their frequencies (Zipf distribution) or genera of fauna by their number of species etc., we will see that on logarithmic scale the graphs "number in list - number of occurrences" look like straight lines with tangents grouping around integer powers of other famous values, the golden mean (1.62) and golden wurf (1.31). And here, again, we can in different cases find the same relaxation process.

For instance, if we make points representing the number of people in three major races on the logarithmic scale, we will notice that they lie near a straight line with a tangent close to (minus) golden mean. If current relative life conditions of the three races are more natural and fair than they were in the past, then in the "relaxation" process the points must be approaching the line, and the line itself must be slightly turning to accept the corresponding tangent. For this, the first (yellow) and the third (black) ra ces must outpace the white race in growth, with the black one growing faster (and/or longer) than the yellow. Then, after balan cing the line, they must accept an equal growth rate. Needless to say, it is exactl the description of current demographic trends.

Of course, there can be many possible expla nations for this and other "relaxation" pro cesses, including that of coincidence. But whether systems come to such balance in the course of evolution or they just maintain i from the moment they come to life, the exis tence of structural factors works against the destructive influence of entropy.

It seems that many ideas of esoteric fields and fluids as well as the theory of morphogenetic fields suggested by Rupert Sheldrak are built on facts based on action of the mentioned and other similar regularities, representing the basic structure of semantic space. We can also suggest methods for testing other interesting features of these fields:

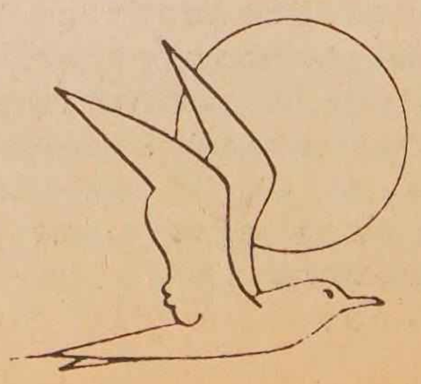
Non-physical character of the fields can be confirmed if we find that parts of natural systems developing in physically isolated locations (e.g., taxa of land animals on different continents) show coordinated development.

Trans-temporal causation. The evidence for it can be collected if we prove that structures of systems outlined for all history of their development obey structural descriptions of non-static systems (processes), such as the geochronological table, reveal the same regular patterns.

We see the above mentioned and other discovered quantitative system regularities as the basis of a new approach to practically applicable system studies and hope that an extensive exchange of ideas in this area will lead to better understanding of the semantics of our world.

[1]J. Gen. Biol., 1968 v. 29, N5, p. 529-540.
[2]L. Chislenko, "Struktura fauny i flory v svyazi s razmerami organizmov" (The structure of fauna and flora in accordance with sizes of organisms). 1981, Moskow, Izd. MGU:206 p.
[3]J. Gen. Biol., 1977 v 38, N3, p. 348-358.

We would be glad to communicate with all individuals or groups interested in these ideas or carrying out similar research. Our contact address: Alexander Chislenko, USSR, 196240, Leningrad, Pulkovskoe shosse, 5-1-12(Tel. (home): (812) 122-21-97.



MIND OVER MUSCLE:
Peak Performance Through Biofeedback
by Lawrence Klein

IND OVER MUSCLE is a biofeedback-aided, ap-lied sports psychological training program nat enables you to enhance your athletic erformance through relaxed concentration, editation, and visualization.

nat is biofeedback? Biofeedback measures our body's reaction to emotional and physi-al stress with great sensitivity, and "feeds ack" changes in your moment-to-moment ten-ion levels by means of a tone or meter read-ng.

uided by heightened awareness, and using na-ural relaxation techniques, you learn how to alm down and relax deeply.

nat is GSR? Galvanic Skin Resistance is sim-ly a measure of the opening and closing of he pores of the skin on your hands and feet. his is a reflection of changes in your mental nd physical stress level.

hy is GSR control important? By learning the ental skills to control a GSR biofeedback onitor, you learn how to master stress and to each deep levels of relaxation and concentra-ion so necessary for visualization.

o excel in any sport, or for that matter in ny aspect of living, you have to be uncon-erned with all the perceived threats from the uture and the unnecessary trivia of the past. ou need to be totally focused on the present oment and on the task at hand, physically re-axed and mentally focused. You have to be in he "now state". This can be achieved only if our emotions and thoughts are under your con-rol.

ELAXED CONTROLLED BREATHING

reath control is among the oldest relaxation echniques in all cultures and a valuable me-hod of gaining mastery over your stress or a-ousal levels. Breathing is a function which s both involuntary (breathing while sleeping) nd voluntary (taking a deep breath before di-ing). Unless you consciously control your reathing, it will reflect your unconscious e-otions. Exercising voluntary control over our breathing is the first step in self-regu-ation, relaxation and meditation.

he average person breathes from 8 to 20 imes each minute. A trained athlete reathes 4 to 6 times a minute. Most peo-le breathe only into the thoracic region upper chest), using less than 50% of po-ential air exchange. By using deep dia-hragmatic (yoga) breathing, you can more han double your breathing efficiency. Con-rolled breathing is important because:
(1) Your gas exchange is much more effi-ient.
(2) You use less effort to inhale the ame or more oxygen.
(3) You increase the fluidity and stabil-ity of your movements.
(4) It promotes deep relaxation which is essential for visualization.
(5) It helps you get a good night's sleep, before athletic competition, and regeneration after your performance.
(6) Breathing deeply prior to competition helps you to control pre-competitive stress.

RELAXED CONCENTRATION WITH GSR

The mind, like a laser beam cutting through steel, is capable of incredible feats when it is focused. Think of the news reports of a frail mother lifting a car off her child: the body has few limitations when directed by a strong and loving spirit.

Relaxed concentration is the key to superior performance in any endeavor. Relaxed concentration with biofeedback is the simplest form of meditation, a technique for quieting the mind in preparation for visualization.

MEDITATION WITH GSR

Meditation is thought directed by will. In its most general sense, it is thinking in a controlled manner. You decide how you want to direct your mind for a length of time, and then do it. When extraneous thoughts occur, you return to the focus of your meditation.

Meditation and relaxation serve as a regenerator. During training or competition, you are reaching, stretching, lunging, jumping, twisting and turning using tremendous amounts of energy. Shutting down your system lets you recharge your body and mind so that when you return to your sport, you can again give it your all. After every workout, allow yourself at least 10 minutes of deep relaxation or meditation. This can be incorporated into your stretching or done afterwards.

The relaxed stretch provides an opportunity to stretch the muscles thereby allowing the body to metabolize built up lactic acid more easily. You can focus and meditate on healing and strengthening the muscles and joints you are stretching. Depending on the length of your workout or competition, you may require up to one hour. Dr. Sue Wilson, of York University, works with Canadian Olympic Track and Field athletes and credits the "Power Hour" or "Power Pause" for significantly accelerating their training. Deep relaxation with GSR provides the regeneration necessary for a return to a higher level of practice, resulting in accelerated performance.

Lawrence Klein is a member of the Canadian Ski Coaches Federation and other athletic associations. He has developed the Applied Sports Psychological Training Program as part of Thought Technology, Inc.

See ad page 2.

SELF ESTEEM, PERSONAL AND SOCIAL RESPONSIBILITY

by John Vasconcellos

On behalf of the California Task Force to Promote Self Esteem and Personal and Social Responsibility, I welcome you to our pioneering search to develop a social vaccine that could enable us to prevent and/or cure many of the major social concerns which plague us today.

In the 1940's, some persons who were idealists, believers, visionaries, recognized we needed to unlock the secret of the atom. With faith and commitment, they enlisted our best scientists and focused our attention, talent, creativity and resources on that endeavor.

In the 1960's, some of the more faithful and visionary amongst us recognized a need and made a commitment to unlock the secret of gravity, and plumb the reaches and mysteries of outer space. Again, we enlisted our best scientists and focused our attention, talent, creativity and resources on that endeavor.

Our remarkable success in both these endeavors reveals the power of the human vision, of our human capacities and of directed collective efforts.

For the 1990's, we owe it to ourselves to seek to unlock the secrets of healthy human development and thereby free ourselves from the seemingly intractable anti-social behaviors that plague us all. It is time we plumb the reaches and mysteries of inner space and, hopefully, discover and develop effective strategies that serve to improve our human condition.

The issue placed before us by the California Self Esteem Task Force was clearly articulated by a Black conservative Republican political economist Thomas Sowell, of the Hoover Institute at Stanford University, in his 1987 book "A Conflict of Visions". He pointed out that the role of a vision is to inform our expectations, of ourselves and of life itself, and thereupon our choice of practice in every human relationship. As a matter of fact, every politics, every pedagogy, and every other human endeavor is founded upon some vision of our human nature.

We in California are no longer satisfied only to continue to spend billions of taxpayer dollars on the containment of unsatisfactory human behavior after the fact. Instead, even though of differing personal and political philosophies, we have committed ourselves to a deeper quest, in hopes of searching out its root causes and in response thereto, developing effective preventive and curative strategies.

To serve as a vehicle for focusing our attention, talent, creativity and resources on that endeavor, in 1986 we created by statute the California Task Force to Promote Self Esteem and Personal and Social Responsibility In that pursuit we have enlisted our best scientists, those of our own University of California, one of the world's premier high education research institutions.

Historically, California often seems to be the leading state: rockets and campus riots the tax revolt and Ronald Reagan, computers and new lifestyles, new forms of sexuality and spirituality. California seems to be "The Human Frontier" - whereupon we humans first search out and unfold the next stages of human experience and even evolution, for all the world to see, sometimes to admire a sometimes to mock.

Developmentally, it seems that California h led in developing the economic base which (cording to Brandeis University psychologist Abraham Maslow) best serves as the foundati of security upon which human beings then stand and aspire to our higher (or deeper) needs.

California is first in numbers, with a popul tion of 28,000,000, with more than 600,000 ded each year. We are first in the basics life, from agriculture to nourish our bodie to arts and entertainment to nourish our sp rit. In between we stand as the birthplace of the technological revolution, here in ou Silicon Valley, and we have developed an ec omy which, were we a separate nation, would have the sixth largest Gross National Produ in the world.

Standing upon those foundations, we Califor nians are now engaged in a search to realiz our higher aspirations. We find ourselves the forefront of four remarkable and conver ging revolutions. Each of these revolution alone is breaking new ground in developing both human individuality and human communit Together, these four revolutions provide us an unprecedented opportunity and challenge discover how truly to improve our human con dition.

First, and most visibly, California leads t race revolution. We are about to become th first mainland state of these United States with a majority of nonwhites. In the fall of 1988, for the first time, a majority of the children in our public schools became other than Anglo, and that will be true of California's total population shortly after the year 2000. California is becoming an international state, with the unique opportunity to create the world's first truly mu ticultural democracy. It seems likely that our realizing that potential depends upon each of us developing enough healthy self e teem, so that instead of being insecure and therefore threatened by persons who differ from us, we can grow to appreciate each oth and be enriched by persons of different rac color, sex, culture and mores.

Second, and more subtle, California shares with several other states the frontier role in the gender revolution. In education, po itics, business, labor and even now religio we are growing to recognize the inherent ca pacity and rights of women to become fully

. . . pioneering search to develop a social vaccine

qual, and the inherent capacity and rights of men to experience and engage in tenderness, empathy, vulnerability and cooperation. This revolution is today moving from the bedrooms into the boardrooms of power. Again, our realizing its potential depends upon the cultivation of healthy self esteem of both women and men so that we grow able to meet one another openly and comfortably, as peers, without having to withhold, paralyze and cripple ourselves.

Third, and most widespread, California shares with Florida the frontier in the aging revolution. The fastest growing cohort of Californians is that over the age of 85. And instead of languishing in nursing homes many are active in bringing their experience and wisdom and generosity to our continuing enterprise of society-building. A fine example was Carl Rogers who, at the age of 84, spent one month in the U.S.S.R. advising leaders there concerning how to individualize instruction and foster creativity.

Fourth, and most unifying, California leads the human potential development revolution. From the couch to the group, and from the Center for the Study of the Person in La Jolla to the Esalen Institute at Big Sur, more of us have dared to wonder "what it means to be human", and to experiment with "Becoming a Person". Many of us have been exploring how to become more open and trusting, authentic, immediate, intimate and spiritual and sexual - hopefully toward becoming fully human - whole persons.

In addition, the growing pursuit of healthy self esteem blends three major cultural trends of our time:

(1) the personal growth movement of the 1970's,

(2) the (mostly public sector) social action movements of the 60's, and

(3) the (mostly private sector) entrepreneurial spirit of the 80's.

These strands now seem to be converging in the self esteem movement. And it seems right that this movement has been born in California because so many of its theoretical and practicing pioneers were or are residents here - including Nathaniel Branden, Jack Canfield, Stanley Coopersmith, Abraham Maslow, Rollo May, Carl Rogers and Virginia Satir.

Our legislation gave the Task Force a modest charge of three tasks --

First - To compile the research about whether self esteem is, in fact, a causal factor in six areas of major social concern:

(a) crime and violence,
(b) alcohol and drug abuse,
(c) teen pregnancy,
(d) child abuse,
(e) chronic welfare dependency, and
(f) educational failure.

Pursuant to this charge, the Task Force took the initiative in negotiating with the University of California to develop a series of summaries of academic research relating to the role of self esteem in the genesis of social problems. University officials undertook a thorough search for the most knowledgeable researchers in the relevant areas and were able to secure their cooperation in preparing the essays that we published.

The second charge of our Task Force is to compile the knowledge regarding how healthy self esteem is developed, and how it is harmed and/or lost, and how it is revitalized.

Toward carrying out this charge, on May 4th, 1988, the Task Force brought together for a brainstorming in San Francisco twenty practicing experts in the field of self esteem (including Nathaniel Branden, Jack Canfield, Tom Gordon, George McKenna, Uvaldo Palomares, M. Scott Peck, Virginia Satir, and other men and women of all races and various backgrounds and professions). From that beginning the Task Force is now developing a document regarding the "how-to's" of self esteem.

The third charge is to identify model self esteem programs and institutions which persons can visit to get help for themselves or for their kids or their families. The Task Force has begun compiling an inventory of programs and materials that are available, and a statement of criteria which Californians can utilize to assess the legitimacy and likely value of each of these programs.

So the vision and purpose and hope which led to the creation of the California Self Esteem Task Force are engaging Californians at every level. Our Task Force has touched some deep and enormous reservoir of yearning and good will in our people, leading many to enlist themselves in this effort to look anew at who we are and how we address our problems.

More than that, reports from across America indicate that our endeavor has served to bring self esteem out of the closet. We have legitimated it as a respectable subject of concern for all of us. We have successfully begun the historic work of developing a social vaccine to strengthen us humans and enable us to lead lives of greater personal and social responsibility.

May this work serve as a compelling invitation, a call to action, for every human being everywhere, to lead self esteeming lives. This could prove to be the most historic hopeful venture occurring anywhere today: discovering our social vaccine! Let us each and all lead the way toward improving our human condition, beginning with ourselves, right now!

John Vasconcellos is Chair of the California State Assembly Way and Means Committee, and was instrumental in the establishment of the California Task Force to Promote Self Esteem and Personal and Social Responsibility in 1986.

THE AWAKENING

by Leland P. Stewart

What I wish to focus on here is to add the most essential dimension to the change that is being called for on planet earth at this time. That central dimension is the vertical pole in the Unity-and-Diversity logo. It is the unifying dimension in the midst of the ever-increasing diversity of our pluralistic world. I am calling it "the awakening".

In the "Course in Miracles", a metaphysical study program published by the Foundation for Inner Peace, there is a statement that all problems are in essence one problem. If we think that we are going to cure our ills by simply eliminating nuclear weapons, or by cleaning up the environment, or by ending apartheid in South Africa, we are sadly mistaken. If the consciousness of human beings remains basically the same, solving one problem only shifts the focus away from that problem toward another.

We live in a most exciting time, and the changes in the world are coming faster and faster. The Soviet Union, through the leadership of President Mikhail Gorvachev, has moved rapidly into "glasnost" and perestroika" while the world applauds. Chinese students have taken up the call and are making a valiant effort to establish democracy in their own country. Poland has taken a mighty step in the direction of changing its leadership and giving recognition to the concerns of the people.

At the beginning of every new civilization there is a new seed. It is a seed of an emerging universal consciousness that is born out of the meaning of that new civilization. It is the birth of an awareness that is beyond space and time. It is the joy of a new beginning and a renewing of the divine connection. It is our coming of age in the real sense of the term. It is our discovering who we truly are as cosmic beings, and becoming aware that only those forms which support our being in that renewed state are worthy of preservation. All else is a barrier to our freedom and our unfoldment as whole persons.

We need to get clear as to what this phenomenon of awakening really is. Is it a new religion, a world religion? Or is it a new spirit that can be embodied in all religions and in forms yet to be created? Certainly it is not one new religion which is coming to replace all other religions. At the same time, the old forms will not suffice unless transformed in the light of new truth and a new spirit of love that is all-embracing. The new context is a science/religion context, one which creates the sense of our cosmic destiny.

In the 1950's there was a church in Boston called the Charles Street Meeting House. Its sanctuary was a most unique place. When you entered, you immediately saw at the worship center a huge archway, within which was a starry universe. At once you had the feeling of being lifted into the vastness of the cosmos. On either side of the archway were brass symbols from the various religions and other aspects of life representing the highest qualities and aspirations of the world's peoples. In the middle of the worship center was the circle symbol, implying all-inclusiveness. Also present was a stereo player which was used to play the music of all religions and cultures suitable to the worship experience. Here was a room one could enter that accepted the diversity of the many paths of life and sought to give expression to the need for unity among them. It is one of the central dreams of my life to establish such a sanctuary in the Los Angeles area, utilizing all of the available science and technology to create that kind of universal environment, so that we can experience our wholeness while accepting our diversity of physique, temperament, and expertise.

Our planet is an organism, symbolized by the term "GAIA", and it needs to be experienced as such. The purpose of what has been called "worship" is to remind us of our planetary and cosmic destiny. Only when the context of that experience speaks to our present condition will we fully know that aspect of ourselves as real.

Once we have both experienced it and fully accepted it, we can then set about transforming our lives at every level. At the recent conference called "OUR COMMON FUTURE - Healing the Planet", a remarkable gathering in Los Angeles attended by 3,000 people, a phrase was used that can give us some guidance as to the needed direction. "Live simply, so that others can simply live." Americans in particular consume far more than a fair share of the world's resources, and thus have tended to become overloaded with the externals of existence. Next steps, therefore, need to be focussed far more on inner resources, letting go of much that was seen earlier as essential.

One of the wayshowers of that direction ahead was Peace Pilgrim, a woman who carried with her all of her possessions, walking more than 25,000 miles for world peace. She vowed that she would continue walking until the world learned the ways of peace. We will be given all the experiences we need in terms of outer happenings (earthquakes, drug abuse, marriages that don't work, nuclear mishaps, suicides, etc.) until we discover what is meant by the need for awakening.

We are in that time now. The sooner we have learned what it is to be awakened, and have made the corresponding changes in our own lives and in the world around us, the sooner peace will come and life will once again be in balance.

SRI AUROBINDO AND CONTEMPORARY ISSUES

by Dr. Karan Singh

Sri Aurobindo was not a thinker simply concerned with the past. Indeed he was essentially concerned with the present and the future, and as human destiny unfolds itself in the decades to come we will find, perhaps to our surprise, that Sri Aurobindo's insights become increasingly relevant rather than growing obsolete. In fact, that is the mark of a true Rishi - that his teachings are invariably appropriate and become increasingly important as time flows on.

The three issues that have been chosen for this article are all closely linked, with each other and With Sri Aurobindo's thought. The first aspect is "National Unity", and here we have the glowing concept of "Bhavani Bharati", of India not merely as a geographical or a political entity, but as a great spiritual force that is arising and bringing with it a new element into human consciousness and world affairs. We have to recapture the glory, the power and dynamism of the freedom movement epitomized in the concept of "Bhavani Bharati" about which Sri Aurobindo wrote with such eloguence.

But simply that is not enough; we have now to move on from national unity to human unity, because many decades have passed since then and the process of globalization is proceeding apace. And, therefore, the second topic which comes in this evolutionary line is "Human Unity" - the concept of Vasudhaiva Kutumbakam, a concept deeply built into the very texture of our Vedas and Upanishads.

But then we do not even stop there; we go further to "Man and Environment", because let us not forget that this planet is much more than the five billion human beings who inhabit it. Human beings are only one of the millions of species of life that inhabit this planet, and in our quest for dominance we have destroyed thousands of species, vast forests have been cut down, whole species of life have become extinct because of our brute materialism. Therefore, simply to pray for the human race is not enough; we have now to take an even broader view. We move from Bhavani Bharati to Vasudhaiva Kutumbakam, and then to Bhavani Vasundhara - Mother Earth.

There have been many transitions in human history, the transition from cave-dwellers to nomads, from nomads to pastoral existence, from pastoral to agricultural communities, then to industrial and then post-industrial civilization. This has been the story of evolution, but previously many generations elapsed before the transition was complete, and therefore there was time for human consciousness to prepare itself, to adjust to the new change. This time what has happened is that time itself has telescoped, and as a result the future is upon us even before we realize that the past has collapsed. We find ourselves in a situation where the past is dying and the future is struggling to be born, and we are in the birth-throes of an entirely new kind of civilization - a global civilization.

Globalization is taking place in every sphere of human activity. Take politics; there is no longer any bi-lateral issue, every issue today in any part of the world becomes the concern of the entire world, particularly where the super powers are involved. Therefore, the very concept that there are issues which are only bi-lateral has become obsolete, because in the event of a conflict the entire human race is faced with extinction, not only the countries which are concerned, so politically there has been a globalization.

Again, in the last fifty years there has been unprecedented human intrusion into the natural environment. We have had progress, but at a very heavy price. The oceans have been polluted, the air is polluted, the food chain itself is beginning to get polluted. Accidents like Chernobyl or Bhopal or the Five Mile Island are only faint indications of what lies ahead for humanity if we continue on the path that we have adopted. Today the environment has, in fact, become one, and we are beginning to realize that ours is not a huge unending planet with vast resources but a tiny endangered planet with one biosphere shared by all the beings and species that live here.

Then in the economic field, you are aware that economic decisions taken in one part of the world immediately have influence upon another. Even the most powerful country in the world - the United States - is not immune from the economic crashes and disasters, in fact is very prone to them. The whole concept of the self-sufficient national economy has collapsed because it is no longer valid. It has indeed become a single world economy.

Technologically also there has been unification. One of the most powerful forces for unification has been the breakthrough in communications technology. A sporting event or a political event in one part of the world is immediately and simultaneously visible throughout the world. This has never happened before in human history. Many of us are still rooted in the pre-global consciousness, and we do not realize the immensity of the changes that have come about. We do not realize that a new kind of awareness has grown among the younger generation. And this is a potent force for unification.

And finally, there is the cultural globalization. I have lectured at universities throughout the world. Young people today are dancing to the same rhythms, whether it is in Beijing or Moscow, Bombay or San Francisco, London or Lisbon. The same rhythms, the same sort of dress, the same sort of food habits are developing. We even have a global anthem

now, "We Are the World". It is a beautiful song, and people are singing it throughout the world. So what is happening is that the differences of religion and language, of race and caste, of sex and nationality, which at one stage were considered to be insuperable, are now seen as being not as powerful as before, as being perhaps transitory manifestations in the long and tortuous history of humanity down the corridors of time.

There is this extraordinary phenomenon of a multi-dimensional globalization of consciousness on planet earth, but, unfortunately, much of our thinking is still rooted in the pre-global consciousness. And that is why there is this great threat to humanity. There is a wide gap between Jnana and Vijnana, between knowledge and wisdom. The equivalent of one trillion U.S. dollars every year is spent upon weapons of mass destruction by all the nations of the world. The bomb that was dropped on Hiroshima marked the end of one age in human history and the beginning of a new era. That bomb was simply a toy when compared with the weapons that have now been produced.

One nuclear warhead today packs destructive capacity equal to one thousand Hiroshima bombs; that one nuclear warhead today has more explosive power than used by both sides together in the whole of the Second World War for six years. Are you aware that there are 50,000 such nuclear warheads on planet earth? Somehow we seem to be blissfully oblivious of the nuclear threat. Perhaps this is because we believe in the immortality of the "Atman"! If our lack of concern flows from a deep Vedantic knowledge, I have no quarrel with it. But if it flows, as I fear, from an abysmal ignorance, then I think we should realize what is happening in this world, because when the bombs go off the radiation will not be contained by any national boundary.

We are living at a time of immense possibilities. On the one hand there is the emerging globalism; the time spirit, the Zeitgeist, is moving onwards as Sri Aurobindo has so eloquently written. On the other hand there is a reverse movement, the retrograde movement. The forces of fundamentalism, fanaticism and hatred are gathering strength, so that it appears as if a great cosmic drama is being enacted. The exciting part of it is that we, who have the privilege of being alive at this particular juncture in human history, have a positive role to play in this drama. We can cooperate and coordinate our activities so that the forces of harmony and of convergence are strengthened.

What we need is a convergence of science and spirituality, of Jnana and Vijnana, of what Sri Aurobindo called the great genius of the West which revolves around the manipulation of external phenomena in a most remarkable way, and the great genius of the East which revolves around the exploration into the recesses of the divinity that is inherent in each one of us.

Science in the last century has revolutionized the lives of millions of human beings. It has brought food, housing and shelter to people who were deprived of it since the dawn of history. And at the same time, spirituality cannot be denied any longer. Even the nations of the West - rich and dazzling as they are with material benefits - are now realizing that unless they start the inner venture of spiritual development, they are not complete. What we need is a new paradigm. The Cartesian - Newtonian - Marxist paradigm is no longer valid even in science. With quantum mechanics, with the new physic things have gone beyond the duality of the old paradigm and are reaching towards this unity behind all existence.

Friends, I feel that the time has now come when in the heart of each one of us, in the inner crucible of our consciousness, we have to bring about this fusion. Do not forget that the outer struggles and conflicts are, in the ultimate analysis, reflections of the inner discord within the human psyche, and that it is only when we move towards the depths of our own being, towards the center of our own awareness, towards the divine seed within our own consciousness, that we can really hope to bring about a transformation. He who has seen the oneness within and without, he alone is moving towards the center of this light. And it is this light that Sri Aurobindo was projecting to humanity.

When we talk of "Contemporary Issues", unless we frontally assault the central issue of human survival in the nuclear age, we will be evading our responsibilities. May I end by bringing to your mind that most beautiful of all photographs ever taken, the photograph of Planet Earth taken from the Moon, a photograph that should be shown to every child. It does not show any distinction; you cannot see a Hindu or a Moslem; you cannot see India or Pakistan. You cannot even see Russia or America. They all merge into a single unity, into a tiny speck of light and life against the unending vastnesses of outer space.

This is the Earth that has nurtured consciousness for four billion years from the slime of the primeval ocean. Are we going to repay our Mother by converting her into a burnt-out, uninhabitable cinder, or are we going even at this eleventh hour to so mobilize our inner and outer resources that we succeed in breaking through into the new consciousness? With the power and the light of Sri Aurobindo, and the great tradition that has come to us from the dawn of our civilization, let us be in a position to say with the Rishi Shwetashwatara -

> "I know that Great Being shining like the sun beyond the darkness. It is only by knowing Him that we can overcome death; there is no other way to immortality."

WHAT HAPPENS WHEN AN ENTIRE NATION IS HOMELESS?

by Barbara Frost

ecently some visitors came from London to isit Los Angeles. A friend of mine brought nem to our corner where the now well-known omeless mural was painted. It was about even o'clock in the evening. They said to e, "Now this is real". We were there in ne midst of about two hundred people smoking rack, with fires burning on the sidewalk, eople eating off the fires, and getting eady their cardboard homes for the night.

e said, "I mean this is the pit of hell".

said, "Yes it is". No bus tour would ever ave brought him. It just happened that he ad a connection with me. Ordinarily nobody omes to that area. I could arrange a tour nywhere in this world much more easily than could arrange it at 5th St. and Crocker. obody wants to look at it. Nobody wants to ace the fact that this kind of living is appening within eyesight of some of the allest buildings in Los Angeles and within arshot of organized churches.

n September we had a small sidewalk festi- al. I had a piano out on the sidewalk, th poetry, art, and different things to do nere. We slept on the street and worked on ne large mural mentioned above which is 500 square feet. It is right at the corner F 5th and Crocker, which someone told me is ne meanest corner in America. However, some reat people live there.

or the first six or seven months we stayed ght there. And when the police took our caffolding and our paint box, our life style ad to change. We shifted over to the corner F Wall and Boyd, which is called "Another lanet". It is a converted gas station star- ed by a street theater person named Casey. e rented it as a business and a place from nich to operate. The homeless came there to lay chess and other games, as well as to do t work and create music. He started decor- ting it in his own way, because there was uch a tremendous need.

here is nowhere, if you are homeless in the owntown area, to sit down, to get a drink of ater, to play the piano, or to do anything. s a result, "Another Planet" evolved very uickly into a corner for people who were li- ing nearby. I have an office there which as one of the restrooms. I had to convince asey that I needed one and to clear the pace. I now have a phone and a place to put y books.

asey has now left, at least temporarily, and have been able to take charge. We are put- ing more responsibility on the people who re there. It is becoming a neighborhood enter and a cultural center. We have now leaned it up, pulled everything out, and tarted over. People have begun staffing it. asically we are all living in community. We have a community kitchen, and we are sleeping wherever we can find a place. It is a growing community. If you are doing the work you are supposed to be doing, you don't have to worry about how to make community, because community is a necessity. In working with the homeless, we find out very quickly that we need each other.

There is an experience I want to share, because I think it's something that we are coming into which is going to mean some real struggles in community living.

The thing that happened was this. In the context of the staff briefing, somebody had accused another of taking something that was not his. I don't know if this was true or not, but the other person got very angry and grabbed a machette. We were in a small space, and it was interesting to see how the people there responded. For the time it was a standoff. Then an older man came in and just said, "You guys want to be in prison? You know, one dead and one in prison? Is that what you want?" He added, "Put the knife down, and if you want to fight, go across the street and fight like men". He didn't say the tensions aren't real. Neither did he say, "Forget it, and don't ever talk about it again".

So they did what he said, and they didn't get into a fight. When they put the weapon down, I took it out of there, and I asked, "How did this get into here?" Somebody had brought it in. I said, "We are not to have weapons in here. I won't be here if there are weapons."

One matter that is of great interest to me is that there are tremendous gifts among the homeless. There are people from all walks of life, many of whom have lost everything. Others have never had the chance to express themselves but who have real potentials. As we are struggling to change this situation, we have all kinds of odds against us. But what I notice is that all of a sudden as we are struggling with a problem, somebody knows exactly what we need at that moment. It's right there;it's inside of them. So Unity-and-Diversity is very important, because that's how God made us.

I believe that this planet is on the verge of extinction. Environment is something that unites everybody, and as we start pulling together for environment, a lot of our other problems are going to be solved in the process. We are making a shirt that says "Save the Planet". On the back I want to put something to the effect that if the planet goes we are all homeless. So it's interesting to have the homeless working for the planet. We are the ones who recognize what it means to be homeless!

x x x x x

Barbara Frost has her own family but has chosen to live with the homeless in order to call attention to the need and begin to turn the situation around. She served as a missionary in Central America for many years.

CALL TO A WORLD CONSTITUENT ASSEMBLY

In view of both growing world crises and increasing interest in a world constituent assembly, the World Constitution and Parliament Association offers the following plan for moving ahead rapidly and effectively.

THE PREDICAMENT OF HUMANITY:

At the time of issuing this Call in 1989, Humanity is confronted with many extreme global problems, some affecting the survival of most people on the planet. These problems include:

*Climatic changes already underway, because of excess carbon dioxide and other pollutants in the atmosphere, threaten universal disaster soon, including the possible starvation to death of hundreds of millions or even billions of people.

*No one is safe while nuclear weapons remain aimed and ready to fire at a moment's notice, and while other weapons of mass destruction continue to be developed and deployed. As more nations gain nuclear capability, human survival is threatened by wars starting anywhere, either accidental or deliberate, made even more deadly by nuclear fallout and nuclear winter.

*The economies of most countries are crippled by debts, lack of funding, unemployment and inflation. Adequate development and environmental repair cannot go forward until a new global financial system is instituted, designed to serve peaceful human needs.

*Safe and sustainable energy supplies must be developed very rapidly to replace the use of polluting fossil fuels, deforestation for fuel, and nuclear fission reactors which each year produce hundreds or thousands of years of radioactive dangers to all life on the planet.

*Food production per capita of world populations is declining for many reasons, while population is increasing.

*Earth's oxygen supply is endangered by pollution of the oceans, the death of plankton, and destruction of the rain forests, which together recycle most of the oxygen people depend on for life.

*With increasing production by chemical processes, in both industry and agriculture, toxic wastes are rapidly accumulating, with few (if any) safe places for disposal.

*The capabilities for production with highly advanced technology in a few countries, are increasing the gap between the "haves" and the "have nots", and reducing the employment and livelihood opportunities for most people in many countries to primitive levels.

*The spread of ozone holes in the atmosphere, rapid loss of topsoil and fertility, floods and hurricanes arising from conditions which transcend national boundaries, acid rainfall and snowfall, and expanding deserts are some of the dozens of environmental problems which have become global problems of common concern to people everywhere.

*Many millions of people are likely to seek refuge from unliveable environments soon, including large percentages of the people of some countries.

*Human welfare, environmental health, and basic human rights are sacrificed everywhere so long as nations allocate large amounts of money, resources and scientific talents for armaments, and give priorities for military purposes. This now costs the people of Earth a trillion dollars (US) per year, with no safety for anyone. The same amount needs to be spent instead on rescuing Earth from climatic and environmental catastrophes, and the production of goods and services for useful peaceful purposes.

The global crises and problems mentioned herein, as well as many others, have been accumulating for many years. Solutions are now required quickly, and simultaneously in many cases, in order to avert or minimize global catastrophes. Experience during the past 40 years, and longer, demonstrates that adequate solutions are not possible to negotiate among sovereign nations -- neither outside nor inside of the United Nations.

WORLD GOVERNMENT IS REQUIRED:

To devise and implement adequate solutions to these problems and others which transcend national boundaries, as well as for global problems which will continue to arise in the future, requires a World Government immediately, particularly within the time frame allowed by the extreme nature of some of the problems. By World Government we mean a federal world government that is democratic in its own structure and designed for civilian administration. World Government is, in fact, the first practical requirement for survival and progress, not a dream for the future after human civilization has been destroyed by unsolved problems.

The federal World Government must include an elected and fairly representative World Parliament, given authority to enact world legislation directly to solve world problems and provide for the management of global and transnational affairs; a World Executive and Administration given authority to implement the world legislation directly, while respecting the jurisdiction of national governments over their internal affairs; World Courts which are given mandatory jurisdiction; a World Ombudsmus to protect human rights and to keep governments from becoming tyrannical; adequate means for direct enforcement and financing; and all other agencies of a Government for Earth necessary and appropriate for peaceful, creative and sustainable living during the present and next centuries.

WORLD GOVERNMENT REQUIRES A WORLD CONSTITUTION:

Before federal World Government is established a World Constitution is required, to define t

nctions, the powers, the limits, and the ructure of the World Government; and to de- ne how all of the organs, parts and agencies the World Government will be organized and ll operate together to serve human needs and e common welfare of all people on Earth. The nstitution for a federal World Government st also protect both universal human rights, ltural diversities, and the peaceful juris- ction of national governments over their ternal affairs. At the same time, the rld Constitution needs to define how world vernment and national governments can work intly to solve some problems and admini- er some affairs which have both internal d supra-national aspects.

eparing a truly adequate World Constitu- on for Earth takes much time. Fortunate- , a very adequate World Constitution has ready been prepared over a period of nine ars, and during several previous sessions a world constituent assembly, so that no me need be lost by repeating what already en accomplished. This World Constitution known as the CONSTITUTION FOR THE FEDERA- ON OF EARTH, and is ready for immediate ovisional ratification and stage-by-stage plementation, although still subject to a- ndments. Before final ratification, how- er, more countries and more people from fferent parts of Earth need an opportunity review the Earth Constitution, and see if me improvements by amendment are needed.

E, THEREFORE, ISSUE THIS CALL FOR A WORLD ONSTITUENT ASSEMBLY TO CONVENE ON THE TH DAY OF DECEMBER, 1990.

E PURPOSES of this World Constituent As- mbly shall include the following:

(1) To review the Constitution for the Fe- ration of Earth, which shall be taken as e basic document for deliberations at the sembly;

(2) To consider and debate possible amend- nts, and to adopt those amendments which y be deemed desirable;

(3) To launch a final and rapid global mpaign for ratification of the amended rth Constitution by the people and govern- nts of Earth;

(4) To assist the continued functioning of e Provisional World Parliament and Provi- onal World Cabinet, already organized un- r Article 19 of the Constitution for the deration of Earth, until the Earth consti- tion has been ratified by a sufficient num- r of countries or people to go beyond the ovisional stage.

(5) To assist implementation in first sta- s of some of the most urgent measures al- ady adopted by the Provisional World Parli- ent.

E LOCATION for the World Constituent Assem- y shall be decided at a meeting of the Pre- ratory Committee for the Assembly before e end of 1989.

LEGATES to the World Constituent Assembly are invited from both the national governments and the people of all countries, on the following basis:

(A) From national governments or national parliaments or executive heads of national governments ratifying this Call to the 1990 World Constituent Assembly and accepting the Constitution for the Federation of Earth as the basis for deliberations:

One delegate from countries under 2,000,000 in population.

Two delegates from countries between 2,000,000 and less than 7,000,000 in population;

Three delegates from countries between 7,000,000 and less than 20,000,000 in population;

Four delegates from counties between 20,000,000 and less than 80,000,000 in population;

Five delegates from countries with 80,000,000 or more in population.

(B) From people or non-governmental organizations or communities ratifying this Call to the 1990 World Constituent Assembly, and accepting the Constitution for the Federation of Earth as the basis for deliberations:

One delegate from each ratifying non-governmental organization of 5,000 members or more;

One delegate sent jointly by several ratifying non-governmental organizations with combined total membership of 5,000 or more;

One delegate elected or appointed by a ratifying community, or by a group of ratifying communities, totaling 25,000 or more in population;

Individual delegates securing 700 or more signatures on election petitions approved by the Preparatory Committee;

Individual delegates who publish advertisements which explain the World Constituent Assembly and announce attendance by the delegates, such advertisements to have the approval of the Preparatory Committee and be placed in periodicals having total combined circulation of 25,000 or more for each delegate so advertising;

Together with five delegates each elected by the World Constitution and Parliament Association, and by the Provisional World Cabinet.

(C) Delegates previously accredited to the Provisional World Parliament or previous sessions of the World Constituent Assembly, must obtain renewed credentials by one of the methods defined herein.

(D) All delegates must take part in a 2-day pre-session orientation course conducted by the Preparatory Committee, before being seated as accredited delegates in the World Constituent Assembly.

For further information regarding this Call, contact the World Constitution and Parliament Assocation, 1480 Hoyt St., Suite 31, Lakewood, CO 80215 U.S.A.

THE WAY OF HARMONY — A Guide to Self-Knowledge Through the Arts of T'al Chi Chuan, Hsing I, Pa Kua, and Chi Kung

By Howard Reid
Fireside Books, Simon & Schuster
New York, 1989; $12.95 pb

With the present turmoil in China, it is important to note that there is also a culture that moves toward harmony, and that the Yin and Yang are still to be in balance for society to work as it is expected to.

To many people, the martial arts conjure up visions of an Oriental combatant flying through the air or a pile of bricks being shattered by a karate chop. However, the focus of this book is on the soft arts, which has developed way beyond the confines of combat skills. They have, in fact, reached such levels of refinement that they are designed to create within their practitioners a deep sense of the unity of body, mind, and soul, and are actually used to heal injury and cure sickness. These arts have evolved into methods of personal development, which are unique and unsurpassed, and they bring a deep sense of the richness and unity of life to those who study them.

The soft arts taught here provide a complete and systematic programme of exercise which will invigorate your entire body, with minimal risk of strain or injury. The exercises are safe for people of all ages to use, and they reach almost every part of your body. They are also well illustrated for ease of understanding.

HEALING YOURSELF: A Step-by-Step Program for Better Health Through Imagery

By Martin L. Rossman, M.D.
A Pocket Books Trade Paperback
March 1989, $7.95

HEALING YOURSELF is the first book to teach a practical self-care program for achieving better health through the systematic use of deep relaxation, mental imagery, and inner awareness. Based on the broad clinical experience of Dr. Rossman and his colleagues, and supported by dramatic findings in modern psychology, neurology, and immunology research, this program has proven widely effective in helping people with a broad spectrum of health problems.

The mental imagery described enables the reader to: (1) Make medical treatment more effective, (2) Reduce stress, (3) Control allergies, headaches, asthma, and arthritis; (4) Change dangerous habits such as drug, food, and alcohol addictions. These exercises can help with everything from colds and flu to life-threatening illnesses such as cancer and lung disease.

BOOKS RECEIVED SINCE LAST ISSUE THAT AR WITHIN THE SCOPE OF SPECTRUM'S PURPOS

Robert M. Ashby, THE ASHBY GUIDEBOOK FOR STUDIES OF THE PARANORMAL; 215 pp, Samuel Weiser, Maine, 1987, in collaboration with Spiritual Frontiers Fellowship.

George R. Melton, BEYOND AIDS - A Journey into Healing; 145 pp, Brotherhood Press, Beverly Hills, 1988, $10 pb

COSMIC REVELATION - Channeled by Ann Valentin and Virginia Essene; 160 pp, S.E.E. Publishing Co., Santa Clara, 1987, $9.95 pb

Ken Keyes Jr., DISCOVERING THE SECRETS OF HAPPINESS - My Intimate Story; 231 pp, Love Line Books, Coos Bay, OR, 1989, $7.95 pb

Christopher Biffle, A JOURNEY THROUGH YOUR CHILDHOOD - A Write-in Guide for Reliving Your Past, Clarifying Your Present, and Charting Your Future; 160 pp, Jeremy Tarcher, Los Angeles, 1989, $10.95 pb

Sara Thomas, MASSAGE FOR COMMON AILMENTS; 95 pp, Simon and Schuster, Fireside Book, 1989, $9.95 pb

G. Michael Durst, Ph.D., NAPKIN NOTES - On the Art of Living; 279 pp, Center for the Art of Living, Evanston, IL, 1988, $8.95 pb

Neil Fiore, Ph.D., THE NOW HABIT - A Strategic Program for Overcoming Procrastination and Enjoying Guilt-free Play; 201 pp, Jeremy Tarcher, Los Angeles, 1989, $8.95

Beverly Engel, THE RIGHT TO INNOCENCE: Healing the Trauma of Childhood Sexual Abuse; 211 pp, Jeremy Tarcher, Los Angeles, 1989, $17.95 hc

Gary Zukar, THE SEAT OF THE SOUL; 255 pp, Simon and Schuster, New York, 1989, $17.95

Jody Hayes, SMART LOVE - A Codependence Recovery Program Based on Relationship Addiction Support Groups; 180 pp, Jeremy Tarcher, Los Angeles, 1989, $9.95 pb

John Jerome, THE SWEET SPOT IN TIME - A Classic Guide to Exploring and Reaching Your Full Athletic Potential; 347 pp, Simon and Schuster, touchstone Book, NY, 1989, $9.95

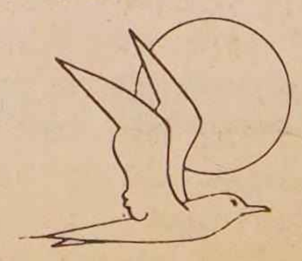
Sukie Colegrave, UNITING HEAVEN AND EARTH - A Jungian and Taoist Exploration of the Masculine and Feminine in Human Consciousness; 244 pp, Jeremy Tarcher, Los Angeles, 1989, $9.95 pb

Edwin Bernbaum, Ph.D., THE WAY TO SHAMBHALA - A Search for the Mythical Kingdom Beyond the Himalayas; 316 pp, Tarcher, Los Angeles, 1989, $10.95 pb

Blair Justice, Ph.D., WHO GETS SICK - How Beliefs, Moods, and Thoughts Affect Your Health; 407 pp, Tarcher, with Peak Press, Houston, 1988, $12.95 pb

CLASSIFIED AD

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WORLD DIRECTORY

Each issue of SPECTRUM will include a Unity-and-Diversity WORLD DIRECTORY. World Council members will receive a free 30-word non-logo listing or its equivalent. Unity-and-Diversity is a worldwide body of individuals, groups, and networks. It is important for these listings and ads to serve as a way for maximizing communication and cooperation between these parties. 10% discount is offered non-members for a 2-issue insertion, 20% for 4 issues; also for member additional ads/listings.

UNITY-AND-DIVERSITY RELATED ACTIVITIES

ngoing Activities:

(1) GENERAL ASSEMBLY. Meets monthly, u-ally on the 3rd Sat.; open to interested dividuals, groups, and networks.

(2) SPECTRUM MAGAZINE. Worldwide quar-rly publication; covers all fields in re-tion to U/D purpose; open to articles, po-ry, art work, and other materials.

(3) U/D WORLD DIRECTORY. Now quarterly "Spectrum"; open to individuals, groups, d networks.

(4) UNITY-AND-DIVERSITY CENTERS. Can be any community, including any dimenson of D work. Existing centers: Los Angeles; nchorage, Alaska; and Ivory Coast, Africa.

pecialized Affiliates:

(1) WORLDVIEW EXPLORATION SEMINAR. Now elebrating its 20th anniversary; meets onthly on Los Angeles Westside.

(2) SPIRITUAL COME TOGETHER. Meets week-on Sundays 2-4 p.m., U/D Headquarters; ncludes all spiritual paths in meditation, elebration, dialoguing on current issues.

(3) WORLD UNIVERSITY OF LOS ANGELES. olds conferences and classes; has excellent aculty in beginning stage of development.

(4) PILOT PROJECT. Now six years old; meets monthly; offers techniques for inter-individuals and intergroup communication.

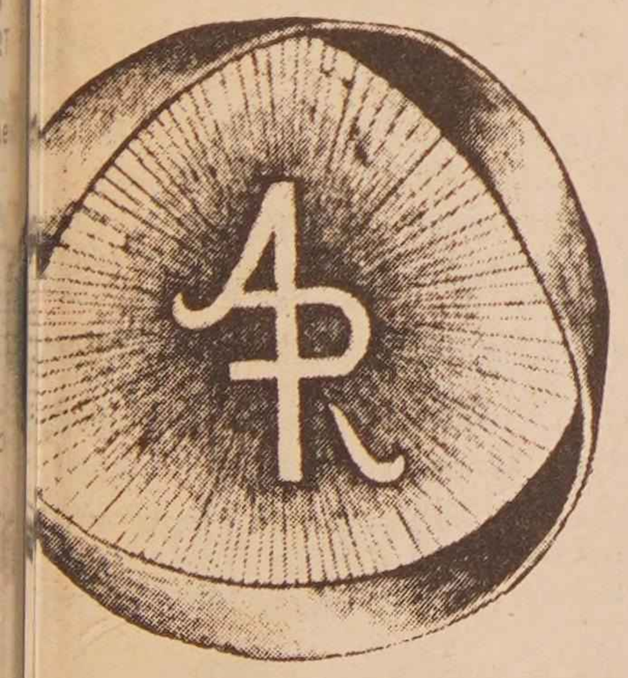
(5) L. A. PEACE DIRECTORY. Biannual publication with frequent updates; lists all interested peace, justice, and other social change organizations in Los Angeles, Orange and San Bernardino Counties. 1989-90 edition due in July with many added features and about 250 group listings. Order NOW!

(6) PEACE WITH JUSTICE COALITION. Has served as coordinator for joint ventures among interested organizations in L.A. Peace Directory; now being included in U/D General Assembly; took on current L.A. Peace Directory responsibility for U/D.

(7) U/D MINISTERS ASSOCIATION. Related to U/D's spiritual work; meets bi-monthly on Los Angeles Westside as support group for U/D ministers; does U/D ministry training. 22 ministers have been ordained.

(8) U/D HEALTH COUNCIL. Has been meeting monthly and holding occasional integrative health seminars. Did AIDS Seminar at UCLA last October.

(9) U/D EDUCATION COUNCIL. Has just been formed as by-product of last World University Conference. Is focussing on: (1) forming an education center and (2) reaching out to school systems to foster integrative programs at all levels.



ASSOCIATION FOR PAST-LIFE RESEARCH AND THERAPY

9TH ANNUAL FALL CONFERENCE - SPIRITUAL VALUES IN PAST-LIFE THERAPY, Raddison Hotel, Sacramento, Ca, September 22, 23, 24. Speakers - Charles Thomas Cayce, grandson of the late Edgar Cayce; Chet Snow, Ph.D.; Ann and Jim Armstrong; Hans Ten Dam; Jon Klimo, Ph.D.; Grian Weiss, M.D.; Bill Baldwin, Ph.D. In addition, ten workshops presented by well-known leaders including Ernie Pecci, M.D., David Quigley, Isabel Pinkston, Carla Visha, M.D., Nanette de Fuentes, Ph.D. On Friday, a special pre-institute will offer intensive depth training in aspects of past life therapy for a small additional fee.

SUMMER SEMINAR FEATURING - WILLIAM BALDWIN, Ph.D. ON JULY 21, 22, 23 SPIRIT RELEASEMENT THERAPY (DEPOSSESSION) AT ASTARA CONFERENCE CENTER, UPLAND, CA.

Contact: A.P.R.T., P.O. Box 20151, Riverside, CA 92516 -- (714) 784-1570

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The Baha'i Faith, an independent religion of 4.5 million members worldwide, teaches the oneness of God, of mankind and of religion, emphasizing unity within a culturally diverse community. The Bookshop offers a wide variety of literature and tapes on every aspect of the Baha'i Faith.
Call for hours: (213) 933-8291, (818) 783-9092. 5755 Rodeo Rd., Los Angeles, CA 90016

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The Chapel offers Psychosynthesis groups, individual counseling and body-work, and workshops on the principles and practice of Unconditional Love, Will and Forgiveness. Directors are John-Alexis and Mary Viereck.
For further information, call (213) 822-3643.

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We say, "STOP ALL WARS; FIND A HAPPY SOLUTION". Our Children's Peace Flag will fly all over the world. Our income will be dispersed to the needy and for World Peace.
The Children's Peace Flag Foundation
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Kailua, HI 96734 USA

CHURCH OF FULFILLMENT

Founded by Juan D. Orara. Mission: (1) In America to teach English as a second language and establish a school compound, (2) In Philippines to establish an agricultural school, rural college, and a Unity-and-Diversity Center. Call (213) 835-8466.

DIALOGUE HOUSE

The workshops in the National Intensive Journal Program are sponsored by local community institutions: retreat centers, churches, mental health centers, colleges, and art centers. Many counselors, therapists, and social agencies have found these workshops evoke rich experiences in their clients, thus assisting the work of whole-life therapy. 80 E. 11 St. #305, New York, NY 10003-6035; (800) 221-5844 or (212) 673-5880.

ECO HOME NETWORK

Demonstration Home and Support Group and Resources for ecologically sound living in Los Angeles. Tours: Tues. 9-3, Sun. 10-4.
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2205 Main St., Suite 23, Seacliff Village Center, Huntington Beach, CA 92648; (714) 969-1331.

INTERHELP

Interhelp is a global network of activist giving community workshops to help individuals share their pain for the world, reconnect with each other, and direct their energies toward social action.
Interhelp L.A., 3640 Ocean View Ave.
Los Angeles, CA 90066; (213) 398-3595

NEW AGE BIBLE AND PHILOSOPHY CENTER

New Age Bible and Philosophy Center has been in existence since 1931. We give classes in Corinne Heline's New Age Bible interpretation, Max Heindel's cosmo-conception, astrology, numerology and meditation. We have used metaphysical books, very reasonable, in our bookstore, hours 11-3 Monday thru Friday. Different and exciting speaker each Sunday at 11 a.m.
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(213) 395-4346

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The Psychosynthesis Center offers workshops, trainings and counselling. The approach of Psychosynthesis honors the necessity of personal integration and grounding with one's spiritual unfoldment. Call Cliff Ishigaki for information. (714) 634-4788.

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