**Master Thesis**

# Holistic Leadership and Transformation

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# *Holistic Leadership and Transformation*

*(deutsch: Ganzheitliche Führung und Transformation)*

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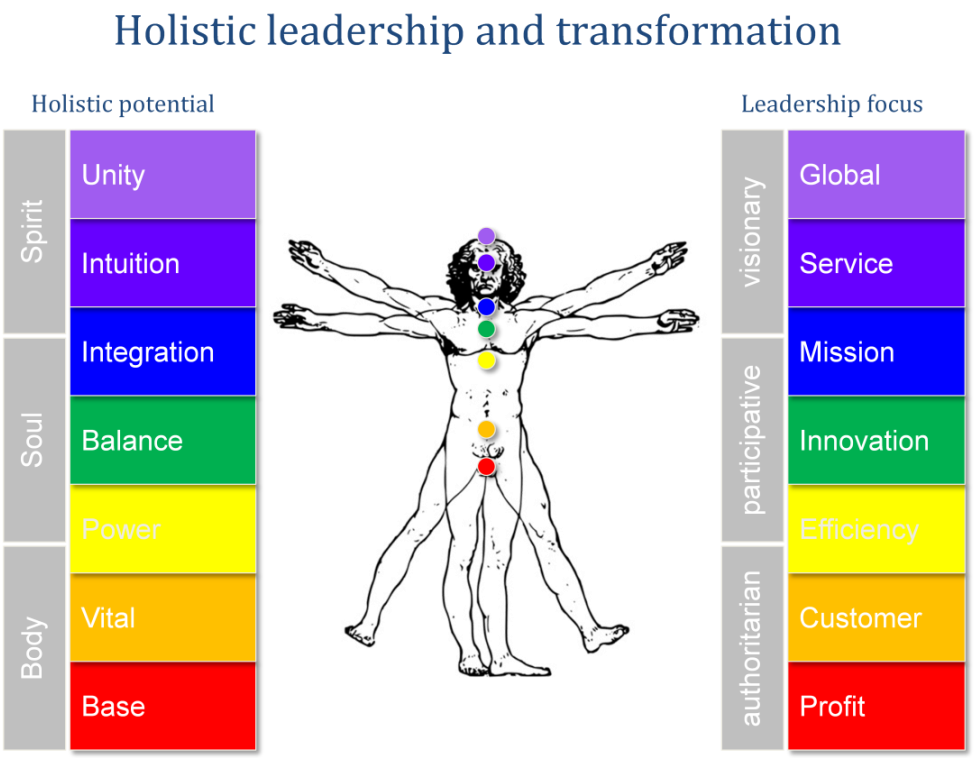


You create your own reality

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## Introduction

The chief of Deutsche Post, Mr. Appel, is quoted in the Frankfurter Allgemeine Zeitung from 1st September 2009, concerning the crisis of his company: *It lies not only in the poor economic situation that the Post gets no more letters for advancing any more. It is about a change which is much more basic.*[1]

Currently the largest bankruptcy in history, German Catalog Company Quelle has overslept to develop into a contemporary company in time[2]. The author beliefs that many companies which do not at least extend their business model into the World Wide Web will not survive.

Many more of these messages one can read in daily newspaper nowadays. Also the author is professionally confronted by top management's quest for a map of change.

What some business managers may vaguely sense, is the topic of this master thesis. It shows aspects which business leaders need to consider in the future and it describes a map for transformation which is based on the map of natural evolution.

To envision and create the future of a business is a quality which leaders need to learn in these days.[3] One century ago a man dreamt about a technique to use electromagnetic radiation. His vision became true and today one finds in every household radio and television.[4]

The author sees humanity developing into a stage where communication via telepathy will be possible. The dreams of beaming (de-materialize and materialize) human beings like in the TV movies of Starship Enterprise may become true within a few centuries.

Either the forecasts will happen or not, the author is convinced that it is an important strategy for leaders to envision life one century ahead. This triggers creative impulses for successful business development within the timeframe of the next 5 – 20 years.

### Outlook

The intention of this thesis "Holistic Leadership and Transformation" is to explore the whole of existence. This definition of the whole in scientific terms is a holistic approach and hence a paramount base. This fundament, which is a consciousness approach, is being

[1] (Siedenbiedel, 2009, p. 35) translated from German
[2] Cf. (Redaktion Klein Report, 2009, S. Versandhaus Quelle hat das Internet verschlafen)
[3] Cf. (Unternehmen Chance, 2009, S. Profil der Führungskraft 2020)
[4] Cf. (Hill, Denke nach und werde reich, 2005, S. 15,16)

furthermore shown how it is focused or expressed in the discipline of leadership. It is a thesis which is intimately connected with the whole personality of the author. The author is professionally working as management consultant and by his higher inspirations a holistic researcher. The definition of the whole follows a map of transformation, which is displayed with various levels of progress. A ladder with rungs derived from and compared with different holistic development systems. The difference to other systems of growth is the inclusion of spiritual levels. Society and science in general is exclusively focused on the material world and rational thinking. At ordinary scientific stance the whole gamut of feelings, thoughts and visions are only a by-product of the material evolution. This thesis gives other aspects of human life a separate, yet interconnected standpoint. Thus to develop into such a spiritual standpoint and to enhance one's leadership paradigm is the USP[5] of this concept. The super-sensible dimensions are the ones, the evolution longs for. Sustained business development needs to move towards this direction. The exclusive cardinal material focus will be abolished, a paradigm shift happens and the human business balances. The author stresses to inform the reader about his advanced approach. This concept may find a deep interest only within a few designated leaders, which strive, besides business profit, for global service. It is insofar the mentee spoken to, which aspires in his career to become a Holistic Leadership Consultant. This is a pioneer leadership consultant who appreciates the practice of meditation.

Biography

The author is born on 15.01.1976 in a small town called Tamsweg in the midst of mountains in Austria. After his degree in Business Administration[6] he moved to Munich to engage himself in software development, his passion since childhood. At the age of 25 he set up a private limited company[7] in partnership, employed senior software developer to realize projects focused in finance sector (banks and insurances).

In 2003 he sold his shares of the company and moved into the world in the quest for the essence of life. India attracted him incisively. His first station was as a volunteer in Mother Theresa's Dying House[8] in Kolkata.

The author came to know meditation and roamed around the world as monk, staying in monasteries and practicing meditation around 10 hours per day.

He retreated in the Himalayan Mountains to realize the essence of life in the mystical

[5] Unique selling proposition

[6] In German: Matura Handelsakademie

[7] In German: Gesellschaft mit beschränkter Haftung

[8] Cf. (Wikipedia contributors, 2009, p. Kalighat Home for the Dying )

experience of enlightenment (Satori[9]). He lived a few winters in the Golden Dessert, also known as the Great Indian Desert[10] to explore the spiritual dimension and clarify his fundamental mission and identity.
Since 2007 he is back in Europe to follow his destiny.

Mission

*The mission is bridging the gap between the material existence and the spiritual truth. The aim is to support the individual in live-fulfillment. This means a realization of one's inner nature and the conscious expression outwards.* [11]
As mentor the author serves as many people as possible to move toward fulfillment (within in the context of business).[12]

Structure

1. This thesis is structured in the first chapter to define the whole of existence with its three major aspects of body, soul and spirit. This is the base rooted in ancient wisdom.
2. In the second chapter a transformation is suggested with seven steps from matter to spirit to realize a full-spectrum transformation. It is the torso of this work.
3. In the third chapter the reader is able to acquire an idea of growing into the upper levels, the hidden future potential for human kind. That is the heart of the thesis.
4. In the last and fourth chapter the essential method of realization a full consciousness is described.

Content

Primarily holistic consciousness is being elaborated and secondly shown how it is expressed or focused in the area of leadership.

This master thesis is based and focused basically on experience. The spectrum and vision of the author's model is vast and spans a few millenniums in time.

It is not an output of a merely intellectual dissection. The author claims only material emerging out of and matching with his own awareness.

[9] Cf. (Wikipedia contributors, 2009, p. Satori )
[10] Cf. (Wikipedia contributors, 2009, p. Thar Desert)
[11] Written statement by the author, version 18.10.2004
[12] Berlin, 01.07.09

In that sense the reader is asked to make his own decision of what he takes for true. For this approach is needed a total openness and keen observation of her own thoughts and feelings which will come up from time to time to do its judgments.

The reader is addressed in both sexes – female and male. In regard to actually receive a holistic view and transformation, the author will refer to the reader also as mentee[13].

This Thesis links between

- Ancient wisdom and spiritual experience from the author himself.
- Psychological models of human development, by researchers scientifically proved and acknowledged.
- The material business world in context of leadership.

The reader is invited to create his own ideas and see what in this thesis resonates within his soul. The assumption is that every individual has his unique way to bring about innovative solutions and conquer challenges. There is not only one right way, but many.

The main key is to listen within. Ideas are perceived by the outside and evoke thoughts and feelings within the reader. Only these should be followed – these are genuine ideas.

Holistic leadership may be compared by the term *spiritual capital* from Danah Zohar, which is a new paradigm. *It requires that we radically change our mind-set about the philosophical foundations and the practice of business. It is not anti-capitalist – or even non-capitalist, but it does require the addition of moral and social dimensions to capitalism. Spiritual capital itself is not monetary wealth, but it argues the possibility of making a profit – perhaps even more profit – by doing business in a wider context of meaning and value. It can generate profit that both draws on and adds to the wealth of the human spirit and to general human well-being.*[14]

Leadership

Leader is the one, who creates his destiny and evolution. Followers are the one's which get surprised by future events. The holistic leader knows that she co-creates her destiny with her fellow man.

Napoleon Hill, who has studied highly successive business leaders, reminds the reader that *a state of mind is the one and only thing over which any person has complete,*

[13] Student of a mentor

[14] (Zohar & Marshall, 2004, p. 31)

*unchallenged right of control. It is highly significant that none of us has control over anything except the power to shape our own thoughts and the privilege of fitting them to any pattern of our choice.*[15] Likewise Rudolf Steiner quotes referring to man's steady center within the ebbing and flowing tide of life around him: *He has himself always in hand.*[16]

You create your own reality, there are no exceptions![17]

[15] (Hill, The Master-Key to Riches, 2004, p. 11)

[16] (Steiner, The Stages of Higher Knowledge, 1967, p. 17)

[17] Cf. (Roberts, Die Natur der persönlichen Realität, 2002, S. 16ff), excerpted and translated

## 1. Definition of the whole

The base for this thesis lies in the definition of the whole. The term holism[18] is used as a catchword and a scientific discipline. It is in fact already a definition and limitation of the term "wholistic", which is uncommon but would be me more accurate in the sense, that a holistic leadership consciousness is basically a state of being and secondarily a mental concept. It is common sense that a feeling of wholeness is something different than the description of it. Thus the reader should take in consideration, that the description of wholeness or the holistic leadership consciousness is only a mental reflection, a shadow of its awareness.

How to define a full human being? For this paramount task many sources have been studied and the results are descriptions of different holistic systems. From early *Plotinus*[19] to *Ken Wilber*[20] all their researches are profound with a varying amount of planes in a holistic system. The notion *Great Chain of Being*[21] is one model to define the whole existence:

*Reality is composed of several different but continuous dimensions. Manifest reality, that is, consists of different grades or levels, reaching from the lowest and most dense and least conscious to the highest and most subtle and most conscious. At one end of this continuum of being or spectrum of consciousness is what we in the West would call "matter" […], and at the other end is "spirit"*[22].

Sometimes the Great Chain of Being appears only with three levels, other versions give seven and still others give a very detailed description of continuous dimensions.

What researchers share and have in common is existence divided into three major blocks and a development from matter to spirit. It is the threefold structure which the author claims to be most adequate to solve this fundamental task of defining the whole reality and a full human being. Another interesting aspect the author realized in his research, is, that the number three is closely related to Pi or π – the number of the circle, which *itself is a universal symbol of wholeness and completion*[23].

[18] (from holos, a Greek word meaning all, entire, total, integral)
[19] (Wikipedia contributors, 2009, p. Plotinus)
[20] (Wikipedia contributors, 2009, p. Ken Wilber)
[21] (Wilber, The Eye of Spirit, 2001, p. 35)
[22] (Wilber, The Eye of Spirit, 2001, p. 35)
[23] (Sweet & Williams, 2009)

The triune reality is signature of the holistic consciousness. *It is the divine pattern.*[24]

In psychology the terms superconscious, conscious and subconscious is used. In religion the holy trinity consists of Father, Son and Holy Ghost. Some scientists see energy, matter and ether. Some philosophers say a thing is not true until it is true in thought, word, and deed. In time there are three times only: past, present, future. Also there are three moments in perception: before, now and after. In spatial relationships, whether considering the points in the universe, or various points in the own room, one recognizes here, there, and the space in between.[25]

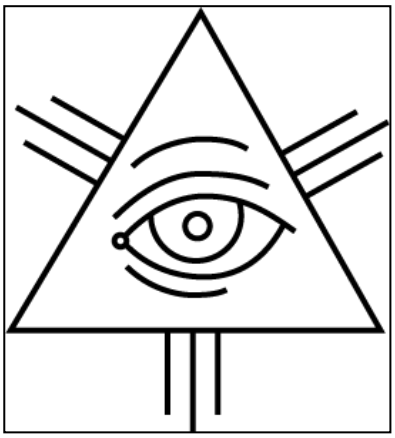

**Figure 1: Eye of Providence**

Holistic consciousness looks through a triangle – like the *eye of providence*[26] – into the world.

Austrian anthroposophist *Rudolf Steiner*[27] defines in his major book Theosophy the threefold structure as *body*, *soul* and *spirit*[28]. He originates his definition on an analysis of Goethe's writings to describe the threefold structure of man.[29] Steiner summarizes:

*Thus as human beings we are citizens of three worlds. In body, we both belong to and perceive the outer world; in soul, we build up our own inner world; and in spirit, a third world that is higher than both of the others reveals itself to us.*[30]

In his major work "The synthesis of Yoga" the philosopher and yogi *Sri Aurobindo*[31] writes: *Nature, then, is an evolution [...], with three successive forms as her three steps of ascent. And we have consequently as the condition of all our activities these three mutually interdependent possibilities, the bodily life, the mental existence and the veiled spiritual being which is in the involution the cause of the others and in the evolution their result*[32].

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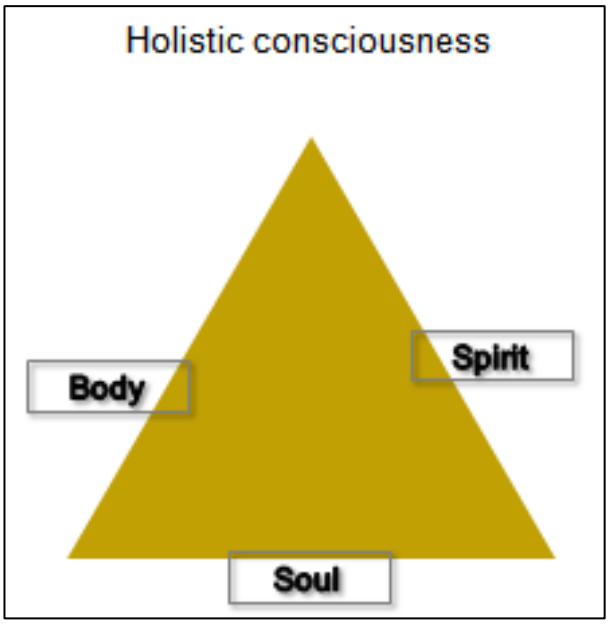
[24] (Walsch, Converstations with God Book I, 1995, p. 30)
[25] Cf. (Walsch, Converstations with God Book I, 1995, p. 31)
[26] (Wikipedia contributors, 2009, p. Eye of providence)
[27] (Wikipedia contributors, 2009, p. Rudolf Steiner)
[28] (Steiner, Theosophy, 1994, p. 24)
[29] (Steiner, Theosophy, 1994, pp. 21 - 23)
[30] (Steiner, Theosophy, 1994, p. 25)
[31] (Wikipedia contributors, 2009, p. Sri Aurobindo)
[32] (Aurobindo, The Synthesis of Yoga, 1999, p. 20)




Both Steiner and Aurobindo label the first block *body*, the second is called *soul* by Steiner and the *mind* by Aurobindo, the third is called *spirit* by both of them.

In this thesis the whole is defined as body, soul and spirit.

**Figure 2: Holistic consciousness**

To explain the whole symbolically, the author refers to the analogy of the anatomical human body. The extremities (arms and legs) are the first aspect body and used to move on the earth, to act and form material substance.
The trunk is the second aspect of soul and commonly associated with emotions in the gut and feelings in the heart.
The head is the third aspect of Spirit and associated with Thinking.

The reader achieves a clear understanding of the three-fold structure by separately looking into each of its blocks.

## 1.1. Body

The body and material world is perceived by the five senses: sight, hearing, taste, smell and touch. The body includes the life force, the energy to build and move the body.

*We learn about the human body by means of our bodily senses, and our mode of observation can be no different than if we were learning about other sense-perceptible things.* [33]

Besides the human being three other forms of existence are attributed to the material existence: minerals, plants and animals.

*We can observe the human being in the same way that we observe minerals, plants and animals, and as human beings, we are related to these three other forms of existence.* [34]

[33] (Steiner, Theosophy, 1994, pp. 26, 27)
[34] (Steiner, Theosophy, 1994, p. 26)

Sri Aurobindo sees *in physical Nature a progression from type to type, from the vegetable to the animal, from the animal to man; […].* [35]

*Like the minerals, we build up our bodies out of natural substances; like the plants, we grow and reproduce; like the animals, we perceive the objects around us and develop inner experiences based on the impressions they make on us.*[36]

*But once a type is marked off physically, the chief immediate preoccupation of the terrestrial Mother seems to be to keep in being by a constant reproduction.* Further Aurobindo states that *Life always seeks immortality; but since individual form is impermanent and only the idea of a form is permanent in the consciousness that creates the universe, - for there it does not perish, - such constant reproduction is the only possible material immortality.* [37]

Both Aurobindo and Steiner state reproduction as a quality of bodily life.

Steiner divides the body in three aspects: physical body, ether or life body and astral body.[38]

*The physical body is the only one that is accessible to our senses and our sense-based intellect.*[39] *Within the manifest world, the physical human body is the part of the human being that is the same as the mineral world. In contrast, everything that differentiates us from minerals cannot be considered part of the physical body.*[40] The physical body the human being shares with inorganic nature, the mineral kingdom which Steiner relates to the death always inherent.[41]

*Having an ether body is common to plants and human beings in the same way that having a physical body is common to humans and minerals. Every living thing has its own ether body.*[42] The ether or life body which human being have in common with plants and is related with sleep or life.[43]

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[35] (Aurobindo, The Synthesis of Yoga, 1999, p. 21)
[36] (Steiner, Theosophy, 1994, p. 26)
[37] (Aurobindo, The Synthesis of Yoga, 1999, p. 21)
[38] (Steiner, Theosophy, 1994, pp. 56-58)
[39] (Steiner, An Outline of Esoteric Science, 1997, p. 30)
[40] (Steiner, An Outline of Esoteric Science, 1997, pp. 31,32)
[41] Cf. (Steiner, An Outline of Esoteric Science, 1997, pp. 30-32)
[42] (Steiner, An Outline of Esoteric Science, 1997, p. 36)
[43] Cf. (Steiner, An Outline of Esoteric Science, 1997, pp. 32-36)

In *the same sense that having a physical body is something we share with minerals and the ether body something we share with plants, with respect to our astral body we are of the same nature as animals.*[44] The astral body, soul body or sentient body in human beings is shared with the animals and is related with forgetting or consciousness.[45]

Both Steiner and Aurobindo distinguish levels within the body. The first level and bottom plane of existence, characterized by minerals, is called *material body* (matter); the second level, characterized by plants / vegetable, is called *etheric body;* and the third level, characterized by animals, is called *astral body*.[46]

Sri Aurobindo describes the *characteristic energy of bodily Life is not so much in progress as in persistence, not so much in individual self-enlargement as in self-repetition. Self-preservation, self-repetition, self-multiplication are necessarily, then, the predominant instincts of all material existence. Material life seems ever to move in a fixed cycle.*[47]

*Steiner uses the term body to describe the aspects of human existence that endure for a single lifetime. The physical body is the most obvious of these. Permeating our physical existence are forces of life, growth and metamorphosis that maintain and develop the physical body; as it is an aspect of a lifetime that falls away after death, Steiner called this the life or etheric body. Steiner called that which receives sensory impressions the body of consciousness or sentient body.*[48]

It has already been mentioned that the body is a creation of consciousness. Human consciousness is bestowed with the idea of form and thus creates it. Same has been stated by *Albert Einstein's*[49] formulae $e = mc^2$ and is scientifically proved by quantum mechanics[50].

## 1.2. Soul

The soul is the aspect which essentially feels. The soul is the store of emotion. As souls we share and love. In many philosophies the soul is a synonym for the mind.

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[44] (Steiner, An Outline of Esoteric Science, 1997, p. 37)
[45] Cf. (Steiner, An Outline of Esoteric Science, 1997, pp. 36-38)
[46] Cf. (Steiner, Theosophy, 1994, pp. 57 - 61)
[47] (Aurobindo, The Synthesis of Yoga, 1999, p. 21)
[48] (Wikipedia contributors, 2009, p. Anthroposophical view of the human being)
[49] (Wikipedia contributors, 2009, p. Albert Einstein)
[50] (Wikipedia contributors, 2009, p. Quantum mechanics)

Steiner quotes: *As an individual private inner world, soul nature is different from bodily nature. Its intrinsic privateness becomes apparent as soon as we turn our attention to the simplest act of sensing. We cannot know whether or not others experience this simple sensation in exactly the same way.*
He gives a practical idea with the example of a color-blind person. The physical object perceived by the eyes, either half or full color-blind, is the same. But the image and experience is different and belongs to the person's inner world.
*With my bodily senses, I can perceive the same red table that someone else perceives, but I cannot perceive that person's sensation of red. Therefore, we must describe this sensation as belonging to the soul. Once we are quite clear about this, we will stop looking at inner experiences as mere brain processes or something of that sort.*[51]

Steiner draws an exact line to separate the body and the soul. At the point when an outer object is perceived and a feeling arises, it arises in the soul. Also the memory, for example when one perceives an object, then turns away from it and reawakens a mental image of it, is part of the soul.[52]

Aurobindo defines this second aspect of the whole as mind and defines change as characteristic energy of pure mind. The *more our mentality acquires elevation and organization, the more this law of Mind assumes the aspect of a continual enlargement, improvement and better arrangement of its gains and so of a continual passage from a smaller and simpler to a larger and more complex perfection.*[53] Also the aspects of feelings and emotions are part of Aurobindo's mind. The *vital mind* is the part, which *only function seems to be to give form to our impulses, our feelings and our desires*.[54] This is the part of the *soul* which is connected with the *body* and manifests from inside out. He distinguishes also a *heart mind*, which *true function is love*. The *superficial heart of emotion is overborne by the conflicting appearances of the world and suffers many reactions of grief, fear, depression, passion, short-lived and partial joy*.[55]

Steiner`s first element in the *soul* is called *sentient soul*. It is like Aurobindo's *vital mind* the direct connector with the *body*. Steiner declares that it is the birth of the 'I' and the element which animals do not possess anymore. The animals action or sensation lies, whether

[51] (Steiner, Theosophy, 1994, pp. 28, 29)
[52] Cf. (Steiner, An Outline of Esoteric Science, 1997, pp. 43,44)
[53] (Aurobindo, The Synthesis of Yoga, 1999, p. 21)
[54] Cf. (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, p. 79)
[55] (Aurobindo, The Synthesis of Yoga, 1999, p. 737)

within its body or outside of it. Human beings can *produce wishes and desires that are not adequately accounted for by causes either within or outside of our bodies*. This element *appears when we retain an awareness of our pleasure on a previous occasion when our hunger was satisfied, so that our desire for food is driven by past experience, as well as by our current experience of hunger*.[56]

*Intellectual soul* or *mind soul* is Steiner's second soul element. The intellect analyses the object received from the *sentient soul*. *It is characteristic of both the sentient and mind souls that they work with what they receive through impressions of objects perceived by the senses and then retained in memory.*[57] Sri Aurobindo's related aspect is the *ordinary*, *rational* or *reasoning mind* which seen from a spiritual stance grows *from a smaller and simpler to a larger and more complex perfection*.[58] [59]

Steiner's third *soul* element transcends the ongoing two levels and is called *consciousness soul*. *Just as the sentient and mind souls dwell in the outer world, a third soul element immerses itself in the divine when the soul achieves perception of its own being.*[60] It is what Aurobindo calls the *higher mind* and already the first step towards the spiritual aspect of the whole.[61]

Aurobindo gives an indication of the mind's infinity. *For Mind, unlike bodily life, is infinite in its field, elastic in its expansion, easily variable in its formations. Change, then, self-enlargement and self-improvement are its proper instincts. Mind too moves in cycles, but these are ever-enlarging spirals, its faith is perfectibility, its watchword is progress.*[62]

Steiner divides the *soul* in three aspects, which are *sentient soul*, *intellectual soul* and *consciousness soul*[63] [64].
Aurobindo defines describes a *vital mind*[65] which in turn is Steiner's 1st aspect the *sentient*

[56] (Steiner, An Outline of Esoteric Science, 1997, pp. 38,39)
[57] Cf. (Steiner, An Outline of Esoteric Science, 1997, pp. 44,45)
[58] Cf. (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, pp. 201,202)
[59] (Aurobindo, The Synthesis of Yoga, 1999, p. 21)
[60] (Steiner, An Outline of Esoteric Science, 1997, p. 46)
[61] Cf. (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, pp. 198 - 202)
[62] (Aurobindo, The Synthesis of Yoga, 1999, p. 21)
[63] (Leviton, 1994, p. 47)
[64] (Steiner, An Outline of Esoteric Science, 1997, pp. 44 - 46)
[65] (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, p. 79)

*soul*. The 2nd aspect *intellectual soul* is what Aurobindo calls *reasoning mind or ordinary mind*.[66] The *consciousness soul* is equated by Aurobindo with the *higher mind*[67].

## 1.3. Spirit

*The word spiritual comes originally from the Latin spiritus, which means "that which gives life or vitality to a system."*[68]

The author's clearest experience of the spirit was in the moment of enlightenment. He remembers: *In the period of intense meditation a force was constantly moving along the spine from the bottom to the top, sometimes staying at the heart-level, sometimes resulting in itching pain at the throat level and sometimes at the level of the stomach associated with a strong connection of vital life. During long retreats I was able to raise this force (in Indian yoga systems called Kundalini) upwards into my head. This triggered all sorts of grimaces and opened my eyes. Suddenly this force once opened the last felt blockage on the top of the back of my head, which resulted in powerful images coming up, and dissolved with my gaze eyes wide open into the all. There was only flux and flow, only energy. I was not anymore my body, my mind or in my mind; I was all and nothing; I experienced eternity.*[69] This experience of the author was a mystical experience beyond the process of time and beyond the doubting mind. Zen attributes the name 'void', Buddhists refer to it as 'Nirvana', Christians call it 'Kingdom of God' and quantum science talks of pure energy.

Aurobindo describes the characteristic law of Spirit as *self-existent perfection and immutable infinity. It possesses always and in its own right the immortality which is the aim of Live and the perfection which is the goal of Mind.*[70]

Steiner refers to this pure spirit as 'kernels-of-life' found in the 7th and last region of the spirit.[71]

These are descriptions of spirit in its purest form, aloof the material plane. Rudolf Steiner shows in his esoteric teachings a down-to-earth way. He hints at the spirit, to give an idea, remaining stable on the rational ground: *We do not wander aimlessly and without*

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[66] (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, pp. 198 - 202)
[67] (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, pp. 198 - 211)
[68] (Zohar & Marshall, 2004, p. 43)
[69] Personal experiences of the author in years 2003-2005
[70] (Aurobindo, The Synthesis of Yoga, 1999, pp. 21,22)
[71] Cf. (Steiner, Theosophy, 1994, p. 146)

*direction from one sense impression to another, nor do we respond to every random stimulus that acts on us from outside or through our bodily processes. Instead, we think about our sensations and our actions.* He points to a guiding principle which is connected with thinking but not coming from outside stimuli. *By thinking about our sensations, we come to an understanding of things; by thinking about our actions, we create a rational coherence in our lives. And we know that we are only worthily fulfilling our tasks as human beings when we let ourselves be guided by the right thoughts, both in knowing and in acting.* He brings in the notion of *right thoughts*. *Therefore, the human soul faces a dual necessity. Out of natural necessity, it is governed by the laws of the body, but because it freely recognizes their necessity it also allows itself to be governed by the laws that lead to correct thinking. Nature subjects us to the laws of metabolism, but as human beings we subject ourselves to the laws of thought.* [72]

Steiner hints to the so-called eternal laws which govern and lead our thinking mind. It is on us to align our mind and soul with these higher laws consciously.

He describes a process through which *we make ourselves members of a higher order than the one we belong to through the body. This is the spiritual order. Soul is different from spirit, as different as it is from body.* He distinguishes again body and soul: *As long as we simply speak of the particles of carbon, hydrogen, oxygen and nitrogen moving around in our body, we do not have the soul in view. The life of the soul begins only at the point where sensation arises within such movement, where we taste something sweet or feel pleasure.* And he differentiates the spirit: *We do not have the spirit in view as long as we consider only the inner experiences that pass through us when we give ourselves completely to the outer world and to the life of the body. Rather, this soul existence is the basis for the spiritual, just as bodily existence is the basis for soul existence.*

*Through the spirit the outer world is revealed to us in a higher way.*[73]

Sri Aurobindo quotes: *The attainment of the eternal and the realization of that which is the same in all things and beyond all things, equally blissful in universe and outside it, untouched by the imperfections and limitation of the forms and activities in which it dwells, is the glory of the spiritual life.*[74]

[72] (Steiner, Theosophy, 1994, pp. 29,30)
[73] (Steiner, Theosophy, 1994, p. 25)
[74] (Aurobindo, The Synthesis of Yoga, 1999, pp. 21,22)

Steiner divides the spirit in three levels.
The first he calls the *spirit self* which is connected with the *astral body*. *The spirit self constitutes a higher element of our human makeup, one that is present in it in embryonic form, as it were, and emerges more and more in the course of working on ourselves.*[75] He refers to the intellectual development and *the extent to which we purify and ennoble our displays of feeling and will are the measure of our transformation of the astral body into the spirit self.*[76] Aurobindo refers to an *illumined mind* and *intuitive mind*[77].

The second aspect Steiner defines as *life spirit* and relates with the *etheric body*. He refers to religious and other related experiences which *leave an imprint on our ether body and turn it into the life spirit.*[78]
Aurobindo researched and penetrated these higher levels of existence his whole life. He distinguishes an *overmind* and *Supermind*[79] and describes the conception of *Supermind as a vastness beyond the ordinary firmaments of our consciousness in which truth of being is luminously one with all that expresses it and assures inevitably truth of vision, formulation, arrangement, word, act and movement and therefore truth also of result of movement, result of action and expression, infallible ordinance or law.*[80]

The third and last level of the full human being is called by Steiner the *spirit body*. Thus with the discovery of the *spirit body* human being is able to transform matter – close the circle and become full.[81] Aurobindo describes it thus: *There must take place as the crowning movement the ascent into the Supermind and the transforming descent of the supramental Consciousness into our entire being and nature.*[82]

The spirit may be subdivided into three different levels: 1st is the *spirit self*, which is unified with the *consciousness soul* and distinguished by Sri Aurobindo with the levels from the *higher* to the *intuitive mind*. 2nd level is called the *life spirit*, referred to as *Supermind* by Aurobindo and 3rd is the *spirit man* or *body* for *super materialization*.

[75] (Steiner, An Outline of Esoteric Science, 1997, pp. 50,51)
[76] (Steiner, An Outline of Esoteric Science, 1997, p. 54)
[77] Cf. description in later chapter.
[78] (Steiner, An Outline of Esoteric Science, 1997, pp. 54,55)
[79] Cf. description in later chapter.
[80] (Aurobindo, The Life Divine, 1970, pp. 124,125)
[81] Cf. (Steiner, An Outline of Esoteric Science, 1997, pp. 55,56)
[82] (Aurobindo, The Life Divine, 1970, p. 891)

## 1.4. Summary – Holistic Leadership Consciousness

Developing a wholistic view – a full spectrum of what is – can only be done with a totally open mind. If the reader excludes any quality of life or being, whatsoever, he can not arrive at a holistic picture.

The holistic consciousness described is a principle which is based on a three-fold structure which the author claims to be most adequate to solve this quest of defining a full human being. Furthermore this concept of triple man is compared with different researches by experts in this field. The basic sources of the author are constructs by the Austrian anthroposophist Dr. Rudolf Steiner which lived about one century ago and is compared with another renowned integral thinker Sri Aurobindo Gosh. The labels may be different – but the basic structure remains *body – mind – soul* or *body – soul – spirit* to explain the balanced triune nature of a full human being.

Steiner says: *The natural scientist (biologist) deals with the body, the soul scientist (psychologist) with the soul, and the spiritual scientist with spirit.*[83]

Neale Donald Walsch's[84] conversational partner God says:

- *When you live as a single-faceted creature, you become deeply mired in matters of the body: Money. Sex. Power. Possessions. Physical stimulations and satisfactions. Security. Fame. Financial gain.*
- *When you live as a dual-faceted creature, you broaden your concerns to include matters of the mind [soul]. Companionships; creativity; stimulation of new thoughts, new idea; creation of new goals, new challenges; personal growth.*
- *When you live as a three-part being, you come at last into balance with yourself. Your concerns include matters of the soul [spirit]: spiritual identity; life purpose; relationship to God; path of evolution; spiritual growth; ultimate destiny.*[85]

Danah Zohar[86], a management educator who lectures globally to large corporations, foundations and educational organizations discusses in her book three kind of capital: *material capital, social capital, and spiritual capital.*

[83] (Steiner, Theosophy, 1994, pp. 29,30)
[84] Cf. (Wikipedia contributors, 2009, p. Neale Donald Walsch )
[85] (Walsch, Conversations with God, Book 2, 1997, p. 100)
[86] Cf. (Wikipedia contributors, 2009, p. Danah Zohar)

- *Material capital* is the capital most familiar in present capitalist society. *It means money and the things that money can buy – money to spend, money to invest, money with which to buy material advantage, power and influence.* This kind of capital is pursued with rational intelligence (IQ). *IQ is the intelligence with which we think.* This part of the holistic consciousness is focused on the *body*.
- *Social capital* is the wealth that makes communities and organizations function effectively for the common good. *Social capital is reflected in the kinds of relationships we build in our families, communities, and organizations, the amount we trust one another, the extent to which we fulfill our responsibilities to one another and the community, the amounts of health and literacy we achieve through our common efforts […].* Emotional intelligence is the ability to understand and feel for other people and to behave or respond appropriately. *EQ is the intelligence with which we feel.* This part of the holistic consciousness is focused on the *soul*.
- Spiritual capital adds the dimension of shared meanings and values and ultimate purposes. *It addresses those concerns we have about what it means to be human and the ultimate meaning and purpose of human life.* It is the cultivation and sharing of truly ultimate concerns that acts as the real glue of society. Spiritual capital is built by using spiritual intelligence. *SQ is the intelligence with which we are.* This part of the holistic consciousness is focused on the *spirit*.[87]

The three major styles of leadership are related to the threefold description of *body, soul and spirit*. These are *authoritarian, participative and delegative leadership*.

- Under the *autocratic* [*authoritarian*] leadership styles, all decision-making powers are centralized in the leader. This leader does not entertain any suggestions or initiative from subordinates. *The autocratic management has been successful as it provides strong motivation to the manager. It permits quick decision-making as only one person decides for the whole group, and keeps it to themselves until they feel it is needed by the rest of the group. An autocratic leader does not trust anybody.*
- The *democratic* [*participative*] leadership style favors decision-making by the whole group. *He can win the cooperation of his group and can motivate them effectively and positively. The decisions of the democratic leader are not unilateral as with the autocrat because they arise from consultation with the group members and participation by them.*

[87] (Zohar & Marshall, 2004, p. 6)

- The *Free-rein* [*delegative*] leader allows the team (or individual) to make the decision. Free-rein leaders turn over virtually all authority and control to the group. *Leadership is provided to the group indirectly rather than directly. Group members are presented a task to perform and are given free rein to figure out how to perform it best. The leader does not get involved unless requested. Team members are allowed all the freedom they want as long as they do not violate policy.* The free-rein leader delegates completely.[88] [89]

A holistic leader is able to juggle with all three major leadership styles in given situations.

[88] Cf. (Wikipedia contributors, 2009, p. Leadership)

[89] Cf. (Addis Ababa, 2008, p. Reference Material on Introduction to Leadership)

## 2. Holistic Transformation

There are many systems for personal and organizational development, many maps for transformation. Most of them are not holistic and limited by rationality, limited by the view of the map maker. It is modern science which only regards and takes into account what it actually observes objectively in the material world. It has not always been like this and in ancient times wisdom "felt" was much more integrated into science. It is important to realize that a holistic picture must include the outer and the inner reality. The mentee needs to observe the things in the material world and she needs to watch the objects of the inner world, which are for instance feelings, emotions, thoughts and visions. In other words, the full range of planes of existence expresses the past – what has been so far -, the present – what actually is – and the future – which will be. The whole spectrum is demonstrated in the first chapter.

Taking this holistic definition of body, soul and spirit into account there are only a few systems left. The author bases his development of a holistic transformation map on a seven-fold structure derived from Anthroposophy and relates it with the seven centers of consciousness from the Indian chakra system. At last he draws the connection with the well studied and researched system Spiraled Dynamics, extended by integral thinker Ken Wilber.

This transformation map with 7 stages brings about a full (holistic) transformation. A full transformation is an individually balanced consciousness of these 7 centers of awareness[90].

Danah Zohar quotes that *getting from business-as-usual to business-as-it-could-be is no simple matter. A little talk about corporate social responsibility, some discussion of "vision and values," and giving employees little plastic "values" cards to carry around in their wallets are not going to change very much. What is required is a whole new business paradigm, a paradigm shift that embraces our basic concepts of wealth and capital themselves and that brings on board a new, living understanding of what a business system is, and how such systems can be managed intelligently.*[91]

A holistic transformation is a radical change of consciousness and the change of consciousness is the root of every transformation, which results in the change of behavior, thinking, etc.

[90] consciousness

[91] (Zohar & Marshall, 2004, p. 29)

## 2.1. Seven-fold Anthroposophic transformation structure

The founder of Anthroposophy, Rudolf Steiner described the seven-fold holistic make up of a full human being, in the successive sequence of development and explains how each coincides with each other.

| | *Anthroposophic name* |
|---|---|
| 1 | Physical body |
| 2 | Ether or life body |
| 3 | Astral body |
| 4 | Ego or I |
| 5 | Spirit self |
| 6 | Life spirit |
| 7 | Spirit man |

**Table 1: Anthroposophic seven-fold man**

Physical body

First is the "physical body" of man, which is the oldest part of man since it was the first to evolve. This "physical body" is of the inorganic nature, which makes up its composition. It is the mineral world, *in which death is always inherent*. It is the only one observable with the physical senses.

Ether or life body

Penetrating the "physical body" is the "etheric body", the second part of man. The "etheric body" man shares in common with the plant. The "etheric body" holds things together by giving them their shapes and forms. It is also called the "life body" since during life it prevents the destruction of the "physical body".

Astral body

Just as the "etheric body" gives life to the "physical body", the "astral body", the third part of man, gives life to the "etheric body". The "astral body" makes man able to possess motion. Without this "astral body" the "etheric body" would be in a state of continual unconsciousness or sleep.

Ego or I

The fourth part or component of man is the “ego”, which furnishes the “astral body”. The “ego” is the seat of consciousness within man. It differentiates him from his fellow creatures in the animal world. Without the “ego”, man would possess no permanency. He would act upon a thing only once and forget the experience. Each time he met the same situation he would need to learn how to react to it again. With the “ego”, there comes a degree of permanency in man. Without the “ego” there would be no memory of for instance hunger and thirst.

Steiner describes memory as “soul” developing at various stages and identified by different terms. The first aspect is called “sentient soul” able to reawaken a mental image. With this aspect man is able to visualize an object without its actual presence.

The second stage of the “soul” is the “intellectual” or “mind soul”, with the ability to rationally analyze the object perceived.

When the “ego” becomes aware of itself it has the capability to rise above the “sentient” and “intellectual soul” into the “consciousness soul”. It becomes aware itself as "I" and it is the “I” which observes the images that the “ego” manufactures itself, or the personal thoughts of the soul. The “ego” becomes aware of the soul and consciousness of the soul begins.

Just as the person had to direct the activity of the ego to view itself, through self-contemplation, so also he must direct the spirituality of the soul. The “consciousness soul” is united with the spirit. When doing this, the higher stages of the human being are developed. The person who achieves this has ennobled or spiritualized the soul out of his ego. The ego is now master of the soul life, which can be continued so far that no desire or enjoyment can gain entrance into the soul without the ego or “I” possessing the power to grant the entrance.

Spirit self

With further endeavor, this power can be extended to the “astral body”. The ego takes possession of the “astral body” by uniting itself with its hidden nature. When the “astral body” is overcome and transformed by the “ego” it becomes the “spirit self”. The “spirit self” begins only as a germ but increasingly develops as it actively works upon itself. Steiner refers to a noble idealist, who withdraws from certain base inclinations and turns toward higher ones. This can be taken to the point where no desire or craving can find a place into the soul.

Life spirit

Just as the “ego” conquers the “astral body” by penetrating its hidden forces, the identical process can occur in the etheric body. The work of the “ego” upon the etheric is

more intense than on the "astral body" because more factors are involved and the results are manifested more slowly. As Steiner suggests certain human soul qualities develop and change through the passage of time as the "ego" works on them. There are multiple factors that produce gradual change in a person such as education, religion, art, literature and imitation. One of the best means by which change is produced is through repetition of an act or experiencing a feeling. When these changes result within the etheric body the human being has acquired a second spiritual member, which is called the "life spirit". This term "life spirit" draws on the same forces within the "etheric body" which is called the "life body" before the "ego" worked on them.

Spirit man

After working on the "astral" and "etheric bodies" the work of the "ego" or "I" is extended into the "physical body". The work is continued as the "ego" unites with the hidden forces in the "physical body". Steiner explains that what appears, as the gross matter of the "physical body" is just the manifested part of it. Behind this manifested part lie the hidden forces of its being, which are of spiritual nature. These are the invisible forces that bring the "physical body" into existence and allow it to decay. It is upon these invisible forces that the ego works, and in ordinary life this work is done instinctively. Consequently a holistic consciousness arises when man, under the influence of supersensible knowledge, takes an active control of this inner working of the ego. When this occurs a third spiritual member of man emerges, which is called the "spirit man" that is in contrast to "physical man".

In summary, according to Steiner, in occult science man is viewed as being composed of various members. Those of a corporal nature are the "physical body", "etheric body" and "astral body". Those belonging to the soul are the "sentient soul", "intellectual soul", and "consciousness soul". The "I", the "ego", spread out its light in the soul. The members possessing a spiritual nature are the "spirit self", "spirit life" and "spirit man". The "sentient soul" and the "astral body" are closely united and in a certain respect form a whole. In like manner, "consciousness soul" and "spirit self" form a whole and shine their rays through other members of human nature.[92] [93]

[92] Cf. (Steiner, Theosophy, 1994, p. 58)

[93] Cf. (Steiner, An Outline of Esoteric Science, 1997, pp. 30-58)

## 2.2. Seven centers of consciousness in Indian chakra system

The 7-fold structure of transformation is related with the Indian Chakra System. Chakras are energy centers along the spine located at major branchings of the human nervous system, beginning at the base of the spinal column and moving upward to the top of the skull. Chakras are considered to be a point or nexus of biophysical energy or prana of the human body. [94] [95].

The next table shows the name of the chakra and its quality:

| | *Name* | *Quality* |
|---|---|---|
| 1 | Base (Root) | Survival, stability, material |
| 2 | Sacral | Sex, reproduction, basic emotional needs, vital |
| 3 | Solar Plexus | Power, will, action |
| 4 | Heart | Love, compassion |
| 5 | Throat | Communication, creativity, expression |
| 6 | Brow (Third Eye) | Intuition, imagination |
| 7 | Crown | Wisdom, bliss, spirit |

**Table 2: Levels of consciousness in Indian chakra system**

<u>Root</u>

This center is located at the base of the spine (between genitals and anus).
The Base or Root Chakra represents the element earth, and is therefore related to our survival instincts, security, sense of grounding, stillness, basic human potentiality and connection to our bodies and the physical plane. This chakra forms our foundation. Ideally this chakra brings us health, prosperity, security, and dynamic presence.
Although no endocrine organ is placed here, it is said to relate to the gonads and the adrenal medulla, responsible for the fight-or-flight response when survival is under threat. There is a muscle located in this region that controls ejaculation in the sexual act of the human male. A parallel is charted between the sperm cell and the ovum where the genetic code lies coiled and

[94] Cf. (Anodea, 2009)
[95] Cf. (Wikipedia contributors, 2009, p. Chakra )

the kundalini[96].

Despite its being on the lowest rung of the Chakra system, the Root Chakra is upheld to be very relevant. Containing the primary 8 cells with the knowledge of creation and being the only cells that have remain unchanged in our lifetime, it has the capacity to transform the Kundalini from crude existence to one of a fully transformed human being. The sperm cell where the genetic code lies coiled and the ovum, the legendary Kundalini, prepared to express itself as a fully developed human being, is both deemed to be of equal importance.

Root chakra is symbolized by a lotus with four petals and the color red. Key issues involve sexuality, lust and obsession.

Physically, this chakra governs sexuality, mentally it governs stability, emotionally it governs sensuality, and spiritually it governs a sense of security.

Sacral

This center is located just beneath the navel in the sacrum and represents the water element. It is related to sexuality, relationships, violence, addictions, basic emotional needs and pleasure. It connects us to others through feeling, desire, sensation, and movement. It is the place where we experience that childlike wonder and excitement of things around us. A sense of innocence and wonder which we sometimes lose because of blockages put on this chakra by taboos toward sexuality. Blockage manifests as emotional problems or sexual guilt. Ideally this chakra brings us fluidity and grace, depth of feeling, sexual fulfillment, and the ability to accept change.

It is considered to correspond to the testes or the ovaries that produce the various sex hormones involved in the reproductive cycle. This chakra is also considered to be related to, more generally, the genitourinary system and the adrenals.

The Sacral Chakra is symbolized by a lotus with six petals, and corresponds to the color orange.

Physically, this chakra governs reproduction, mentally it governs creativity, emotionally it governs joy, and spiritually it governs enthusiasm.

Solar Plexus

This center is located in the solar plexus and represents the fire element. It involves issues of personal power, fear, anxiety, opinion-formation, introversion, and transition from simple or base emotions to complex. This chakra is known as the power chakra. It rules our personal power, will, and autonomy, as well as our metabolism. Our ability to connect and

[96] an unconscious, instinctive or libidinal force

belong and make long term intimate associations; the love of one's home or one's loved as well as feelings of contentment and trust are all associated with this chakra. Blockage manifests as anger or a sense of victimization. When healthy, this chakra brings us energy, effectiveness, spontaneity, and non-dominating power.

This chakra is related to the metabolic and digestive systems. It is believed to correspond to a group of cells in the pancreas, as well as the outer adrenal glands and the adrenal cortex. These play a valuable role in digestion, the conversion of food matter into energy for the body.

It is symbolized by a lotus with ten petals. The color that corresponds to this center is yellow. Physically it governs digestion, mentally it governs personal power, emotionally it governs expansiveness, and spiritually, all matters of growth.

Heart

This center is located in the chest (from the area of the collar bones to a point about 2 fingers above the solar plexus) represents the air element. It is related with complex emotions, equilibrium, rejection and high feelings such as compassion, love and tenderness. The heart center is the regulator of a person's emotional life. If it is blocked in any way, then emotions will be distorted. Blockage can manifest as immune system or heart problems, or a lack of compassion.

As the middle chakra in the system of seven it integrates and balances the realms of matter and spirit. *Heart Center - Seat of the Soul in the hourglass of time - Zero Point.*

It is related to the thymus, an element of the immune system as well as being part of the endocrine system. It is the site of maturation of the T cells responsible for fending off disease and may be adversely affected by stress.

This center is symbolized by a lotus flower with twelve petals and is related to the colors green or pink. *Green is considered a healing color.*

Physically this chakra governs circulation, emotionally it governs unconditional love for the self and others, mentally it governs passion, and spiritually it governs devotion.

Throat

This center is located in the throat (from the collar bones to the nose) and represents sound.

It may be understood as relating to communication, creativity and growth through expression. Here we experience the world symbolically through vibration, such as the vibration of sound representing language. It feels pressure when you are not communicating your emotions

properly. By activating this chakra, the person becomes aware, for the first time, that the internal worlds are real worlds. In addition, the throat chakra controls facial expression and the non-verbal. It gives a person the confidence to say no, to disagree in a reasoned way. Fear is transmuted so that one is not afraid to express himself fully in all situations.
This chakra is paralleled to the thyroid, a gland that is also in the throat and which produces thyroid hormone, responsible for growth and maturation.
Symbolized by a lotus with sixteen petals, it is characterized by the color light or pale blue, or turquoise.
Physically, this chakra governs communication, emotionally it governs independence, mentally it governs fluent thought, and spiritually, it governs a sense of security.

Third Eye

This chakra is also called the brow chakra and represents light and sight.
It related to the act of seeing, both outer and inner objects. The key issues and competencies are intuition, imagination, dreaming, envisioning, clairvoyance and psychic capabilities. As such it opens our psychic faculties and our understanding of archetypal levels. In this center, a person harmonizes the opposing energies, and balances the yin and yang. A person experiences himself in the fullness of the "I Am," the union of the selves. Also, through the power of a person's mind, he can create new realities for himself on the physical plane. The person activating the third chakra would be concerned with things beyond earthly goals, which divert many people from fulfilling their Dharma. When healthy it allows us to see clearly, in effect, letting us *see the big picture.*
The chakra is linked to the pineal gland which may inform a model of its envisioning. The pineal gland is a light sensitive gland that produces the hormone melatonin which regulates sleep and waking up.
This center is symbolized by a lotus with two petals, and corresponds to the color white, indigo or deep blue.
Emotionally, this chakra deals with clarity on an intuitive level.

Crown

This center is located at the top of the head (the crown) and represents thoughts, belief systems, convictions and paradigms.
*This chakra is generally considered to be the chakra of pure consciousness.* It is concerned - like the root chakra with the material connection – with the spiritual. It connects with pure conscious awareness and universal consciousness. It is our connection to the greater world

beyond, to a timeless, spaceless place of all-knowing. When developed, this chakra brings us knowledge, wisdom, understanding, spiritual connection, and bliss.
Its role may be envisioned somewhat similarly to that of the pituitary gland, which secretes hormones to communicate to the rest of the endocrine system and also connects to the central nervous system via the hypothalamus. The thalamus is thought to have a key role in the physical basis of consciousness.
Symbolized by a lotus with one thousand petals, it is located at the crown of the head.
This charka is represented by the color violet and it involves such issues as inner wisdom and the death of the body. Its inner aspect deals with the release of karma, physical action with meditation, mental action with universal consciousness and unity, and emotional action with being. [97] [98] [99] [100] [101] [102]

The holistic transformation is completed from matter to spirit through seven levels with the culmination in the opening of the 7th center. Reaching this level in transformation, the operator experiences enlightenment.

## 2.3. Spiral Dynamics extended by Ken Wilber

In his famous book with the title A Theory of everything, Ken Wilber refers to *a* model called Spiral Dynamics, based on the pioneering work of Clare Graves. Graves proposed a profound and elegant system of human development, which subsequent research has validated and refined. He developed a psychology of the mature human being as an unfolding, emergent, oscillating spiraling process. This process is marked by progressive subordination of older, lower-order behavior systems to newer, higher-order systems as an individual's existential problems change. Each successive stage, wave, or level of existence is a state through which people pass on their way to other states of being. When the human is centralized in one stage of existence he or she has a psychology which is particular to that stage. Ones feelings, motivations, ethics and values, biochemistry, degree of neurological activation, learning system, belief systems, conception of mental health, ideas as to what mental illness is and how it should be treated, conceptions of and preferences for

[97] Cf. (Ellie Crystal, 2009)
[98] Cf. (Wikipedia contributors, 2009, p. Chakra)
[99] Cf. (Wilber, A Theory of Everything, 2000, pp. 178, 179)
[100] Cf. (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, pp. 65, 66)
[101] Cf. (magickalmind@magickalmind.com, 2009)
[102] Cf. (Sacred Centers , 2009)

management, education, economics, and political theory and practice are all appropriate to that stage.[103]

The next table shows the holistic transformation structure of Spiral Dynamics[104] extended by Ken Wilber, which is called holarchy[105] [106]:

| | *Name* | *Color* | *Attribute* |
|---|---|---|---|
| 1 | Instinctive/ Survivalistic; (AN) | Beige | Survival; biogenic needs satisfaction; reproduction; satisfy instinctive urges. |
| 2 | Magical/ Animistic; (BO) | Purple | Placate spirit realm; honor ancestors; protection from harm; family bonds. |
| 3 | Impulsive/ Egocentric; (CP) | Red | Power/action; asserting self to dominate others; control; sensory pleasure. |
| 4 | Purposeful/ Authoritarian; (DQ). | Blue | Stability/order; obedience to earn reward later; meaning; purpose; certainty. |
| 5 | Achievist/ Strategic; (ER) | Orange | Opportunity/success; competing to achieve results; influence; autonomy. |
| 6 | Communitarian/ Egalitarian; (FS) | Green | Harmony/love; joining together for mutual growth; awareness; belonging. |
| 7 | Integrative; (GT) | Yellow | Independence/self-worth; fitting a living system; knowing; good questions. |
| 8 | Holistic; (HU) | Turquoise | Global community/life force; survival of life on Earth; consciousness. |
| 9 | Psychic | Indigo | Beginning of the transpersonal, supra-individual, or spiritual realms. |

[103] (Wilber, A Theory of Everything, 2000, pp. 4, 5)
[104] (NVC Consulting, 2006)
[105] (Wilber, A Theory of Everything, 2000, pp. 43, 44,45)
[106] (Wilber, The integral vision, 2007, S. 112, 113)

| | | | |
|---|---|---|---|
| 10 | Subtle | Violet | Directly cognized and ontologically real forms of ones own divinity. |
| 11 | Causal | Ultraviolet | Ground or essence of all the archetypal manifestations; total and utter transcendence; formless consciousness, boundless radiance. |
| 12 | Nondual | White | Home of integral or non-dual mysticism |

**Table 3: Ken Wilber's holarchy based on the Graves / Spiral Dynamic memes**

Graves outlines eight major *levels or waves of human existence* and Ken Wilber extends them with three more. [107] [108] [109] [110] [111]

Instinctive/Survivalistic

It is color beige and also called Survival or Archaic-Instinctual. The level of basic survival; food, water, warmth, sex, and safety have priority. Habits and instincts are used just to survive. A distinct self is barely awakened or sustained. Survival bands are formed to perpetuate life. It lives "off the land" much as other animals.

It is seen in first human societies, newborn infants, senile elderly, late-stage Alzheimer's victims, mentally ill street people, starving masses, shell shock.

Basic theme: *Do what you must just to stay alive.*

It started 100,000 years ago and covers 0.1% of the adult population, 0% power.

Magical/Animistic

It is color purple and also called KinSpirits. Thinking is animistic; magical spirits, good and bad, swarm the earth leaving blessings, curses, and spells that determine events. It forms into ethnic tribes. The spirits exist in ancestors and bond the tribe. Kinship and lineage establish political links. It obeys the desires of the spirit being and mystical signs. It shows allegiance to chief, elders, ancestors, and the clan. Individual subsumed in group. It preserves sacred objects, places, events, and memories. Observes rites of passage, seasonal cycles, and tribal customs

It is found in belief in voodoo-like curses, blood oaths, ancient grudges, good luck charms,

[107] Cf. (Wilber, A Theory of Everything, 2000, pp. 9-13)
[108] Cf. (Wilber, One Taste, 2000, p. 109)
[109] Cf. (Wilber, The Atman Project, 1996, pp. 53, 73, 83)
[110] Cf. (Beck, 2009, pp. The Never-Ending Upward Quest)
[111] Cf. (Wilber, The integral vision, 2007, S. 113)

family rituals, magical ethnic beliefs and superstitions; strong in Third-World settings, gangs, athletic teams, and corporate "tribes."
Basic theme: *Keep the spirits happy and the tribe's nest warm and safe.*
It started 50,000 years ago and covers 10% of the population, 1% of the power.

Impulsive/Egocentric

It is color red and also called PowerGods. It is first emergence of a self-distinct from the tribe; powerful, impulsive, egocentric, heroic. Mythic spirits, dragons, beasts, and powerful people. Feudal lords protect underlings in exchange for obedience and labor. It is the basis of feudal empires - power and glory. Its world is a jungle full of threats and predators. It conquers, out-foxes, and dominates other aggressive characters; enjoys self to the fullest without regret or remorse. It breaks free from any domination or constraint to please self as self desires. It stands tall, expects attention, demands respect, and calls the shots.
It is seen in rebellious youth, frontier mentalities, feudal kingdoms, epic heroes, James Bond villains, soldiers of fortune, wild rock stars, Atilla the Hun, Lord of the Flies[112].
Basic theme: *Be what you are and do what you want, regardless*
It started 10,000 years ago and covers 20% of the population, 5% of the power.

Purposeful/Authoritarian

It is color blue and also called Conformist Rule or TruthForce. Life has meaning, direction, and purpose, with outcomes determined by an all-powerful other or order. This righteous order enforces a code of conduct based on absolutist and unvarying principles of "right" and "wrong." Violating the code or rules has severe, perhaps everlasting repercussions. Following the code yields rewards for the faithful. It is the basis of ancient nations. These are rigid social hierarchies; paternalistic; one right way and only one right way to think about everything. Law and order; impulsivity controlled through guilt; concrete-literal and fundamentalist belief; obedience to the rule of order. *One sacrifices self to the transcendent Cause, Truth, or righteous Pathway. The Order enforces a code of conduct based on eternal, absolute principles. Righteous living produces stability now and guarantees future reward. Impulsivity is controlled through guilt; everybody has their proper place Laws, regulations, and discipline build character and moral fiber.*
It is seen in Puritan America, Confucian China, Dickensian England, Singapore discipline,

[112] is an allegorical novel by Nobel Prize-winning author William Golding. It discusses how culture created by man fails, using as an example a group of British schoolboys stuck on a deserted island who try to govern themselves, but with disastrous results.

codes of chivalry and honor, charitable good deeds, religious fundamentalism (e.g., Christian and Islamic), Boy and Girl Scouts, "moral majority," patriotism.
Basic theme: *Life has meaning, direction, and purpose with predetermined outcomes.*
It started 5,000 years ago and covers 40% of the population, 30% of the power.

Achievist/Strategic

It is color orange and also called Scientific Achievement or StriveDrive. At this wave, the self escapes from the herd mentality. It seeks truth and meaning in experimental, objective, mechanistic, operational and scientific terms. Its world is a rational and well-oiled machine with natural laws that can be learned, mastered, and manipulated for one's own purposes. Highly achievement oriented, especially (in America) toward materialistic gains. The laws of science rule politics, the economy, and human events. The world is a chessboard on which games are played as winners gain pre-eminence and perks over losers. Marketplace alliances; manipulate earth's resources for one's strategic gains. It is the basis of corporate states.
*Change and advancement are inherent within the scheme of things. Progresses by learning nature's secrets and seeking out best solutions. Manipulates Earth's resources to create and spread the abundant good life. Optimistic, risk-taking, and self-reliant people deserve success. Societies prosper through strategy, technology, and competitiveness.*
It is seen in the emerging middle classes around the world, materialism, liberal self-interest, Wall Street, cosmetics industry, trophy hunting, fashion industry, colonialism, the Cold War, Ayn Rand's Atlas Shrugged[113].
Basic theme: *Act in your own self-interest by playing the game to win.*
It started 300 years ago and covers 30% of the population, 50% of the power.

Communitarian/Egalitarian

It is color green and also called Sensitive Self or HumanBond. Keywords are communitarian, human bonding, ecological sensitivity and networking. It believes the human spirit must be freed from greed, dogma, and divisiveness. Feelings and caring supersede cold rationality. Cherishing of the earth, Gaia, life. Against hierarchy; establishes lateral bonding and linking. It is permeable self, relational self, group intermeshing. Its emphasis is on dialogue and relationships. It is the basis of values communes[114] and reaches decisions

[113] A novel by Ayn Rand which explores a dystopian United States where leading innovators, ranging from industrialists to artists, refuse to be exploited by society.
[114] freely chosen affiliations based on shared sentiments

through reconciliation and consensus. Refresh spirituality, bring harmony, and enrich human potential. Strongly egalitarian, anti-hierarchy, pluralistic values, social construction of reality, diversity, multiculturalism, relativistic value systems . This worldview is often called pluralistic relativism. Subjective, nonlinear thinking and shows a greater degree of affective warmth, sensitivity, and caring, for earth and all its inhabitants. *Spreads the Earth's resources and opportunities equally among all.*

It is seen in humanistic psychology, liberation theology, cooperative inquiry, World Council of Churches, Greenpeace, animal rights, ecofeminism, deep ecology, postmodernism, Netherlands idealism, Rogerian counseling, Canadian health care, post-colonialism, Foucault/Derrida, politically correct, diversity movements, human rights issues, ecopsychology.

Basic theme: *Seek peace within the inner self and explore, with others, the caring dimensions of community.*

It started 150 years ago and covers 10% of the population, 15% of the power.

Integrative

It is color yellow and also called FlexFlow. Life is a kaleidoscope of natural hierarchies [holarchies], systems, and forms. Flexibility, spontaneity, and functionality have the highest priority. Differences and pluralities can be integrated into interdependent, natural flows. Egalitarianism is complemented with natural degrees of excellence where appropriate. Knowledge and competency should supersede rank, power, status, or group. The prevailing world order is the result of the existence of different levels of reality (memes) and the inevitable patterns of movement up and down the dynamic spiral. Good governance facilitates the emergence of entities through the levels of increasing complexity (nested hierarchy). *The magnificence of existence is valued over material possessions. Differences can be integrated into interdependent, natural flows. It understands that chaos and change are natural.*

Basic theme: *Live fully and responsibly as what you are and learn to become.*

It started 50 years ago.

Holistic

It is color turquoise and also called GlobalView. Universal holistic system, holons/waves of integrative energies; unites feeling with knowledge [centaur]; multiple levels interwoven into one conscious system. Universal order, but in a living, conscious fashion, not based on external rules or group bonds. It may involve the emergence of a new spirituality as a meshwork of all existence. Thinking at this stage uses the entire spiral; sees multiple levels

of interaction; detects harmonics, the mystical forces, and the pervasive flow-states that permeate any organization.

*The world is a single, dynamic organism with its own collective mind. Self is both distinct and a blended part of a larger, compassionate whole. Everything connects to everything else in ecological alignments. Energy and information permeate the Earth's total environment. Holistic, intuitive thinking and cooperative actions are to be expected.*

Basic theme: *Experience the wholeness of existence through mind and spirit.*

It started 30 years ago and the last two levels together cover only 1% of the population, 5% of the power.

Psychic

It is color indigo. This is the beginning of the transpersonal, supra-individual, or spiritual realms. *This level is often marked by an intense mystical union with the entire gross realm -- the realm of nature, Gaia, the World Soul. It is the home of nature mysticism.*

Ken Wilber refers also to this level as mature centaur, *the point that higher energies begin to rush into the organism, even transfiguring it physiologically.* It is a cognitive process of intuition, intentionality and vision image. In the higher realms it is of transcendence and integration.

*The ability to live fully in the present is a prime characteristic of the centaur. The whole abstract world of linear time – now that it has served its purpose – collapses into the intensity of the present.* In this level one has spontaneous will or intentionality. *It is the point where body and ego begin to go into trans-differentiation and high-order integration.*

Only a very few people have reached this level as permanent stage, although many people had an experience of this level as altered state.

Subtle

It is color violet. This is the subtle realm proper is the home of directly cognized, vividly intense, and ontologically real forms of one's own divinity, instead of gross-realm mythological god and goddess figures focused on the ego. It is the home of genuine deity mysticism.

*In the subtle realm – and especially in the high-subtle – a very high-order differentiation and transcendence is occurring. Mediated through high-archetypal symbolic forms – the deity forms, illuminative or audible – consciousness is following a path of transformation upward which leads quite beyond the gross body mind.*

Ken Wilber states that one consciously meets and becomes oneself in its archetypal and

eternal nature. *Such, then, is one form of true transformation or development into the subtle realm, the discovery or remembrance of a higher-order unity that is now approaching Unity – that enters the transpersonal sphere of superconsciousness and discloses only Archetypal Essence.*

Only a very few people have reached this level as permanent stage, although many people had an experience of this level as altered state.

Causal

It is color ultraviolet. *This is the causal realm per se, the formless unmanifest, nirvikalpa, nirvana, pure Emptiness, the Abyss, ayn. The root of the Witness. The home of formless mysticism.*

Ken Wilber divides the causal into the low-causal and the high-causal.

In the low-causal that archetypes from the subtle realms dissolve *into final-God, which is here seen as an extraordinarily subtle audible-light.* Final-God is the ground or essence of all the archetypal manifestations which were evoked in the subtle realms. *In the low-causal, all of these archetypal Forms simply reduce to their Source in final-God and one's own Self is here shown to be that final-God, and consciousness itself thus transforms upward into a higher-order identity with that Radiance.*

In the high-causal all manifest forms are radically transcended that they no longer even appear or arise in consciousness. *This is total and utter transcendence and release into Formless Consciousness, Boundless Radiance. There is here no self, no God, no final-God, no subjects, and no thingness, apart from or other that Consciousness as Such.*

In this stage the self is realized into formlessness *as the transcendent witness. The cognition is of unknowing or perfectly divine ignorance in cessation.*

Only a very few people have reached this level as permanent stage, although many people had an experience of this level as altered state.

Nondual

It is color clear light. This is both the highest goal of all stages, and the ever-present ground of all stages. It is the union of emptiness and form, spirit and world, *Nirvana and Samsara - One Taste, sahaja samadhi, turiyatita.* It is the home of integral or non-dual mysticism.

Ken Wilber quotes: *Passing through nirvikalpa samadi [causal], Consciousness totally awakens as its Original Condition and Suchness, which is, at the same time, the condition and suchness of all that is, gross subtle, or causal. That which witnesses, and that which is*

*witnessed, are only one and the same. The entire World Process then arises, moment to moment, as one's own Being, outside of which, and prior to which, nothing exists. That Being is totally beyond and prior to anything that arises, and yet no part of that Being is other than what arises.*

Ken Wilber describes it as the ultimate Unity towards which all evolution, human and cosmic, drives. Cosmic evolution is completed in and as human evolution, which itself reaches ultimate unity consciousness and so completes that absolute gestalt towards which all manifestation moves.

This non-dual level is regarded as the result of the holistic transformation and not as a separate stage.

In the next table the structure of the Indian Chakra system is compared and related with Ken Wilber's holarchy:

| *Chakra name* | *Holarchy name* |
|---|---|
| Base (Root) | Instinctive/ Survivalistic |
| Sacral | Magical/ Animistic<br>Impulsive/ Egocentric |
| Solar Plexus | Purposeful/ Authoritarian<br>Achievist/ Strategic |
| Heart | Communitarian/ Egalitarian<br>Integrative |
| Throat | Holistic<br>Psychic |
| Brow (Third Eye) | Subtle |
| Crown | Causal |

**Table 4: Chakra - Meme Relationship**

## 2.4. Summary – 7 levels of Holistic Leadership Transformation

The author arrives at a holistic transformation structure with seven levels.

First base for this conclusion is the clairvoyant perception one century ago of Dr. Rudolf Steiner and his Anthroposophic teaching of occult science. The author perceives the teachings of Rudolf Steiner as very precise, so it is its highly exact structuring nature which is first off all considered and sympathized with by the author.

Second base as demonstrated is the wide spread and ancient Chakra concept, with its seven major centers of consciousness. Especially for this base, many sources are available and wisdom since a few thousand years is thereby worked into this thesis.

Third and last base for the holistic transformation concept of the author is the system Spiral Dynamics founded by Dr. Clare Graves and extended by actual leading transpersonal psychologist Ken Wilber. This source is the youngest but also the most studied and testified system. It is a system which is already much more introduced in America and used in organizational restructuring, cultural transformation, change management, executive development, team building and communication with people with different values and worldviews.[115]

It is the author's intention to create a transformation map which can be viewed all at once. Psychology states that an ordinary being is able to capture seven chunks at once. Some are able to keep even 9 digits easily in mind and a few others prefer only a display of five symbols, to keep it simple.

The holistic leader has her seven centers of awareness constantly in her consciousness. She is able either to direct her focus to one center at will or observes the current center of awareness one is working on.

Actual studies of evolution show human beings (in general) are moving from level 3 to level 4. This thesis addresses the business leader on level 3 and fosters transformation to a multidimensional 7-stages-leader. This is important to understand, because a leader on level 5 may rightly criticize the linearity of the concept. Linear development is characteristic of level 3 and spiral development is characteristic of level 5.

The author defines seven stages of development as holistic leadership consciousness. These are the same centers of awareness to juggle with.

[115] Cf. (NVC Consulting, 2006, p. SD in Action)

Profit

The first need for an organization is financial survival. Leaders on this level understand the importance of profit and shareholder returns. They manage their budgets meticulously. They look after the safety of employees. They promote a culture of compliance. One of the most important attributes of these leaders is the ability to handle crises. When the survival of the organization is threatened, they know how to take control. They are calm in the midst of chaos and decisive in the midst of danger. Dealing with difficult, urgent situations often forces leaders to behave like authoritarians. Very often the reason leaders use a dictatorial style to get what they want is because they find it difficult to relate to people in an open and effective way. This coercive leadership style should be used with caution because it's based on the concept of "command and control" which usually causes a decrease in motivation among those interacting with this type of manager. The coercive leader is most effective in situations where the company or group requires a complete turnaround. *Authoritarians are not used to asking for things. They are more comfortable giving orders. They are afraid to let go the reins of power because they have difficulty in trusting others. The greater their existential fears, the more risk-averse they become. They are quick to anger and are unable to discuss emotions. If they have insecurities around money, they will exploit others for their own ends. They are greedy in the midst of plenty and enough is never enough. Fear-driven authoritarians create unhealthy climates in which to work.*

Customer

The second need for an organization is interpersonal relationships and good communications. Leaders on this stage handle conflicts easily and invest a lot of time in building harmonious working relationships. They do not run away or hide from their emotions. They use their relationship skills to handle difficult interpersonal issues. They are actively involved with customers and give priority to customer satisfaction. They deliver good news and bad news to all staff. *They believe in open communication.* They acknowledge and praise staff for a job well done. They are accessible to their employees and not stingy with their time. When leaders at this stage are afraid to deal with their own or others' emotions they are less than truthful in their interpersonal communication. Or when these leaders have fears about being liked, they avoid conflicts and resort to manipulation to get what they want. They protect themselves by blaming others when things go wrong. Relationship managers are often protective of their people, but demand loyalty, discipline and obedience in return. They readily embrace tradition and often operate as paternalists. *Paternalists find it difficult to trust people who are not part of the family. They are secretive and engage in mafia politics. This*

*lack of trust in outsiders by paternalistic leaders can severely limit the pool of talent that the organization can draw on. Because paternalists demand obedience they tend to crush the entrepreneurial spirit of employees.* Paternalism frequently shows up in family-run businesses.

Efficiency

At this level self-esteem shows up in organizations as best practice and high ambition. These leaders are managers and bring logic and science to their work. They use metrics to manage performance. They build systems and processes that create order and efficiency and enhance productivity. They are logical and rational in making decisions. They have strong analytical skills. They think strategically and move quickly to capitalize on opportunities. Inwardly focused managers are good at organizing information and monitoring results. Outwardly focused managers anticipate workflow problems and get things done. They plan and prioritize their work and provide stability and continuity. They create schedules and enjoy being in control. They are focused on their careers and willing to learn new skills if it will help them in their professional growth. They want to learn the latest management techniques so they can drive towards quality and excellence. They want to be successful and they want to be the best. *When managers' needs for self-esteem are driven by subconscious fears, they become hungry for power, authority or recognition, or all three. They build empires to display their power. They build bureaucracies and hierarchies to demonstrate their authority. They compete with their colleagues to gain recognition.* Their need for self-esteem can lead them to work long hours and neglect their families. Image is important to them, and they will play office politics to get what they want.

Innovation

The principal focus at this level is innovation in the sense of shifting the organization's belief system from self-interest to common good. Leaders on this level seek advice, build consensus and empower their staff. They recognize that they do not have to have all the answers. They give people responsible freedom, making them accountable for outcomes and results. They research and develop new ideas. They consistently evaluate risks before embarking on new ventures. They resist the temptation to micro-manage the work of their direct reports. They promote participation, equality and diversity. They ignore or remove hierarchy. They are adaptable and flexible. They embrace continuous learning. They actively engage in their own personal development and encourage their staff to participate in programs that promote personal growth. *They are looking to find balance in their lives through personal*

*alignment. Balance leads to detachment and independence, and allows them to become objective about their strengths and weaknesses. They are learning to release their fears so they can move from being outer-directed to being inner-directed. As they let go of the need for outer approval, they begin to discover who they really are. They become enablers of others, encouraging them to express themselves, and share their ideas.* They encourage innovation. They focus on team building. They enjoy challenges and are courageous and fearless in their approach to life.

Mission

At this level the focus is internal integration and connectedness. This leader builds a vision and mission for the organization that inspires employees and customers alike. They promote a shared set of values and demonstrate congruent behaviors that guide decision-making throughout the organization. They are living examples of values-based leadership. They build cohesion and focus by bringing values alignment and mission alignment to the whole company. In so doing, they enhance the company's capacity for collective action. They exploit opportunities for collaboration. By creating an environment of openness, fairness and transparency, they build trust and commitment among their people. *The culture they create unleashes enthusiasm, passion and creativity at all levels of the organization. They are more concerned about getting the best result for everyone rather than their own self-interest. They are focused on the common good. They walk their talk. They are creative problem solvers. They view problems from a systems perspective, seeing beyond the narrow boundaries of cause and effect. They are honest and truthful and display integrity in all they do. They feel confident in handling any situation. This confidence and openness allows them to reclassify problems as opportunities.* They clarify priorities by referring to the vision and mission. They display emotional intelligence as well as intellectual intelligence.

Service

These rare leaders are motivated by the need to make a difference in the world. They are true servant leaders. They create mutually beneficial partnerships and strategic alliances with other individuals or groups who share the same goals. They collaborate with customers and suppliers to create win-win situations. They are active in the local community, building relationships that create goodwill. They recognize the importance of environmental stewardship, and will go beyond the needs of compliance in making their operations environmentally friendly. They display empathy. *They care about their people, seeking ways to help employees find personal fulfillment through their work. They create an environment*

*where people can excel. They are active in building a pool of talent for the organization by mentoring and coaching their subordinates. They are intuitive decision-makers.* They are inclusive. They are on top of their game.

Global

The primary focus of organizations at this level is service to humanity and the planet. These visionary leaders are motivated by the need to serve the world. Their vision is global unified one. They are focused on the questions, "How can I help?" and "What can I do?" They are concerned about the state of the world. They also care about the legacy we are leaving for future generations. They are not prepared to compromise long-term outcomes for short-term gains. They use their influence to create a better world. They see their own mission and that of their organization from a larger, societal perspective. They are committed to social responsibility. *For them, the world is a complex web of interconnectedness, and they know and understand their role. They act with humility and compassion. They are generous in spirit, patient and forgiving by nature.* They are at ease with uncertainty and can tolerate ambiguity. They enjoy solitude and can be reclusive and reflective. These leaders are admired for their wisdom and vision. [116] [117] [118]

[116] Cf. (Richard Barrett & Associates LLC, 2009)

[117] Cf. (Zohar & Marshall, 2004, pp. 71-90)

[118] Cf. Leadership styles by Daniel Goleman in connection with his theory of emotional intelligence

## 3. Ascent into Spiritual Leadership

*In the business world, the task of shifting culture will fall to a critical mass of enlightened leaders and the infrastructure they can create for enabling shift. These infrastructures will include the methods, style, and content of human resources programs and perhaps the intervention of consultants. The goal is to create a whole new field of meaning from which the majority of individuals can draw in attempting to shift their own behavior.*[119]

This quotation from Danah Zohar shows that shifting culture requires a new leadership consciousness. In this chapter the author shows steps and stages to become a holistic leader in order to transform culture. Humanity is actually mainly focused on the rational, materialistic mind.

For Steiner the rational level of mind is the first stage of cognition, the one man occupies in ordinary life in the world of the senses. *Even in what is called science, we have to do only with this first stage of knowledge, for science merely elaborates ordinary cognition more minutely and in a disciplined way. Aided by instruments — the microscope, the telescope, and so forth — the senses examine their surroundings with greater exactness than they could without these aids.* Yet human beings remain at the same stage of cognition whether they see large things with the naked eye or observe small objects and phenomena with the aid of a microscope. Also in the application of thinking to facts and things, this science remains in the realm of everyday life. One arranges the objects, describes and compares them, seeks to picture to himself their variations, and so forth. *The keenest scientist does nothing fundamentally, in this respect, but develop to a fine art the methods of observing everyday life. His knowledge embraces a wider range, becomes more complex and more logical, but he does not proceed to any other mode of cognition.*[120] This level of mind is focused upon the material realm, the world which is observable on the outside.

Seth[121] calls this level the *rational approach* and refers to it, that it works quite well in certain situation, such as mass production of goods, or in certain kinds of scientific measurements – *but all in all the rational method, as it is understood and used, does not work as an overall approach to life, or in the solving of problems that involve subjective rather than objective measurements or calculations.*[122]

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[119] (Zohar & Marshall, 2004, p. 186)
[120] (Steiner, The Stages of Higher Knowledge, 1967, p. 3)
[121] Name for the psychic entity channeled by Jane Roberts
[122] (Roberts, The Magical Approach, 1995, p. 9)

He also states, that it works least of all for any art. He refers to a *magical approach* which has far greater weight, *if you use it and allow yourselves to operate in that fashion, for it has the weight of your basic natural orientation.*[123]

*The intellect is brilliant, but on its own, it is indeed in its way isolated both in time and in space in a way that other portions of the personality are not.* The rationality can become frightened, paranoid when it is overly stressed, because it cannot really perceive events until they have already occurred. *It does not know what will happen tomorrow, and since it is overly stressed, its paranoid tendencies can only fear the worst.* Seth refers to the rational approach to life, as a *highly pessimistic* one.[124]

Aurobindo says that the ordinary mind of man is capable of reflection and a coordinated investigation and understanding of itself and its basis and surroundings. He observes that this mind arrives at truth but against a background of original ignorance, which is a truth distressed by a constant surrounding mist of incertitude and error. Its certitudes *are relative and for the most part precarious certainties or else are the assured fragmentary certitudes only of an imperfect, incomplete and not an essential experience.*
The ordinary mind makes discovery after discovery, gets idea after idea. It adds experience to experience and experiment to experiment. But it looses, rejects, forgets and has to recover much as it proceeds. It *tries to establish a relation between all that it knows by setting up logical and other sequences, a series of principles and their dependences, generalizations and their application.* It *makes out of its devices a structure in which mentally it can live, move and act and enjoy and labor.*
Aurobindo refers to mental knowledge always limited in extent and quotes that the mind even sets up other willed barriers, because its mental device of opinion admits certain parts of truth and excludes all the rest. If *it gave free admission and play to all ideas, it would lose itself in an unreconciled variety.* It *would be unable to act and proceed to practical consequences and an effective creation.*
Even when it is widest and most complete, mental knowing is still an indirect knowledge. It is knowledge not of the thing in itself but of its figures, a system of representations, and a scheme of indices. Exception is *when in certain movements it goes beyond itself, beyond the mental idea to spiritual identity.* It *finds it extremely difficult to go here beyond a few isolated and intense spiritual realizations or to draw or work out or organize the right practical*

[123] (Roberts, The Magical Approach, 1995, p. 9)
[124] (Roberts, The Magical Approach, 1995, p. 13)

*consequences of these rare identities of knowledge.*
He says that a greater power than the reason is needed for the spiritual comprehension and effectuation of this deepest knowledge.[125]

Seth describes the thin and cold rational mind as a fake veneer covering a far deeper spontaneous rationality, and it is the existence of that magical rationality that provides the basis for the intellect to begin with. The rationality that one accepts is then but one small clue as to the spontaneous inner rationality that is a part of each natural person.[126]
When one understands that intellectually, then the intellect can take it for granted that its own information is not all the information you possess. It can realize that its own knowledge represents the tip of the iceberg. As you apply that realization to your life you begin to realize furthermore that in practical terms you are indeed supported by a greater body of knowledge than you consciously realize, and by the magical, spontaneous fountain of action that forms your existence. The intellect can then realize that it does not have to go it all alone:
*Everything does not have to be reasoned out, even to be understood.*[127]

## 3.1. The stages of higher knowledge by Rudolf Steiner

Steiner described three stages of spiritual progress:

1. Imagination
2. Inspiration
3. Intuition[128],[129]

<u>Imagination</u>

Ordinary knowledge in a healthy individual does not create image and concept when it is not confronted with an object by the outer senses. The ego remains inactive, and whoever forms images of which the corresponding sensory objects do actually not exist, lives in fantasy, according to Steiner.
But to learn imagination this very faculty of forming images without the stimulus of external sensory objects the mentee needs to acquire. He must be able to form images although no object touches his senses.

[125] (Aurobindo, The Synthesis of Yoga, 1999, pp. 789,790)
[126] (Roberts, The Magical Approach, 1995, p. 15)
[127] (Roberts, The Magical Approach, 1995, p. 16)
[128] Cf. (Steiner, The Stages of Higher Knowledge, 1967)
[129] Cf. (Steiner, An Outline of Esoteric Science, 1997, p. 385)

At this stage, *images appear to the occult student in exactly the same way as if a sensory object were making an impression upon him. They are as vivid and true as sensory images, yet they are not of material, but of soul-spirit origin.* The senses remain entirely inactive and Steiner stresses that the individual must first acquire this faculty of forming meaningful images without sense impressions. This is accomplished through meditation and exercises of contemplation.

John Pater describes that *this image actually consists of objectively refined feelings by which the spiritual world is able to manifest itself by clothing itself in these images.* These are not visualizations as experienced by us in the physical sense world.[130]

*The man confined to the sense world lives only among images that have reached him through the senses. The imaginative man has a world of images that he has received from a higher source. A careful training is necessary to distinguish illusion from reality in this higher image world.* He points out that when such images first enter a man's soul he tends to evaluate it as only fancy; *a mere outflow of my life of thoughts.* Man is at present accustomed to term "real" only what is given to him on the sure foundation of the evidence of his senses. He *must first accustom himself to accept as "real" things that originate from a different side.*[131]

First of all, *viewed entirely outwardly*, the whole imaginative world consists of hallucinations, visions, and illusions.

As an example Steiner describes that by focusing the consciousness on a seed or a dying plant, certain forms are conjured up before the soul. *The "flame formation," spoken of as appearing in the soul through observation of a plant or the like, and that after a time completely separates itself from the plant, is, outwardly viewed, to be regarded on the same level as a hallucination. It is the same in occult training when the imaginative world is entered.*[132]

It is recommended to train the imagination to start first with self-induced hallucinations. After some time they get a life of their own and what was customarily regarded as the object's properties like colors, sounds, odors, etc., start floating free in space. *Perceptions break loose from all outer things and swim free in space, or fly around in it.* It is known that the outer things before us have not brought forth these perceptions, but rather that they are self-induced. One may think to have lost the ground under one's feet and in ordinary

[130] Cf. (Pater, 2009, p. STUDIES IN CONSCIOUSNESS)
[131] Cf. (Steiner, The Stages of Higher Knowledge, 1967, pp. 6,7)
[132] Cf. (Steiner, The Stages of Higher Knowledge, 1967, p. 26)

life in the physical world this inner picturing which does not proceed from outer things must be guarded against and is without ground or foundation. *But to call forth imaginative knowledge, the prime essential is to have colors, sounds, odors, etc., fully torn loose from all things, "floating free in space."*[133] John Pater puts it simplistically: *We see blue in the physical world but in the stage of imagination we have the experience of blue without the external object.*[134]

The mentee needs to *find a new ground and foundation* for the picturing that is thus torn loose. This must occur in that new non-physical dimension which is now about to be revealed. New inner entities take possessions of these inner picturing. Steiner explains that like in the physical world the color red remains with an object; likewise in the imaginative world it must not remain free floating. Whereas it is floated unattached first, it will stream towards some being and becomes its expression. The free-floating picturing gathers around definite centers.

The mentee starts observing that beings are speaking through their properties and expressions. It is *as in the physical world there are corporeal things and beings to which colors, sounds, odors, and so forth, are attached or from which they are derived, so now spiritual beings speak out through them.* Steiner points out that these *spiritual beings* are, in fact, always there and hover continually around human beings. *But they cannot reveal themselves to them if the occasion is not given them to do so. They are given this opportunity when one calls forth the capacity to let sounds, colors, and so forth, arise before one's soul, even when occasioned by no physical object.*[135]

Inspiration

In the second stage of cognition, images no longer appear. *The human being has now to deal only with "concept" and "ego."*
Whereas at the first stage a world of images still surrounded one, at this stage not even such images are present. *The human being lives wholly in a purely spiritual world.* Steiner refers that one accustomed to hold strictly to the senses will be tempted to believe this world pale and ghostly. But that is not at all the case. Neither has the world of images of the second stage anything pale or shadowy about it. So are the images that remain in memory after the outer objects are no longer there. He points out that the pictures of imagination have vivacity and

[133] (Steiner, The Stages of Higher Knowledge, 1967, p. 26)
[134] (Pater, 2009, p. STUDIES IN CONSCIOUSNESS)
[135] Cf. (Steiner, The Stages of Higher Knowledge, 1967, p. 27)

comprehensiveness not to be compared with the memory pictures, even from the glittering and ephemeral physical. *This, too, is but a shadow compared to the realm of Imagination.*

Nothing in the sensory world can even suggest the wealth and abundance of the second stage. Here *inspiration gives the impressions, and the ego forms the concepts.* Steiner points us to the sound and tone opened up by the sense of hearing, which can be compared with this world of inspiration. But not the tones of earthly music are concerned, instead *purely spiritual tones. One begins to "hear" what is going on at the heart of things. The stone, the plant, and so forth, become "spiritual words." The world begins to express its true nature to the soul.*
One can spiritually hear for instance the growing of the grass. *The crystal form is perceived like sound; the opening blossom "speaks" to men.* The inspired mentee is able to proclaim the inner nature of things. Everything rises up before his soul in a new kind of way. It is a language that stems from another world, and that alone can make the everyday world comprehensible.[136]

John Pater states that in this stage *one can perceive previous states of man's evolution and what he is destined to become in the future.*[137]

Steiner points in this world of inspiration to develop a nature that is selfless. The mentee *must learn to create inwardly, but in such a way that his "ego" does not in the least way play an arbitrary role in this creative activity.* He constantly refers to the outer world as instructor to grow this selfless quality.[138]

First of all certain feelings must be developed which are known only to a slight degree in ordinary life. He refers to the most important as a *heightened sensitiveness to "truth" and "falsehood," to "right" and "wrong."* He advises to raise the feeling of correctness, hence in this world logical error is perceived as a source of pain. Conversely the right gives the student a feeling of delight. Within the mentee a love for the felt truth is awakening.[139]

Steiner constantly reminds his students to keep equilibrium and retain the power to conduct oneself toward the outer world. *The higher world of feeling must not be cultivated at the expense of well-balanced activity and work in the outer world […].* A strengthening of the

[136] Cf. (Steiner, The Stages of Higher Knowledge, 1967, pp. 7,8)
[137] Cf. (Pater, 2009, p. STUDIES IN CONSCIOUSNESS)
[138] Cf. (Steiner, The Stages of Higher Knowledge, 1967, p. 35)
[139] Cf. (Steiner, The Stages of Higher Knowledge, 1967, pp. 36,37)

power to withstand outer impressions must appear in corresponding measure to the inner lifting of the feeling life. It is considered as a mistake of the student to be brought into opposition to the outer world, to find it unbearable and to wish to flee from it.[140] It this way the mentee develops a twofold view into life. The outer world will be complemented with a growingly richer and more independent soul life.[141]

To accurately represent feelings for the world of inspiration the mentee must acquaint herself *with the fact that man's soul life has always a certain treasure of feeling over and above those stimulated by sense perception*. For instance a feeling of fear is often greater than it would be if it were in true proportion to the corresponding outer event. The mentee is working energetically on herself with the aim to feel in no instance more fear than is justified by the corresponding external event. The student conserves this soul force when she denies herself of fear and it remains at her disposal. Through repetition of this process - which Steiner calls *economies of feelings* - the mentee builds up a treasure of soul forces which will create *the germs of those inner images that will bring to expression the revelations of a higher life. They shape the matrix substance for those representations wherein the spiritual world reveals itself.*[142]

Further Steiner hints to a far greater treasure of power to create feeling supplying to the soul. The mentee must expose himself to certain outer impressions, and then wholly deny himself the feelings that normally arise as a result. He must face an occurrence that usually excites the soul, and absolutely and totally forbid himself the excitation. This should even better be done as an imaginative method.

Steiner also refers to the reading of *literature and lectures out of the realm of occult science* to provide a further basis for inspiration.[143]

Intuition

Lastly, at the third stage of knowledge inspiration also ceases. Of the elements customarily observed in everyday knowledge, the ego alone remains to be considered. Steiner states that the attainment of this stage by the student is marked by a definite inner experience. This experience manifests itself in the feeling that he no longer stands outside the things and occurrences that he recognizes, but is himself within them. Images are not the object, but

[140] Cf. (Steiner, The Stages of Higher Knowledge, 1967, p. 38)
[141] Cf. (Steiner, The Stages of Higher Knowledge, 1967, p. 39)
[142] Cf. (Steiner, The Stages of Higher Knowledge, 1967, pp. 39-41)
[143] Cf. (Steiner, The Stages of Higher Knowledge, 1967, p. 41)

merely its imprint and inspiration does not yield up the object itself, but only tells about it. What now lives in the soul is in reality the object itself. The ego has merged with the beings. The actual living of things within the soul is called intuition.
*When it is said of Intuition that "through it man creeps into all things," this is literally true.* Steiner states that in ordinary life man has only one intuition which is, of the ego itself. The ego can in no way be perceived from without; it can only be experienced in the inner life. This fact is explained by the simple consideration *that has not been applied by psychologists with sufficient exactitude. Unimpressive as it may appear to one with full understanding, it is of the most far-reaching significance.* A thing in the outer world can be called by all men by the self-same name. A pencil can be spoken of by all as a "pencil"; a rose by all as a "rose." Mrs. Johnson can be addressed by all as "Mrs. Johnson." Only the word "I" each can apply only to himself. No other person can call me "I." To anyone else I am a "you." In the same way everyone else is a "you" to me. Only I can say "I" to myself. This is because each man lives, not outside, but within the "I." In the same way, in intuitive cognition, one lives in all things. Steiner sees the perception of the ego *as the prototype of all intuitive cognition.* To enter into the things, one must first step outside oneself. *One must become "selfless" in order to become blended with the "self," the "ego" of another being.*[144]

Steiner sharply distinguishes the intuition described from *the ordinary sense intuition is spoken of when one has in view a notion dimly felt to be true.*[145]
*In Intuition, for the first time, he merges his own self into that of self-contained beings. That kind of knowledge that leads into the "innermost nature" of beings is first attained for man in Intuition.*[146]

John Pater describes that at this stage an individual becomes one with the object or merges with it and he is able to see into the true nature of things. *Here one must be truly selfless. The individual must become strengthened to a high degree without losing himself in that being.* He refers to the experience of the 'I' appearing as vague experience of an intuition. *Yet even so when we turn our attention to our 'I' we only have a vague dreamy experience of what we are because we have not sufficiently developed ourselves. From this region of*

[144] Cf. (Steiner, The Stages of Higher Knowledge, 1967, pp. 9,10)
[145] Cf. (Steiner, The Stages of Higher Knowledge, 1967, p. 56)
[146] Cf. (Steiner, The Stages of Higher Knowledge, 1967, p. 57)

*consciousness our true 'I' strongly participates in our marvelous growth in the first few years and explains the superhuman intelligence involved in our early development.*[147]

Steiner gives as simple description of intuition in his basic writing *Philosophy of Freedom.* In contrast to the content of percept which is given from without, the content of thinking appears inwardly. The form in which this first makes its appearance he calls intuition. *Intuition is for thinking what observation is for percept. Intuition and observation are the sources of our knowledge.* An observed object of the world remains unintelligible until one has within himself the corresponding intuition which adds that part of reality which is lacking in the percept. *To anyone who is incapable of finding intuitions corresponding to the things, the full reality remains inaccessible. Just as the color-blind person sees only differences of brightness without any color qualities, so can the person without intuition observe only unconnected perceptual fragments.*[148]

### 3.2. Five higher levels of spiritual mind by Aurobindo

Aurobindo describes five stages above the ordinary mind:

1. Higher Mind
2. Illumined Mind
3. Intuitive Mind
4. Overmind
5. Supermind[149]

<u>Higher Mind</u>

Sri Aurobindo describes this first decisive step out of normal mentality as *a mind no longer of mingled light and obscurity or half-light.* It is a large clarity of the spirit. *Its basic substance is a unitarian sense of being with a powerful multiple dynamization capable of the formation of a multitude of aspects of knowledge, ways of action, forms and significances of becoming, of all of which there is a spontaneous inherent knowledge.* It is a luminous thought-mind, a mind of spirit-born conceptual knowledge.[150]

Satprem, a disciple of Aurobindo, refers to the Higher Mind frequently found in philosophers

[147] (Pater, 2009, p. STUDIES IN CONSCIOUSNESS)

[148] (Steiner, Intuitive Thinking as a spiritual path, 1995, p. 88)

[149] Cf. (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, p. 198ff)

[150] (Aurobindo, The Life Divine, 1970, pp. 939-940)

and thinkers. It is less opaque, freer. *The background is no longer so gray, or there is a bluish tinge to it, and the little descending bursts of light are less rapidly swallowed up.*[151]

Satprem refers to cold light, *a heavy mental substance catching the light from above and mixing it with its own substance, covering it with a thinking layer without even being aware of it, and therefore understanding the light received only after a long process of logicalization, dilution, and fragmentation into pages, words or ideas.*[152]
According to Aurobindo, in this higher mind is no need of a seeking and self-critical ratiocination, no logical motion step by step towards a conclusion, no mechanism of express or implied deductions and inferences, no building or deliberate concatenation of idea with idea in order to arrive at an ordered sum or outcome of knowledge[153]
It follows that this higher consciousness is a knowledge formulating itself on a basis of self-existent all-awareness and manifesting some part of its integrality, a harmony of its significances put into thought-form. It can freely express itself in single ideas, but its most characteristic movement is a mass ideation, a system or totality of truth-seeing at a single view. The relations of idea with idea, of truth with truth are not established by logic but pre-exist and emerge already self-seen in the integral whole. In Aurobindo's higher mind is an initiation into forms of an ever-present inactive knowledge, not a system of conclusions from premises or data of the ordinary mind. *This thought is a self-revelation of eternal Wisdom, not an acquired knowledge.*[154]

In its aspect of will, the dynamic effectuation of the Truth, this greater more brilliant mind works on the rest of the being, the mental will, the heart and its feelings, the life, the body, through the power of thought - through the idea-force. It seeks to purify through knowledge, to deliver through knowledge, to create by the innate power of knowledge. The idea is put into the heart or the life as a force to be accepted and worked out. The heart and life become conscious of the idea and respond to its dynamisms. Their substance begins to modify itself in that sense, so that the feelings and actions become the vibrations of this higher wisdom. They are informed with it, filled with the emotion and the sense of it. The will and the life impulses are similarly charged with its power and its urge of self-effectuation. Even in the body the idea works so that, for example, the potent thought and will of health replaces its faith in illness and its consent to illness. In this way *it charges the whole being with a new and*

[151] (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, p. 202)
[152] (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, p. 202)
[153] (Aurobindo, The Life Divine, 1970, p. 940)
[154] (Aurobindo, The Life Divine, 1970, pp. 940-941)

*superior consciousness, lays a foundation of change, prepares it for a superior truth of existence.*[155]

Satprem refers to the emotional aspect of the higher mind that joy tends to last longer. Love tends to be more encompassing and less subject to the countless conditions of the lower levels*: one begins to know what joy and love are in themselves, without cause.*

Illumined Mind

Aurobindo defines the illumined mind as a mind no longer of higher thought, but of spiritual light. Here the clarity of the spiritual intelligence, its tranquil day-light, gives place or subordinates itself to an intense luster. It is a splendor and illumination of the spirit. *A play of lightnings of spiritual truth and power breaks from above into the consciousness and adds to the calm and wide enlightenment and the vast descent of peace which characterize or accompany the action of the larger conceptual-spiritual principle, a fiery ardor of realization and a rapturous ecstasy of knowledge.* A downpour of inwardly visible Light very usually envelops this action. Aurobindo sees in this descent also the arrival of a greater dynamic, a golden drive, a luminous enthusiasm of inner force and power. This replaces the comparatively slow and deliberate process of the higher mind by a swift, sometimes a vehement, almost a violent impetus of rapid transformation.[156]

Also Satprem relates the Illumined Mind as a consciousness *filled with a flood of light, often golden, infused with colors that vary with the inner state.* It is a luminous irruption. A sudden awakening as if the whole being were on the alert, immersed in a very fast rhythm and in a brand-new world, with new values, new perspectives and unexpected associations. *The smoke screen of the world is lifted. Everything is interconnected within a great, joyous vibration.* Life becomes vaster, truer and more alive. He sees little truths twinkling everywhere, wordlessly, each thing holding a secret, a special sense or a special life. *One bathes in an indescribable state of truth, without understanding anything about it – it just is. And it is marvelously. It is light, alive, loving.*[157]

Aurobindo describes that the Illumined Mind does not work primarily by thought, but by vision. Thought is here only a subordinate movement expressive of sight. The human

[155] (Aurobindo, The Life Divine, 1970, p. 941)
[156] (Aurobindo, The Life Divine, 1970, pp. 944-945)
[157] (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, p. 203)

mind, which relies mainly on thought, conceives that to be the highest or the main process of knowledge. In the spiritual order thought is secondary and dispensable.[158]

This luminous flood translates differently in different people, one is usually too quick to give it a form instead of letting it quietly permeate the being and do its work of clarification. For some, there will be a sudden poetic blossoming, others will see new architectural forms, and others will pursue new scientific discoveries, while still others will worship their God. Generally, the access to this new consciousness is accompanied by a spontaneous flowering of creative energies, particularly in the poetic field.[159]

*A consciousness that proceeds by sight, the consciousness of the seer, is a greater power for knowledge than the consciousness of the thinker.* The perceptual power of the inner sight is greater and more direct than the perceptual power of thought. It is a spiritual sense that seizes something of the substance of truth. It outlines the figure and at the same time catches the significance of the figure. It can embody it with a finer and bolder revealing outline and a larger comprehension and power of totality than thought-conception can manage.[160]

Satprem explains that the substance of the illumined mind is not truly transparent, but only translucent. Its light is diffused, as if it could feel the truth everywhere without concretely touching it. Hence the frequent instances of incoherence and vagueness.
*It is only the beginning of a new birth. Before going higher, more purification is necessary, and above all more peace, more natural equilibrium, and more silence. The higher we ascend in consciousness, the sturdier the equilibrium required.*[161]

Poets like Shakespeare create out of this spiritual mind. Compared with the higher mind it deals with more light as well with a higher force.

Intuitive Mind

Aurobindo refers to the intuitive mind, *where dwells the intuitional being*. The lower levels derive the knowledge from there which they turn into thought or sight and bring down for the mind's transmutation. Intuition is a power of consciousness nearer and more intimate

[158] (Aurobindo, The Life Divine, 1970, pp. 944,945)
[159] (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, p. 203)
[160] (Aurobindo, The Life Divine, 1970, pp. 945-946)
[161] (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, p. 206)

to the original knowledge by identity. It is always something that leaps out direct from a concealed identity.[162]

Satprem quotes that the intuitive mind differs from the illumined mind by its clear transparency. *Unlike the higher mind, it is not hampered by the mental orthopedic braces that shackle us to the ground, as if knowledge forever depended upon the ponderous volume of our reflections.* Knowledge is a flash bursting forth from the silence. It is right there just before our eyes, waiting for us to become a little clear. It is not so much a matter of raising ourselves as of clearing our obstructions.[163]

Sri Aurobindo regards this close perception as more than sight, more than conception. It is the result of a penetrating and revealing touch which carries in it sight and conception as part of itself or as its natural consequence. A concealed or slumbering identity, not yet recovering itself, still remembers or conveys by the intuition its own contents and the intimacy of its self-feeling and self-vision of things, its light of truth, its overwhelming and automatic certitude.[164]

Satprem says: *Intuition reproduces, on our scale, the original mystery of a great Gaze.* A mighty glance that has seen all, known all, and that delights at seeing bit by bit, slowly, successively, temporally, from a myriad points of view, what it had once wholly embraced in a fraction of eternity.
As an example: In spring, the rice fields of India stretch before the eye, quiet and green, laden with sweet fragrance, beneath a heavy sky. Suddenly, with a single cry, thousands of parrots take flight. Yet one had seen nothing. It is so sudden, lightning-fast – like the incredible rapidity with which the consciousness clears up. One mere detail, one sound, one drop of light, and a whole magnificent, overflowing world appears – thousands of imperceptible birds in the flash of a wing.[165]

[162] (Aurobindo, The Life Divine, 1970, p. 946)
[163] (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, pp. 206,207)
[164] (Aurobindo, The Life Divine, 1970, p. 947)
[165] (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, p. 207)

The language of intuition is concentrated into a concise phrasing, without superfluous words, in contrast to the opulent language of the illumined mind. As an example Plotinus's phrase: *'A flight of the Alone to the Alone'*[166]

Aurobindo says that in the human mind the intuition is even such a truth-remembrance or truth-conveyance, or such a revealing flash or blaze breaking into a great mass of ignorance or through a veil of nescience. It is subject there to an invading mixture or a mental coating or an interception and substitution. There is too a manifold possibility of misinterpretation which comes in the way of the purity and fullness of its action. Moreover, there are seeming intuitions on all levels of the being which are communications rather than intuitions, and these have a very various provenance, value and character.[167]

Intuition is always an edge, ray or leap of a superior light. It is in man a projecting blade, edge or point of a far-off supermind light entering into and modified by some intermediate truth-mind substance from above. It is very much blinded by ordinary or ignorant mind substance. But on that higher level to which it is native its light is unmixed and therefore entirely and purely veridical. Its rays are not separated but connected or massed together in a play of waves of what might almost Aurobindo calls in the poetic figure *a sea or mass of stable lightnings*. This original or native intuition begins to descend into man in answer to ascension of consciousness to its level or as a result of our finding of a clear way of communication with it. It may continue to come as a play of lightning-flashes, isolated or in constant action.[168]

According to Aurobindo Intuition has a fourfold power.

- A power of revelatory truth-seeing,
- a power of inspiration or truth-hearing,
- a power of truth-touch or immediate seizing of significance, (which is akin to the ordinary nature of its intervention in our mental intelligence) and
- a power of true and automatic discrimination of the orderly and exact relation of truth to truth.

[166] (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, p. 208)
[167] (Aurobindo, The Life Divine, 1970, pp. 947-948)
[168] (Aurobindo, The Life Divine, 1970, pp. 948-949)

*Intuition can therefore perform all the action of reason - including the function of logical intelligence, which is to work out the right relation of things and the right relation of idea with idea, - but by its own superior process and with steps that do not fail or falter.*[169]

Satprem relates to the emotional aspect of intuition as a very special joy, different from the illumined joy. No longer is there the sense of a flow coming from outside, but a kind of recognition. *As if there were always two of us, a brother of light living in the light and a brother of shadow, our self, living below, groping awkwardly in the darkness, repeating all the gestures and movements of the brother of light, imitating his knowledge and his great adventure, but in a shabby, stunted, clumsy way. Then, suddenly, there is a coincidence, and we become one. We are one in a point of light. For once, there ceases to be any difference, and this is joy.*[170]

Overmind

Aurobindo and Satprem refer to this rarely attained summit of human consciousness[171] as a cosmic consciousness, a principle of global knowledge which carries in it a delegated light from the supramental gnosis. It is only by an opening into the cosmic consciousness that the overmind ascent and descent can be made wholly possible. A high and intense individual opening upwards is not sufficient, because to the vertical ascent towards summit light must be added a vast horizontal expansion of the consciousness into some totality of the spirit.[172]

When the overmind descends, the predominance of the centralizing ego-sense is entirely subordinated, lost in largeness of being and finally abolished. A wide cosmic perception and feeling of a boundless universal self and movement replaces it. Many motions that were formerly ego-centric may still continue, but they occur as currents or ripples in the cosmic wideness. Thought, for the most part, no longer seems to originate individually in the body or the person but manifests from above or comes in upon the cosmic mind-waves. All inner individual sight or intelligence of things is now a revelation or illumination of what is seen or comprehended. The source of the revelation is not in one's separate self but in the universal knowledge. The feelings, emotions, sensations are similarly felt as waves from the

[169] (Aurobindo, The Life Divine, 1970, p. 949)
[170] (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, p. 207)
[171] (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, p. 209)
[172] (Aurobindo, The Life Divine, 1970, p. 950)

same cosmic immensity breaking upon the subtle and the gross body and responded to in kind by the individual centre of the universality.[173]

Satprem states the overmind as the source of inspiration of the great founders of religions. *This is where all the religions we know were born; they all derive from an overmental experience in one of its countless aspects.* For a religion or revelation, a spiritual experience, belongs to a certain plane and those who incarnate the particular revelation have conceived it from the overmind as their source. It is also the source of the higher artistic creations.[174]

Aurobindo refers to many formulations of overmind consciousness and experience. The overmind has a great plasticity and is a field of multiple possibilities. In place of an uncentered and unplaced diffusion there may be the sense of the universe in oneself or as oneself. There too this self is not the ego. It is an extension of a free and pure essential self-consciousness or it is an identification constituting a cosmic being, a universal individual. In the transition towards the supermind this centralizing action tends towards the discovery of a true individual replacing the dead ego, *a being who is in his essence one with the supreme Self, one with the universe in extension and yet a cosmic centre and circumference of the specialized action of the Infinite.*[175]

Satprem sees the essential difference with other stages in the evenness, the almost complete uniformity of the light. *In a particularly receptive illumined mind one would see, for example, a bluish background with sudden jets of light, intuitive flashes, or moving luminous eruptions, sometimes even great overmental downpours, but it would be a fluctuating play of light, nothing stable.* This is the usual condition of the greatest poets known. They attain a certain level of rhythm, a particular poetic luminousness. From time to time they touch upon higher regions and return with those rare dazzling lines (or musical phrases) that are repeated generation after generation. The illumined mind is generally the base and the overmind a divine kingdom one gains access to in moments of grace.[176]

Satprem refers to the Vedic rishis, having realized a full and permanent overmental consciousness without fluctuations anymore. The consciousness is a mass of stable light.

[173] (Aurobindo, The Life Divine, 1970, p. 951)
[174] (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, pp. 209,210)
[175] (Aurobindo, The Life Divine, 1970, pp. 951,952)
[176] (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, p. 210)

There results an unbroken universal vision. One knows universal joy, universal beauty and universal love. All the contradictions of the lower planes came from a deficiency of light, or narrowness of light, which lit up only a limited field. In this even light the contradictions, which are like small shadowy intervals between two flashes or dark frontiers at the end of our light, melt into a unified visual mass. *And since there is light everywhere, there are also, necessarily, joy and harmony and beauty everywhere, because opposites are no longer felt as negations or shadowy gaps between two sparks of consciousness but as elements of varying intensity within a continuous cosmic Harmony.* The degree of unity gives an exact measure of the overmental perfection.[177]

Supermind

Aurobindo defines the fundamental nature of supermind, that all its knowledge is originally knowledge by identity and oneness. This is a knowledge which is conscious about oneself and the other in its innermost core, its spiritual nature. Further he explains *even when it makes numberless apparent divisions and discriminating modifications in itself, still all the knowledge that operates in its workings, even in these divisions, is founded upon and sustained and lit and guided by this perfect knowledge by identity and oneness.*[178]
The supramental consciousness captures not only all the points of view, but also the deeper forces at work behind each thing as well as the truth within each thing. It is a *Truth-Consciousness – and because it sees all, it automatically possesses Power. We are powerless because we do not see. To see and to see totally, necessarily means to have power.*[179]

Satprem refers to difficulties defining the Supramental and to attempt at a rough description, he distinguishes two aspects – one of vision and one of power.

The supramental vision is a global vision. The supramental, or supermind, sees not only the whole of things and beings within a single vision, connecting all the beams together without opposing anything. It also sees the point of view of each separate thing, each being and each force. It is an all-encompassing view that does not terminate in a single, central point but in myriads of points.[180]

[177] (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, pp. 210,211)
[178] (Aurobindo, The Synthesis of Yoga, 1999, p. 786)
[179] (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, p. 256)
[180] (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, p. 254)

Further Aurobindo says that the spirit is one everywhere and it knows all things as itself and in itself. It sees them always and therefore knows them intimately, completely, in their reality as well as their appearance, in their truth, their law, the entire spirit and sense and figure of their nature and their workings. Compared to the mental awareness man has of his own subjective existence and its movements, is not the same thing as this identity and self-knowledge of the supermind. The mind sees mental figures of man's being and not the inmost or the whole. It is only a partial, derivative and superficial action that appears while the largest and most secretly determining parts of existence are occult to the mind. *The supramental Spirit has, unlike the mental being, the real because the inmost and total knowledge of itself and of its entire universe and of all things those are its creations and self-figurings in the universe.*[181]

The second character of the supreme Supermind is that its knowledge is a real because a total knowledge. It is the Supermind which solves the eternal question of 'Who are we?' It is real in the fundamental sense which by logic has the whole knowledge in view. It has in the first place a transcendental vision and sees the universe not only in the universal terms. It sees in its right relation to the supreme and eternal reality from which it proceeds and of which it is an expression. It knows the spirit and truth and whole sense of the universal expression because it knows all the essentiality, all the infinite reality and all the consequent constant potentiality of that which in part it expresses. *It knows rightly the relative because it knows the Absolute and all its absolutes to which the relatives refer back and of which they are the partial or modified or suppressed figures.* Supermind has its origin in the ultimate source, the ground of being.

The third characteristic of the supermind is that it is directly truth-conscious, a divine power of immediate, inherent and spontaneous knowledge. Aurobindo describes it as *an Idea holding luminously all realities and not depending on indications and logical or other steps from the known to the unknown like the mind which is a power of the Ignorance.* The supermind contains all its knowledge in itself, is in its highest divine wisdom in eternal possession of all truth and even in its lower, limited or individualized forms has only to bring the latent truth out of itself. It is the perception which the old thinkers tried to express when

[181] (Aurobindo, The Synthesis of Yoga, 1999, p. 787)

they said that all knowing was in its real origin and nature only a memory of inwardly existing knowledge.[182]

Satprem's second aspect of his twofold supramental definition is power. *The Supramental is, above all, a power – a stupendous power. It is the direct power of the Spirit in Matter.*

*All consciousness is power, and the higher we ascend, the greater the power, but also the farther away we are from the earth.* If one wishes to apply the overmental power to the affairs of this world, it must be brought down from one level to another and overcome the determinisms of all the intermediary levels before it can reach the depths, matter. Finally, there remains only a dulled and weakened overmental reflection, which must then fight against more and more heavy and rebellious determinisms. This is why the spiritualists have never been able to transform life. *The Supramental is the supreme Consciousness-Force in the very heart of Matter, without any intermediary.*[183]

Immobility is the basis of the supramental power, but silence is the condition for its perfect operation. The supramental consciousness does not follow mental or moral criteria to determine its actions. There are no more dilemmas. Its actions arise naturally and spontaneously. Already from Aurobindo the value of spontaneity in the Supermind has been mentioned. Satprem considers spontaneity as the particular mark of the Supermind: *spontaneity of life, spontaneity of knowledge, spontaneity of power. In ordinary life, we try to know what is good or right, and once we think we have found it, we somehow try to implement our thought.* The supramental consciousness, does not try to know or to decipher what it must do or not do. It is perfectly silent and still, living each second of time spontaneously, unconcerned by the future. At each second, the exact required knowledge falls like a droplet of light in the silence of the consciousness: *This has to be done, that has to be said, or seen, or understood.*[184] It is the consciousness with which one live in the eternal moment beyond time.

The individual is the key to the supramental power. The supramental being has not only a transcendent and cosmic status but also an individual one. His transcendent status does not abolish the world or the individual. No more than his cosmic status deprives him of the

[182] (Aurobindo, The Synthesis of Yoga, 1999, pp. 788,789)
[183] (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, p. 264.265)
[184] (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, p. 271)

transcendent or of his individuality and no more than his individual status severs him from the transcendent or the universe. He has not kicked off the ladder to reach the top, but consciously traveled all the evolutionary rungs, from top to bottom. There is no gap anywhere, no missing link. Because *he has kept his individuality instead of exploding in a luminous no-man's-land, he can both ascend and descend the great Ladder of existence and use his individual being as a material bridge between the very top and the very bottom.* This is in other words what has already been stated in the summary of the second chapter. The supermind may switch to any stage at will.

Satprem quotes that the work of the supermind *on the earth is to establish a direct connection between the supreme Force and the individual, between the supreme Consciousness and Matter.*[185] His destiny is to bridge the gap between spirit and matter.

The Supermind is *the very vision of wisdom*[186].

Difference between Mind and Supermind[187]:

| *Mind* | *Supermind* |
|---|---|
| Divides. | Unites. |
| Can lose itself in itself. | Being a self-existent whole cannot thus lose itself. |
| Creator of Ignorance. | Possessor of Knowledge. |
| Acts by thought that understands by difference. | Knows by the vibration of unity, even between will and Knowledge. |
| Can think only of it self, incapable of knowing another. | Knows the other as itself. |
| Acts by idea that is a movement of the mind. | Creates by the Real-Idea that is a vibration of Being. |
| Knows the finite and not the infinite | Knows the finite as the frontal aspect of the infinite. |
| Is on the surface being | Is in the subliminal being. |
| Is bound by Time and Space | Is in simultaneity of Time and the Timeless. |
| Is separative. | Is a whole. |

[185] (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, pp. 272,273)
[186] (Satprem, Sri Aurobindo or the Adventure of Consciousness, 2000, p. 255)
187 (Posner, 2009, p. SUPERMIND; SUPRAMENTAL (TRUTH) CONSCIOUSNESS)

| | |
|---|---|
| Subject to quality, quantity, form. | Not subjected to them as the mind is. |
| Is partial, psychological; still can reach the other side. | Is a whole, non-psychological. |
| Uses reason and logic. | Employs intuition and the logic of the Infinite. |
| Can understand only in terms of name and form. | Can see the Truth beyond it, lying behind. |
| Incapable of conceiving the Absolute. | Can express the Absolute. |
| Acts through intellect. | Has integral experience. |
| Is obliged to Reason. | Not obliged. |
| Goes into trance. | Always awake. |
| Self-assertive. | Seeks Self-affirmation. |

**Table 5: Difference between Mind and Supermind**

## 3.3. Summary – Leadership by intuition

Viewing different encyclopedias for the definition of intuition one finds that the word ‘intuition’ comes from the Latin word 'intueri', which is often roughly translated as meaning ‘to look inside’ or ‘to contemplate’.

Britannica Concise Encyclopedia defines intuition as *the power of obtaining knowledge that is not or cannot be acquired either by inference or observation. As such, intuition is thought of as an original, independent source of knowledge, since it is designed to account for just those kinds of knowledge that other sources do not provide.*[188]

Philosophy Dictionary describes it as *immediate awareness, either of the truth of some proposition, or of an object of apprehension such as a concept.*[189]

Columbia Encyclopedia quotes: A *way of knowing directly; immediate apprehension. The Greeks understood intuition to be the grasp of universal principles by the intelligence (nous), as distinguished from the fleeting impressions of the senses. The distinction used by the Greeks implied the superiority of intellectual intuitions over information received by the senses.*[190]

[188] (Encyclopædia Britannica, Inc., 2006)
[189] (Oxford University Press, 2005)
[190] (Columbia University Press, 2003)

Intuition is a way of cognition which is beyond the mind and the reason. The foundation of intuitional knowledge is conscious or effective identity between that which knows and that which is known. It is that state of common self-existence in which the knower and the known are one through knowledge.[191]

Intuitive Leadership is a term that has come into vogue recently. Tough-minded male executives have confessed to using intuition in their decision-making. Intuitive leadership is more than simply old-style leadership with some intuition added in to guide the corporate decision. It is leadership that takes into account both

- the executives' appreciation of their inner resources that are available but often not used and
- the changes in institutions and society that are accompanying the awakening of employees and the public at large.

*Developing intuitive leadership in the future will not be a luxury or a passing fad; it will be the heart of business. The challenges will be great. It will be necessary to deal effectively with the increasing complexity, interconnectedness, and systematic nature of the economic system. There is both good news and bad news. The bad news is that there will be persistent problems of mediocrity, debt, trade balance, global dilemmas, and worker morale. The good news is that we have inner resources we haven't been using—untapped resources that are quite capable of dealing with these problems.*

Thus leadership by intuition is not just a new gimmick in management decision making. Intuition is a code word for a necessary transformation of business—indeed, of global society.[192]

In the classic German legend "Faust" of Johann Wolfgang von Goethe, Mephistopheles refers to *intuition* as *supernatural pleasure*[193]. The author summarizes intuition as the central quality of holistic leadership. Intuition first starts with sudden flashes of knowing and resonates with feelings. After some time intuition establishes permanency and eventually becomes the leading principle, which Aurobindo describes in supermind.

[191] Cf. (Aurobindo, The Life Divine, 1970, p. 29)
[192] Cf. (Asif. J. Mir, 2009)
[193] Cf. (Goethe, 1996, p. 105) translated from German

## 4. Meditation, accelerator in Holistic Leadership Transformation

Meditation is a catalyst for personal development and the training of awareness on an actual level, not merely mentally. The idea of meditation is to observe whatever comes up in this very moment. This may be feelings, thoughts, visions, pain, physical discomfort, etc. whatever phenomenon. The aim is to be a witness and the witness as essential being clarifies psychic and psychosomatic obstacles.

WikiHow quotes: *Meditation is a mental discipline by which one attempts to get beyond the conditioned, "thinking" mind into a deeper state of relaxation or awareness.* [194]

Ken Wilber states that meditation *sooner or later begins to dislodge the embedded-self and the embedded-unconscious.* He refers to the witnessing stance as mindfulness, where one's subjective structures start to become objective, and thus one begins to disidentify or detach from one's present level of development. This is precisely because the embedded-unconscious houses the repressing structures of the psyche. Two different things tend to happen, when this repressing structure is deconstructed or profoundly relaxed and loosened: *The lower or submergent unconscious (the "Shadow") comes rushing up, and the higher or emergent consciousness (the superconscient and supramental) comes rushing down.*[195]

*Meditation is a withdrawing of your focus from the physical conscious world, and an allowing of your focus to align with Inner World.* Abraham defines a time of Meditation as *a segment in which you are intending to quiet your conscious thinking mechanism in order to sense the Inner World. It is a time of physical distraction, or detachment from the physical, so that you may sense that which goes beyond the physical. There are different reasons for this detachment, and it is important that, as you are entering this segment, you identify what your reason is. Your reason in this segment of Meditation may be that you simply want a detachment from the world that is confusing or troubling you. You want some time of refreshment. When we encourage Meditation, it is with the intent of allowing the opening of your passageway so that you may blend the Inner You that exists in the Inner Dimension with the conscious physical you that is here in this physical body.*[196]

Danah Zohar quotes that apart from group work, the most effective method for an individual to reach a higher state of self-awareness is through some sort of meditation

[194] (wikiHow Contributors, 2009, p. How to Meditate)
[195] (Wilber, The Eye of Spirit, 2001, p. 218)
[196] (Hicks & Hicks, 2006, p. 171)

practice, for those who can engage in this effectively. *Meditation takes the mind beyond the distractions and noise of the moment to a broader level of awareness that notices causes and patterns with events.* In a meditative state, one can get beyond his anger to become aware that one is angry, and then reach a stage of reflection or insight as to its causes. *Also, each of us has a number of barely conscious sub-personalities whose own split-off motivations might help or hinder us. "I" may be angry, though there may be a less accessible aspect of me that feels an underlying "power-within" or "mastery" associated with deep compassion.* Through meditation it is possible to become conscious of these sub-personalities and thus better able to integrate them and their motivational drives.[197]

Steiner quotes that meditation brings it about that the soul withdraws for a time from its union with the sense organs. *It is then immersed in itself. Its activity is turned inward.* He explains that in the first stages of this self immersion, its inner activity differs but little from its daily wont. *In its inward labors, to be sure, it must make use of the self-same thoughts, feelings and sensations as belong to the habitual life.* But the more the soul accustoms itself to be blind and deaf to the material environment, the more it lives within itself, the better it fits itself for inward accomplishments.

Steiner refers that by the immersion in the inner life it bears fruit first of all in the state of sleep. *When at night the soul is freed from the body, what has been stimulated in it, by the exercises of the day, works on.* Spiritual organs take shape within it, through which it comes into connection with a higher environment, exactly as through the outer sense organs it had formerly united itself with the corporeal world. *Out of the darkness of nocturnal surroundings appear the light phenomena of the higher world. Tender and intimate at first is this communion.* It must be taken into account that for a long time, upon awakening, the light of day will draw a dense veil over the night's experiences. The recollection that perception has occurred during the night appears only slowly and gradually. *For the student does not easily learn to pay attention to the delicate formations of his soul that in the course of his development begin to mingle with the common experiences of daily sense life.*

At first, such formations of the soul resemble what are generally referred to as casual impressions. *Everything depends upon his learning to distinguish what is due to the ordinary world from what through its own nature presents itself as a manifestation from higher worlds.* In a quiet, introspective mental life one must acquire this discernment. *It is necessary first to develop a sense of the value and meaning of those intimate formations of the soul that mingle*

[197] (Zohar & Marshall, 2004, p. 66)

*themselves with daily life as though they were "chance impressions," but that are really recollections of the nightly communion with a higher world. As soon as one seizes these things in a crude way and applies to them the measuring stick of sensory life, they vanish.*[198]

Zen Master Osho introduces the particular type of meditation in Japan, which *they call Zazen. The word 'zazen' in Japan means just sitting, doing nothing. No movement is allowed. One is just sitting like a statue – dead, not moving at all.*[199]

Wikipedia states *the aim of zazen is just sitting, "opening the hand of thought". [...] Once the mind is able to be unhindered by its many layers, one will then be able to realize one's true Buddha nature. In Zen Buddhism, zazen (literally "seated meditation") is a meditative discipline practitioners perform to calm the body and the mind and experience insight into the nature of existence and thereby gain enlightenment (satori).*[200]

*Enlightenment is the state of the being in which you only be. You are connected by your individual centre with the whole. Everything resolves and any form dissolves into each other – you are everything and nothing. It is the God's experience, the realization of the internal nature and the fusion in universal self. Meditation is the natural quality of this state – the transcendence. It is a pure consciousness in perception.*[201]

Seth quotes: *True creativity comes from enjoying the moments, which then fulfill themselves, and a part of the creative process is indeed the art of relaxation, the letting go, for that triggers magical activity.*[202]

## 4.1. How to meditate

A practical advice for meditation: *In the training sit calmly in a seat position pleasant to you with back freely. The "lotus seat" is the optimum position to open oneself for the inflow of the spirit. Hold the eyes closed softly, if they should open in meditation, allow it to happen. Keep the backbone straight, the tongue touches naturally the palate and the closed gaze straight ahead. You just look, don't focus and allow it to happen. Thoughts may appear and you perceive and stare only at your internal panorama. There is no refusal and no*

[198] (Steiner, The Stages of Higher Knowledge, 1967, p. 10)
[199] (Osho, 1974, p. 37)
[200] (Wikipedia contributors, 2009, p. Zazen )
[201] Author, Kolkata, 12.10.2004, translated from German
[202] (Roberts, The Magical Approach, 1995, p. 8)

*approval – everything is and gets integrated. You perceive physical phenomena and see them happening. Sometimes it can shake you and you let the whole body in it take part.*[203]

Step-by-step-instruction to meditation

The reader will be addressed directly.

1. Make time to meditate. Set aside enough time in your daily routine for meditation. The effects of meditation are most noticeable when done regularly and consistently.
   - Some people will find a five-minute-meditation worthwhile and for others the benefits of longer meditation are well worth the time. The author recommends a time span of 15 minutes.
   - You can meditate at any time of day. Some people like to start their day off with meditation, others like to end the day by clearing their mind, and some prefer to find refuge in meditation in the middle of a busy day. The best time to meditate is in the morning at 5 o'clock in quietude.
   - It is not recommended to meditate immediately following a meal. The body's digestive system can be very distracting.
2. Find or create a quiet, relaxing environment. It's especially important, when you're starting out, to avoid any obstacles to attention. Turn off any TV sets, phones or other noisy appliances. If you play music, make sure it's calm, repetitive and gentle, so as not to break your concentration. Meditating outside is conducive for the integration in daily life. For starting practice it is recommended to stay inside to reduce disturbances.
3. Sit on level ground. Sit on a cushion if the ground is uncomfortable. You don't have to twist your limbs into the lotus position or adopt any unusual postures. The important thing is to keep your back straight, as this will help with breathing later on.
   - You can also meditate on a chair. Make sure your back is straight (whether you lean against the chair or sit free does not matter). Your feet should rest solidly on the ground.
   - Any position in which you're relaxed but your back is straight is permissible, even lying down - but be careful that you're not so relaxed that you fall asleep. In warm weather, consider watching the clouds as an advanced technique.
4. For the starting close your eyes. Later on you can keep your eyes half-open without focusing on anything. Another option is to find something steady to focus on such as a small candle flame.

[203] Author, Kolkata, 12.10.2004, Translated from German

5. Breathe deeply and slowly from your abdomen rather than your chest. You should feel your stomach rise and fall while your chest stays relatively still. Healthy, stress relieving breathing may be done by inhaling for count of 3, exhaling for count of 6, repeat over and over for 15 to 20 minutes. This expels the used air and more completely oxygenates your blood, lowering heart rate and blood pressure. Many high blood pressure patients have dropped their blood pressure as much as 50 points, allowing them to decrease or eliminate the need for medication. This breathing exercise should be done on a regular basis.
6. Relax every muscle in your body. Don't rush this, as it takes time to fully relax. Do it bit by bit, starting at your toes, and working up to your head, until the tension melts away. Check your spine and attune its straight position.
7. Focus your attention. You may notice that your mind wants to wander, bouncing from thought to thought, making observations about other things. Gently bring your attention back to a single point until it rests there naturally. The goal is to allow the "chattering" in your mind to gradually fade away. Find an "anchor" to settle your mind.
   - Let your attention rest on the flow of your breath. Listen to it, follow it, but make no judgments on it (such as "It sounds a little raspy...maybe I'm getting a cold?"). Only observe your natural breathing.
   - To overcome verbal chatter, recite a mantra (repetition of a sacred word). A single word like "aum" uttered at a steady rhythm is best. You can recite it verbally or just with the voice in your mind. Beginners may find it easier to count their breaths. Try counting your breath from 1 to 10, and then simply start again at 1.
   - To circumvent images that keep intruding on your thoughts, visualize a place that calms you. It can be real or imaginary. Imagine you are at the top of a staircase leading to a peaceful place. Count your way down the steps until you are peaceful and relaxed.
8. Silence your mind. Once you've trained your mind to focus on just one thing at a time, the next step is focus on nothing at all, essentially "clearing" your mind. This requires tremendous discipline but is the pinnacle of meditation. After focusing on a single point as described in the previous step, you can either cast it away, or observe it impartially and let it come and then go, without labeling it as "good" or "bad". Take the same approach to any thoughts which return to your mind until silence perseveres. [204]

[204] Cf. (wikiHow Contributors, 2009, p. How to Meditate)

**Summary**

The nature of the whole of existence has been defined in a three-fold pattern as body, soul and spirit. There is a development in time and conscious awareness from matter to spirit. Also the whole spectrum is available in every moment. There are situations when it is required to be an autocratic leader with a body-focus. A body mind is concerned with matters of security and profit. Other situations require the leader to act as coach to support her followers in finding the right way. This is the soul mind, based on feelings and focused on the personal growth of others. The threefold equation comes at last into balance with the spirit mind. The spiritual potentials are mostly hidden in humanity, but slowly showing up. Forefathers and pioneer leaders of the spiritual realm are wise visionaries. Their main topics are to realize the mission, to serve the world, to introduce new paradigms and to find the ultimate purpose.

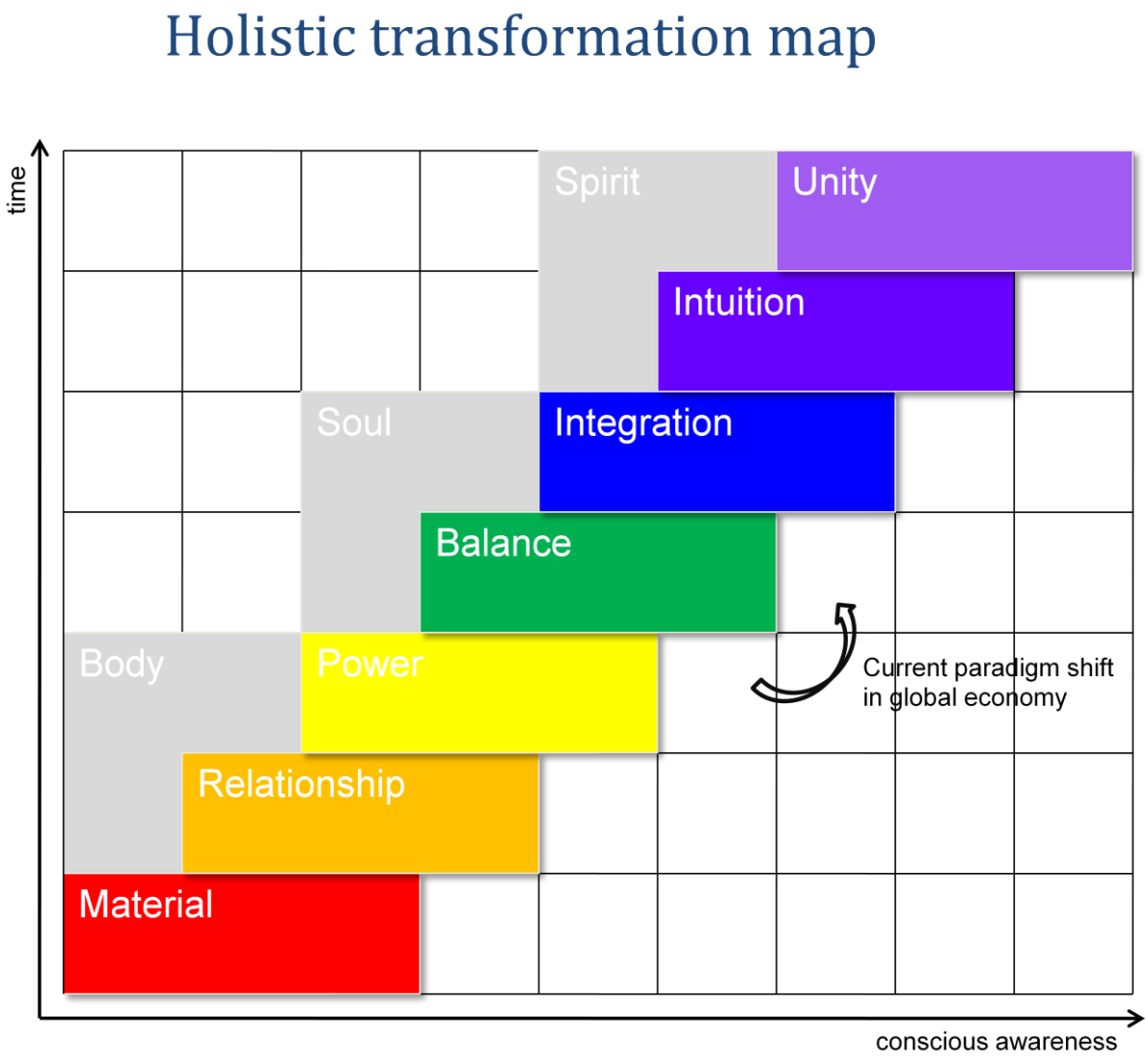


**Figure 3: Holistic transformation map**

The base for a holistic leader is to understand and realize the whole as divided into three equal parts: body, soul and spirit.

1. The body or material aspect contains matters which are perceived by the physical senses. Money, survival, vital energy to move, sex and emotions are its keywords. In this times most of the population is focused only on this material world.
2. The soul aspect is concerned with feelings and thinking. The keywords are personal development, innovation, integrative thinking and feelings like love and compassion. A few more companies have already developed and enhanced their focus with this quality. The boom of activities concerning ecology and ethics demonstrates this. But it is only genuine and sustainable if the third aspect is being brought into the equation.
3. The spirit is that which can be sensed by intuition. It is eternal. The spirit is the substance of objects, but not its appearance. It is not the analyzing and resembling of words by the rational ego. It is that which reveals itself, when one listens within while observing an object without. Keywords are mission, vision, ultimate purpose and spiritual identity.

The threesome whole is the true potential and its enfoldment is the aim of the holistic transformation. Ancient wisdom traditions refer to seven centers of consciousness which generally open up from bottom to top. Clairvoyant descriptions perceive these centers in the aura of a human being as wheels and are also called lotus flowers. Either one actually spiritually sees these centers or not, practically speaking, these centers are used as levels in transformation. Hence everyone carries his map of transformation with himself and may imagine it on the body. These centers are cross-related to the three aspects of being in a complex way. In a simple linear fashion the evolutionary development from matter to spirit goes hand-in-hand with the transformation from bottom to top.

1. The first and bottom level is called base or root. It connects the individual with the material world. This level covers the area from the anus to the genitals and its color is red. It represents the earth element and is related to security, stability, stillness and survival instincts. It is the starting point for transformation. Ancient wisdom traditions describe a conscious force stored within this stage, which is able to move into higher stages to pierce and open them. People and organizations in actual danger to die are found on this level.

2. The second center is called sex or sacral and found just beneath the navel. It is related to sexuality, heavy emotions, relationships and family bonds. Its color is orange. It is found in athletic teams, gangs and feudal kingdoms.
3. The so-called power-chakra is located in the solar plexus. It represents the fire element and responds to color yellow. It involves power and will. Blockage shows itself as a sense of victimization. This center brings health and energy. Keywords of this stage are order, discipline, regulation, rational and efficiency. It is currently the main center in the world, where population and organizations being found.
4. The center called heart is located accordingly in the chest, from about 2 fingers above the solar plexus to the collar bones. This center is a highly important one in the sense, that it is the middle center and therefore responsible to balance the material and spiritual realms. It is also said, that this center is the deepest. It is related with complex feelings like love, compassion and tenderness. It represents the air element and its color is green. It is found in "green" movements concerning ecology, humanity and relationships. Innovative companies based on virtual business can be found on this level. It is the new level to reach for most of the companies nowadays.
5. The next center is in the throat, from the collar bones to the nose represents sound and is color blue. It is the center concerned with communication and creative expression. System thinking and holistic thinking mark this level. It is a highly advanced level which is also the starting point for higher transpersonal levels. Thinking and feeling is united; it sees multiple levels of interaction. It detects harmonics and mystical forces. New sciences and psychological schools are based on this center.
6. This center is called third eye, responds to the color indigo and represents sight. Psychic capabilities like clairvoyance, telepathy result from this level. Clarity of mind and intuition are its keywords. On this center one intuits aspects like mission and core identity. Rational thinking has been left and one knows by identity. This absolute knowing is fostered with feelings. Visionaries work from this level and seers glimpse probable future realities from there. Usually everyone had already in his life mystical experiences as an extraordinary state, but only a very few people on this planet have established a permanent relationship with it.
7. The center on the top of the head is called crown and connects to the spiritual realm. It represents thoughts and is related with color violet or white. The experience of pure consciousness or mystical enlightenment is distinctive for this level. This center brings wisdom, it unifies and serves globally. Connected with this center one lives in the

> moment, which is the eternal moment. The illusion of death has been overcome and the whole has been discovered. All religions and spiritual schools point to the experience, which on has at this level, in different names like god, pure consciousness, nirvana, void, kingdom of heaven, witness, … *These people, perhaps, only one in ten million of the population, commune with a world of archetypes and pure forms. They see the world bathed in celestial light (Wordsworth), or are inspired by the voices of angels (the poet Rilke).*[205]

The most effective and practical tool for transformation of consciousness is meditation. Through meditation the awareness is quickened. One becomes more sensitive. Sensitivity or psychic intensity is the yardstick of transformation progress. A man solely focused on building profitable business like an athlete building his body, may be a vigilant rational mind which controls all the figures of the financial statement. But eventually he fails because of not considering emotional aspects within himself and within his fellows. Nowadays one speaks of a "burnout", which is regarded respectably in ordinary society. Even common sense knows that it is definitely unhealthy. In periods of crisis because of disease through burnout, one gets the chance to listen within. To listen within is meditation. Often a crisis gives the opportunity to focus on personal and business development. The more advanced person already knows that stagnation is death and only change is growth. Getting sensitive to the feelings and emotions is already an important topic since years. Human resources experts involve since years so-called "soft skills" in their assessment center. Emotional intelligence is known since decades and nowadays also large business companies enroll corporate social responsibility programs. Very often the intention is only marketing and not genuine spirit. To develop a *full-spectrum consciousness*[206] which is another definition of holistic consciousness one needs to integrate the spiritual dimension. The author found out, that every one of his interviewees already had in her life a spiritual experience. This could be a revelation, when one simply knows the answer to a question. Many successful people recommend solving problems overnight, by not actively thinking. One writes a definite question on a paper and goes to sleep, very often till dawn an answer appears in the mind, which could not have been thought about before. In the spiritual dimension one finds at last his ultimate purpose, his mission, true identity and value fulfillment.

[205] (Zohar & Marshall, 2004, p. 86)
[206] (Richard Barrett & Associates LLC, 2009)

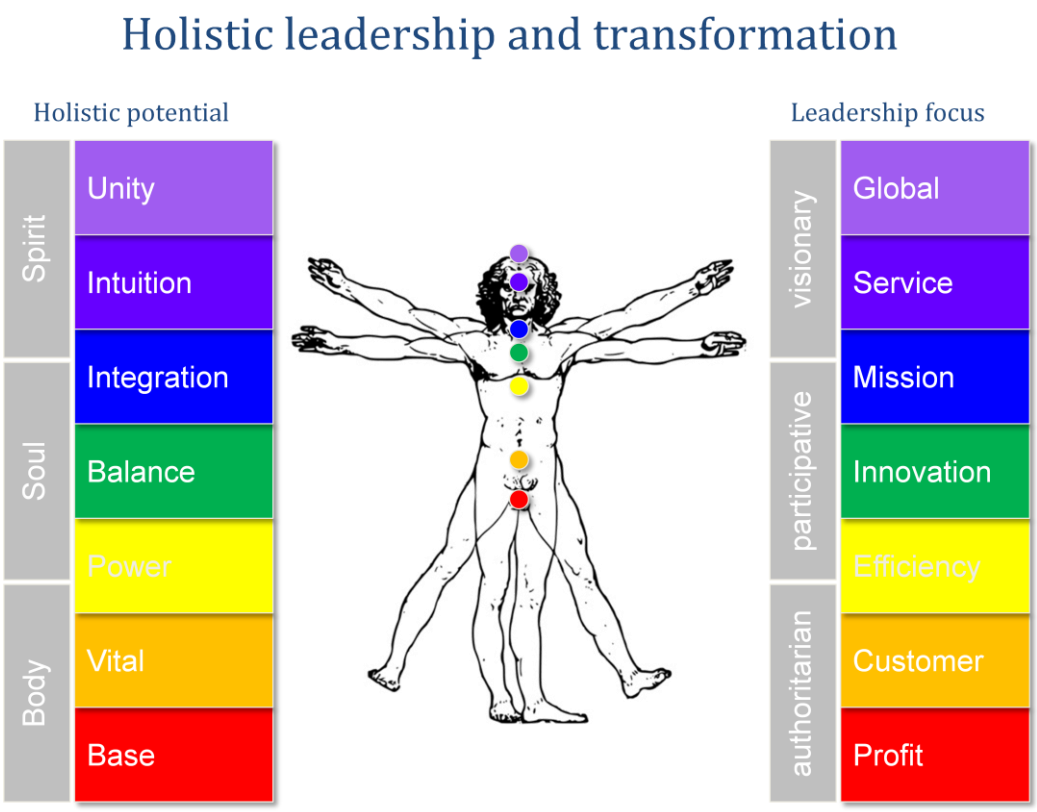


**Figure 4: Holistic Leadership and Transformation**

The goal of a full transformation cannot be measured by material instruments, because it is a transformation of consciousness. But everyone pointing to a higher dimension besides the world of matter and emotion may have reached an advanced degree in transformation. In fact the mentee knows by herself after certain experiences and trials in higher worlds[207] that her transformation has reached the culmination. A person who remains aware during all three major states of consciousness has for sure developed a holistic consciousness. The major states of consciousness are:

- Waking state
- Dreaming state
- State of deep sleep

In this holistic transformation the mentee comes to know of the eternal deepening and harmonious spiritualization of the lower levels, which practically means he has to express and share his transformation. After the whole change, which can be confirmed by predecessors, one starts to play with her seven centers of consciousness according the situation in any given moment. A leader chooses and switches between seven styles of leaderships.

[207] Cf. (Steiner, How to know higher worlds, 1994, p. 70)

1. The dictator gives orders. He is strongly motivated by the need to control. They are afraid of emotions and find it difficult to trust other people. They do not let go of the reins of power.
2. The paternalist is strongly motivated by the need to form relationships. They are protective of their people and demand loyalty, discipline and obedience. This type is found often in family-run business and the one outside the family is not to be trusted.
3. The manager optimizes business through analyzing, structure, measurement and science. They are productive and effective. They plan and work toward their goals. This style is ambitious and competitive.
4. The cooperative leader invites participation and consensus building. They foster personal development of others and help others to reach decisions. They strive to align work with their inner passion. They are no longer wedded to their career. They focus on interpersonal communication skills, conflict resolution and team building.
5. The integrator displays emotional as well as intellectual intelligence. They are motivated by the need to find meaning. They create communitarian business with flexible, adaptive values. They communicate visions and develop the mission.
6. The servant leader is motivated to introduce a new paradigm. They build systems which support employees in finding personal fulfillment. They act based on intuition. They know their spiritual identity and their major purpose in life.
7. The visionary leader is motivated by the need to be of service to the world. Their vision is global. They play their role with humility. They are able to relate to people on all levels. They enjoy solitude and are at ease with uncertainty.

To realize this full transformation the central quality to aim for is intuition. The practical method is meditation.

<u>Live in the moment</u>

*In the moment there are no attachments, they are getting resolved. In the moment you recognize the eternity – time looses its meaning. You live only in the moment, this is the knowledge. Practice this knowledge and realize it more and more often during the day. With all your acts, let this knowledge be your companion. This key releases yourself, your torments, which you fight with and you long for, fall off from you. There is nothing bad or good. Everything is given, as it is, by nature, well balanced and flowing. It is a harmony by an enormous wide orchestra. All patterns and dogmas transform themselves and deliver*

*consciousness that extends you. Until we are consciousness only at the end, that constantly increases and changes, a divine strength which fills us completely in our all-creation.*[208]

The Credo of a Knight [holistic leader]

*Knights are leaders embarked on a spiritual path. Through personal experience they have gained a sense of something fundamentally sacred underlying human life. This may have no adequate human name, symbol, or living religions and spiritual experiences, but it is not fully encompassed by any one of them. It has variously been called God, Lord, the Creator, the Source, the Deep Self, Being, the Void, or the quantum vacuum. By whatever name they give it, it is the source of the knight' ultimate identities, meanings, and concerns. It is what they wish to embed in their actions and in their life's work.*[209]

Critical observation

This thesis needs to be considered in a light which also includes so-called paranormal views. The world is actually in a grand shift of paradigm. Science and religion is going to unite ultimately.

The author observes a strong connection and sympathy with Dr. Rudolf Steiner, not only because they share the common native country Austria. He respects him because of his large amount of over 330 volumes published works, basing his epistemology on Johann Wolfgang von Goethe. Steiner's philosophy has been the basis for educational system in Waldorf schools[210], which are spread all over the world. He developed an extraordinary system of agriculture, called bio-dynamics[211], which is based on subtle formative forces of plant growth and organic. Many clinics worldwide and companies have been founded on the anthroposophical medical system[212]. A German bank was founded in 1974 as an anthroposophical initiative. It was the first bank in Germany that operated with an ethical philosophy.[213] For the author the yardstick of a philosophy is its practicability in different areas of life and in this sense Steiner is unsurpassed in esoteric scene.
Steiner has been criticized for his writings being *for the most part totally unreadable*[214]. The author agrees to this critique in so far, that it is quite difficult to rationally follow and thus

[208] Author, Kolkata, 12.10.2004, Translated from German
[209] (Zohar & Marshall, 2004, p. 207)
[210] Cf. (Wikipedia contributors , 2009, p. Waldorf education)
[211] Cf. (Wikipedia contributors , 2009, p. Biodynamic agriculture)
[212] (Wikipedia contributors , 2009)
[213] Cf. (Wikipedia contributors , 2009 , p. GLS bank)
[214] (M.Alan Kazlev, 2005, p. Rudolf Steiner)

understand it. He contrasts this critic with the fact that his first contact with Rudolf Steiner came in a period of inspirational reading. Painstaking rational dissection has been done afterwards in a later period with the result of this master thesis. For the author the most important reason is that the written word's spirit matches his spirit and in periods of intense mystical experiences, the works of Rudolf Steiner were most adequate to bring an order into the exalting mystical revelations.
The author prefers the secure down-to-earth teaching of Rudolf Steiner, which lifts him off from the ordinary esoteric scene, besides his accurate clairvoyant descriptions.

The works of Sri Aurobindo have been a constant companion of the author during his travel in Asia. The principal writings of Aurobindo were an inspiration for the personal development and transformation of the author. Sri Aurobindo, besides his refined intellectuality, was a yogi who went into seclusion for nearly 25 years to ponder the spiritual world and formulate his investigations in his voluminous books. His writings provide the basic philosophy for Auroville, an international township founded in 1968 by Aurobindo's closest disciple Mirra Alfassa and endorsed by UNESCO to further human unity. A *universal town where men and women of all countries are able to live in peace and progressive harmony above all creeds, all politics and all nationalities. The purpose of Auroville is to realize human unity.*[215] A place often visited by the author.
Though Sri Aurobindo and Rudolf Steiner lived in the same age one century ago, researches show that they did not know from each other.

The author came to know Ken Wilber's writings only a few months ago. Since he heard of Ken Wilber, who is strongly influenced by Sri Aurobindo, he felt a strong connection of a like-mind nature. Ken Wilber is actually considered to be the world most famous integral thinker. The whole integral scene got a strong raise through him. Ken Wilber has a knack of breaking down very difficult concepts. Sri Aurobindo in comparison to him has written very refined and long sentences, which are difficult to read and understand. The author does not share all the ideas of Ken Wilber. He does not support the AQAL model, as Wilber fails to unify the quadrants (the Holon always being forever fourfold) to get to the One.[216]

[215] (Auroville Foundation, 2009)
[216] Cf. (M.Alan Kazlev, 2005, p. A Critique of Ken Wilber's "AQAL" Philosophy)

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