



Transform your leadership with the power to observe human ontology and dynamic change

The Change Leaders Digest

THIS ISSUE

Spiritual Awareness

No, this is not a mistake. This is The Change Zone Newsletter in a new format. It is the trial version of a publication I am planning on Change Leadership —that is leadership seen from an ontological and dynamic perspective.

I have chosen to start with Spiritual Awareness because I believe it defines quality leadership in times of dynamic change. It looks at those characteristics of human ontology that are about energy, mastery, persistence, concentration, initiative and courage.

This new format will allow for contributions from subscribers and the observations of leading thinkers.

I have called it a 'digest' simply because the content will be a bit 'deeper' than you might expect from a newsletter, yet is 'lighter' than a journal.

My only aim is to promote ontological leaning and dynamic change and make ontological coaching a force for good across the world. Would you be willing to lend your support ?

Would you contribute some short items, reading suggestions or articles that might be of interest to other change leaders?

Please let me know what you think.

Send your replies to:
steve@changezone.co.uk

Thank you

Steve Trivett



Eckhart Tolle

Discover your Inner Space

“Spirituality has nothing to do with what you believe but everything to do with your state of consciousness. This, in turn, determines how you act in the world and interact with others”

Eckhart Tolle 'A New Earth' Penguin 2006

How many times have you observed someone and thought to yourself that they are not at peace with themselves ?

Their aggressive posture, resistant mood state and judgmental language gives them away.

A conversation with them soon reveals inner needs that have not been met in the past or anxiety about what might happen to them in the future.

As human beings we appear to have an inside-out as well as an outside-in perspective on the world. Our senses enable us to get feedback on what's outside us. How we interpret the experience is unique to our internal sense making processes.

In his latest book 'A New Earth' Eckhart Tolle talks about *“a stillness, a subtle peace deep within . . . that is not of this world.”* This involves a level of awareness where you are conscious of your own actions, words and feelings. You can observe yourself being conscious. Is this spiritual awareness ?

In this edition I explore, with the help of newsletter readers, what spiritual awareness means.

Inside this issue:

Cover Page	
Discover your Inner Space	
Ontological Learning	2
<i>Doorway to the Spiritual Path</i>	
by Uday Khedkar	
Spiritual Awareness	4
by Isaac Shapiro	
Spirituality from a Scientific Perspective	5
What does a Spiritual Leader look like ?	6
Mind, Body & Spirit	7
<i>Perspectives from leading thinkers</i>	
Levels of Spiritual Development	8
by Josie Gregory	
Coaching to the Soul	9
by Aboodi Shabi	
The Power of Imagination	10
The Soul at Work	11

EDITOR'S NOTE

Nothing can compete with the power of the human spirit. Having an awareness of something greater than ourselves allows us to be at peace in our hearts. This is the fourth dimension of human ontology, alongside language, mood and body, that shapes our 'way of being'.

Spirit demands a high level of consciousness. As the science of Quantum Mechanics reminds us there is no reality in the absence of observation. Spirit also demands high energy. Spiritual awareness therefore requires us to be powerful observers of our own and other people's 'way of being'.

When we choose high energy words, actions and moods we discover the power of the spirit and the will to be whatever we want.

Steve Trivett



We have all had the experience of 'willing' ourselves to achieve something that we didn't think was possible. We may even have felt the ecstasy associated with a peak experience that connected us with something bigger than ourselves.

It was as if the rational had suddenly become mystical. This is what makes it a 'transpersonal' experience. Josie Gregory explains this as a move from one level of consciousness to another (p8).

Uday Khedkar refers to three levels of consciousness, which he refers to as levels of learning (p2) as:

- **Intellectual Learning**
(behavioural, rational, sensory)
- **Ontological Learning**
(inner reality, imaginative, reflective)
- **Spiritual Learning**
(metaphysical, symbolic, metaphorical)

It was Henri Corbin who observed that

"An ontological world is as real as the world of the senses or that of the intellect. This world requires its own faculty of perception, namely imaginative power."

Isaac Shapiro (p4) reminds us that reality is mind created (rational) and we must be aware of how toxic

thoughts can be. We must learn how to accept that thoughts are just thoughts and we must seek to objectify what are subjective experiences. This ensures that we only take action on those thoughts that serve our deepest needs and higher intentions.

I go on to explore the idea of how a rational explanation of spirit is created by adopting a scientific perspective (p5), looking at the way our brain shapes and modifies our ontology, inner reality or mental state.

The implications for leadership are explored further (p6) and the implications for Ontological Coaching (p7) as Aboodi Shabi explains why it is difficult for us to find meaning in a soulless world. We would do well to develop the capacity to connect and be fully present with clients.

I then explore soul in the workplace (p11) where I draw a number of conclusions based on personal experience of working towards cultural change in a large local authority. This experience reveals the key role that a 'willingness' to change plays. Some managers display a complete lack of will

to change, whilst others just create barriers with a strength of will that creates an equal and opposite reaction from more motivated change agents.

Successful leaders know how to motivate themselves and others with reference to what makes sense intellectually, tapping into the power of imagination and connecting with a vision that takes people and organisations into the "change zone".

This is a transformational process that requires people and organisations to reflect on the their:

- **own existence**
(an inside-out perspective)
- **relationships with other people**
(a bottom-up perspective)
- **environment**
(an outside-in perspective)
- **source of energy**
(a top-down perspective)

These four dimensions are explained more fully in the Dynamic Change Model at:



www.changezone.uk.com

Ontological Learning

Doorway to the Spiritual Path

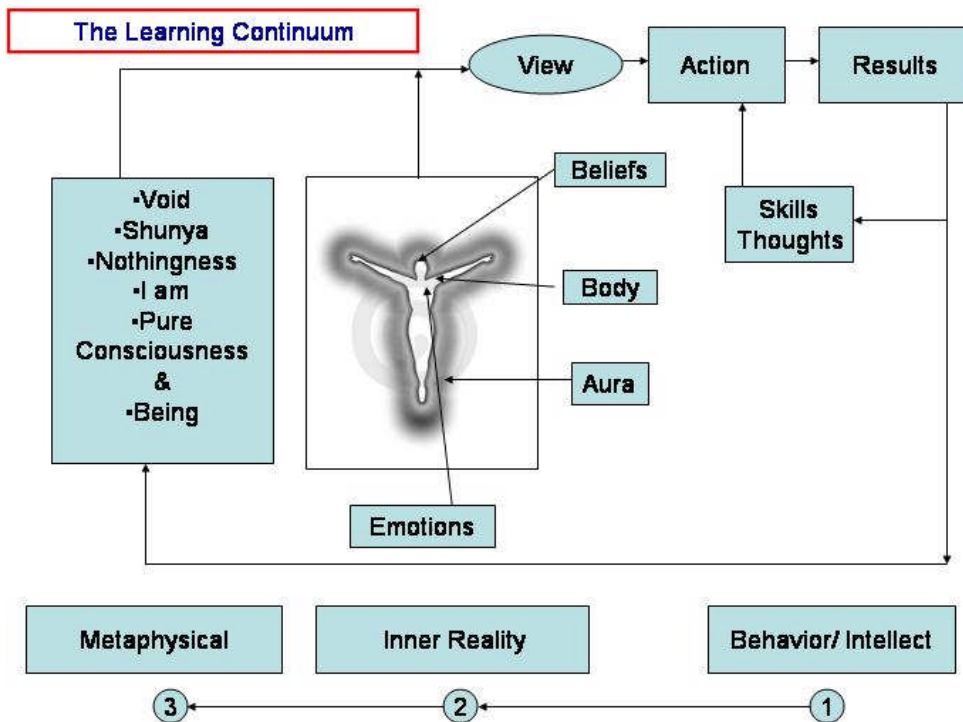
In this article Uday Khedkar explores his take on spiritual awareness as it relates to ontological learning. He is a Director with Kryon Source Education. Uday believes in people living in love, peace and harmony, connecting with their awesome power of creation and operating from their highest level of potential" Go to: www.kryonsourceeducation.com

Spirituality gets us in touch with who we truly are: our essence, our authentic power and finally our ability to create a life of our choice and achieve powerful results!

Getting in touch with one's spirituality is fundamentally a process of learning.

The Learning Continuum

The Learning Continuum spans different stages and depths of learning and looks at the process followed for bringing about fundamental shifts in one's ability to impact results.



Three stages of learning:

Level 1 -Intellectual & Behavioral

Level 2 -Inner Reality

Level 3 –Metaphysical (Spirit)

Achieving powerful 'Results' occupies the attention of most people. Each of the mentioned stages of Learning lends a different power to our ability to achieve results.



“Getting in touch with one’s spirituality is fundamentally a process of learning”

UDAYKHEDKAR

Uday is a professional with about 17 years of facilitation, corporate sales and marketing experience.

Uday specializes in the areas of Leadership Development and Life Coaching.

Faced with an existential cross-road 10 years ago he embarked on a journey of personal growth with the work of Kryon. This involved extensive training in areas like Quantum Physics, Ontology and Metaphysics, and the interlinkages between them.

The gift of this work has been a life of freedom, choice and connectedness with life purpose.

Intellectual & Behavioral Learning

At this stage of learning behavior is impacted by knowledge gained through theory, concepts, and models, technical/functional skills which make us take action and get results. Our school and college education as well as a majority of the training imparted in organizations is at this level.

At this level of learning the individual is given thoughts at a conscious level and is told to do things in a particular way at the level of action. For example, a person in the Service Department is taught skills of greeting a customer, do's and don'ts of good customer service, managing an angry customer etc.

Some case studies of good service organisations may be shared to instill a different way of looking at service. These can bring about change in a person through constant repetition and making it part of the behavioral/procedural requirements in an organization. The attempt is to positively condition an individual to behave in a certain way.

Fundamental shifts in a person's behavior are difficult to attain through this level of learning.

Inner Reality Learning (*includes Ontological Learning*)

This is a powerful stage of learning where we look at what impacts our view or the way we observe. We have an unconscious view of life which impacts on the way we take action.

If an individual has a view which says "human beings are manipulative and not worthy of respect", then any amount of the Intellectual & Behavioral Learning can only make a superficial difference in the person's ability to serve customers effectively. The individual is likely to perform his tasks mechanically without a service attitude.

If the individual drops the belief mentioned earlier and genuinely respects and connects with people, his ability to serve will take a quantum leap. This is achieved through **Inner Reality Learning**.

Ontological learning which focuses on language, emotions and the body is part of this level of learning. This is an important milestone on the journey of realising our essence and who we truly are.

Our '**Inner Reality**', which can be defined as the dynamic interplay of our **Unconscious Beliefs, Emotions, Body and Aura**, has an impact on how we view the world.

Embedded in our **Inner Reality** are patterns of thoughts and feelings, speech habits and our body's expression of our inner reality. These patterns are responsible for reactions and actions that are compulsive and automatic, driven by unconscious beliefs and emotions. Life is on auto-pilot, run by these patterns.

Impacting learning at this level by freeing oneself from restrictive patterns gives rise to a view of life which is free from constraints of the past and creates a new opening for action and expanded results.

Metaphysical Learning

This stage of learning gets us in touch with who we really are: our essence, our authentic power; our spirituality.

The possibilities in this stage are limitless and we operate from being the Source. Another expression for this is operating from nothingness, pure consciousness or the experience of Shunya as taught by the Buddha. The view from this space is unconstrained, and action followed by powerful results happen spontaneously. Life is a flow, full of abundance and joy and manifestation happens with ease.

The limitations experienced earlier are no longer relevant and we experience the power of creation within. This is an experience of transformation where we no longer identify with old 'Ways of Being' and a limited definition of self.

If we consider the earlier example of a Service Provider, there is a natural desire to serve and a profound connectedness with all of humankind at this level. The action is effortless and without an agenda for oneself.

The stages are part of a Learning Continuum and the challenge lies in being able to operate from our essence ongoingly. The doorway to that is the second level of learning where Ontological Learning takes center stage !!

The Law of Karma

Spirituality exists in the subtle world of awareness, attitude, thoughts and feelings. Without addressing the subtle inner awareness that drives our 'way of being' in the world, we are doomed to do what we have always done and as a result get what we have always got.

Leadership for change needs to generate a new spirit for change. As the Law of Karma reminds us the actions we take today are creating our tomorrow.

Harmful and self interested behaviour will not create a loving or peaceful world. Simply reacting to problems as they arise is "quick fix" thinking that only results in ultimatums and stalemates. This leaves us devoid of any hope for lasting change.

We need new ways of seeing things to envision a better tomorrow. It starts with everyday Change Leaders like you and me.

Barack Obama



Soon to be inaugurated as President of America, Barack Obama is now an important role model for Change Leaders across the world. He said . . .

"Change will not come if we wait for some other person or some other time. We are the ones we've been waiting for. We are the change that we seek."

Based on the thoughts of Mahatma Gandhi the spirit of the declaration is clear and inspirational.



Isaac Shapiro

Isaac Shapiro observed . .

"the 'I' that wants to change and fix 'it' doesn't exist. It is a feeling and a perspective that happens by itself, a movement in consciousness."

You can get inside your experience because you are conscious and able to use your senses. This awareness just is. But whilst being this awareness are you able to describe it?

Where is it exactly? It may have sound, shape, colour, smell, taste, movement or location. But it can appear anywhere. There don't seem to be any boundaries. When you try and explain or objectify your experience it seems you need an 'observer' to give you a sense of "I".

Not wanting the experience you then make yourself feel uncomfortable in your own body by rejecting it.

Instead of 'being in the moment' we need our mind to tell us we are in control, al-

ways trying to identify with what the problem is and what the solution could be. We then end up consuming lots of energy trying to change, fix or get rid of what actually doesn't exist. It is mind created.

Stop and notice what your mind is busy with in this moment. Is it bringing you peace or does it have more things it wants you to attend to? Could you, for just a moment let go of your belief that thinking will actually help? If you could, then the interpretation of the experience may change.

Now stay in that moment and be aware of your awareness, aware of every cell. You are then more likely to accept every sensation or experience unconditionally?

But what happens when you would like to have a different experience from the one you are having? Do you feel anxiety ?

If you think that it is possib-

le to have a different experience than what you are having, then it looks as if "I" can do something about "it". But then the "not wanting" becomes the experience and adds another layer of resistance.

This resistance can lead to tension. We seldom consciously examine this tightening-up and have an unconscious belief that we will just cope with it.

But resistance only serves to intensify the experience and lock-in the tightness so we can't shake it off. So, in order to get rid of an experience or change it, we have to turn it into something else, which can often serve to make it worse.

In a matter of moments we can get out of control.

We can spend our entire lives feeling overwhelmed by thoughts, or we can see them for what they are — just thoughts that we can reject or act on. Spiritual awareness is our choice.

Spirituality from a Scientific Perspective



In this item Steve draws on the work of Matthew Alper and Margaret Wheatley to explore the idea of spiritual awareness from a scientific perspective.

Human beings are compelled to use reason—to seek knowledge in the hope that it will give life meaning and purpose.

But it does not explain our reason for being or why we are here now. It seems we have spiritual needs that reason has so far been unable to satisfy.

As everyday passes, science adds more to our understanding of our own being—how we were created, what makes us tick and how we are constantly evolving to fit into an ever changing environment.

“An unexamined life is not worth living”

Socrates

But, where does God fit in ? If God created a perfect world then in this now imperfect world we must be dissolving towards chaos, not towards an ordered perfection.

Every culture has held a belief in some form of spiritual reality that is immune to the physical forces of change, death and decay. It is perceived to be everlasting, the very embodiment of spiritual. If we are of God’s making, then we must be possessed of spirit and be immortal as well.

If God does not exist, then we are not part of some transcendental force or being, not of shared mind / consciousness ?

So what can a scientific interpretation of spirituality tell us?

“Science is an attempt to make the chaotic diversity of our sense-experience correspond to a logically uniform system of thought.” Einstein

The Wernicke’s area in the brain’s temporal lobe retrieves a recalled word in a way that gives it meaning .

The ‘amygdale’ enables us to identify with our own body so we have identity with our emotions, feel alive and have beliefs. It enables us to be subjective, feel emotional, have goals and make choices.

You can see how the brain shapes and modifies our ontology—our language, emotions and body awareness

Even the act of meditation can have an impact on our ontology—our ‘way of being’.

Modern neural-imaging technologies are revealing the biological nature of cognition. They are showing that what we perceive as spiritual /mystical/transcendental experiences are nothing more than basic neurobiology.

This means we would have to

accept that what we see as ‘real’ or ‘true’ is subjective, what Emmanuel Kant described as *“the outward picture of an internal condition.”*

What if spirituality was just another cognitive function—just the way our brain processes data to give coherence to anything that lacks clear logic ? Quite different from the idea of a spiritual realm. Yet science will argue that spiritual awareness is a neurophysiological reflex that predisposes us to imaginary powers. This gives us the power to see new possibilities where non existed before.

“The real voyage of discovery consists not in seeking new landscapes, but in having new eyes.” Marcel Proust

It may be difficult for some readers to accept a scientific interpretation of God. It all depends on how they decide to see things.

Most of humanity is still guided by the spiritual concepts of creation, a higher power or cosmic consciousness. They still inspire awe and reverence for moral and ethical behaviour.

Like language, moods and felt senses, spiritual awareness also comes from the inside-out, unlike religious laws and ‘rules that come from the outside-in.

Making this distinction helps us to see that as coaches we do not necessarily have to inspire to change a persons ‘way of seeing’ we just have to remove the obstacles blocking a person’s willingness and natural curiosity to observe themselves observing and interpreting.

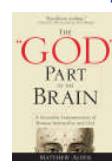
Maybe, in our ontology, spiritual awareness has always existed and it’s our imagination that interprets it differently.

What do you think ?

Matthew Alper



In his book ‘The God Part of the Brain’ Matthew asks the question - Has



man evolved to be a spiritual animal? Do our concepts of spirit and God derived from

the mechanics of our brain?

Margaret Wheatley



For Margaret Wheatley, Leadership and the New Science offer us new “ways of seeing” life.



Consciousness is at work in everything, giving all living things a subjective

(inside-out) dimension. Life organises itself around independent, autonomous identities. The choices we make are the result of what we perceive works for us. If it does we want to organise for it and try to make it more predictable.

Find out more at:

<http://www.margaretwheatley.com/>

Clean Minds

Change Leaders use symbols, metaphors and stories to support their followers and spirituality helps move them towards wholeness. The experience of becoming a whole person is transformational and needs to be at the core of our spirituality.

The Clean Language technique is one that I use to explore spiritual awareness, because it helps clients find the language to give meaning to the symbols and metaphors that emerge from their unconscious mind.

Clean Language is a simple yet powerful technique with the potential to help us understand how the mind works and to discover what motivates it. To discover more about Clean Language . . .



<http://www.cleanlanguage.co.uk/>

Transpersonal ?

Transpersonal Psychology is a branch of psychology that attempts to understand spirituality. It describes consciousness as not just a product of the brain process, but as independent of the brain. It acknowledges that spiritual experiences and transcendent states are characterised by altruism, creativity and profound feelings of connectedness that are universally human.

To explore transpersonal psychology in more detail



<http://www.mdani.demon.co.uk/trans/transintro.htm>



What does a Spiritual Leader look like?

In this item Steve explores what you might see in a Spiritual Leader—not to be confused with a religious leader, although they may well display similar characteristics in their ‘way of being’.

Leaders and coaches are showing an increasing interest in spirituality in the workplace as they are realising that a person’s ‘inner reality’ will determine performance more than behaviour or intellect.

But what does spirituality in the workplace look like? What are the benefits? How would you know a spiritual leader if you met one?

When I coach senior managers and company directors they are less concerned with strategy, profit or shareholder value, recognising that results are delivered through people who are focused on purpose, meaning, spirit, and a desire to ‘do good’.

Meaning making



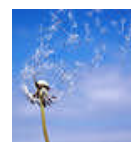
involves making sense of situations so that work and its goals have real significance from which we can derive a *raison d'être*.

Living our Values



so that our deepest beliefs, standards of behaviour and ethics are reflected in everything we do.

Transcendence



comes from the experience and awareness of a “transcendent dimension” in our lives that takes us beyond

the ego state to one of humility and appreciation.

Connecting



at a deep and fundamental level where we think dynamically and can

connect with:

Ourselves as spirit – *(inside-out)*

Others as souls – *(bottom-up)*

Divine authority – *(top-down)*

Natural environment – *(outside-in)*

Becoming



through the unfolding of life that calls for reflection and experience. including

a sense of who one “is” and how one knows it.

Leadership and coaching are about creating the conditions that enable people to see their own possibilities and look for both actual and more universal meanings for what they do.

As our awareness grows of how connected we really are, we are becoming increasingly aware of the interrelatedness of life, and this is reflected in a more holistic understanding of the universe. We are finding the need to connect

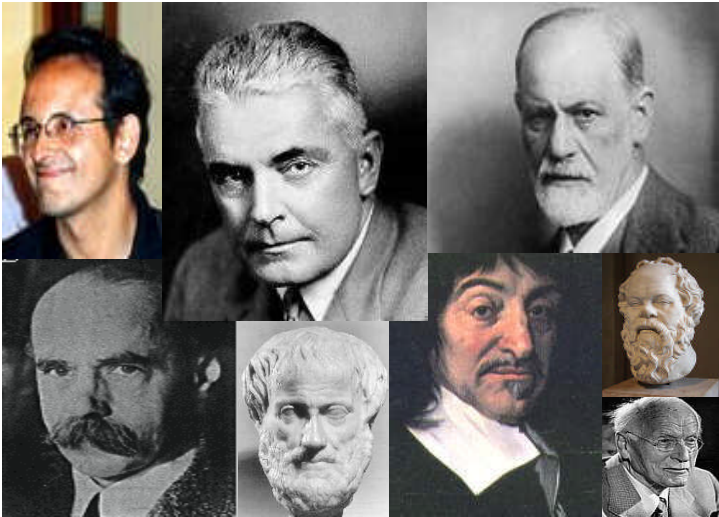
spiritually is emerging in all spheres of human experience today, including the workplace.

There is a growing concern for the ecological balance of our planet, interest in holistic health and a deeper social conscience concerned with the plight of suffering people all over the earth’ One of the key underlying truths emerging from all religious traditions is respect and love for our fellow human beings.

Transpersonal functioning emerges when identification with personal concerns diminish, and is associated with states of being and modes of knowing. They arise from levels of consciousness beyond personal identity.

Spirituality should be grounded in our presence right here, right now, in this place. In other words, it must be an embodied and concrete spirituality, not just ethereal and transcendent. It knows every living thing to be of value and it knows every occasion to be one that is full of endless possibility.

This can be of help to leaders and coaches as they discover the power of the observer, where the ability to be aware of who one is, what one is doing and the ability to choose to change is part of being in active pursuit of one’s spirituality.



Mind, Body and Spirit

Francisco Varela, a prominent cognitive biologist, argues that human cognition and consciousness can only be understood in terms of the enactive structures in which they arise, namely the body (understood both as a biological system and as personally experienced) and the physical world with which the body interacts.

Like biology, the science of psychology has been shaped by a strict division between mind and body. Mind and brain had to be different. It was Descartes who argued that the soul was indestructible—not being of an impermanent body. As a result the mind and soul should be studied by introspection and the body by natural science.

The roots of this thinking go back to Greek antiquity. But recent developments in consciousness research and transpersonal psychology have stimulated interest in Eastern systems of thought, particularly the rich tradition of Indian Philosophy that embraces materialism and idealism. They are not founded on theory as much as ways of liberating the body through the transformation of consciousness.

It is a platform of ontological change that one's way of being is shaped by 'a way of seeing' based on observations using the four perspectives of the [Dynamic Change Model](#).

- **one's own existence**
(an inside-out perspective)
- **relationships with other people**
(a bottom-up perspective)
- **the environment**
(an outside-in perspective)
- **the source of energy**
(a top-down perspective)

This is probably the reason why Yoga, Buddhism and Taoism are seen more as psychotherapies than religions in the West.

The work of Francisco Varela follows the materialistic theories first espoused by Aristotle who believed that thought and perception resulted from structural changes in the body. Socrates on the other hand saw soul as a vital force which he likened to the 'breath of life' as transcendental in the mystical sense. He viewed the psyche as the seat

of intelligence and character.

These two approaches to consciousness—the biological and the spiritual remain today.

The work of Max Wertheimer and Kurt Goldstein developed and applied a Gestalt view based on the idea that living organisms do not perceive things as isolated elements, but as meaningful wholes which have parts missing.

Consciousness was now being viewed as a dynamic phenomenon and levels of consciousness as 'systems within systems'. The mind could then be seen as a stream of consciousness from which thoughts emerged.

It was as if mind, consciousness and thought created a unity of functions that we all shared allowing thoughts to be turned into personal and collective action.

It was John Watson who managed to create the science of Behavioural Psychology that initially excluded the concept of consciousness, mind, thinking and feeling. People were what people did. John Watson applied the 'stimulus-response' model to imagery, thinking and emotions on the basis that they were not subjective experiences, but responses to external stimuli.

It was Carl Jung who took modern psychology into new realms. He wanted to understand the psyche in its environment. He saw the psyche as a self-regulating dynamic system fluctuating between opposite poles. He embraced the idea of mystical or transpersonal states of consciousness. Jung acknowledged spirituality as an integral aspect of human nature and a vital force in human ontology.

It's interesting that the New Sciences such as Quantum Theory cannot be applied without reference to consciousness.

See ['The Turning Point'](#) by Fritjof Capra.

Humbert Maturana



Maturana's insight is that human cognition is not a representation of the world "out there", but rather a "bringing forth" of the world through the process of living itself. . . we have only the world that we can bring forth with others and only love helps bring it forth."

Fritjof Capra



During the past thirty years there have been two major advances in human thought. One was the recognition that living systems are self-organizing networks. The other was the development of the concept of sustainability, the realization that humankind can survive only by adopting the means by which natural ecosystems perpetuate themselves. To these two paradigm shifts Fritjof Capra has recently added a third, the extension of biological systems theory into the social, cognitive and psychological realms.

U. Thant,
former Secretary General
of the United Nations

“Spirituality is a state of connectedness to life.

It is an experience of being, belonging and caring

It is sensitivity and compassion, joy and hope

It is harmony between the innermost life and the outer life or the life of the world and the life universal.

It is the supreme comprehension of life in time and space, the tuning of the inner person with the great mysteries and secrets that are around us.

It is the belief in the goodness of life and the possibility for each person to contribute goodness to it.

It is the belief in life as part of the universal stream of time, that each of us came from somewhere and is destined somewhere, that without such belief there could be no prayer, no meditation, no peace and no happiness.”

Each of us needs to create our own understanding of what spirituality means to us. The above quote is one of the broadest definitions I have found that seems to cover spirituality at the individual, social and cosmic dimensions, and allows for an imminent and a transcendent perspective.

To complement U. Thant’s definition above, the spiritual can be described in many ways . .

- as a state of being,
- as a spiritual impulse
- as a sense of awe
- as the non-material
- the metaphysical
- a unitive experience
- an altered state of mind (consciousness)

In this item Josie Gregory talks about the process of development towards spiritual maturity.

Perhaps the best known writer and provider of spiritual maps in the field of transpersonal (spiritual) theory is Ken Wilber. In his first book *The Spectrum of Consciousness* he outlined a developmental model of consciousness consisting of an ‘outward arc’ and an ‘inward arc,’ which is incorporated into his ‘four quadrant’ model as a spiritual dimension alongside the material, social and economic. Wilber was one of the first to identify the trans-egoic – a term constructed out of entirely Western notions – equivalent to the Eastern concepts of Enlightenment.

Spiritual development seriously starts at stage 6 (The Centaur stage). Stage 5 describes the development of the Mental ego, the egoic rationality and formal operational logic stage as described by Piaget. This is the ‘normal’ consensus consciousness of Western society (Personal Stage) which can culminate in the types of peak experiences that Maslow refers to go starting to look beyond self. To move from this stage to stage 6 requires a deep commitment to personal change, grace and providence.

In the words of John Heron
“by the word ‘transpersonal’ I refer to the person changing from one state to another, emerging from identification with egoic separateness into intrinsic personhood: distinctness of being within a wider and deeper unity. In this sense ‘transpersonal’ means ‘transforming’.

Using Wilber’s states of con-



Josie Gregory is a Senior Lecturer in Management at Surrey University with an interest in Spiritual Leadership. She has experience of facilitating students in the process of becoming change practitioners.

[See full article](http://www.changezone.co.uk/download/Notes%20on%20Levels%20of%20Spiritual%20Development.pdf)
<http://www.changezone.co.uk/download/Notes%20on%20Levels%20of%20Spiritual%20Development.pdf>

sciousness theory, The Centaur stage is the bridge between the personal and the transpersonal in terms of levels of consciousness. Authenticity and autonomy are prime values at the 6th stage. The integration of vision-logic mind with the emotional body; the unified bodymind, exploring the existential self, all these are intended to lead to self-actualisation.

Many spiritual teachers attest to the necessity of this personal work as part of the movement into the transpersonal sphere. The consequence of not doing such personal work and to move straight into the phenomenological (experiential) aspect of spiritual practice creates a danger of spiritual

narcissism.

To avoid As John Rowan puts it . .

“the basic attitude of the mystic in all religious traditions is to get inside ones own experience, to commit oneself to one’s own experience, to trust one’s own experience . . . and then to learn from these experiences.”

Unfortunately no description of the bliss of contemplation is possible: its nature is such that it is unspeakable. Even if it were permissible to speak of it, no words could be found. Only doing is knowing. To find out more about Ken Wilber’s work . . .



<http://wilber.shambhala.com/>

Coaching to the Soul

By Aboodi Shabi, Newfield Certified Ontological Coach ®



89% of participants say their Newfield experience made a lasting difference in work and life.

Aboodi Shabi is a Senior Leader and Coach at Newfield, global pioneers in the training of ontological coaching and transformation learning. Aboodi has been working with, and training, leaders and coaches all over



Newfield offers the most powerful coach education available. How you see the world determines how you experience it and your attitude towards it. The Newfield experience will change your attitude by offering you new ways of leading and managing change by challenging traditional ways of thinking and acting at work and in life.

To find out more go to: www.newfieldeurope.com

Aboodi Shabi
Senior Leader & Coach



The Newfield Network provides excellent training and support programmes in ontological coaching throughout the world.

It offers a powerful and proven methodology that can quickly and deeply shift a client's 'way of being'.

Any coach who wants to do serious work with clients, by coaching to the human soul, should find out more by visiting the website at: www.newfieldeurope.com

I want to begin by creating some context to explore what I see as being one of the most important, if not always explicit, functions of coaching.

Before the investigations of Copernicus, Galileo and Kepler, the commonly-held view was that the Sun revolved around the Earth. As we all know now, in fact it is the Earth which moves around the Sun.

What happened was that once scientific thinking took hold, it made it harder for us to accept our direct experiences as valid. We might **know** that the earth revolves around the sun. But our **experience**, supported by our language, is **not** that the earth moves. We still talk about the **sun** rising and setting.

As rational thinking has become the dominant way of exploring and understanding life, so we have learned to invalidate more and more of our direct experiences. For example, if a child cries because it has lost something small (like a sweet), we might reassure it by saying that it's of no consequence, it's only a small thing, it doesn't matter. This is **not** the **child's** experience.

And now, we have books and manuals on the 'right' way to bring up children, have relationships, even how to make love properly, as if such activities which we have been engaging in for millennia can now only be done in rationally developed ways.

There are shelves full of 'self-help' books in every book shop, and, still, people come to coaching – why would they do

this if all they needed was advice or information on how to change, and what to do.

Our clients might well be performing well against measurable targets, but we are like empty shells, living lives that are automatic and soulless. Something is needed to re-awaken the dormant spark within us, to help explore how we find meaning in the midst of the world we live in.

Something more than mere information, or advice, must be needed.

Instead of merely providing advice or solutions, what's needed is simply listening – listening is essential, and increasingly rare. Listening and connection.

Sometimes we miss the obviousness of simply giving someone the gift of listening. It's easy to think that it's our skills, our great coaching questions, etc., that do all the work in coaching, but, in truth, what really makes the difference is our capacity to connect, and be fully present, to our clients.

More than anything else the human soul longs to be seen, to be witnessed, to be heard, not to be fixed or given advice.

Sounds very simple? It is, and yet, it's increasingly rare, and often the hardest job for us as coaches is not to rush in, but simply to sit and be there with our clients, and allow what wants to manifest in that space to emerge.

As Julio Olalla, Founder of Newfield Network says: *"Coaching is 90% listening. And 10% listening."*

Jon Kabat-Zinn



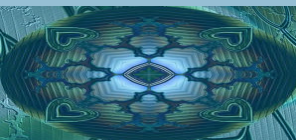
Through extensive scientific research and personal experience Jon has examined the many intuitive ways in which in which we come to a deeper understanding through our senses, our beauty, our genius and our life path in a complex, fear-driven and rapidly changing world.

Jon's book 'Coming to Our Senses' is a practical guide on how to become who you fully are. To find out more .



<http://www.umassmed.edu/Content.aspx?id=43102>

EnlightenNext magazine



Topics, include evolutionary spirituality, science, culture, politics, philosophy, religion, integral theory, and what it really means to pioneer a new stage in humanity's collective evolution.

The Power of Imagination

It was Albert Einstein who observed that "imagination is more important than knowledge." All of what we know about the external world get's into our brains via our senses, but there is also an inner reality that is created through our imagination. Mystics believe that it is the power of the imagination that creates a bridge to a spiritual reality.

The [Inner Light Theory](#) tells us that *human consciousness* is something less than *full-awareness*, not something more. So if we were fully-aware beings, we would know each and every operation being carried out by our brains, from the firing of individual nerve cells in our sensory organs, to the large-scale patterns of neural activity that represent our higher thoughts. There would be no mystery to our minds whatsoever; introspection would provide a complete and detailed understanding of exactly what we are.

But of course, this isn't our nature. Our physiology does not allow us to be fully-aware; the information in our brains is segmented into local groups without global accessibility. The low-level workings of the brain cannot be examined by the high-level workings. We do not know *how* we recognise a face, experience pain, or develop a thought,. We only know that the brain makes these things happen and fills in our 'blind spots'.

It would appear that we all see the external world differently because of the different perceptions and distinctions we make when making sense of it. Our brains only process a fraction of the data they receives through its senses anyway, so all knowledge is partial and we use our imagination to make meaningful connections. It is through imagination that we make sense of a deeper reality that is described as our unity with the source, with divine energy, with our soul or spiritual selves.

Some believe it is the capacity of the soul to inhabit both the physical and spiritual domains is part of our dynamic functioning as human beings. It defines who we are. Both Plato and Aristotle stated that every soul is non-corporeal and therefore can separate from the body, and does so when the body dies. The soul can be understood as the essences of the self that is not the personality but is interdependent from it for the purpose of the soul's development, while we are part of the world of the senses. [Henri Corbin](#) observed that . . .

"An ontological world is as real as the world of the senses or that of the intellect. This world requires its own faculty of perception, namely imaginative power, a faculty with a cognitive function, a noetic value which is as real as that of sense perception or intellectual intuition. We must be careful not to confuse it with the imagination identified by so-called modern man with "fantasy", and which according to him, is nothing but an outpouring of "imaginings."



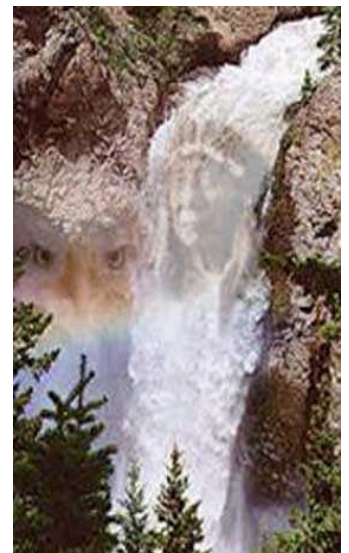
The foundation is a not-for-profit organisation dedicated to raising spiritual awareness and consciousness in the workplace amongst many different groups – employees, managers, leaders, the media and shareholders included. This website contains many re-

sources aimed at supporting individuals, communities and organisations who are exploring workplace spirituality .

It contains a list of interesting keynote articles by Sir John Whitmore, Christopher Hansard and Marianne Williamson. Other resources include short articles, useful websites and books.

There is also a Spirit in Work Journal and an annotated bibliography.

Go to: <http://www.workplacespirituality.org.uk/>





The Soul at Work

In this item Steve Trivett relates his own experience of change leadership in a large organisation and how the 'New Sciences' can offer new insights. But do we really want to be transformed ?

Back in the early 90's I was part of a 'Learning from Complexity' Project sponsored by the Local Government Management Board. It looked into the contribution of the New Sciences to modern management.

I started to see leaders of change as 'complex adaptive systems' and leadership as a 'way of being' - not a collection of skills

I began to see change as an organic and dynamic process that involved **working with** and not **doing things to** people. I learned that I could not change anyone else . Even changing oneself is difficult enough. Real change had to be about allowing things to unfold, make connections and expect the unexpected.

I observed how successful techniques involved engaging people as human beings, discovering common ground and creating a feedback loop for the parts to affect the thinking of the whole and the whole to affect the parts. It was an effective way of developing a collective will to change — not just complying and going through the motions.

As a result we piloted Open

Space Technology, Future Search Techniques, Appreciative Inquiry, all of which helped participants at all levels, functions and professional responsibilities find needs that they shared and how they could stand together to deliver better—for all stakeholders.

They learned to let go of the illusion of control, realising that real change required everyone to work for each other—not just to meet their own targets, budgets and objectives.

Leadership for change was clearly embedded in the desire of every stakeholder to be fully engaged in a democratic process.

It was a shock to then discover that despite the success of stakeholder engagement in achieving sustainable service improvement, most senior managers were unwilling to give up their power to energise this kind of 'bottom-up' change.

Perhaps they feared the uncertainty it might create. They preferred the certainty that commanding and controlling their separate 'empires' from the 'top-down' brought them.

At that time only the Chief Executive wanted to see the whole organisation working cross-departmentally. It was as if the "tops" and the "bottoms" could not accept new ways of doing things as they both knew what was expected of them within the safety of their roles. The 'middles' could only see themselves being dumped on from both directions, and they were responsible for looking to the 'outside' as well. Nobody it seemed wanted the uncertainty or to live with the paradox of having more responsibility within ever tighter constraints.

With 'top-down' pressures to deliver the 'middles' had little "space" to experiment at creating improvements anyway.

Despite many corporate change programmes, 'top-down' authority remained as strong as ever. Yet, they had put effort and money into trying to change it. They failed to embed the lessons learned, failed to learn from either their mistakes or their successes. Rationality and scientific management are still in dominance, when the world and its science has moved on.

If the 'bottoms' do not feel listened to and the 'tops' do not feel they can trust the middles then the result can only be the illusion of change.

In a complex world where the difference lies in the hearts and minds of people rather than in the efficacy of the systems they use, feeling a real sense of belonging and connectedness is needed to create more adaptive organisations

How would you go about stimulating the 'soul' at work?

To use an organic metaphor, it could be found in the deep roots that we share, our common essence and need for a quality of life at work.

More value needs to be placed on relationships and effective communication. Space is needed for people to interact and experiment with new ideas to co-create innovative solutions.

What are the New Sciences ?

Anyone who initiates change is a Change Leader. They must have the ability to see the bigger picture and engage with the complexities and possibilities in life's detail.

These complexities are not all in the systems around us. Many lie deep inside us and touch our very essence, our soul or 'way of being'.

The new sciences are sciences looking at quantum world of "the small stuff" (atoms, neurons, viruses) as well as looking at the astronomic "the big stuff" (global events, black holes, parallel universes).

Complexity Science looks at the nature and relationships of parts and wholes. Like living systems which are complex, evolving and adaptive.

We can learn a lot from living systems because we are one—we both parts and wholes.

You can find out more about Complexity from the front page of the new Change Zone website or just click on . .



<http://www.changezone.co.uk/Complexity/complexityindex.html>

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How do we go about leading ontological change in our selves and in the bigger system ? To lead change we have to see it and then agitate, motivate and activate it to make it happen? So, what is involved ? How is it done ? What resources do we need ? How do we know if it's right? Who needs to be involved ?

The new 'Leaders Digest' provides a vehicle for you to tell your story and share your experience of what holds the key to ontological / sustainable change. Perhaps you are a coach, mentor, educator, business leader, service manager, community leader, politician, change professional or someone trying to make change happen for themselves.

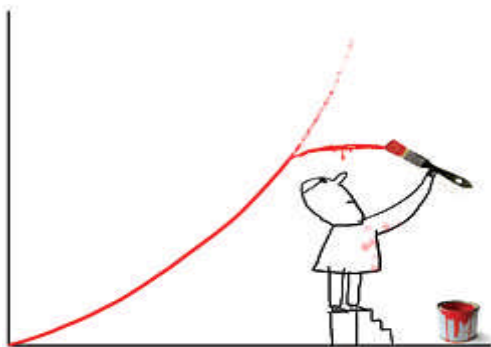
If you would like to share your stories, thoughts, experiences, articles, websites, change tools, leadership techniques, books, theories, favourite DVD's, etc., that demonstrate ontological or dynamic change—get in touch.

We are living in times of exponential change and unprecedented innovations in genetics, robotics, information and nano-technologies, all of which are forcing the pace. After decades of driving change from the outside-in with developments in aeronautics and telecommunications, the focus now is on changing who we are as human beings, that is changing us from the inside-out.

Q As 'change agents' are we conspiring in this trend that encourages human beings think and act more like machines ? Or are we working to release the humanity that the reductionist sciences and consumerism have taken away from us?

We fly aeroplanes on automatic pilot and move machines using only our **thoughts**. Our **minds** too are being manipulated in ever more subtle ways through drugs, advertising, globalisation and climate change. Our very nature is being re-engineered from within through the media, robotic body parts, stem cell research and the seeing power of MRI scanners. We can no longer trust our senses (our **conscious awareness**) to bring our thoughts to life. We are increasingly being told what to believe, how to behave, and how to be loyal consumers.

Q Is the rapid growth in stress related illnesses, such as depression and addictive behaviour the result of our inability to respond adequately as human beings to an increasingly engineered and predictable world?



It seems that for every vision of heaven, a hell scenario emerges. At what point then does the exponential curve

What is fascinating and also frightening is that our understanding of the power of mind, consciousness and thought to create experience and shape how we see the world, is both liberating to the human soul and yet at the same time a threat to our very nature. The capacity of humans to create joy is immense, but so is their ability to make war and create depression. The choice, it appears, is ours depending on how we decide to see things.

Q How do we access our inner wisdom and common sense to enhance the quality of thinking, problem-solving and decision-making in our daily lives? Why would we want to anyway?

I believe that our humanness will ensure an inside-out source of resilience from which our spiritual insights will guide us as much as our rational thoughts. Our spiritual awareness is a fundamental force that is inherent within everyone and gives us the capacity and confidence to create our own personal world and realise our collective will.

When science can read our thoughts, the intangible mystery that is mind then our consciousness will reveal who we really are. Pure consciousness is currently the closest we can get to the 'soul' or 'spirit' deep inside us.

To gain a deeper understanding of ourselves, the language we use, our felt senses, our attitudes and beliefs, our addictions and the way we learn and relate to others, we must develop a much deeper appreciation of our inner wisdom and innate common sense.

When I relax I find it easier to be curious and listen without judgement, even see my own confusion as helpful. It leads me to understand and appreciate diversity. It takes away my resistance to the unknown and my need to figure everything out. As a coach I am always fighting the desire to explain and building my ability to trust the coactive nature of a quality learning relationship.

To be spiritual is to be comfortable with confusion, unpredictability and difference. This fosters love, peace and understanding. To do otherwise is to miss infinite possibilities and live with the anxiety. That's why I believe that we should learn how to coach to the human soul.

Steve Trivett