



Waldzell Meeting 2007

A Global Dialog for Inspiration



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„BID FAREWELL- A BID



WITHOUT AN END"





“Bid Farewell without End” Gundula Maria Schatz

Thanks to the outstanding speakers and participants who gathered again at the last Waldzell Meeting in the magnificent atmosphere of Melk Abbey, and thanks to the generous sponsors, above all the Erste Bank and Asset One – we were bestowed with some unique and unforgettable moments. Knowing that it is impossible to catch the inspiration of these encounters in words, this report is meant to give you a short recollection of the most impressive statements and discussions of the Waldzell Meeting 2007.

We have chosen the topic “What is our legacy?“, because all around the world, inspired leaders are struggling to come to terms with their legacy, with the imprint they will leave on the planet, on their children, and on the future. At the same time, new generations with new voices and new attitudes are demanding to be heard, and to have an active hand in creating the future that they will inhabit after today’s decision makers are gone.

What we have learned from the discussions on the panel and between the participants is that what we will leave

behind is how we have lived each moment of our life. The important part of our legacy is neither our individual success or fame, nor our wealth. What really counts are our actions, our words, thoughts and feelings during our whole life. How we have treated our fellow beings, the nature and every thing around us. Isabel Allende supposed that what we achieve all together as a generation is more important than what our individual obituaries might be, because this is what will remain in the image of future generations.

Great inspiration and insight was drawn from the stories of the Architects of the Future. These “social entrepreneurs” are young people who find new answers to social issues. They are tackling the most urgent problems our society is confronted with today and take action where innovative projects or initiatives are called for. They are not concerned with the fame or glory or wealth they might obtain in the future, nor are they blinded by worn-out ways of the past. They are living in the present and realize what the moment is calling for.

Thus, what we can learn from these young people and Architects of the Future is mindful living and noticing what the moment awaits from us. For most of us, however, it is very difficult to really live in the now. Our reasoning knows only the past and the future; the present is merely the dividing line that separates the past from the future.

So passes time for the most part, without us being a part. The moment which we absorb with the senses, remains foreign. Why this is so and why our wise scholars from all cultures have from time immemorial nevertheless entrusted to be attentive and to live for the moment. This is what we want to discuss at the Waldzell Meeting 2008 within the theme of “The time is now.”

“Stages”

by Hermann Hesse

*As every flower fades and as all youth
Departs, so life at every stage,
So every virtue, so our grasp of truth,
Blooms in its day and may not last forever.
Since life may summon us at every age
Be ready, heart, for parting, new endeavour,
Be ready bravely and without remorse
To find new light that old ties cannot give.
In all beginnings dwells a magic force
for guarding us and helping us to live.*

*Serenely let us move to distant places
And let no sentiments of home detain us.
The Cosmic Spirit seeks not to restrain us
but lifts us stage by stage to wider spaces.
If we accept a home of our own making,
Familiar habit makes for indolence.
We must prepare for parting and leave-taking
Or else remain the slaves of permanence.*

*Even the hour of our death may send
Us speeding on to fresh and newer spaces,
And life may summon us to newer races.
So be it, heart: bid farewell without end.*

When I founded the Waldzell Institute in February 2003, it was out of personal longing for meaning in my life, and I hadn't the slightest idea that this concept would take on so much interest of so many outstanding and remarkable people all around the world. Therefore I would like to express my deepest gratitude to all those who have helped create Waldzell and to those who offered their advise and support. I would also like to express my thanks to all our sponsors, my colleagues at Waldzell and Andreas Salcher for his valuable contribution in the past.

The success of Waldzell is proof to me that there is a collective consciousness: there are many things in this world that go awry and there is an urgent demand for remedy at many levels. I therefore think that we are on the right track, and I feel encouraged to pursue this course energetically together with all people who are prepared to take the next step.

With warmest greetings and gratitude,

A handwritten signature in blue ink, appearing to read 'Peter Salcher', written in a cursive style.



THE CENTRAL STATEMENTS OF THE SPEAKERS

The Role of Spirituality in the 21st Century

His Holiness, The 14th Dalai Lama

Dear spiritual brothers and sisters, I am extremely happy to participate in this conference and dialog, and I have learned new things that are helpful to me. It is good that brothers and sisters from different faiths have come together in this magnificent abbey. I am a Buddhist monk. Buddhism historically and traditionally belongs to the East. I am also Tibetan. People used to call Tibet “the roof of the world” because it’s so far away. In the past, many Westerners have looked upon Tibet as a mysterious land. Now that the world has become smaller, I think many people no longer regard me as a stranger from a mysterious land. Holding a dialog is important because it makes us closer as one’s brotherhood/sisterhood.

So, some thoughts on religious spirituality in the 21st century. What should I say? The 21st century is just beginning; most of it has yet to come. So we are effectively speaking about the future, which is always uncertain. So it’s really difficult to

talk about the role of spirituality in the 21st century, unless I am clairvoyant. However, according to our present experience, I feel that the 20th century was an important part of human history. We achieved a lot in this century, yet there was also so much bloodshed. So, the 20th century has been a century of bloodshed and violence. As a result, the desire for peace had been growing stronger in the later part of the 20th century.

People are also becoming more mature; we are realizing that we cannot merely use up our resources, that we also have a responsibility to take care of the planet. Political parties, green parties, are paying attention to ecology. This is a sign of our maturity. In many fields, people are also becoming more holistic in their outlook. Unlike in the 18th and 19th centuries, as well as the early 20th century, where people were merely excited about science and technology, where material development was the ultimate goal and so people, as a result, developed a kind of false hope, in the late 20th century, more and more people from affluent society who were materially comfortable, felt something missing inside. That is why in

some parts of the world in the 20th century, especially in the former Soviet Union and many east European countries, systematic control or restrictions on religious spirituality failed.

Certainly, the misuse or abuse of religion is also part of our history. But basically, spirituality provides us with hope and inspiration. Therefore, I feel that in the 21st century, spirituality will help humanity and spirituality will therefore play an important role. In order to obtain real benefit from religious spirituality, we should be serious and sincere about our own faith. Only then can we undergo a deeper experience. Whether or not we accept a religion is up to us; but once we do, we should be serious and sincere.

For example, I am a Buddhist monk. If I take Buddhism as merely a mental concept and not embrace it sincerely with all my heart, then I may not get much from it. But if I combine head and heart, then I feel whole. Only then can my religion provide me with the meaning I seek in life, my purpose in life. Therefore, I ask anyone who follows a tradition to be serious and sincere. Religious advice should be implemented in our daily lives.

In India, for example, when Buddha himself was there, many Indians still remained non-Buddhist. At that time, they were also ancient Indian schools of thought, for example, Carvaka. They denied the existence of the next life. At the time of Buddha, therefore, they were non-believers. Today, among 6 billion human beings, about one to two billion are non-believers. If these non-believers completely negate inner value, then trouble will continue. Man-made problems will continue. Therefore, we have to find ways and means to cultivate a sense of responsibility, on the basis of compassion, to these non-believers.

I usually follow a method simply on the basis of our common experience, and common sense. Today, we have

made surprising discoveries in modern science, for example, the existence of compassion and spiritual forgiveness. These emotions are actually helpful for our physical well-being because these emotions strengthen our immune system. By contrast, negative emotions such as hatred, anger, and fear actually eat away at our immune system. Using these facts to educate people, especially non-believers, is important.

Warmheartedness is a virtue, for example, that will help you in this life, not the next. If you have warmheartedness, you will be a happier person; your mind will be calmer. And a calm mind is the basic element in being able to utilize our intelligence properly. If our minds are dominated by destructive emotions, then our brain functions will not be normal. As a result, we cannot see reality. There is often a gap between reality and its appearance. Therefore, objective analysis is necessary. A mind dominated by hatred or suspicion makes wrong decisions. Many wrong decisions in the fields of politics have been made because of the inability to see reality as it is. A scientist friend of mine once told me that when one feels strong hatred, the object of that hatred appears negatively.

But 90% of negativity is merely mental projection and unreal. Any unrealistic action brings disaster. Our actions should therefore be realistic. For that reason, we should know reality properly. A calm mind is hence of the utmost importance.

Compassion and warmheartedness bring inner strength, and that brings calmness of mind. Therefore, sometimes I use the term “secular way”—that is another level of spirituality based on our day-to-day experience. This approach is universal, and this should be part of our education system. The modern education system does not pay enough attention to the development of warmheartedness; it merely pays attention to development of the brain, not the heart. Those are my thoughts on spirituality in the 21st century.

Gundula Schatz: Now we will proceed to the dialog with His Holiness. Your Holiness, can you give us a practical tip to increase harmony at a local level?

His Holiness the 14th Dalai Lama: If the people in a local area all follow the same religion, then there's no problem! But if the local area is multi-religious, then there has to be a promotion of religious harmony. I think, in reality, there is no local population with merely one religion. Therefore, some more information about the value of other traditions is necessary. So, there are four methods to promote and increase harmony at a local level.

Firstly, discuss, at an academic level, what similarities and differences exist between religions. There is one common denominator among all different religions—the promotion of inner value. Sometimes people are reluctant to admit the differences between religions; they prefer to focus on the similarities. I think that is hypocritical. We should make it clear that differences exist. But all religions have one same purpose.

Secondly, we should meet with practitioners who have deeper experiences. That is immensely helpful to understanding the value of other religions.

Thirdly, we should practice group pilgrimages to different sacred places. I am Buddhist, and strictly speaking, some scholars say Buddhism is not a religion—it's a science of the mind. However, out of my appreciation for other traditions such as Christianity, Islam, Judaism, and so on, I practice pilgrimages to different holy places. Sometimes, I really have meaningful experiences there.

Fourthly, leaders should come together to talk about peace. These are the four methods to promote and increase harmony at a local level.

Gundula Schatz: Your Holiness, how can we live daily life in a spiritual way?

His Holiness the 14th Dalai Lama: I think, generally speaking, life in the monastery or nunnery is simple and disciplined. You can spend a few weeks in different monasteries and get different experiences

from the lives of monks or nuns. Everywhere, on a national, and not global level, the gap between rich and poor is increasing. This gap brings poor people more frustration. Frustration turns into anger, so rich people feel more fear. Richer nations in the European Union are facing job seekers from poorer countries. This causes problems too. Therefore, the large gap between rich and poor is wrong. Richer countries should therefore help to raise the living standards of poorer countries. The simpler you live your life, the more contented you will be.

Gundula Schatz: A last question. Could a woman be the 15th Dalai Lama?

His Holiness the 14th Dalai Lama: Yes! In Tibetan tradition, in the practice of reincarnation, which is 700 years old, there have been female reincarnations. So, if the circumstances are such that a female reincarnation of the Dalai Lama is more useful, then, why not?



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About Happiness Gratefulness

A dialog with His Holiness, The 14th

David Steindl-Rast: Your Holiness, it's a great joy for me to be with you here. You've visited a Buddhist monastery many times, but never a Benedictine monastery. When I was a student and a young man, I could have entered Melk or any other Austrian monastery, but I was running away from being a monk, so I ended up in America, and the monastery caught up with me. So I entered a monastery there. It's a great blessing to be back in Austria in my homeland, and to be in Melk in a Benedictine Abbey. We had a wonderful trip up here on the Danube on a ship, and we were sorry that your Holiness was not with us. It was very beautiful, but we heard you were with children. Maybe you'd like to tell us a little bit about the children and how you enjoyed spending time with the children this morning?

His Holiness the 14th Dalai Lama: Firstly, I'd like to say, it's good meeting a long-time friend, not only a friend, but a spiritual brother. This morning, I got up at two o'clock to prepare for my long journey from Lisbon, Portugal, here. Then the SOS Children's organization invited me to visit them. They've been very helpful to us. At the school this morning, many children were there, beautiful children. I'm always happy to meet young people. Sometimes I feel the minds of younger people are more honest than ours.

David Steindl-Rast: Yes, yesterday there were many young people here and I found them very honest.

His Holiness the 14th Dalai Lama: In these young people lies the basis of our hope. Many problems which we are facing today on this planet are essentially man-made problems. Our future generations play an important role in achieving a better world, one that is peaceful and compassionate. So I stress, it is most important to provide maximum affection to children.

They must grow up within the atmosphere of full compassion. Apart from their education and their physical growth, one of the most important factors is human compassion and affection. One student there asked me about my own experience when I was young. I told her, I feel

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Dalai Lama and David Steindl-Rast

my mother was a very kind lady, a born farmer, not educated, but a very warmhearted person. We never saw our mother angry. She always smiled, and had compassion. So I told the student, my mother is so kind that I have always understood, even up till today, the value of affection. If I had grown up without affection, then I would have been a different person today.

David Steindl-Rast: So you are really passing on the affection and compassion of your mother?

His Holiness the 14th Dalai Lama: Yes, the seed of compassion is a biological factor. Not religion. From that seed, through practice, or through meditation, we achieve compassion. Of course we still believe in God, in our traditions. I think most of our guests here are believers, but even non-believers. The God, Creator, Infinite Being, is very powerful. But does he increase our human values, or is he like me, not a practitioner but a believer in the law of causality, whereby everything you do is caused by conditions? So, in the cause, motivation is the main factor. So compassion becomes very important. Out of negative emotions such as hatred, jealousy, anger, no matter what the appearance, one's physical as well as verbal actions essentially become destructive.

David Steindl-Rast: On a lighter note, I remember once you holding a speech in front of little children in Vermont, and one of the little boys asked, "Your Holiness, we learned in school that the Potala Palace has a thousand rooms. How does it feel as a little boy to live in such a big palace?" Do you remember your answer? You said, "It's a long way to the bathroom."

[Laughter]

But what would you say to people who have not had a mother or a father who was warmhearted and compassionate? Many people have never had this support when they were little children. What can we say to them?



His Holiness the 14th Dalai Lama: Sometimes now I think, due to our generation's negligence in the past, as a result, the present generation shows certain symptoms of our negligence of inner value. Take, for example, so-called terrorism. Have these things occurred suddenly? We are now facing many unnecessary problems due to our past mistakes, past negligence. Therefore we have to prepare for a healthier generation. Not only education for the brain, but also education for warmheartedness. Actually, I'd like to know your opinion of my approach—the promotion of human value through a secular way, on the basis of our common experience and a common sense, all the modern scientific findings, more compassionate heart/mind/person. Some medical scientists say hatred, strong anger, fear, actually eat away at our system. Peace of mind actually helps to sustain our immune system. The best way to sustain peace of mind is compassion, or warmheartedness. This really brings inner strength, and as a result, less fear, less doubt. The more compassionate feelings there are, the more our inner door will open, and resolve our doubts and suspicions.

David Steindl-Rast: Many people no longer have the religious background in any religion to give them that support, so we have to find something human. And this compassion is something basically human. The key word that I use is gratefulness, or to be thankful and grateful for the person and the moment, and to enjoy the present moment. The overflow of this joy is service to others. Joy and service—these are the two most important things. Would you agree?

His Holiness the 14th Dalai Lama: Oh, yes. But what do you think of my secular way?

David Steindl-Rast: Well, maybe we could say that every religion is a door that leads to the same basic human condition. To be human is neither explicitly secular nor religious. It's to be human, and to cultivate these human values. Could we agree on that?

His Holiness the 14th Dalai Lama: Some people have the opinion that any moral ethics must be based on religious faith. They think that the secular way is a rejection of religion. I don't think that way. Now, for example, the Indian constitution is secular in nature. That means, respect all religions without preference for any one. Respect to all religions, and respect to non-believers. I use the word "secular" in this sense, and also use the terms "secular ethics", or the "secular way." Of course, I entirely agree that all religious traditions have the same message of love, compassion, forgiveness, tolerance,

discipline, contentment. All religions preach the same thing, which is the propagation of these human values. These are universal values.

David Steindl-Rast: I think I understand what you mean by secular. The danger, however, with using this term is that people think it's the direct opposite of religion.

His Holiness the 14th Dalai Lama: Then we have to educate them.

David Steindl-Rast: But when we say basic human, maybe we have to educate less.

His Holiness the 14th Dalai Lama: Yes, very good. I'll take your advice, although at times I might forget.

David Steindl-Rast: I think it's important that we learn how to get things across as easily as possible as teachers, with as little resistance as possible. The term "secular" makes religious people uneasy. Your Holiness, how old do you feel inside, your Holiness, when you are with the children?

His Holiness the 14th Dalai Lama: I told the children I'm an old person.

David Steindl-Rast: You did? Do you really feel old?

His Holiness the 14th Dalai Lama: Yes! One should be realistic.

David Steindl-Rast: Do you really feel old on the inside?

His Holiness the 14th Dalai Lama: Yes, I have white hair in my eyebrows.

David Steindl-Rast: One white hair in each eyebrow.

[Laughter]

His Holiness the 14th Dalai Lama: Some people say white eyebrows are a sign of wisdom, not of old age. You have much more white in your eyebrows.

David Steindl-Rast: So I have much more wisdom. *[Laughter]* On a more serious note, if we agree we are old, then we won't be around much longer. So what do you think you'd most like to hand on to a new generation? Something you have experienced or found?

His Holiness the 14th Dalai Lama: Basically, wherever I go, I always keep two things in mind, two commitments. One is the promotion of human values, and compassion. There are different levels of compassion. Biased or limited compassion, and unbiased/infinite compassion. The former is a biological factor. We are already there. We need that. Without it we can't survive. But that's limited. Then, with belief and reasoning, that limited compassion can develop into infinite compassion.

David Steindl-Rast: What would be an example of limited compassion?

His Holiness the 14th Dalai Lama: Today's reality, where the entire world is one entity. Six million people. We have to develop a closeness toward all of humanity, and beyond that, to our environment.

David Steindl-Rast: So we can expand our biological compassion to include all of humanity and nature, the universe? A sense of belonging that we want to cultivate?

His Holiness the 14th Dalai Lama: Yes. All species of mammals, their survival entirely depends on maternal care. Now I want to ask you as a scientist, not a religious person, or a more experienced person. Some turtles and butterflies and some fish—salmon, for example—the mothers lay their eggs and leave. The survival of the offspring entirely depends on their own efforts, and not maternal care. That's nature for these animals. Therefore, I'd like to know if, when the mother turtle and her offspring are put together, they show each other any affection or not.

David Steindl-Rast: I don't think so.

His Holiness the 14th Dalai Lama: So is the affection there because there has to be some emotional level that brings mammals together?

David Steindl-Rast: It's a higher level of development.

His Holiness the 14th Dalai Lama: In nature, the infant's survival depends on the care of others.

David Steindl-Rast: How can we then explain that in the case of humans, although our survival depends on caring for one another, nature has not given us this naturally, but we have to learn it?

His Holiness the 14th Dalai Lama: Well, we have this marvellous intelligence and warmheartedness. I feel generally we pay much attention to brain development. But we take affection or warmheartedness for granted. So I think all children at a young age love their mothers, and they play together. They are friendly to each other no matter what their differences are in terms of background, faith or religion. As we grow up, our intelligence becomes more dominant. And we consider our interests. And aggressiveness, in order to project oneself, comes into play. Eventually, our sophisticated thought focuses more on aggressive nature than compassionate nature. Therefore we need to develop our warmheartedness to the same extent that we develop our brains.

David Steindl-Rast: We have a lovely group of young people here we call "Architects of the Future". Their theme for this year is the development of inner and outer values, or warmheartedness and intelligence. What advice would you give to these people who have shown that they are willing to do something to change the world? Is it necessary, for instance, to meditate?

His Holiness the 14th Dalai Lama: To see one's faults or shortcomings is easy. But how to change one's self needs more research work. Some scientists have developed a program for volunteers to give them a simple exercise on compassion. After a few weeks, they found some differences—less stress levels, lower blood pressure. In the meanwhile, kindergartens and universities are researching how to introduce or implement warmheartedness. I think we need more research work. Many people would agree that the present day education system is inadequate in terms of teaching warmheartedness. In ancient days, the moral ethics of compassion was taken up responsibly by the church and families. In the 20th century, where the influence of churches and religion has declined, and family value is in decline, no one takes full responsibility about moral education. Now if we try to reintroduce religious teaching, that's complicated. In ancient days, isolated places, it was less of a problem. In a modern world where everything is much closer to each other, it's much more problematic. Therefore it's better to find a secular way.

David Steindl-Rast: Thank you very much, your Holiness. I hope you will have a chance to talk to the Architects of the Future and develop your thoughts a little more.

His Holiness the 14th Dalai Lama: Thank you.

THE CENTRAL STATEMENTS OF THE SPEAKERS

Religions, Personal Values and Spirituality

Images from a dialog of
His Holiness, The 14th Dalai Lama, Archbishop Philip of Poltava,
David Rosen, and Ahmed Mohammad El-Tayyib

One of the centerpieces of the Waldzell Meeting was a wide-ranging dialog among four religious and spiritual leaders representing different faiths and traditions. The conversation, moderated by Chairman Alan M. Webber, touched on three themes, and allowed each of the leaders to offer their unique perspective, illuminating areas where they have much in common and also where they diverge. The topics considered were the role of doubt and faith in each spiritual tradition; the ways in which religions have been used to divide people around the world, rather than to bring them together; and the application of spirituality in the realm of business.

I. Doubt, Faith, and Spiritual Practices

Ahmed Mohammad El-Tayyib: Faith in Allah has to do with what we do not know, with the unseen. Believing in Allah is belief in the unseen. I do not doubt my faith. As the French scholar Gustav Labor said, creed outside Islam is a kind of vague mysterious feeling that imposes itself on the human being, and it's not tangible. Labor says, if you try to test this

belief by trying to find mental evidence, then you wouldn't call it creed; you'd call it information or knowledge.

For Islam it's different, or the opposite. Creed in Islam comes through the heart, but provided that it is corrected and judged by your mind. You check your mind to see if it's correct or incorrect. That's why faith in Islam through feeling only is a lower level of faith than what is said to be true. The mind

is the critical element. The mind is what establishes creed. This is the critical point emphasized in the Quran several times, in the different Quranic discourses on humanity. Thus we can say, things that create confusion in the mind or the thoughts of people do not exist or scarcely exist in terms of Islamic culture or scholarly tradition. If any doubt arises, we have a way to counteract that.

The prophet Mohammed said, if you ever have doubt about Allah, invoke Allah to protect you from Satan, because this is an attempt by Satan to seed doubt into your hearts.

David Rosen: Anybody who doesn't have doubt is probably a dangerous individual. Those who have absolute and total certainty in the unerring nature and validity of their own perspective, especially if it's an exclusive view, are dangerous people. So doubt is a very important moral value. We should always be questioning. We come from a tradition where questioning is a central part of our formation and worldview. I would even go so far as to say that, in our tradition iconoclasm is inherent—everything needs to be questioned and critiqued. It's extremely important in order to ensure that there is continuous growth that you don't rest on your laurels, that you don't take things simply because you are told they are so. This is a very important requirement for spiritual growth.

So I don't see doubt as something bad. In terms of our iconoclastic tradition, there's even a phrase on the part of our sages in the Talmud 2000 years ago, in which God is portrayed as saying, "Leave me alone and get on with the business." Sometimes, instead of the speculation that can limit us, it's the moral action that is, above all, the test of the value of that faith, and that conviction. And if you are just too busy examining your navel as to what you believe and don't believe, and that prevents you from getting into the concrete necessities of life, then that faith is failing you. It's real faith when it leads to real action—and that's the real test.

Doubt isn't my problem. The question for me is how you deal with despair, and how you deal with disappointment. When you see that things are not the way you want them to be. That your own efforts do not bear the fruit you want them to. The only answer I have for that is to redouble one's efforts, to work harder. What enables me to overcome that downheartedness is to be able to see the wonderful things that wonderful people do. Even in situations of seemingly

intractable conflict like where I live, in the Middle East, in the Holy Land. There are so many wonderful people, some of whom we've already seen here. The Abraham Fund lists 300 organizations in Israel and the Palestinian territories working in the areas of Jewish-Arab cooperation. We have an inter-religious council that is an umbrella organization for 70 different organizations engaged in it. When I see the work that such people do, and that commitment to respect for others, for human dignity, to be able to live in accordance with the tenets—the most important values of the heritages that all of us have been given according to our different cultural contexts; that gives me the strength to overcome moments of despair and disappointment.

His Holiness the 14th Dalai Lama: I think when I was very young, I had to study but without any enthusiasm. When my tutor came, on time, I felt bored. I didn't have any enthusiasm for my studies. Eventually of course I started serious practice. As a Buddhist, part of our practice is analytical meditation. To analyze or investigate, one needs a bit of scepticism, and doubt. Doubt brings questions. Questions bring along the efforts to investigate. And that leads to answers. Therefore, the Buddhist tradition brings more doubt. In the Sanskrit tradition, a lot of literature describes the different beliefs and schools of thought within Buddhism. Therefore, there are many different views and debate amongst Buddhist scholars themselves.

Doubt is therefore part of our practice. Some Buddhist texts describe the world as flat, with Mount Meru in the center, with the suns and moons on the same level. Since I know something about cosmology, I began to feel disgrace. We actually have a picture of our world, we can measure the distance between the sun, moon and earth. In Sanskrit tradition, Buddha made clear what I mentioned—you should not accept these things out of respect, but investigation. Buddha gave us the freedom to investigate. Many Buddhist followers, the great Buddhist master Nagarjuna, carried out much investigation to look for authenticity. He took the liberty to reject reason. I also take a little liberty to reject this description of the world as flat.

Archbishop Philip: Faith is a present from God. Humans who have received this gift, who carry this faith in their hearts are entirely happy. These people feel an inner relationship with God that is extremely important.

Religions, Personal Values and

When we talk about the intensity of faith, there are people who act according to the laws of the church and their faith and who follow the truth of the gospel and take this as a guide for their lives. Then again, there are people who deviate from this path, who are not as morally high standing. Faith in itself is so highly individualistic that you have to allow for a critical moment in every individual. Everyone doubts his or her faith. This is true especially during the last century and in the territory of the former Soviet Union, where many things have happened. There are points where one has to decide whether one wants to stand up for one's faith or not. There are very few humans who truly stand up for their faith. You can say, God does not exist, and you die. But many say there is a God, and we accept death as a transition toward God.

There are many ways of talking about it, but the intensity of faith depends on God. That is, faith can grow only within humans, in the human heart where faith can be diminished. A seed, which is in fertile soil, will grow into a healthy plant. A seed that falls on rough soil will not. Whoever doesn't doubt is mentally dead. Doubt is the driver of every thinking process. I believe that in life, time and again, there are conflicts, catastrophes, in nature, in the social life of human beings. Everyone has to make their decisions, adapt their ideas and viewpoints, their standpoints and this always requires a certain amount of doubt.

If we turn toward God and we are under the impression that God does not hear us, we need to look into the mirror and ask ourselves why God does not hear us. What have we done, said? Doubt in the spiritual life of humans is extremely important. Faith has an effect on the social life of each and every individual; it stimulates us. With doubt, we question our thoughts, our truths. We question our decisions. Decisions as to whether we are living according to the Gospel, whether we couldn't live better lives, and especially when we live amongst ordinary people, it's important to choose the right path, to do the right things. The starting point of our consciousness is our church, because only then can humankind have a future.

II. Religion, War, and Conflict

Archbishop Philip: There have been various wars and conflicts and the Christian church has been split up just like countries and states have been divided in world wars time and again. Critical events also include religious issues. When we speak of religion we know that God is love. Any war, any violence, could be seen as going away from love, from humanity. Everyone speaks of love for God and love for neighbor. How can we love a god we don't see if we don't love our neighbors whom we can see? Religious conflicts, wars, political conflicts, disaster—it's become very comfortable for people to use religious components in order to promote or defend their antisocial campaigns. To commit atrocities against others and augment it with a religious background, that's not love between people but a cynical use of religious beliefs in order to justify one's actions.



nd Spirituality

His Holiness the 14th Dalai Lama: It is a very unfortunate thing, not only in the past but in the present—conflict, division among humanity. I believe that people who say that they belong to this or that religion, these people are not necessarily really religious people. They might simply use the name of religion for their own interests and purposes. So, whether we accept a religion or not is up to the individual. That's our personal freedom. Once we accept the religion, then we should be serious and sincere. We should implement what we believe. To remember the advice of Buddha when one is in a good mood, and to forget the advice of Buddha when one is in a bad mood is not a serious practice of religion.

All religions teach us the important practice of love, compassion, tolerance. An example: India, through many centuries, has practiced religious tolerance. There, the situation has been such that not only home-grown different traditions—Buddhism, Sikhism, Hinduism—but also Judaism, Christianity, Islam, many different traditions that come from outside and develop within India.

In ancient times, human society was equal, and there was a balance between male and female. Then one became stronger, and dominant, and physical strength became more important. Therefore males started to dominate society. So at that time, there was no political party, and the power basis was religious faith. Often, there was the danger of manipulating religious faith for one's own purposes, one's greed. Back then, countries with different religious faiths remained isolated from each other. Today, the world has become smaller, information about other religions has become available. So the whole world has become one body, and that whole body is multi-racial, multi-cultural, multi-religious. The concepts of one truth one religion, several truths several religions, have become contradictory.

There are the so-called fundamentalists, who believe that one religion is the true religion, and others are not genuine. Even sometimes, a genuine practitioner of religion with disbelief tries to convert other people into your religion. That is the belief in one truth, one religion. Now, how do we overcome this contradiction? In certain individual cases, the concept of

one truth, one religion is necessary. I am a Buddhist; for me, Buddhism is the most effective path for me, therefore for me, the one truth and one religion is Buddhism. For our Christian friends, with whom for example we prayed together this morning, Christianity is the one truth, one religion. We have different dispositions and historical backgrounds. For me, Buddhism is the most suitable faith. For my Christian friends, Christianity is more suitable.

The idea of God is so powerful. This very life is created by God—that's a powerful concept. Sometimes, I question how to create a life. Did God create Adam by pointing a finger? This powerful concept, of life created by God, gives us the feeling of intimacy with God. The closer to God we are, the more enthusiasm we feel for following God's guidance.

For some people, it's very effective.

For others, it's the non-theistic approach, things happen due to their own causes and conditions. That theory puts the entire responsibility on the individual's shoulders. That way is more effective for some. Therefore, as a non-theistic practitioner of Buddhism, I must respect the theistic religious concept. Because no one can deny that. It's a fact. Similarly, our Christian brothers and sisters should accept Buddhism, the non-theistic way of life. More than 2,000 years of Buddhism is a reality. In terms of community, the concept of several truths, several religions, is relevant. In terms of the individual, the concept of one truth, one religion is relevant. Right now, the important thing is to have open meetings between different practitioners, different believers, to exchange faiths, not by word, but by deeper experience.

David Rosen: We should bear in mind that the greatest travesties of the 20th century were not perpetrated in the name of religion. They came from what we can define as secular sources: Hitler, Stalin, Pol Pot. When you look at conflicts that have been described as religious, relating to the countries represented here, in essence, they're nothing of the sort. The conflict between Muslims and Hindus in Kashmir is not essentially a religious conflict. The conflict between Buddhists and Hindus in Sri Lanka is not essentially a religious conflict. The conflict between Protestants and Catholics in Northern

Images from a dialog of His Holiness, The 14th Dalai Lama, Archbishop Philip of Poltava, D



Ireland is not essentially a religious conflict. The conflict between Muslims and Jews in the Middle East is not essentially a religious conflict. All of them are territorial conflicts in which religion is abused.

But then that begs the question: why is religion abused, and why is it exploited in such a destructive way, if its message is essentially something totally different? His Eminence Archbishop Philip and His Holiness the Dalai Lama have already covered several points, but we must take another component into the equation. That is the issue of identity, and the issue of how religion is bound up in identity.

Religion in essence seeks to give meaning to our understanding of who we are, as individuals, as communities, as peoples. Therefore it is bound up with those identities. When those identities are threatened, the tendency is to withdraw, to detach yourself from the other, to distance oneself and even to demonize the other in what the historian Richard Hofstadter calls “a perfect model of malice.” In those situations, because religion is bound up with the identities in conflict, religion becomes part of the problem and not part of the solution.

If you look at the Hebrew prophets, they have two roles. Their major role is that of challenging the people to be more moral, caring, especially for the vulnerable—the orphan, the widow, remembering that each and every person is created in the divine image. But they do that when the people are secure in their land. When the people are in exile and are vulnerable and weak, there, their role is to succor, to provide confidence

and hope, and their role is to care for the well-being of their communities.

In situations of conflict, you tend to find religious authorities and institutions seeking to nurture a community that feels threatened. But what they should be doing at the same time, is reaching out to embrace the other.

This requires great courage and vision and an expansion of heart. It also requires, and here the Dalai Lama's comment was very important, a sense of humanization of the other, the need to reach out, and see the humanity even in your enemy, something that all our religions teach as something very profound. But it's a very difficult thing to do, and therefore in most situations of conflict, contexts of what we call “identity politics” today, religion very often tends to be brought into these situations in order to strengthen those identities in conflict. Very often in those situations they become more of a problem than a solution, and, in fact, betray their higher purpose.

Ahmed Mohammad El-Tayyib: It is certain that any religion wouldn't be a religion if it was stuck in war or bloodshed. When Allah revealed these religions, he was the Merciful, the compassionate. All his bondsmen are equal. Allah said you can come to me from millions of ways and methods. But the problem is when politics manipulates religion.

In the market of politics, the banner of religion is hoisted over the heads of people who deviate from religion. So religion cannot be a reason behind conflicts. If I am a Muslim, I believe that Allah created people with different creeds and different cultures, different languages—that's a truth that will continue until the Day of Judgment. I repeat that the problem is the manipulation of religion, in terms of the buying and selling of it in politics.

I can say that what happened in Europe in the past, for example, World War I and World War II, was not due to religion. We had many victims in these wars, more than the number of victims who suffered due to misunderstandings, because people who don't believe used religion. What we suffer in the East is also the effect of politics that uses and manipulates religion in attacking others.

III. Spirituality and Business

David Rosen: I'm a little uncomfortable with the idea of looking at spirituality in utilitarian terms. However, I believe that everything good is, by definition, of benefit. Therefore, the more conscious we are, both of the divine image in the other, the better we will behave towards each other. The more aware we are of the transcendent in our lives, the less obsessed we will be with material acquisition and self-indulgence. It's a challenge for businesses and companies and industries to appreciate that truth. That is the essence and brilliance of Waldzell, that these insights can be shared with people to take them from here, and introduce them into their own professional lives.

Archbishop Philip: I would like to speak of the period some time ago when it was said that there is no God and God was simply deleted from life. People said they were going to build an academic society with no need for God. Man is spiritual, religious per say, and in this way he will always be economically more successful. Religion teaches people the true values to develop the good in people.

Ahmed Mohammad El-Tayyib: My own point of view is that, in business, there should be spirituality. But I have some concerns. First of all, the people who fought against evil were very poor people. The prophets were poor. So I'm afraid that business will always be connected with politics. Just as religion has been hijacked, unfortunately good values will be hijacked by politics. Especially when the economy gets into conflict with politics, the victims will be good values. And people will lose these good values. But businesses can support people who are striving to maintain these good values and they should serve to maintain a way of promoting good values. This business should stabilize human values.

His Holiness the 14th Dalai Lama: Businessmen are also human beings. They also have emotions. Businessmen also deal with a wide group of people. So, religious-minded or not, I think you should carry your business work with a warmheartedness and compassion. With a calm mind, your relationship with your employees will be better. They will be more loyal to you. Treat them as your brothers and sisters. Run your business honestly, truthfully. The image of your company will be better. If you merely aim to earn more money, and exploit your workers, and create more lies, eventually you will suffer. Every human activity should be carried out with this motivation. Religion seeks to provide positive motivation. Tolerance, patience, compassion, these are all useful in businesses.



PORTRAIT

His Holiness the 14th Dalai Lama

His Holiness the 14th Dalai Lama, Tenzin Gyatso, is both the head of state and the spiritual leader of Tibet. He was born in 1935 to a farming family, in a small hamlet located in Taktser, Amdo, northeastern Tibet. At the age of two the child was recognized as the reincarnation of the 13th Dalai Lama, Thubten Gyatso. His Holiness began his monastic education at the age of six.

In 1950, he was called upon to assume full political power after China's invasion of Tibet in 1949. But finally, in 1959, with the brutal suppression of the Tibetan national uprising in Lhasa by Chinese troops, His Holiness was forced to escape into exile. Since then he has been living in Dharamsala, northern India, the seat of the Tibetan political administration in exile. In 1989 he was awarded the Nobel Peace Prize for his non-violent struggle for the liberation of Tibet. He has consistently advocated policies of non-violence, even in the face of extreme aggression. He also became the first Nobel Laureate to be recognized for his concern for global environmental problems.

Since 1959 His Holiness has received over 84 awards, honorary doctorates and prizes, etc., in recognition of his message of peace, non-violence, interreligious understanding, universal responsibility and compassion.

PORTRAIT

Ahmed Mohammad El-Tayyib

Egyptian, Rector of Al-Azhar University Cairo.

Ahmed El-Tayyib was born in Cairo and studied Islamic theology and philosophy at Al-Azhar University. Soon after graduation he took on a professorship of theology and philosophy at Al-Azhar University. In 1991, he was appointed Dean of the School of Islamic Studies at Qina University, Egypt. From there, he moved to Aswan, Egypt, where he took on the same position at Aswan University. After one year at the International Islamic University of Islamabad, Pakistan, he returned to Egypt and became Grand Mufti of the Arab Republic of Egypt. Since 2003 he has held the position of Rector of Al-Azhar University in Cairo.

Thus, he is at the helm of the oldest university of the world, where teaching has flourished without interruption since 975 AD. The university is considered one of the most renowned Islamic educational institution, and it is also among the biggest in the world.

In spite of his huge workload as Dean and Rector, Ahmed El-Tayyib has published numerous scholarly contributions, dealing with the reception of Islamic philosophy and culture in the Western world. He is a member of the Egyptian Society of Philosophy, the Supreme Court of Islamic Affairs and Head of the Religious Committee at the Egyptian Radio and Television Union.

PORTRAIT

David Rosen

Israeli, President of the International Jewish Committee for Interreligious Consultations, Director of the Department of Interreligious Affairs and the Heilbrunn Institute for International Interreligious Understanding of the American Jewish Committee.

David Rosen was born and educated in Britain, continuing his advanced rabbinic studies in Israel, where he received his ordination (semichah). Rabbi Rosen is a member of the Israeli Chief Rabbinate's delegation for interreligious dialog and is a founder of the Interreligious Coordinating Council in Israel which includes some seventy organizations in Israel involved in interfaith relations. He is President of the World Conference on Religion and Peace (WCRP), the all-encompassing world interfaith body, and is Honorary President of the International Council of Christians and Jews (ICCI), the umbrella organization for more than thirty national bodies promoting Christian-Jewish relations.

Rabbi Rosen played a key role in the interfaith summit in Alexandria in 2002 a historic gathering for the first time of the Jewish, Christian and Muslim leadership of the Holy Land. The leaders issued a landmark declaration which inter alia condemning violence in the name of religion as a desecration of religion itself. In November 2005 Pope Benedict XVI made Rabbi Rosen a papal Knight Commander of the Order of St. Gregory the Great for his outstanding contributions to promoting Catholic-Jewish reconciliation.

PORTRAIT

Philip, Archbishop of Poltava and Kremenchug

Ukrainian, Head of the Department of Religious Formation, Catechesis and Missionary Work of the Ukrainian Orthodox Church of the Moscow Patriarchate.

Roman Albert Osadchenko was born in Dnepropetrovsk (Ukraine) in a soldier family. After graduation from high school he joined the biology faculty of Kharkov University, graduating in 1979.

A year later he was ordained and appointed as a priest at Kazan Cathedral in Kursk, where he also worked as the Acting Head of Chancery in the Kursk diocesan administration. Five years later he became Secretary of the Irkutsk diocesan administration. Shortly afterwards, he returned to the Ukraine and became a priest in the Poltava diocese. Within a few years, he was promoted to senior priest in the church of St. John the Baptist in the Poltava region and graduated from Moscow Theological Seminary.

In 1993, he entered a monastery and became a rural dean of Kremenchug District in the diocese of Poltava. A year later, the bishop appointed him archimandrite. Subsequently, he became Rector of Poltava Theological School and editor-in-chief of the newspaper "Kremenchug Orthodox" in rapid succession. In 2001 he was consecrated Bishop in the Cathedral of Kiev-Pechersk Lavra, four years later he became Archbishop.

Since 2002, he has been Head of the Department of Religious Formation, Catechesis and Missionary Work of the Ukrainian Orthodox Church of the Moscow Patriarchate.

THE CENTRAL STATEMENTS OF THE SPEAKERS



On the Theme of Legacy

Isabel Allende

The theme of this Waldzell Meeting is legacy. We have here today several religious leaders, so I assume that we are not talking only of material legacy but also of spiritual legacy.

Legacy is a very patriarchal word and concept. Men have the idea that they have to leave an imprint in the world. 51% of the population are women, and most of the leaders, also religious leaders, are all male. The idea of legacy for women has a different meaning than for men.

If I think about individual or collective legacy, I would rather concentrate on the collective legacy of women of my generation. I belong to an extraordinary generation of women who were able to get together to create the most important revolution of all times—the women's lib movement. Of course there has been a backlash and it hasn't been as effective as

it could have been, but still at least what was started by my generation will continue. That is our legacy and I am part of that. So as a person, I don't have much of a legacy, but as a generation, we do. That has been important in my life.

This is a better world partly because of what we, women, did. I was born in the middle of the Second World War, during the bombing of Hiroshima and Nagasaki, at a time when the European powers had colonized Asia and Africa, and when concepts like “feminism” or “environment” were not issues, when children still worked and slavery was rampant in many places. In my lifetime, I have seen the world go

thorough upheaval and war, but there is less starvation than before, there is no colonization, and we are really trying to improve human condition in the world. Women have a much greater voice now than we had in the times of my mother or grandmother. So I think that feminine input is important, but it's still minimal. We still need to have that female 51% of the population in positions of power in the world. Change is happening slowly.

But back to legacy, I was thinking about what my legacy could be. I have had one experience that 51% of humanity has had—the experience of boundless, unconditional love. I am talking about the moment of childbirth. When a woman has a child, she becomes a fierce warrior to defend that helpless creature with her life. The feeling of love is so abundant that it changes the woman forever. It would be wonderful if we could just bottle that feeling and market that. If everyone could experience that kind of boundless and unselfish love, if women could bring that love to the table of the world, that would be our legacy.

I don't consider my writing to be a legacy. I think in terms of community, not of an individual legacy. I try to do my work—telling other people's stories—in an honest and joyful way. Is that transcendent? Only time will tell. I don't intend to change how people think or feel. It's sometimes a shock to me that I touch people's lives.

You asked me what I would like to have in my obituary. I will be dead, so I don't care. Men think about obituaries; women don't have time for that. For women, an obituary is their children and grandchildren.

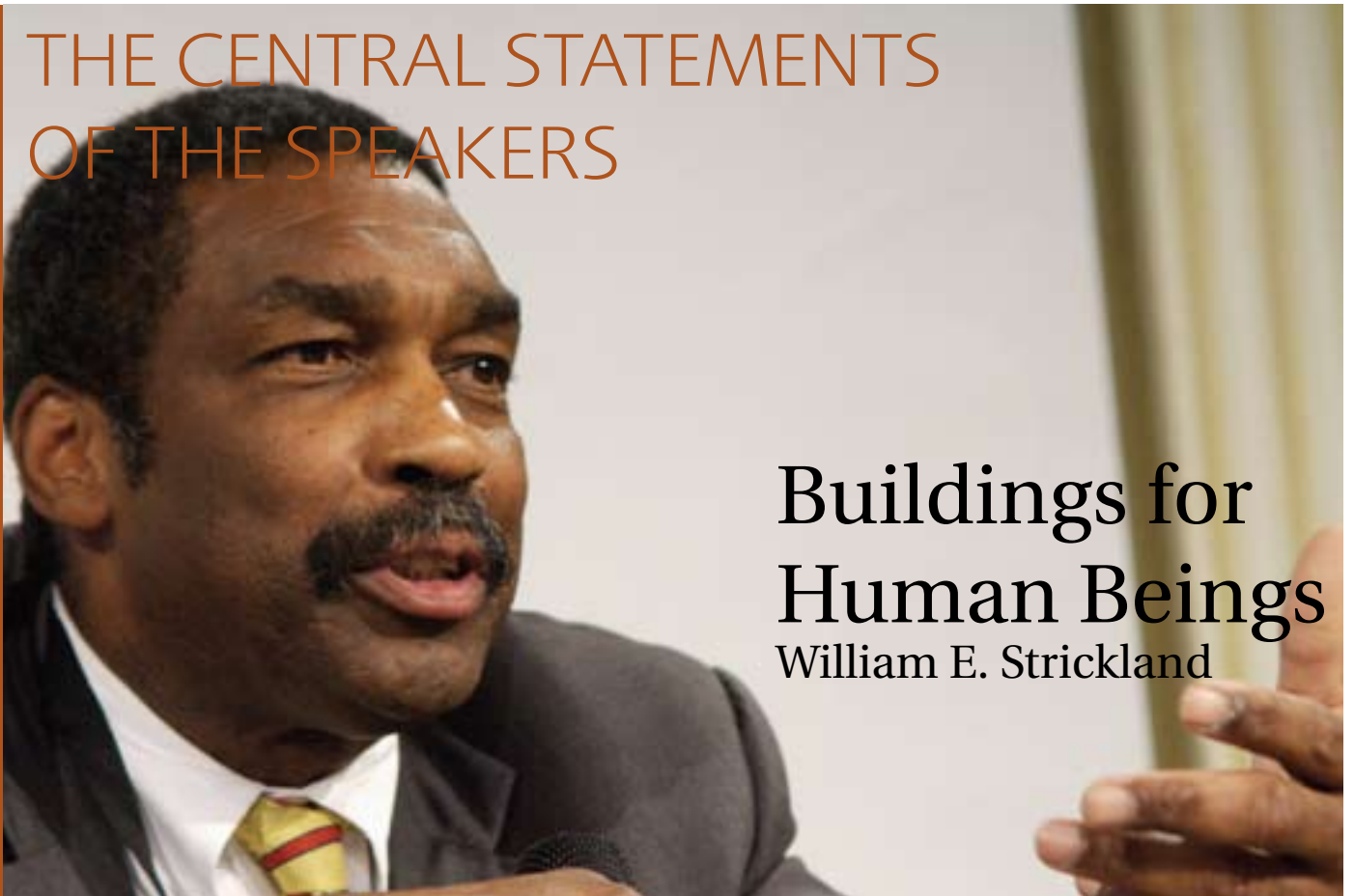
PORTRAIT

Isabel Allende

Chilean, writer and niece of Chile's President, Salvador Allende killed during the military coup in 1973. Author of the international bestseller *The House of Spirits*.

Isabel Allende, born in 1942 in Lima, grew up in Chile, Bolivia, and Lebanon; left Santiago de Chile after General Augusto Pinochet's bloody military overthrow of her uncle Salvador Allende's government in 1973. For a long time she worked as a journalist in her sanctuary in Venezuela. When her grandfather died at the age of 99, she started writing letters to him. Allende's first world success emerged from this: The novel *The House of Spirits*, which was adapted for the screen by the Danish director Bille August in 1993, starring Jeremy Irons, Meryl Streep, Winona Ryder, Glenn Close, and Antonio Banderas. She then published numerous novels (*Of Love and Shadows*, *The Stories of Eva Luna*, *The Infinite Plan*, and *Paula*, which is dedicated to her deceased daughter.) Allende's work is considered to represent the style of "magic realism" and with her feminist texts she has contributed considerably to shaping the new image of women in her homeland South America. In 1988 she met her present husband Willie Gordon during a visit to California. Since then Allende has lived in the United States. In 2003, she became a US citizen.

THE CENTRAL STATEMENTS OF THE SPEAKERS



Buildings for Human Beings William E. Strickland

I went to a high school in my neighborhood and one day I had one of those experiences where your guard is down, you're not expecting to see something special, and then what happens changes your life. I passed by the art room and our art teacher was making a big ceramic bowl on our one potter's wheel. I'd never seen anything like that before.

He asked me, "Can I help you?"

I said, "What is that?"

He said, "It's ceramics."

I said, "I'd like to learn that."

He said, "Well, get a permission slip signed and come by here again."

That's how I made it through high school. I skipped all my other classes, spent all my time in the art room with Mr. Ross, and gave all my other teachers pots and bowls I made in ceramics.

Then I went to the University of Pittsburgh on probation.

I'm now a trustee of that university. I gave the commencement speech in front of 13,000 people. I told them, "Don't give up on the kids who get in on probation. They might just surprise you."

People are born into this world as assets not liabilities. It's all in the way you treat people that determines their behavior.

I know today that my first conversation with Mr. Ross was a spiritual experience; it was not totally accidental. Mr. Ross was killed in a traffic accident, so he never got to see the building I built in Pittsburgh for my program. But he had taken me to see a very famous house that a guy named Frank Lloyd Wright built, a house that was south of Pittsburgh, a house called Fallingwater.

The quality of the light that enveloped that house fascinated me.

I said to myself, if I can get that light into my neighborhood, then I'm halfway home in curing poverty. So I committed myself to building a Frank Lloyd Wright building in my neighborhood, and I did. I hired one of his students and we built a Frank Lloyd Wright building in the worst neighborhood in Pittsburgh, with the highest crime rate—which is exactly where it needed to be built. In the 25 years that it's been in existence, it's demonstrated the power of art to cure spiritual cancer.

Here's another prophetic story: The second time in the recent past that I've had a profound architectural experience was when I saw a music hall in Los Angeles, a place called Disney Hall. I believe that the arts, light, good food, and hope can cure spiritual cancer. Whether it's Pittsburgh, Bangladesh, Belfast, Johannesburg, or Brazil, I am so convinced that I'm

right that I'm prepared to bet my life on it.

I live at the intersection of the left and right brain. That means I've acquired the ability to think like an entrepreneur with the values of an artist. The intersection of those two sectors is where the future lies.

I built a center—the Manchester Craftsmen's Guild—on the concept of Mr. Ross's classroom: In his classroom there were always books on architecture, photography, jazz albums. There was always the opportunity to think about life.

I wanted to take the classroom and expand it into a building, so people who were spiritually starved could experience what I experienced, for free.

I put a fountain in the courtyard of my building because water is a symbol of life. It's transforming. It's exactly the kind of gesture that should be made by a building for poor people in the middle of the worst neighborhood in Pittsburgh.

Here's another story about my center. I went to see John Heinz, of Heinz ketchup fame. He'd heard about my center and he asked me if I'd start a program to teach food services. I told him we were mostly teaching people trades, we were teaching crafts. He said, "If I gave you \$1 million would you start a food services program?"

I told him, "I think we just went into the food services training business."

We borrowed our curriculum from one of the great culinary schools in America and I now train people in our million-dollar gourmet kitchen to do food presentation—but it's not only food for the stomach, it's also food for the spirit. There is no excuse why people are going to bed hungry, without nutrition and without dignity. We've solved that problem in Pittsburgh, and we've done it in an elegant way, with artistic creativity and with vision.

Part of the chemistry of curing spiritual cancer is tied up with music—Mr. Ross used to bring in jazz albums, so there's a music hall in my building because of Mr. Ross. In order to get comparable results that Mr. Ross had in his room, I had to build a music hall.

One day this guy showed up at my music hall—Dizzy Gillespie. He said, "I'm going to perform a concert here and give you the rights to my music." He did that—and then he spread the word. Herbie Hancock, Wynton Marsalis, Max Roach, Betty Carter, and many other great jazz musicians started showing up. We now have over 600 recordings, the most important collection of contemporary jazz recordings in the world.

We've also won four Grammy awards. See, there's a company in Pittsburgh called Bayer. I took a tour of the Bayer plant and I saw a machine over in one corner making wafers—the plastic that compact discs are made of. The long and short of it is, I got Bayer to underwrite the development

of five compact discs on their plastic, and four of them won Grammy awards.

After a great deal of analysis on the nature of poverty, I've come to the conclusion that the thing that defines poor people is that they don't have any money—and that is a curable condition.

People are a function of their expectations. If you build world-class facilities, you get world-class citizens. If you build prisons, you get prisoners. So what we must do is to build sanctuaries that celebrate the human spirit.

PORTRAIT

William E. Strickland

American, President and CEO Manchester Bidwell Corporation.

William E. Strickland was born in Pittsburgh. He is one of the world's great social innovators. As president of both the Manchester Craftsmen's Guild (MCG) and the Bidwell Training Center (BTC), located on Pittsburgh's gritty north side just down the street from where he grew up, Strickland has created a youth development and adult training center like no other in both approach and results, a combination craftsmen's guild, training center and (completely amazing) school. The school comes complete with a sound stage and record label that has won numerous Grammys for the music recorded there as friendly favors from jazz legends to Strickland and his students.

The 10-million-dollar-a-year enterprise offers after-school and summer programmes for hundreds of middle and secondary school students and year-round vocational training for adults. Strickland's message – give people the tools they need, treat them with respect, and they will perform miraculous deeds – is as simple as it is profound. William E. Strickland has been honored with numerous prestigious awards for his contributions to the arts and the community, i.e., the Commonwealth of Pennsylvania Arts Leadership and Service Award, the Kilby Award, the "Coming Up Taller" and the Mac Arthur "Genius" Award for Leadership and Integrity in the Art.



THE CENTRAL STATEMENTS OF THE SPEAKERS

From Dream to Realization

Frank Gehry

It's funny that Bill Strickland got his start with ceramics, because, in a way, I did too. I was 18 years old, a truck driver, and I took an extension class at the University of Southern California in ceramics. I produced the worst ceramics ever!

The teacher, Glenn Lukens, made me a teaching assistant the next term; he was doing glazed objects. He was also building a house with a Californian architect. Glenn decided to invite me to the construction site. When I was in high school growing up in Canada I remember looking into the University of Toronto prospectus for architecture courses. They were not for me. In fact, if I'd stayed in Canada, I wouldn't be myself today. Anyway, when I went to the construction site with Glenn, the architect arrived there. He was dressed all in black. They were putting up the steel. He was telling people how to move steel around, like a conductor. I must have been in awe. After that, Glenn enrolled me in a night class in architecture the next week. He paid for it. I did well in the class and they skipped me into the second year.

In architecture school, the art department was in the same building. I spent a lot of time studying art history.

When I graduated and started working, I knew who was in the Los Angeles art scene. My first buildings weren't thought of very highly by the architecture community. The artists, on the other hand, liked them! It's been that way ever since. It's a directness, a willingness to proceed intuitively that I share with artists. It's a one-to-one-ness between an artist and his work that intrigues me. Architecture is about moving from dream to realization. How you organize that dream and the process of achieving it through several thousand people became Mt. Everest for me.

When you start out in architecture, you start out alone—that's the threat and the scary part about it. You don't know where you're going, despite the comfortable anchors to hold on to. But with the artists it's more like, when you face the canvas, what is that moment of truth like? I've always searched for that. So I understand the problem, the project, the budget, the need, the mission. But then what? That's the scary thing, the unknown, where you think, "What if this doesn't happen?" As I've grown and developed my practice, I've been fortunate to work with talented younger people and it becomes a collaboration. I don't think they completely realize how important they are in the process.

When it comes to design, I'm my own worst critic. I don't think I've ever built a good building.

In the case of Bilbao, when I met the people there, they asked for the Sydney Opera House. They were looking for something to change the character of their city, which was

an industrial city in decline. The thing that saved them is this green valley. They held a competition to select an architect, and when they selected me, my building looked stranger than the other two. Had they picked the more conservative one, it would have been the least conservative in terms of the outcome, which puts a different spin on conservative.

Asking me to do the Sydney Opera House was impossible. I spent time with the people, I knew the artists of the region. The Basque culture is very black and white. They gave me a budget which I had to meet. The Guggenheim was the client for the function but they weren't the client for the responsibility of the building.

The relationship with the city became important. The understanding of the river, the context, the fact that the city had a history with the steel industry, all played a part—it was why I had to use metal to relate to the light so that as you go through the museum you're aware of the city. It's not like the Metropolitan Museum in New York where you go in and after four hours you come out not knowing where you are.

It was a journey within. We made many models from sketches and we came in \$3 million under budget on a \$100 million budgeted project. We were about six to eight weeks late, so it was close to being on time and on budget.

But it's not a one-man show. We used new technology with our work from the aircraft industry and we were able to control costs. I spent a lot of time on the lighting of the building. By accident there was a small piece of titanium in my office, and I had nailed it to a telephone pole in Southern California and the piece turned gold. I thought, "That's it!" because it rains a lot in Bilbao. Stainless steel could not match the magic of titanium. But I had to make it thinner, a third of a millimeter, and then the Russians dumped titanium on the market, and the project came in under bid! I love the material, and I've become known for titanium—but I haven't worked with it since.

If I didn't believe that architecture could change people's lives, I wouldn't be doing what I'm doing. But I don't presume to think that I'm capable of achieving that result. When Bilbao was first shown to the citizens of the city, they held a candlelight vigil against me. Then there was an article in the newspaper saying, "Kill the American architect," which was a little disconcerting. Now that the building is finished, I could live in Bilbao for the rest of my life for free!

As far as buildings that can create better cities, more humane places, it has to start with the people who build and inhabit our cities. It has to start with an idealism that doesn't always work—but I don't think it's a one-person show. I'm always suspicious of terms like "the new urbanism." Some of it works but some of it becomes like a Disney-town cartoon. It doesn't ring true with the world we inhabit. There's a toughness of reality of life that is also beautiful. So I don't

think you can or should eliminate this.

At the same time we see a proliferation of the American model of architecture all over the world—the high-rises, the boxes, the blocks, all done without variety. We see it in Seoul, Korea or in China, done without much regard for the human infrastructure that we're talking about. American cities are now starting to use bicycles, European cities are returning to the bicycle. There's a natural phenomenon that might come out of the next generation—that suggests that we're in good hands for the future.

Democracy is the freedom for individual expression. Unfortunately I wouldn't call 98% of the structures that are built architecture. Only a small percentage of what actually gets built comes from talented architects. Architecture is only creating change at the margins.

PORTRAIT

Frank Gehry

American, architect, recipient of the Pritzker Prize.

Frank Gehry was born in Toronto, Canada. He moved with his family to Los Angeles as a teenager in 1947 and later became a naturalized US citizen. He was awarded scholarships to the University of Southern California and graduated in 1954 with a degree in architecture. While at USC he began working for Victor Gruen and Associates, a position he held off and on until 1960 when he travelled to Paris with his family. He returned to America in 1962 and established his own firm, Gehry Associates, now known as Gehry Partners, LLP in Santa Monica, California. He established himself as one of the most prominent contemporary American architects with his open, curvilinear, diverse and sometimes playful West Coast style. In the last fifty years his work has become internationally renowned and his spontaneity and unexpected choices for structures and materials have brought a sustained energy to the fields of both architecture and furniture design. His best known works include the Guggenheim Museum in Bilbao, Spain; Walt Disney Concert Hall in downtown Los Angeles; Dancing House in Prague, Czech Republic; and his private residence in Santa Monica, California. Gehry is a distinguished Professor of Architecture at Columbia University in New York City and he also teaches at Yale University.

THE CENTRAL STATEMENTS OF THE SPEAKERS



The Sense of a Legacy

Susan Collin Marks

Susan Collin Marks: As I sit here with all of you, I too think about where I come from. What I think about is my mother. I was so touched when the Dalai Lama spoke about his mother, because I speak about my mother too. She was a human rights activist in South Africa in the darkest days of the apartheid regime. That took so much courage. So from the age of five, I knew that apartheid was wrong. She showed me that it was wrong. She taught me about compassion, and she taught me to have the courage of my convictions. It is the legacy of her love for the community and her willingness to step out and take the consequences of her activism which gave me a platform to get on with my own life of activism, which I am eternally grateful for.

I see myself coming into the last stages of my life and I see the sense of legacy of this work of building peace in the world that I have been privileged to be part of for many

years. I think about Africa, and my beloved South Africa, where my feet are truly on the ground. There is a saying there that when elephants fight, the grass gets trampled. This means, when there's war, when the big forces clash, it's the people who get trampled. It's the people who suffer, whose dreams get trampled into the earth. So we are committed to the work of healing that trampling. It's social healing. And the core of this is compassion and mutual respect. The core is the sense of our common humanity.

These are beautiful words, but we are also fiercely practical—this is the genius of “Search for Common Ground.” It's a calling, a life path, which many of us choose to follow. We manifest this longing for a world of peace and dignity for all beings in many ways, one of which is through the media. Our work with the media reaches tens of millions of people—we make programs that go on



PORTRAIT

Susan Collin Marks

South African, Senior Vice President of Search for Common Ground.

Susan Collin Marks served as a peacemaker and peace builder under the auspices of the National Peace Accord during South Africa's transition from apartheid to democracy. Her book on the South African peace process, *Watching the Wind: Conflict Resolution during South Africa's Transition to Democracy*, was published in 2000. Honors include a 1994/5 Jennings Randolph Peace Fellowship at the United States Institute for Peace, the Institute for Noetic Science's Creative Altruism award in 2005, and a Skoll Fellowship for Social Entrepreneurship in 2006. In 2006, she launched the Leadership Wisdom Initiative at SFCG offering leadership development and one-on-one support to political and civil society leaders. She speaks, teaches, coaches, facilitates, writes, and supports peace processes and conflict resolution programs internationally.

air in the 16 countries where we have offices and many more as well. We ground that media work in real work on the ground, for instance with women who are weaving societies back together.

Let me give you an example. In Rwanda, there was a genocide. I've stood in a church in Rwanda amongst 5,000 bodies that were drying up and dropping into the ground. There's a big hole in the wall where the attackers threw in the hand grenade. This is what can happen when we lose our sense of compassion and humanity. So what we did was to go to neighboring Burundi to stop the same thing from happening there.

Since 1995 we've been running a soap opera in Burundi about the daily lives of Hutus and Tutsis, all in the context of the conflict and the peace that is being created. At the

end of each 20 minute episode, twice a week, their conflict is resolved through mutual respect, through compassion, through common humanity. Once, when the transmitter was down, there was a screech of brakes at the door and two military officers came into the studio and demanded the tapes. If there were no tapes, they said, there would be mutiny. This is how popular the soap opera had become in the country.

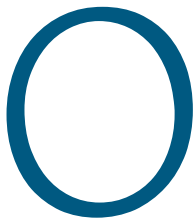
This work—which includes long-term work with women, young men, victims of torture and artists, as well as the media—is one way we can bring together this profound sense of the ethics of spirituality, which are the same as the ethics of peace-making, with real work on the ground which changes peoples' lives. And it truly does just that.

THE CENTRAL STATEMENTS OF THE SPEAKERS

On Leadership and Legacy

An interview with Warren Bennis
Alan M. Webber

For the second year in a row, Warren Bennis, America's best known and most revered authority on leadership, was invited to come to the Waldzell Meeting as a speaker. Unfortunately, for the second year in a row, as the date of the Waldzell Meeting approached, Warren Bennis' doctor advised against him making the arduous trip from his home near Los Angeles, California to the conference in Austria. With the understanding that a few words from Warren Bennis would be better than none, Alan Webber traveled to Los Angeles to interview Warren Bennis at his home. The following are some of the insights shared by Warren Bennis on the video tape that was made.



n the Notion of Leadership as a One-Man Show

“None of us is as smart as all of us. The truth is, we cannot do it alone. It’s not a matter of saying, “It’s nice to be more collaborative.” Collaboration is a requisite of successful leadership. You don’t have a choice. So one has to learn this. There is no one-man show today. Anyone who tries this is going to see it doesn’t work.”

On the Importance of Finding a Mentor

“I tell my students, if there’s one thing they should remember from my class, it’s this: Stalk mentors. Mentoring is a very important dance.”

On the Question, Can Leadership Be Taught?

“I don’t think we can actually teach leadership. Leadership can be, if not taught, caught, through experiences.”

On the Value of a Positive Outlook

“What most leaders and health psychologists call ‘hardiness’ is not ‘heartiness.’ It’s ‘hardiness’—meaning the expectation of success. People who are good leaders tend to have a very positive outlook on life.”

On Authenticity

“I ask my students this all the time: “Do you think you’d know your own voice?” It means not being anyone else. But who could be better than Alan Webber at doing what Alan Webber does?”

On Teamwork

“There’s a well-known movie director in Los Angeles, Bob Zemeckis, of ‘Forrest Gump’ and ‘Back to the Future’ fame. He talks like a working man—he’s never worn a tie in his life. He’s a graduate of our film school here at the University of Southern California. I asked him why he loved making ‘Forrest Gump’ so much. He looked at me and said, ‘We were all making the same movie. Everybody, from the camera people, the gaffes, the lighting people, the assistant directors, the caterers, we were all making the same movie.’ I thought, ‘That’s profound.’”

On the Art of Leadership

“There are probably very few areas of life where one can be successful without being respectful of other people’s talents. Max Dupree, author of *Leadership is an Art* wrote that to be an effective leader, you have to abdicate your ego for the talents of others.”

PORTRAIT

Warren Bennis

American, the foremost international leadership expert and consultant to past four US presidents, Founding Chairman of the “Leadership Institute” at the University of Southern California and author of the bestseller *Managing People Is Like Herding Cats*.

Warren Bennis is a distinguished Professor of Business Administration at the University of Southern California. For the past 50 years he has been considered a top expert in coaching and personal growth for managers. Bennis was a consultant to four very diverse American presidents including John F. Kennedy and Ronald Reagan. His expertise is in great demand by major companies. His books are bestsellers and *Managing People Is Like Herding Cats* brought international renown. The Financial Times named his book *Leaders* one of the “top 50 business books of all time.” His readers include managers of many international groups and top politicians such as former US Vice President Al Gore. Bennis formulated “the six timeless skills of efficient and excellent leadership quality.” Forbes magazine referred to him as the “Dean of Leadership Gurus.”

His scientific work makes an essential contribution towards establishing the leadership theory as an academic discipline, too.

THE CENTRAL STATEMENTS OF THE SPEAKERS

The Legacy of the Benedictine Rule and the Melk Library

Burkhard F. Ellegast

The Waldzell Meeting is a place where faith, spirituality and consistency in communities are major factors. Quoting St. Benedict, this offers us stable ground on which to stand, a home which guarantees consistency and continuity. I have been abbot at the Abbey of Melk for 26 years and I am very proud that the Waldzell Meetings take place at the monastery.

The evolution of the Abbey of Melk

The abbey was founded in 1089 when Leopold II, Margrave of Austria, gave one of his castles to Benedictine monks from Lambach Abbey. A school was founded in the 12th century, and the monastic library soon became renowned for its extensive manuscript collection. In the 15th century, the abbey became the center of the Melk Reform movement which reinvigorated the monastic life of Austria and Southern Germany.

The Abbey of Melk was built without interruption and based on St. Benedict's teachings, and the Benedictine abbey started to operate without having a definite, fixed plan. There

were cultural cells, with the monks praying to God, and that praying gave way to songs and chants. Monks built abbeys and churches so that they could celebrate the service. Likewise, the Abbey of Melk emerged.

Life in the monastic community

In any monastic community, people live together who are very different, but who have common ground to stand upon. And they all have a common goal. St. Benedict sees in each of the monks the person that he is. He tells the abbot to serve the individuality of many. It is clear that different people have different abilities. But what is important to St. Benedict is that everyone in the community can feel at ease as a whole; not only mentally but on an emotional and physical level. Emotional, physical well-being, and faith filled with life are the legacies of the entire Benedictine abbey. In a monastic community, everyone is searching for God. That is the vital task for everyone who enters the Benedictine abbey. Living accordingly to the Commandments of God gives the monks vitality and strength. Therefore, being a monk is a movement whereas churches are

institutions. Institutions are always in danger of becoming mere institutions devoid of impetus, which slow down or stop altogether. Movement, however, does not stand still. It is alive, and brings life. Through centuries, the monks at Melk have been looking for God; they have been trying to find answers in the backdrop of questions. When I entered the abbey here, at one point I told my Master of Novices that things had to be done differently. He asked me, “What do you mean? The monastery thinks in terms of centuries. This is an institution.”

St. Benedict

In the beginning of his monastic life, St. Benedict was an abbot and his community wanted to poison him. He learned a lot and one most important realization was that everything had to be done modestly. There exists a legend about St. Benedict and St. Scholastica, his twin sister, taking place at the end of St. Benedict's life: One evening when St. Benedict was at his sister's home, he got ready to return to the monastery from which he was not permitted to be absent overnight. Scholastica begged him to make an exception and asked him to stay so that they could continue their conversation. When Benedict refused, Scholastica prayed and immediately it started raining so heavily that no one was able to leave the house. Scholastica then said to St. Benedict, “Go, if you can.” This experience taught St. Benedict that order is of no importance when it comes to love.

I now want to refer to the two main elements of St. Benedict's creed. The first one is rule. Rule guarantees an order within the framework for which there is common ground for everyone to pray and work together. The second element is “ora et labora et lege”—“pray, work and read.” In order to be able to take care of their tasks, the monks built houses and workshops and read holy books. Soon, the spectrum widened. Roman and Greek literature were investigated. Aristotle, for instance, was read. Young people flocked to the abbeys to gain education. The abbeys became cultural and spiritual centers where knowledge was important.

The legacy of Melk's library

The legacy of knowledge in our library is something I want to focus on now. When exploring the scriptures of the library it is obvious that there have been two areas of reform—one north of the Danube and one south of the Danube. The community north of the Danube was preoccupied with discipline. The one south of the Danube—where the Melk reform took place—attempted to include intellect and lively discussions in the letters. As the abbot of Melk was very much interested in proper education of his monks during the Counter-reformation, he sent his monks to the University of Bologna.

By doing that, a blossoming of the monastic life arose. All this led to the Baroque architecture of the abbey. Institution and inner life were in tune and led to what we know today as Melk Abbey. In the reign of Joseph II and the Enlightenment, things were not that radical in Austria, but more sustainable. Josephianism lasted until the 20th century in our abbeys. The Melk library holds many books which were on the index of forbidden works—Voltaire, Rousseau, Goethe, etc. It holds the entire collection of what has been termed rational literature. Very conservative circles of the church say that we are liberal. I believe that the legacy of this time has had an influence on the openness of this abbey and Waldzell is a reflection of this openness. During World War II, the library did not grow a lot. We had to sell several scriptures in order to be able to perform urgent restorations. But we bought books that were necessary for the boarding school and other important duties. Our library reflects the creativity and intellectual vitality that has always found its home here.

In summary, I want to state that God is our legacy in itself. The stability and consistency of Melk is our legacy and this legacy has prevailed up until today. The legacy of my faith is that when I go down, I will go down celebrating, and that is also the legacy of the Abbey of Melk.

PORTRAIT

Burkhard F. Ellegast

Burkhard F. Ellegast, born in 1931, grew up at the Abbey of Melk, where he also attended school. At the age of 20, Abbot Burkhard became a novice at the monastery. At the age of 44, Burkhard F. Ellegast was elected abbot for the first time. His 26-year term of office saw the extensive renovation of the baroque abbey, which is visited by 450,000 people every year and counts among Austria's most important sights. As a theologian and classical philologist, he is one of the experts with the most profound knowledge of the Rule of St. Benedict, which is considered a true milestone in the spreading of civilization in Europe.

THE CENTRAL STATEMENTS OF THE SPEAKERS

The Three Great Realities

David Steindl-Rast

I thought we could start by singing,
“Viva viva la musica.”

invite you to listen to the silence, which is the important part. Try to let yourself into the silence. Think of it as a wonderful expanse, like looking down into a deep valley when you're standing on a mountain top. That silence is something within yourself that carries you, that has depth, that is not empty. It's empty of sound, but it's the space between your thoughts, which is where you really are. When you sing, think of it as coming out of the silence. Think of it not as breaking the silence, but the silence coming to sound.

Do you feel the silence somehow balancing the sound?
That the silence belongs to the sound?

Now, why do I do this exercise with you? Because we were talking yesterday about faith in one of the panels. I had the feeling that there was some misunderstanding, which

happens frequently. It is a misunderstanding of what faith is. Faith is not believing in something. The opposite of believing something is doubt. The opposite of faith is not doubt, but fear. Faith is trust. Faith is not believing in something, but trust. Moreover, it is not trusting in this or that image of God, this or that dogma, but trust in life. You can think of life which gushes forth out of nothing.

Look at your hands for a moment, and allow yourself to be surprised by the fact that you have a hand. At this very moment, everything that is, emerges out of nothing, just like the sound that comes out of silence. Sound is like a motherly womb that gives birth to something every moment. If you allow yourself to believe that every morning, whoever you look at in the day emerges as a total gift. Every moment, every situation emerges out of this silence.

Let's hum again for a moment, then let ourselves into the silence. Trust the silence. Then allow the silence to come into sound. And trust the sound. It's like jumping off a mountain top and trusting that you have wings.

Now I'm going to tell you something about prayer. What is prayer? Prayer is not asking for something. Prayer is communicating with the ultimate, with the silence. Prayer of silence is a tradition—letting yourself into the silence.

Then, there's a different world of prayer, and that's living by the word. You can think of that sound we made together as the word. "Word" meaning everything that speaks to you. We look at a tree and we can think, "This tree really speaks to me." We see people for the first time, and think that they speak to us. A work of art speaks to us. Living by the word means being nourished by it. People think of God who gives a command which we then have to live by. That's not the case. Rather, it is being nourished by every word that comes from the mouth of God.

Then, there's a third reality—you have experienced that too—it's understanding. Those are the three great realities—silence, the word, and understanding. What is understanding? Understanding is a process which comes about when you listen to the word so deeply that it takes you to where it comes from—which is the silence. Out of the silence, out of that understanding of the silence, comes the word that expresses itself. There is a knowing in silence which takes time to come to word. Understanding is a deep listening and loving that leads you into the silence from which it comes.

Now we can see that all three are forms of prayer. This third form of prayer is called "contemplatio et actio"—finding the ultimate in doing, not while you are doing something, but by doing it. My mother, when she knits socks, prays the rosary, which is beautiful. But she's praying while she is doing it. That is the love of God flowing through her actions into the work, the holy spirit flowing through her.

We can see this in all the religions of the world. Western religions—Judaism, Christianity, Islam—are religions that say the word, "Amen."

Then there is the tradition of Buddhism, which preaches silence. Then there's Hinduism, with its tradition of yoga. Yoga is understanding. So Hinduism is the tradition of understanding. If we can find a moment of silence, appreciate the word, and understand it lovingly, do whatever the moment calls for, then we are embracing all the world religions together.

Now let's sing again, all together, "Viva viva la musica."

PORTRAIT

David Steindl-Rast

Austrian, Benedictine monk and spiritual authority.

David Steindl-Rast was born in Vienna, Austria, where he studied art, anthropology, and psychology, receiving an MA from the Vienna Academy of Fine Arts and a PhD from the University of Vienna. In 1952 he followed his family who had emigrated to the United States. In 1953 he joined a newly founded Benedictine community in Elmira, NY, Mount Saviour Monastery, of which he is now a senior member.

After twelve years of monastic training and studies in philosophy and theology, Brother David was sent by his abbot to participate in Buddhist-Christian dialog, for which he received Vatican approval in 1967. He cofounded the Center for Spiritual Studies in 1968 and received the 1975 Martin Buber Award for his achievements in building bridges between religious traditions.

Together with Thomas Merton, Brother David helped launch a renewal of religious life. From 1970 on, he became a leading figure in the House of Prayer movement, which affected some 200,000 members of religious orders in the United States and Canada. For decades, Brother David divided his time between periods of a hermit's life and extensive lecture tours on five continents. Brother David has brought spiritual depth to the lives of countless people whom he touches through his lectures, workshops, and writings.

THE CENTRAL STATEMENTS OF THE SPEAKERS

The New Global Spirituality

Elizabeth Lesser



When I first started writing my second book, *Broken Open: How Difficult Times Can Help Us Grow*, a friend of mine said to me, “Are you sure you want to write that?” I wrote that book a couple of years ago, and without a doubt I’ve grown a lot since then!

In that book I describe what I call “the phoenix process”—using the great myth of the phoenix that you can read about in many books. The word “phoenix” comes from the Egyptian; it’s the story of the great bird which feels the winds of change and instead of flying away from it or resisting it, sits still and burns to death. But out of the ashes a new self emerges.

All of us have that opportunity all the time. Something changes in our lives—we get fired from a job or we go through a divorce or we develop cancer. A lot of people say, “Until one of those things happened to me, I didn’t know who I was.” For me that experience happened when I got divorced. Everything fell apart. But when I went through the fire, a new me emerged. I didn’t really understand when I was writing that book, however, that you don’t just go through it once. You

go through it over and over.

Last year when I was invited to Waldzell and at the last minute I had to cancel because my sister was diagnosed with cancer it was a huge opportunity for me once again to do what Brother David was talking about—to trust and to let go. To trust that the universe gives us exactly what we need in every moment.

Of course, it’s one thing to talk about that and another to do it, to practice it. I just went through it; I spent a year at the hospital with my sister. She went through stem-cell transplant. They killed every stem cell in her body. They took out enough to clean and re-infused her with her own stem cells. Now she’s in remission and actually feeling quite healthy. All of our cells die. We’re dying and being reborn all the time. I watched myself going through that. I spent a whole year in that conversation with myself, and it was a tremendous experience for me.

I wrote my first book, *The New American Spirituality: A Seeker’s Guide*, eight years ago. I would never have called it that today. It was before 9/11, before the Iraq War when people still liked America. Today I would change the title to *The New Global Spirituality*.

But there is something very American in the way people are searching for the sacred today. To some, the idea of “American spirituality” may be an oxymoron—but every oxymoron has its valid and beautiful aspects as well as its contradictions.

We all know the shopping mall mentality of America—its speed, its grossness. But what I love about America is American democracy and American diversity. So the fact that, in America, our food, our music, everything that has been affected by the entire world—this is the way spirituality is arising in America, where you have the feeling that you are free to choose from a diversity of traditions.

There’s great power in this, but also the fear of a supermarket mentality, where spiritual materialism can arise, where you think that if you wear real cool yoga pants and have the nicest prayer beads and buy the most beautiful set of meditation beads, then you’re a really cool spiritual seeker.

That’s not what I’m talking about. What I’m talking about is a sense of grand openness, the capacity to choose in a wise and educated way.

As far as my own life is concerned, I think I was born with a mystical longing. I was born into a family of four daughters and two parents, and none of them had this longing. I was always seen as an oddball. I wanted to go to mass with my friends, even though my father was Jewish and my mother was a Christian Scientist, and both of them were atheists.

I longed for some kind of spiritual tradition, and so I would go with my neighbors to Catholic mass. I remember coming home once on Ash Wednesday with ashes on my forehead and my whole family died laughing.

But one thing that my family did encourage was for me to follow my passion, which I did in my childhood. Then when I was 19 I met my spiritual teacher, which was for me an enlightening and life-changing moment. Mentorship is an important stage in a young person’s life. To be able to choose a mentor who is fierce in his or her passion and who also allows you to be who you are—my direction and my confidence came from having a fantastic mentor.

As far as America is concerned, it’s important to remember that, relative to so many cultures in the world, we’re still young. We’re a really bad teenager right now, and we’re not very mature. Sadly, our adolescence is being played out on a very dangerous global stage. But I have great faith in all systems to grow and change. Even if things get terrible and chaotic, I am confident that order rises to meet chaos. Our genetics are strong, and there’s a strong core of true love of freedom and democracy. In some respects, to go back to where I started, I think the United States is going through its own phoenix process.

PORTRAIT

Elizabeth Lesser

American, cofounder of the Omega Institute, teacher of spirituality, author of *Broken Open* and *The New American Spirituality: A Seeker’s Guide*.

Elizabeth Lesser is the cofounder of the Omega Institute, the leading US holistic education provider, offering workshops, professional trainings, and retreats on health, spirituality, social change, and the arts. Founded in 1977, the institute welcomes more than 20,000 participants each year to its campus in Rhinebeck, New York, and to conferences held in cities around the world. Since 2002, she and Eve Ensler have spearheaded Omega’s and V-Day’s Women and Power conferences—electrifying dialogs between women activists, artists, and those in leadership positions around the world. Lesser began her spiritual search as a teenager, when she met a Sufi master who became her first and primary teacher.

Studying with other renowned teachers including Tibetan monks Chogyam Trungpa and Pema Chodron, philosopher Joseph Campbell, meditation master Ram Dass, and others in the disciplines of psychology, mysticism, science, and religion, she developed a theory of a “new American spirituality,” sensing that the spirit of democracy and diversity was changing the way people approach the divine. After a failed marriage she became aware of something she calls the “Phoenix Process,” whereby we use our most difficult dark nights of the soul to break up old patterns, to undergo interior change, and to transform ourselves into spiritual warriors for the good of all.

THE CENTRAL STATEMENTS OF THE SPEAKERS



Science and Spirituality Sir Paul Nurse

All my life I've been interested in what distinguishes living things from non-living things.

One of the basic characteristics of life is that we can reproduce ourselves. You see this in its simplest manifestation with the reproduction of the cell. We are all made up of cells; it's the basic unit of life. The reproduction of a cell is the basis of our development.

What I've worked on is what controls that process, what drives the reproduction of a cell—and I've worked on a surprising organism. Bread, wine, and beer have one common feature—yeast. Yeast is alive, and it is also a very simple living organism. I turned my attention to why and how a yeast cell divides. I worked out how that mechanism operates.

The question was, does something similar happen in our own cells? I discovered that our cells have exactly the same genes as yeast. I could take the human gene and put it into a yeast cell that's defective, and it would work.

What does that mean?

In evolutionary terms, yeast and human beings diverged one or two billion years ago—yet, our reproduction is controlled by the same genes. This is extraordinary! It has two consequences that are of importance.

One, it means that we can use simple organisms to study diseases like cancer, and we can really get to grips with understanding how these diseases work. But there's a second connection I'd like to make: It means that we are related to every living thing we see around us. We are a complete web of life, and we are all connected—the trees, the birds in the sky. If you want an argument for why we should be stewards of life on this planet, this is the argument: They are related to us. We may have evolved into a higher form, but that means that we therefore have the responsibility for being stewards of life on this earth.

Life is all connected. Of course, different aspects emerge at different levels of complexity. The life forms that I study such as single cells are simple. But as life emerges into its complexity, we see different characteristics emerging. So, with animals and primates, for example, we see aspects of behavior to which we can relate. Then we see our own consciousness, our sense of our own identity. I do see it as a continuous connected web. But I also see that different

characteristics emerge at different levels of organization. On our own level, culture and ideas that are handed on from generation to generation are a sort of genetics. That's the reason why we are so extraordinary.

That's one way to think about what it means to be human.

At the same time, my own story is another example of what it means to be human.

As it turns out, my family has secrets, and some of them I've learned rather recently. I came from quite humble origins. My parents worked in a factory, and I had my brothers and sisters who were older than me. But I was always a little surprised because I went to school and became a professor at Oxford. It all seemed a little strange because of my origins.

There are two secrets here. First, one of my daughters was doing a project on her family tree. She went to visit her grandparents to research this. After awhile, my mother came out looking pale and said that she had something to tell me. She said that she was illegitimate and so was my father. So both my grandparents were unknown.

I discovered the second secret rather recently. My parents died five and fifteen years ago respectively. Last year, I was applying for residency in the United States. I sent off my documentation, including my birth certificate. But because there wasn't enough information on it I had to get new paperwork from London. I told my secretary to send it off to Homeland Security in the US when it came back.

But when it came back from London, my secretary said she hadn't sent it, because she thought I'd got the name of my mother wrong. She handed me the birth certificate, and indeed, where my mother's name was written, the name was my sister's.

My parents were, in fact, my grandparents. The woman I thought was my sister was, in fact, my mother. My grandparents had sent her away to her aunt when she got pregnant, and I was born in secret. I suddenly found myself rediscovering my roots, rethinking my genetic background.

At the intersection of my career in science and my own story is something important about what it means to be human.

It is, of course, very important for us to understand what it is to be human. Traditionally it's been the humanities, religion, philosophy, which have addressed these problems. Increasingly, however, we've realized that science and biology have much to contribute.

We talk about our genes, about the constraints of our biology that determine aspects of who we are. I think, to get a full sense of who we are, we still have to get a sense of what the humanities can contribute, and what philosophy and psychology can do. But we also have to think about what science can contribute.

These are difficult questions to which I don't have the answers. For example, what does it do to the concept of free will, when we are genetically determined? What does it do to the concept of guilt and punishment, if we do not have the complete freedoms that we think we have? What does it do to our feelings about our personality and character, if to some extent this is dealt to us in the shuffle of cards in genetics, over which we have no control?

I do not have answers to these questions, but I do pose those questions. I think one of the things we have to do is to get greater dialog going between those who approach this problem in different ways—to see whether we can make progress in really understanding what it means to be human, by combining science and the more traditional ways of understanding who and what we are.

What I do have is a passionate curiosity about the world. I remember one night when I was young. I went out into the garden and looked up into the sky and the stars. At some point, there was an inspiration, a passion to want to know about this world around us. There is still a total sense of awe and wonder I feel when I look at the sky. When you understand the immensity of time and distance, the extraordinary processes going on there, that's what gives me my own inspiration.

PORTRAIT

Sir Paul Nurse

British, President of Rockefeller University, Nobel Prize in Medicine 2001.

Paul Nurse was born in Norfolk. He describes his parents as neither wealthy nor academic, but extremely supportive of his academic efforts and aspirations, both at school and university. When he left school he worked as a technician in a microbiological laboratory associated with the local Guinness brewery. The intervention of Professor Jinks got him into the Genetics Department at the University of Birmingham. Paul Nurse received his PhD in 1973 from the University of East Anglia (UEA) in Norfolk and then spent a couple of months in Bern, Switzerland, with Urs Leupold, the father of fission yeast genetics. Since that time his research has focused on the molecular machinery that drives cell division and controls cell shape. His research led to the identification of cyclin-dependent kinase (CDK) as the key regulator molecule controlling the process by which cells make copies of themselves. In 2001 he was awarded the Nobel Prize in Medicine. Two years later Paul Nurse became Rockefeller University's ninth president.

The Architects of the Future



The Architects of the Future -



Our Creators of a Better Future

What are the Architects of the Future?

“Architects of the Future”—what does this term stand for? This expression implies young people who are neither architects like Frank Gehry, nor designers, artists or planners; but “real architects”, who work for a better future on the spot, at places where help is eagerly needed. They work with deep passion and dedication according to the quotation by Khalil Gibran, “Work is love made visible.” Gundula Schatz describes the Architects of the Future as “incredible young people, aged 25 to 35, who have the right mind and right heart.” At the Waldzell Meeting she stated, “In our world today, we all know we have to implement major changes. That is why we really need strong and inspired leaders, a new sort of leaders; leaders not only interested in bringing an enterprise forward, but also in doing something good together with the enterprise.” Knowing that everything changes, the Architects of the Future are aware of the fact that if we want to leave behind the world worth living in, we have to implement major changes and let go of die-hard habits.

The initiative of the “Architects of the Future” was launched in 2005 by the Waldzell Institute with the inspiration of Paulo Coelho who, since then, has acted as their patron. A strong network and support are of crucial importance to the work of great social leaders, especially during the start-up phase. The aim of the Waldzell Institute is to provide these resources and to help the Architects facilitate their work. At the Waldzell Meetings these ambitious young people are able to present their projects to a varied group of decision-makers from all over the world and from different branches, exchange experience and knowledge and obtain the support of the world’s most exceptional leaders.

Social entrepreneurs enable change

The young Architects call themselves “social entrepreneurs,” pragmatic visionaries. Social entrepreneurs are people who identify social and environmental problems in our world, problems not dealt with in normal enterprises, problems not dealt with by governments in many countries. They strike at the root of the problems and look for innovative solutions which are easy to apply everywhere and to everybody. They combine the inspiration and passion of a social activist—who wants to make a difference in the world and who has a vision with the analytic mind of a business

person—the one who is able to implement the vision. Social entrepreneurs break down the divisions that are artificial, that hinder true evolution. Ruth DeGolia, a young architect, remarked that it is exciting and wonderful to see people from the business and finance world coming together with people from the non-profit world, and to see how they can merge their resources in order to work on serious problems we are facing around the world.

Training program and the importance of a network

In order to help the Architects to implement their visions, Gundula Schatz and Walter Link created a training program in 2007 that supports the Architects on their way of creating something powerful. This training program, that communicates social entrepreneurial skill and pragmatism, focuses on fund-raising, financing, marketing, communication and organisational practice, but also “people” issues; e.g., dispute settlement. Walter Link commented, “We have enormous knowledge about the world, but we tend not to apply it. We keep all the different sectors separated—America is here, Africa is there; the world of business is here, civil society is there. What we’re doing is looking at ancient wisdom and modern science, business entrepreneurship and modern science and creating a kind of mix that will help to make these entrepreneurs a little more effective.”

The feedback of the young social entrepreneurs taking part in the training program was outrageous. At the Waldzell Meeting, Sari Bashi, a young female entrepreneur from Israel, referred to a speaker of the program, John Marks. He had demonstrated the difference between opposing an obstacle using a boxing technique and using aikido when talking about acknowledging one’s weakness. Sari Bashi remarked, “I sue the Israeli military in the supreme court. They are stronger than I am. They usually win. But there’s a lot I can do, and there’s a lot I can do when I don’t punch back (meaning not using the boxing technique). It took me awhile to conceptualize this. What I am realizing is that I can’t stop them, but I can move them if I’m smart enough.” Ruth DeGolia underlined the benefits of the program as follows, “Often social entrepreneurs don’t fit within the framework of business education, as developed in the US and Europe. We often come to this work from working in the field and haven’t got an MBA yet. Then we have to spend so much time and energy building our organizations that we don’t have the time to go and get a MBA. And we can’t afford one either. At the same

time there is such a tremendous need to gain management experience and to benefit from the wisdom that's out there, to make us do our jobs better, especially since in many instances we are re-inventing things, creating new structures and systems as we go along. So initiatives like this program help us gain some of that management experience, but at the same time I think we deal with even more complex situations." Furthermore she added, "A lot of the work we do starts from within, in getting to know yourself better, in getting to know your strengths and weaknesses, and in thinking about how we can all work together in an environment where there are very real challenges. How to do that is not something that we know from birth, but something that we can learn at Waldzell. So those are the things that I appreciated about the program." Aaron Pereira, a social entrepreneur from Canada, stressed the importance of a network when he said, "It's very difficult to access wisdom through conventional textbooks or programs. Often the best way of learning is from our peers, and the fact that we have got a chance to come together with people who are facing the same challenges is a wonderful learning experience and deeply inspirational. It's good to know there're other people out there... who are trying to make the world a better place." The Architects are different from their environment, they are not always understood by their colleagues. Coming together in a network like Waldzell is an extremely important resource for them, because this gives them the feeling they are not alone, they are not crazy. Gundula Schatz and Walter Link have therefore committed themselves in making Austria a center of learning for the Architects of the Future. Moreover, the idea of fostering a cooperation between social and business entrepreneurs was born at this year's Waldzell Meeting.

What are the strengths of a social entrepreneur?

The fact that social entrepreneurs do not label themselves gives them a lot of power. Ruth DeGolia stated, "I am not just an activist, or a businesswoman. I am a citizen and that gives me a lot of power." Moreover social entrepreneurs do not think in a segregating, but connecting way. Another young woman commented, "one of the nice things about having contact with the business sector is having permission to adopt some strategies—such as pay people more money, if they're good, having aggressive marketing strategies." The reason why social entrepreneurs are successful is that they get rid of labels and think in an extremely creative way.

Are these young people struck by fear of failure?

The following comments on this question show that the Architects of the Future truthfully live for their work and do their best to create a better world.

Aaron Pereira: "The thing that I'm scared of is not so much pragmatic; it's about making sure that we come up with solutions that are appropriate to certain circumstances. We need to keep in mind that the choices we make impact so many people. The foremost worry for me is to make sure that I don't do something that results in unintended consequences."

Ruth DeGolia: "I am scared to death of failure. It's different when you're running an organization like mine (Mercado Global), because you do not only run the risk of losing money, which is a big deal, but hundreds of women and thousands of children won't have any income. You really cannot afford to fail when you're dealing with a scenario like this one."

Sari Bashi: "The short answer is I am terrified all the time. I just try to be as creative as possible. "

The overall theme of the Waldzell Meeting 2007 was "What is our legacy?" At the end of the meeting, many participants agreed that the legacy of Waldzell would be the Architects of the Future. Supported by this enthusiasm, the Waldzell Institute is going to continue to focus on this initiative in the future and commit itself to encourage young active visionaries by further initiatives. Walter Link pointed out, "Many of my friends in the business world are starving in their hearts, if they can't find ways to make their business really serve society and humanity in a very real way. I think that is what they are grappling with. And that's the new kind of social entrepreneur business education, training, inquiry, exploration and dialog that we need, to see how all of this can fit together and work." One of Walter Link's visions is the creation of an ongoing academy where programs are made available so that empowerment and training can happen on a broader scale around the world. Gundula Schatz sees a lot of potential in a collaboration between social and business entrepreneurs and her vision is that Waldzell becomes an effective platform where entrepreneurs from the business and social sector can meet.

The Importance of Networks and Education for Social Entrepreneurs

Global Leadership Training for Architects of the Future

In partnership with Walter Link, chair of the Global Academy and the Global Leadership Network

Walter Link

This year, Waldzell offered its first four-day global leadership training program for twenty-five Architects of the Future who have enriched the conference proceedings in this year and in prior years with their inspirational contributions. The goal was to further empower these outstanding social entrepreneurs in their individual, organizational and societal leadership capacities. Included were also four students from the Melk Abbey's high school who discovered in these emerging leaders from around the world role models for their own future. One of them called this encounter "life changing."

The success of this first event has inspired us to offer future workshops in conjunction with the yearly Waldzell Meetings and to explore the possibility of creating additional programs in support of these Architects of our joint future. With the help of Walter Link, who chaired this year's program,

we are presently planning the 2008 training, which will again be convened in partnership with the Global Academy and the Global Leadership Network.

The inner and outer dimension of leadership

The training design focused on the integration of the 'inner' and 'outer' dimensions or the 'depth' and 'breadth' of leadership work, which Walter and his colleagues from the Global Leadership Network are helping to integrate into the leadership practices of private and public sector institutions around the world. Program elements of the 'outer' dimension ranged from inspirational leadership and organizational management to fundraising, communication and media work. 'Inner' dimension program elements included psychological understanding, spiritual awareness and presence practices aimed at increasing the creativity

and compassion, effectiveness and personal sustainability of leaders. The key learning here was to recognize that what can be described as 'inner' and 'outer' dimensions is really an integral whole that can be summarized with the term "inspired pragmatism," which gets things done without compromising but indeed by actualizing the depth of our humanity.

In their positive feedback, the Architects of the Future confirmed the results from prior research undertaken by the Global Leadership Network that most leadership programs for social entrepreneurs focus on the outer dimension of leadership and management work. While this is certainly a very important contribution, these emerging leaders spoke strongly of their need to receive support in dealing also with the inner dimension of their entrepreneurship—the daily stress and interpersonal challenges of building dynamically growing organizations, the human and environmental suffering that surrounds and affects them, and their deep aspirations to make a positive contribution to a world in great need of co-creative collaboration, emotional intelligence and applied wisdom—all of which they found was being addressed by this training.

Working with global diversity

Besides the inner and outer dimension, Waldzell's and the Global Academy's and the Global Leadership Network's view of 'global' leadership also integrates the world's multi-layered diversity. Therefore, this training also worked with our differences as a richness of our shared humanity, rather than as the threat that many perceive in our variety. That our global diversity can indeed be mutually enhancing, even in a newly formed group, was beautifully demonstrated by the harmonious collaboration among the Architects of the Future who came not only from many countries and cultures but also represented different sectors of society, different professions and causes, different genders and generations.

Besides offering lectures and media presentations, much program time was dedicated to dialog and experiential practices. This interactive and pragmatic format enhanced the participants' insight and experience how deeply the inner and outer dimension and global diversity aspects of leadership are in fact interconnected. And how, when skillfully integrated, they can allow us to meet our challenges and opportunities more effectively. The course also offered the opportunity for peer-to-peer learning and networking among these creative entrepreneurs who have so much to

give to each other. Therefore, we are also supporting them to develop an interactive support network around the world, which helps to facilitate their ongoing collaboration.

The training faculty

The program's faculty included outstanding international and Austrian leadership experts (in order of their appearance in the program):

- **Walter Link**, see below for his biography and a description of the Global Academy and the Global Leadership Network.
- **Torsten Jung** is a managing partner of the Austrian consulting group Neuwaldegg. He offered an intensive communication and presentation training together with Walter Link. In his work with clients he integrates his extensive business competence with a mature understanding of the inner work dimension of leadership. (www.neuwaldegg.com)
- Social entrepreneurs and leadership experts **Susan Collin Marks from South Africa and John Marks from the US** are respectively the senior vice president and the founder and president of Search for Common Ground, since 1982 one of the world's premier conflict transformation institutes with offices and programs around the world. (www.sfcg.org)
- Entrepreneur of the year 2006 **Martin Essl** is the deeply inspired and successful CEO of bauMax group, a trans-European do-it-yourself construction, domestic design and gardening company, well known for its inclusion of handicapped staff members and other socially responsible business initiatives. (www.baumax.at)
- **Karin Brauneis** is a management consultant specialized in the field of financial services and business plan development. She also is the visionary founder of an early stage investment network oriented towards enhancing entrepreneurship and corporate responsibility. (www.bussyangel.at)
- **Michael Fembek** is the editor in chief of "Gewinn," Austria's leading business magazine, and founder of the Antara foundation, which helps financial and commercial enterprises to support social entrepreneurs and their work. (www.antara-foundation.com)

- **Florian Pomper** is head of the counseling, psychotherapy and family assistance unit of Vienna's office of Caritas, one of the world's largest non-profit service organizations founded and funded by the Catholic church. (www.caritas.at)

- **Alan Webber** is the chairman of the Waldzell Meetings. He is the former editor of the Harvard Business Review and founder of the business magazine "Fast Company," one of the US's publishing and networking success stories. (www.fastcompany.com)

- **David Steindl-Rast** is a Benedictine monk with extensive experience in eastern spiritual practices who authored many books. In his teachings he focuses on the practice of gratefulness for which he is known around the world. (www.gratefulness.org)

- **His Holiness the 14th Dalai Lama** offered a special teaching to the Architects and faculty members in which he encouraged them to develop and work towards deeply inspired and ambitious dreams for the world, even if it is likely that these will not fully manifest during their lifetime. He gave the example of his own dream of ridding the world of all weapons. He knows that it is unlikely that this goal will be reached in his lifetime. But he works in a disciplined manner towards helping to achieve it and reminded us that spiritual work includes discipline, hard work, and inspired pragmatism.

Co-Creating Waldzell's Future

The evolution of this program also speaks to the cooperative interaction between Waldzell and its presenters and participants with whom we want to co-create the best possible environment for learning and action. After Walter Link was a presenter in 2006, he offered to Waldzell founder Gundula Schatz to help design and chair this state-of-art global leadership training program. His perspective and experience were well suited to help create this next step in Waldzell's work with the Architects of the Future. Similarly, we are looking forward to future collaborations with other members of Waldzell's growing global network.





The Global Leadership Network (www.globalleadershipnetwork.net) is a community of learning and action for senior social entrepreneurs and leadership practitioners working at the cutting edge of global leadership processes ranging from conflict transformation to process facilitation, strategic consulting to leadership training. While working with the leadership in the UN and national governments, global corporations and civil society to address some of their major challenges, network members also advance the appreciation of humanity's multi-layered diversity and the integration of the inner and outer dimension into the art and craft of leadership.

Twenty-two of them co-authored *Leadership is Global* that is considered to be one of the most globally diverse leadership books inviting the reader into the ongoing dialog of how to deal with a broad variety of leadership challenges and opportunities.

The authors include Hong Kong parliamentarian and sustainability expert Christine Loh; Peter Goldmark, former publisher of the International Herald Tribune and president of the Rockefeller Foundation; Islamic ecology scholar Mehjabeen Abidi Habib; Julia Marton Lefevre, head of the UN Peace University in Costa Rica; and Bill Ury, co-founder of the Harvard Center for Negotiation and author of the negotiation classic *Getting to Yes*. Presently, the network is

also working on a multi-media suite, including an additional Handbook for practitioners and educators, which will be accompanied by audio-visual materials and an internet presence reflecting the state of the art of global leadership perspectives and practices.

The Global Academy

(www.theglobalacademy.org) was founded by Global Leadership Network co-chair Walter Link with the help of *Mega Trends* author John Naisbitt, who also was part of Waldzell's Dialog Series in 2007. Around the world, the Global Academy's interrelated institutes convened dialogs and educational events about reinventing business and the economy, globalization and social entrepreneurship, social



and environmental sustainability, integrative medicine and human genome technology, new forms of education and communication. The first five years of its research and action work crystallized the perspective of the “Emerging Wisdom Civilization,” described in Walter’s contribution to Leadership is Global and in his upcoming book with the working title *Inspired Pragmatism*, in which he analyzes major trends and opportunities of the evolution towards a wiser and more sustainable society.

The academy also helped to develop and implement alternatives to unsustainable societal systems. These include advancing the international movement of corporate social and environmental responsibility (CSR) and responsible investment. Among other activities, the academy is a co-founder of EMPRESA (www.empresa.org), which today includes 19 business organizations across the Americas which are partnering with governments and civil society to work towards a more socially and environmentally sustainable economy. In the realm of leadership education the Global Academy helped to design and create the USA’s first fully accredited MBA in Sustainable Business at the Presidio School of Management in San Francisco (www.presidioMBA.org) and the Global Leadership Network’s “Leadership for Climate Security” training, which will soon be piloted in Brazil and South Africa.

PORTRAIT

Walter Link

American of European origin, businessman, leadership-expert, co-founder of the “Social Venture Network”.

Walter Link co-founded the Social Venture Network, which helped to pioneer corporate responsibility and responsible investment in Europe; Empresa, which includes 20 corporate responsibility business organizations throughout the Americas; the Global Leadership Network, which unites diverse leadership experts to develop and implement integrated global perspective leadership processes and curricula. Walter Link also co-created the US’s first fully accredited MBA in Sustainable Management and chairs The Global Academy, which implements action and education programs around the world.

In business, Walter Link was a partner of B.Grimm, an over 130-year old Asian and European industrial group, active in engineering, telecommunication, healthcare, infrastructure development, and consumer products. After leaving B.Grimm, Walter Link became an investor and venture capitalist in companies pursuing social and environmental goals.

Walter Link’s work is inspired by 25 years of psychological and spiritual practice, which he has thought for two decades. He studied with A.H. Almaas, Sufi master Pir Valayat Inayat Khan, Zen master Thich Nhat Hanh, His Holiness the 14th Dalai Lama and other Tibetan and Theravada Buddhist teachers, as well as diverse psychological approaches. He served on the board of the European Association of Transpersonal Psychology, the Institute of Noetic Sciences and Omega Institute.

Walter Link now focuses on strategic advice for high impact projects and organizations and on coaching, educating, training emerging and accomplished leaders who want to integrate the inner and outer dimensions of leadership to make a real difference in the world.



Projects and Portrait "Architects"

I. Ruth DeGolia

Home country: United States

Project: Mercado Global

Country of realization: Latin America

Her project:

Ruth DeGolia never expected to be a businesswoman. She was a political activist, working with economically disadvantaged women's cooperatives in Guatemala. But Ruth became a businesswoman when she and her partner launched "Mercado Global," an organization dedicated to connecting indigenous artisans in communities to the markets in the United States. "These women faced tremendous poverty, but they were also artists. After collaborating with them on a number of local projects, I came to realize that what they really needed, what would truly transform their lives, would be access to a market. This is why I started Mercado Global."

Ruth DeGolia, 24, graduated with distinction from Yale University with degrees in Ethics, Politics, Economics and International Studies. She has also received honors for her academic work on the impact of globalization on political and economic development in Latin America. In 2004, she was named among the "World's Best Emerging Social Entrepreneurs" by the Echoing Green Foundation and received the "Award for Social Innovation" from the Social Enterprise Alliance in 2005. In 2006, she was selected as one of the "15 People Who Make America Great" by Newsweek Magazine.

Working with six different women's cooperatives, Ruth started small, holding Fair Trade craft sales of the merchandise on their college campus at Yale University. Through college chapters throughout the United States, Mercado Global mobilizes students to market the local products and, therefore, engage in development and activism that will build a stronger economic and social infrastructure. 100 % of the profits return to their partner cooperatives to guarantee both fair wage employment and investments in their children's education. Mercado Global is built on the belief that the key to Guatemala's progress and social stability lies in providing communities with the monetary and structural resources to fund their own development. The plan is to bring Mercado Global's business model of fair trade and sustainable income to as many communities as possible all over the world.

Webpage: www.mercadoglobal.org

s of the of the Future 2007"

II. Aaron Pereira

Home country: Canada

Project: Vartana Bank, CanadaHelps

Country of realization: India

His project:

Aaron's work focuses on the intersection of individuals, finance, and change. He has worked, through CanadaHelps and Vartana, to inspire more donors to give and to open up new avenues of financing for social sector organizations. CanadaHelps raised over \$30 million in 2007 for social sector organizations across Canada, as well as pioneering ways for donors to give gifts of securities directly to worthy causes. It has helped build the capacity of thousands of organizations. Vartana is working to build new channels of financing by leveraging relationships with two key financial partners.

"My project tries to bring together the worlds of business and charity, by trying to make a difference through the realm of shareholder activism." Aaron's project, called "Sharepower," seeks to unlock the potential that exists through millions of investors around the world, to create a new enabling environment for the corporate world. Taking into account that in the United States over 90 million people are investors in some way, Aaron hopes to create a platform that creates a more holistic aspect and that balances social, environmental, and economic considerations. "From my perspective, social and environmental considerations are tomorrow's economic liabilities. So our hope is to create a sustainable future, one where everyone can participate in making a difference, through that combination of social change and the corporate world," Aaron remarked.

Webpages: www.vartana.org, www.canadahelps.org



Aaron Pereira, 27, completed a degree in Economics from Queen's University. Aaron is member of the Vartana team and a co-founder and director of "CanadaHelps." He has been involved in various charitable causes since elementary school. Among many other things, while living in the Middle East during the Gulf War, he was involved in a GCC project raising money for displaced Kurds.



III. Sari Bashi

Home country: Israel

Project: Gisha

Country of realization: Israel

Her project:

Sari Bashi is director of the Israeli non profit organization Gisha, founded in 2005. The goal of Gisha, whose name means both “access” and “approach,” is to protect the freedom of movement of Palestinians, especially of Gaza residents. Since the occupation of the West Bank and Gaza Strip, Israel’s military has developed a complex system of rules and sanctions to control the movement of the 3.4 million Palestinians who live there.

The restrictions violate the fundamental right of Palestinians to freedom of movement. As a result, additional basic rights are violated, including the right to life, the right to access medical care, the right to education, the right to livelihood, the right to family unity and the right to freedom of religion. Gisha brings the claims and narratives of Palestinian institutions and individuals before Israeli courts (through litigation) and before Israeli public opinion (through public information), to demonstrate the common Israeli-Palestinian interest in allowing young people to develop the skills they need to build a peaceful, prosperous society. Sari Bashi when presenting her project remarked, “I am Israeli, I care about security. But I believe in allowing Palestinians to access the skills that they need to build a peaceful, prosperous society. That’s good for Israel too.”

Sari Bashi received a Bachelor of Arts degree summa cum laude from Yale University and a Juris Doctor degree from Yale Law School. Additionally, she was awarded a human rights fellowship from Yale Law School. Prior to studying law, Sari Bashi had worked as a correspondent for the Associated Press in Jerusalem and had conducted research on ethnic identity among Ethiopian immigrants to Israel as part of a Fulbright Scholarship. She also clerked in Israel’s Supreme Court. She was awarded a two-year fellowship for her work at Gisha by the Echoing Green Foundation in the United States. Now, she is a licensed attorney in Israel and New York. Sari Bashi also teaches a course in international law at Tel Aviv University.

Webpage: www.gisha.org

IV. Richard Alderson

Home country: Great Britain
Project: Unlimited India
Country of realization: India

His project:

To picture what the project of “Unlimited India” is going to be, Richard Alderson, its director, started to tell the life story of Massoud, a young Muslim man living in an area in Bombay blighted by the 1992 riots where 900 Muslims and Hindus died. Massoud’s friends suffer from problems with drugs and unemployment. But this young man has the idea of starting a labor bank that catalogues people’s skills in the community, that trains people and connects both Hindu and Muslim people with employers. But there is no one to help him. This young Indian man has the vision and passion but no one to provide him with the business skills and start-up funding. “Here,” Richard stated, “Unlimited India is going to be an incubator.”

Richard explained that this organization would provide practical business coaching with start-up funding to help individuals and their ideas about a better world into existence. The program will identify exceptional leaders, provide them with a tailored mix of just-in-time finance and support (training, networking, peer-learning, consultancy, coaching, and mentoring) to enable them to successfully start up their initiatives, and prepare their upcoming organizations for further investment. It will fill a critical gap in the support landscape in India by focusing on mostly unproven individuals at the beginning of their journeys as social entrepreneurs. Working in conjunction with well-established Indian partner organizations, the project will run a two-year pilot scheme launching at the end of 2007 supporting social entrepreneurs in two contrasting locations—Mumbai and Kancheepuram. This Indian organization is based on a model in Great Britain. Basically, it should be an inspiration to a new generation of people who really believe in the unlimited power within them to solve social problems of the world.

Webpage: www.unltdindia.org



Richard Alderson holds a degree of management science from the University of Warwick. He is a consultant who spends most of his time helping other social entrepreneurs start up and develop their businesses. He worked with “UnLtd,” the foundation for social entrepreneurs in Great Britain, and launched “Careershifters,” which aims to be the world’s leading online resource helping people create careers that truly excite them.



V. Kristina Ambrosch
Home country: Austria
Project: Black Tent
Country of realization: Northern
Africa, Middle East

Her project:

Kristina works at a farm in Northern Africa and lives in the Middle East. Inspired by their research results of the Black Tent, Kristina and “The Black Tent Research” team developed ecological architecture. They try to improve the lifestyle of the nomads and also reduce the enormous and costly amount of energy used in climatization.

More than 5,000 years, the black tent has helped various nomadic tribes to conquer deserts and mountains facing all obstacles and difficulties of a challenging environment. Being rain-impermeable, windstorm-resistant, heatable by bonfire and providing cool interior space in hot regions, the black tent is still unmatched in its qualities. The research results present an intelligent hybrid textile, made of woven black goat hair which challenges the future. The extraordinary cooling effect of the black tent can play an important role in subjects of passive cooling and ecological living. The black tent stands between modern and old traditions, between the so-called “Western Culture” and Islam, between waste-making building materials and easy recycling, between energetic air-conditioning and simple passive cooling, between exploitation of resources or intelligent use of ecological methods.

Kristina Ambrosch, 31, studied architecture at the Vienna University of Technology. She is a freelance interior and commercial artist and works as a scientist at the Institute of Comparative Research in Architecture in Vienna. In addition, she is writing her doctoral thesis about technology of the black tent and its application.

Webpage : www.schwarzzelt.at

VI. Ola Mahmoud-Said Shahba
Home country: Egypt
Project: Namaa Association for
Sustainable Development
Country of realization: Egypt

Her project:

When Ola Shahba presented her project at the Waldzell Meeting, she started to talk about her fears and failures when working as an Egyptian development worker volunteering and being an activist in the field of development. She stated, “I did my work with enthusiasm. But then when I went back to evaluating what I used to do, I found that, yes, we created change, but it wasn’t sustainable. This is because it wasn’t from within, it wasn’t the change that people wanted. We worked for people but not with them. We worked with honor and enthusiasm but we were not as humble as we should have been to understand and know that people knew how to do this. They knew what to do, we just had to facilitate the process.”

As a consequence of her experience Ola and a group of young people founded a summer school for sustainable development, called Namaa, which in Arabic means “growth.” Namaa focuses on the national development process in Egypt and, at the same time, promotes contacts and dialog with foreign youths and academics active in similar projects as a way of enhancing South-South and North-South dialog. It functions as a catalyst for increasing the employability of youths in the field of development, building capacities among the academics as well as development organizations involved in the process. The summer school also stresses on closing the gap between the NGOs’ needs for qualified human resources and the training and capacity building offered.



Ola Shahba, 30, graduated with a bachelor’s degree in business and accounting from the English section of Ain Shams University Faculty of Commerce. She was involved in several different developmental NGOs before joining “Nahdet El Mahrousa” (NM), a youth leadership NGO that can be translated as “the renaissance of the protected Egypt.” NM acts as an incubator for youth initiatives in Egypt. At NM, Ola volunteered for a group of young Egyptians who promote a culture of tolerance and nonviolence for the reduction of intolerance based on religion and class within Egypt. Currently, Ola is the chairperson and co-founder of the development association “Namaa.” Namaa is also incubated in NM, and acts as a human rights education trainer of trainers with the Council of Europe.



VII. Denisa Augustinova

Home country: Slovakia
Project: MAGNA Children at Risk
Countries of realization:
Cambodia, Nicaragua, Kenya

Her project:

Denisa Augustinova is director and co-founder of the non-profit organization MAGNA Children at Risk, established in 2001. This organization provides help for people in areas of the world affected by crises. It organizes humanitarian and developmental projects to help people in need, whether through poverty, disease, war, or ecological disaster and regardless of ethnicity, religion, or nationality. In the Indian language, MAGNA is a Tamil women's name which means, "she who has the strength to help." The program in Cambodia, Nicaragua, and Kenya has three key component areas: health center support, health and nutrition, and maternal child health.

Denisa Augustinova explained the success of this organization at the Waldzell Meeting, "We think that only giving is not the way. That's why we treat, we feed, provide educational support, and provide shelter. What is most important is the establishment of relationships with our beneficiaries. Our unique system has worked for six years. We don't care if the weather is bad, if the family lives far away or if the infrastructure is not there. MAGNA field workers, nurses, and ambassadors are in the field daily. This is the key to our success."

Denisa Augustinova, 29, holds a Master in psychology and social work from the Comenius University in Slovakia. She had worked as a social worker and therapist at the Centre for the Treatment of Drug Abuse and as a therapist and supervisor at the Children Psychiatric Hospital in Bratislava before she became project manager and development project coordinator at the NGO "MAGNA Children at Risk" in 2001.

Webpage: www.magnachildrenatrisk.org

VIII. Nazrul Islam

Home country: Bangladesh
Project: Bangladesh Global
Connections and Exchange Programs
Country of realization: Bangladesh

His project:

Nazrul Islam works for The Bangladesh Global Connections and Exchange Project, which sets up internet and computer centers and schools in Bangladesh. In Bangladesh, only one in three thousand people have a computer. The level of access to the Internet is the lowest in the world, making Bangladesh one of the information-poorest countries in Asia.

However, the new opportunities and challenges brought up by globalization have made it obvious that Bangladesh really needs a generation of young people who really have the interest, knowledge and skill, and communication technologies. Nazrul's project addresses the problem of digital exclusion, raising the digital debate and helping Bangladesh to create a generation of young people who have marketable skills. The program's main goals are to increase global dialog and educational opportunities by installing modern computer equipment with Internet access in schools, and to develop training and learning projects for teachers and students. In 2003, there were only five centers; in 2007, there were 27 centers across Bangladesh, providing information to more than 50,000 students. Nazrul visioned, "My dream is to set up one of these centers in each Bangladeshi school, and help the country have a better Bangladesh, have a global Bangladesh."



Nazrul did a postgraduate program in Development Studies from Massey University in New Zealand and completed his bachelor's and master's degree in social science from Jahangirnagar University in Bangladesh. He worked with "Global Knowledge Partnership" to study and served as a member of "International Jury Board for Global Junior Challenge," an award given to the projects dedicated to use and integration of ICT in education. He is the National Country Director of "Bangladesh Global Connections and Exchange Programs" and plans and coordinates their educational and cultural projects as well as more traditional development-related programs.



IX. Matt Flannery

Home country: United States
Project: Kiva
Country of realization: worldwide

His project:

Matt Flannery started to explain his work with a story, “Three years ago I went to Uganda with my wife and I met a woman there named Elizabeth Omala. She sold fish on the side of the street. She bought her fish from a distributor who had come from Lake Victoria to sell her the fish at three times markup. Elizabeth was a widow and had trouble feeding her family. She made difficult choices to either feed one kid or send another to school every day. I wondered why Elizabeth couldn’t make it to Lake Victoria; why she couldn’t buy a bus ticket which was relatively cheap to buy the fish there for a lot less money and make bigger profits. That set me on a journey; I started an organization called Kiva.org. Kiva is an online lending marketplace where one person can lend money to another person over the Internet. At Kiva.org a businessman in Vienna can also start a business in Cambodia, or a woman in San Francisco can start a business in Nicaragua.” Through Kiva, anyone can make a direct loan of as little as \$25, and in doing so contribute to a vital influx of capital to the developing world where most of the poor are self-employed entrepreneurs. Kiva operates in the microfinance space and works with a growing network of microfinance institutions (MFIs) in more than thirty countries.

Matt Flannery graduated with a Bachelor in symbolic systems and a Master in analytical philosophy from Stanford University. In 2004, he began to develop “Kiva.org” with his wife Jessica as a side-project while working as a computer programmer at TiVo, Inc. In 2005, Matt left his job to devote himself to Kiva.org full-time. As CEO, Matt has led Kiva.org’s growth from a pilot project to an established online service with partnerships across the globe and millions in dollars loaned to low income entrepreneurs.

Its MFI partners post the profiles of their loan applicants to the website. Internet users in the United States, Canada, Europe and beyond make small loans via PayPal to these businesses. The businesses pay the lenders back over a period of about a year. Since its beginning Kiva lenders have funded \$6 million in loans that way. A small loan to purchase business-related items such as sewing machines or livestock can dramatically improve the life of an entrepreneur and his/her family, thus empowering them to earn their way out of poverty.

Webpage: www.kiva.org

X. Caroline Watson
Home country: England
Project: Hua Dan
Country of realization: China

Her project:

Caroline started to present her project at the Waldzell Meeting with the following outstanding introduction, “My name is Caroline and my vision is to help people understand the unreality of fear.” Her organization, called “Hua Dan,” is a China-based social enterprise that is dedicated to the utilization of the transformative power of theatre to empower migrant workers in China. China is a rapidly changing society and currently undergoing mass rural to urban migration, leaving many individuals, particularly women, vulnerable to human rights abuses. Hua Dan has a particular focus on working with these low-skilled workers, whilst also including participants from all levels of Chinese society to ensure a more holistic development process. Their belief is that, by giving individuals the tools to realize their full potential, they are able to take their rightful place as equal contributors to a more harmonious society.

This manifests itself in training migrant women to be able to teach young children through secular education and values that will inspire them to become future leaders of China. They train migrant women in the service industry so that they can develop the soft skills and the English language that is required for their growth in the global marketplace. They also work with multinational employers to ensure that they themselves treat their staff with the quality, dignity and respect for human rights. Basically, Hua Dan creates opportunities for people to live not merely exist.



Born in Hong Kong of British parents, growing up in England, Caroline returned to Asia in 2001 with a strong desire to contribute to a culture that has so much influenced her upbringing. Caroline has a Bachelor of Arts in theatre studies from Lancaster University that included a particular focus on community theatre and participatory approaches to training and education. Her final year dissertation focused on the approaches and practices of theatre in prisons. She facilitated and developed workshops and training courses in the not-for-profit sector. Furthermore, she has five years experience of English language training and examining in Great Britain, Spain and China.



XI. Ridwan Gustiana
Home country: Indonesia
Project: IBU
Country of realization: Indonesia

His project:

Ridwan Gustiana founded IBU Foundation Indonesia to reach his vision of creating equal health access to all people, especially mothers and children. IBU (which means “mother”) is a self- and donor-funded, spontaneously founded team of volunteer Indonesian doctors, paramedics, psychologists, engineers and support personnel who responded to the emergency situation after the tsunami on December 26, 2006, in Aceh and Nias. The organization is committed to help others from any disadvantaged situation.

Until now, IBU has more than 50 staff in projects and management in two regional offices and three field offices in Jogjakarta and North Sumatra. In order to achieve their mission statement, IBU works and provides services in emergency, relief and rehabilitation and also development situation through health and nutrition, water and sanitation, and psychosocial programs. IBU’s main target population are mothers and children and the organization tries to reach the poorest of the poorer community.

Ridwan Gustiana, 30, is a medical doctor from Indonesia. He has been working in social and humanitarian works for almost ten years, starting as a volunteer while studying medicine. At the present time, he leads a national volunteer organization called “IBU foundation,” whereof he is also the founder, with more than 50 paid staff and almost 300 volunteers.

Webpage: www.ibu-foundation.or.id

XII. Lisa Heydlauff

Home country: England, India

Project: BE! an entrepreneur

Country of realization: India

Her project:

Lisa Heydlauff's new project "BE! an entrepreneur" probably is the most challenging one of the organization GTS. It is a multi-media project to inspire millions of young people from underprivileged backgrounds to become entrepreneurs, to create businesses that solve the social economic and environmental problems they face in their lives. BE! inspires young people to create business for social change. Its innovation is to bring social and economic change together—and to visually communicate these key concepts to young people who may not be able to read and write.

Moreover, BE! has an entrepreneurial fund to invest in the new businesses created by youths as a result of the media. Its target audience are children aged 9 to 16 from low-income groups who attend government schools across India and are at risk to drop out from school.



Lisa Heydlauff founded the organization "Going to school" (GTS) in 2003 believing that media could change the way children go to school. Lisa grew up in England, the United States, and Canada and now calls India her home. Changing schools frequently gave her the idea that children around the world could understand each other through the shared experience of going to school. Before founding GTS, Lisa had been a teacher in London, then had moved to India where she had worked for UNICEF.



XIII. Rachel Sterne

Home country: United States

Project: GroundReport.com

Country of realization: United States, worldwide

Her project:

Rachel Sterne is the founder and director of the New York-based company GroundReport. It is a citizen journalism platform that shares revenues with contributors. Community members rate content to determine what makes the front page and protect their work with a range of “Creative Commons” licenses. GroundReport provides an international, democratically run news source independent of mainstream institutions and government influence.

In July 2007, GroundReport launched GroundReport TV, its live streaming video news channel. GRTV covered live events including the iPhone launch and Aspen Institute Forum on Communications and Society. GroundReport’s next project is DarfurLive TV, a two-week live video broadcast from UNHCR Darfur refugee camps in Chad. The channel’s objective is to raise awareness of the conflict.

Rachel Sterne graduated magna cum laude from New York University, where she studied History and French. She has experience in technology, which she derived from working in business development at LimeWire, as well as in international relations, which she derived from her work at the US Mission to the United Nations. In 2006, she founded the news portal “Ground Report LLC”.

Webpage: www.groundreport.com

Danube University Krems – The university for continuing education while working

Danube University Krems is the leading provider of structured courses throughout Europe. As it has specialized in continuing university education, it updates the knowledge of academics and executive managers, and it takes on the social challenge of life-long learning. The university for continuing education offers application-oriented research and relies on strong partners from business, science, and from public institutions. The university offers more than 150 study courses in the fields of economics and management, communication, IT and media, medicine and health, law, administration and international relations, cultural and educational sciences as well as of building and environment. Currently 4,000 students from 50 countries are enrolled at Krems.

Established in 1994, Danube University Krems remains the single state university throughout Europe that specializes in postgraduate education. The university started operating with three courses and 93 students in October 1995. During the past eleven years, it has developed into the largest provider of postgraduate studies in Austria and to one of the leading competence centers for continuing university education in Europe. Nearly 6,000 participants and students have already earned a degree from the University for Continuing Education.

Interdisciplinary and international cooperation

One special strength of Danube University Krems is the variety of operating fields, which facilitate innovative interdisciplinary links, according to the requirements set up by practice. Hence, medicine and management, music and law, or image science and technology are combined in the university courses. The 15 departments of the university also co-operate across professional lines in research. More than 1,000 internationally renowned lecturers not only assure a high quality in education, but also the consistent exchange with the scientific community and international enterprises. Danube University at Krems cooperates with 50 universities worldwide, including the University of British Columbia in Vancouver, Canada, the Case Western Reserve University in Ohio, USA, and the Kanagawa Dental College, Yokosuka, Japan.

New campus with state-of-the-art teaching and research facilities

Danube University Krems is located in one of Europe's most beautiful cultural landscapes, the Wachau region along the Danube, which has been named a world cultural heritage site by the UNESCO in 2000. A renovated tobacco factory dating back to the onset of the 20th century and new buildings on Campus Krems provide students and educators with an open, innovative, and motivational atmosphere for research and studying.



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PRESENTATIONS OF THE ARCHITECTS OF THE FUTURE



Ruth DeGolia: When I first went to Guatemala, I had the opportunity to meet and work with a number of absolutely amazing and inspiring women. These women faced tremendous poverty, but they were also artists. After collaborating with them on a number of local projects, I came to realize that what they really needed, what would truly transform their lives, would be access to a market. That is why I started Mercado Global. Mercado Global is a fair-trade organization that uses markets to unleash the power of women, to change their lives in the world. In Latin America, we do this by providing women in rural indigenous communities the training, technical support, and logistical assistance they need to access US markets. In the US, we unleash the power of women to transform the world through their purchasing power. We do this by developing mainstream sales opportunities for artists and products through companies such as Levi's, Aveda and Whole Foods. In the US, women make over 80% of household purchasing decisions. Now, with Mercado Global, they can decide to purchase products that lift hundreds, and soon, thousands, of families out of poverty in Latin America. At the same time, these purchases finance fair wage and employment that would allow our partner artisans to send their daughters to school

or finance any other local change that they value. In this way, we are truly allowing our partner artisans in Latin America to become agents of local change. I think all of you know that a decision made in one part of the world can affect people throughout the globe. In an era of increased globalization, Mercado Global is re-envisioning globalization as a tool of empowerment and collaborative social change.

Aaron Pereira: The Dalai Lama was asked how he would try to combine the best of the business world and the best of the social sector, to bring together these two new spaces in ways that would make fundamental changes and transformations possible in our society. He leaned back, thought about it for a moment, and then answered, "For me, businesses are like yaks. When I think of charities, I think of them as sheep. I don't really know how you put the two of them together." My project tries to bring both of these worlds together, by trying to make a difference through the realm of shareholder activism. My project is called "Sharepower," and we seek to unlock the potential that exists through millions of investors around the world, to create a new enabling environment for the corporate world. This is something we don't think about very often, but in the US alone, over 90



million people are investors in some way, shape, or fashion. Through mutual funds, pension plans and other organizations of that sort, what we hope to do is construct a platform that creates a more holistic aspect that balances social, environmental, and economic considerations so that we can generate value, within a context where value is important. After all, from my perspective, social and environmental considerations are tomorrow's economic liabilities. So our hope is to create a sustainable future, one where everyone can participate in making a difference, through that combination of social change and the corporate world.

Sari Bashi: This is an Israeli-issued identification card. It is in plastic, with bits of information: name, age, address. It's just a piece of plastic. But for Palestinians living under occupation, it's a demographic profile used to restrict movement. So if your address says "Gaza," you won't be able to travel to the West Bank, even if that's where the only medical school is, and that's the only place you can fulfill your dream of becoming a doctor. If your age is under 35, you may not be able to cross the checkpoint, even though your job and paycheck are on the other side. Gisha is an Israeli

human rights group that promotes freedom of movement for Palestinians. "Gisha" means "access" in Hebrew. We file petitions in the Israeli Supreme Court that help students reach their studies, workers reach their jobs, and merchants move their goods through commercial crossings. We bring their stories to the court of Israeli public opinion, using media and reporting to help people see the human being behind the demographic profile. I am Israeli, I care about security. But I believe in allowing Palestinians to access the skills that they need to build a peaceful, prosperous society. That's good for Israel too. This identification card is just a piece of plastic, and that's all it should be.

Denisa Augustinova: We think that only giving is not the way. That's why we treat, we feed, and we provide educational support and shelter. What is most important is the establishment of relationships with our beneficiaries. Our unique system has worked for six years. We don't care if the weather is bad, if the family lives far away or if the infrastructure is not there. MAGNA field workers, nurses, and ambassadors are in the field daily. This is the key to our success. We've increased the number of hospital beds

and deliveries in Kenya, where we work, from 15% to 98%. We have 97% of adherence in our Aryuvedic clinic for HIV-positive children with no drop outs. We provide mobile clinics in rural areas in Nicaragua, where there was no access to medical treatment at all and children were dying. We are in the field, we are on the spot and we are flexible. It's incredible, but even in the 21st century, there are children starving of hunger. Every five seconds, one child dies because of hunger. There are thousands of children waiting in our malnutrition centers for their therapeutic food. It's possible to reach them, it's possible to feed them, and it's possible to follow them up.

Nazrul Islam: I'm from Bangladesh. I'm here today and am speaking to you simply because I have a computer and the internet at home and at work. But what about millions of young people who have never seen how the internet works? I work for The Bangladesh Global Connections and Exchange Project, which sets up internet and computer centers and schools in Bangladesh. In Bangladesh, only one in 3,000 people has a computer. The level of access to the internet is the lowest in the world, making Bangladesh one of the information-poorest countries in Asia. However, the new opportunities and challenges brought up by globalization have made it obvious that Bangladesh really needs a generation of young people who have the interest, knowledge and skill and communication technologies. My project addresses the problem of digital exclusion, raising the digital debate and helping Bangladesh to create a generation of young people who have marketable skills. In 2003, we had only five centers. In 2007, we have 27 centers across Bangladesh, providing information to more than 50,000 students in Bangladesh. My dream is to set up one of these centers in each Bangladeshi school, and help the country to have a better Bangladesh, to have a global Bangladesh.

Matt Flannery: Three years ago I went to Uganda with my wife and I met a woman there named Elizabeth Omala. She sold fish on the side of the street. She bought her fish from a distributor who'd come from Lake Victoria to sell her the fish at three times markup. Elizabeth was a widow and had trouble feeding her family. She made difficult choices to either feed one kid or send another to school every day. These are the difficult challenges that mothers across the world are facing every day. I wondered, why couldn't Elizabeth make it to Lake Victoria; why couldn't she buy a bus ticket, which is relatively cheap, to buy the fish there for a lot less money,

and make bigger profits? That set me on a journey; I started an organization called Kiva.org. Kiva is an online lending marketplace where one person can lend money to another person over the Internet. At Kiva.org a businessman in Vienna can also start a business in Cambodia, or a woman in San Francisco can start a business in Nicaragua. We've started about \$12 million worth of business in the last two years and started about 20,000 businesses, just like the one Elizabeth Omala did. She now makes trips to Lake Victoria. So I ask you to join me on that journey and come to our website and make a small loan.

Caroline Watson: My name is Caroline, and my vision is to help people to understand the unreality of fear. My organization, Hua Dan, is a China-based social enterprise, dedicated to using the transformative power of theatre to empower migrant workers in China. Why migrant workers? As we have heard before, China is currently undergoing one of the biggest migrant movements the world has ever known. There are in excess of 150 million people moving from the rural to urban areas in search of better jobs and opportunities. They are the backbone of the Chinese economy, and by extension, the world economy. They are simply the largest number of disenfranchised people in the world. They deserve to be equal members of true globalization. Why do we use theatre? The name "Hua Dan" comes from a female character in Peking opera, who is described as being "perky, bold, and unconventional" as all women naturally are. We believe that, after many years of oppression and cultural drought, people deserve to be inspired. And I have Mr. Strickland to thank for summarizing how art can be harnessed to enrich the spiritual potential we have in all of us. We are practical at Hua Dan. We believe in marrying the beauty and transformative power of theatre with practical skills. So this manifests itself in training migrant women to be able to teach young children through secular education and values that will inspire them to become future leaders of China. We are training migrant women in the service industry so that they can develop the soft skills and the English language that is required for their growth in the global marketplace. We are working with multinational employers to ensure that they are meeting their CSR objectives to treat their staff with the quality, dignity and respect for human rights. We can't afford to ignore China. What happens in China will affect the rest of the world. At Hua Dan, we are creating opportunities for people to live, not merely exist.

Richard Alderson: Have you been inspired by my fellow architects of the future? Have you got a sense of the potential that they have for changing the world? Imagine not 13 of these exceptional individuals, but thousands of them leading change in a country where hundreds of millions of people still face incredible social problems. That's what Unlimited India is about. Let me for a moment put you in the shoes of Massoud. You are a young Muslim man living in an area in Bombay blighted by the 1992 riots where 900 Muslims and Hindus died. Your friends are suffering from problems with drugs and unemployment. But you have an idea, and with your Hindu friend, you have a dream of starting a labor bank that catalogues people's skills in the community, that trains people and connects both Hindu and Muslim people with employers. But there's no one to help you. You have the vision and passion but no one to provide you with the business skills and start-up funding. Unlimited India is an incubator. We provide hands-on business coaching with start-up funding to help individuals and their ideas about a better world come into existence—something that no other organisation in India does. It is an Indian organisation based on a model in the United Kingdom. Unlimited India's impact is not just the thousands of individuals who can help millions of others. It's not just about bringing critical new ideas to old social problems. Fundamentally, it's about a role model acting as an inspiration to a new generation of people who really believe in the unlimited power within them to solve these social problems. That's why we're called "Unlimited," and that's our dream for the world.

Kristina Ambrosch: I work as an architect, and I live on a farm. There is an ancient tradition that I want to tell you about that we have on our farm—the black tent, the heritage of nomads. It is a 5,000-year tradition. We learn and respect and document their culture. We develop ecological architecture. We improve lifestyle and reduce the enormous and costly amount of energy used in acclimatization, in order to reduce the impact on global climate change. It will benefit all of you.

Ola Shahba: How do you think it should feel when you're an Egyptian development worker volunteering and being an activist in the field of development? It should feel good? It doesn't feel good. It feels scary. I was really honored and I did it with enthusiasm. But then when I went back to evaluating what I used to do, I found that, yes, we created change, but

it wasn't sustainable. This is because it wasn't from within, it wasn't the change that people wanted. We worked for people but not with them. We worked with honor and enthusiasm but we were not as humble as we should have been, to understand and know that people knew how to do this. They knew what to do; we just have to facilitate the process. This is not how development used to happen, and it's not how it's happening now. But I feel good now. I founded a summer school for sustainable development, called Namaa, which in Arabic means "growth," where we bring Egyptians who are studying, who are doing PhDs and working in various organizations and experts in their field. We bring them there and show them how little they know, how little we know, and how much we have still yet to learn from others. We take them on a learning journey, travel to remote areas yet unvisited, and we really check what we are learning and how we implement what we do. I hope the school develops into a regional one. In three years, I'm proud to have contributed to bringing forth a new generation of developing workers in Egypt. It feels good.





REFLECTIONS OF THE PARTICIPANTS

Tony Lai

In a world where cross-disciplinary ideas matter more for the future of our societies, the Waldzell Meetings stand as a beacon of how conversations need to be re-designed. The 2007 Meeting was perhaps the best ever with regard to relevant topics in terms of faith and religion, insightful individuals such as Sir Paul Nurse, elegant moderation by Alan Webber and the highly promising Architects of the Future. I was truly impressed by the quality of the design and organization of the 2007 Meeting!

Torsten Oltmanns

I was most impressed by the “Architects of the Future”—highly gifted “social entrepreneurs” who stand up and overcome many obstacles as they make the ideas they are convinced of materializing. It’s a good thing for Waldzell to offer them a platform—they deserve every support.

Lasse Zäll

For many years I have sought inspiration at seminars and conferences in the USA. I was very positively surprised about the depth in the Waldzell Meeting compared to many experiences from “the New World.” The quality and the wisdom of your speakers is the most important value in Waldzell—that’s my opinion. Keep going and find speakers and contributors like those we met in Melk in September this year and your success will continue!

Michael Strasser

Waldzell was a turning point in my life. The word “gratitude” acquired a divine dimension for me. It is an experience I would like to share unconditionally with anyone who was unable to participate.

Waltraud Karntner

Every time I’m here, I like the open-minded atmosphere that is so conducive to conversations. You can strike up a discussion with each and every participant and speaker, which is really stimulating.

The spiritual issues raised during the walk through the garden are an inspiration to reflect upon oneself, that’s a good thing, too. I liked the mix of backgrounds which the speakers came from. Religion, business, architecture, medicine, art and culture, education and politics—they all are important and should be brought into sync with one another.

I hope that we will see many more Waldzell Meetings and that you will always find as many interesting guests as you had so far. I will gladly go to Melk for the next Meeting.

Richard Wilkinson

For me Waldzell was:

A great opportunity to look at the world from a distance, with my view guided by some of the best minds of the world. It was also a great time for me to meet some old friends and get to know some new ones, both groups that enrich my life.



Marcello Palazzi

The Waldzell Meeting is unique and unparalleled: a historical, beautiful, and meaningful location combined with highly-eclectic, highly cultured participants, deep and world-class speakers and a professionally designed program. I was very inspired and the mix of nationalities, including some very enlightened Austrians and Central Europeans, made a profound impact on me and many others I connected with. The Dalai Lama's presence, the wise words of Isabel Allende, the facilitation skills of Alan Webber and the generous hospitality of Waldzell's founders made it truly special. Waldzell is a must stop in any leader's intellectual and emotional journey.

Willi Bründlmayer

Waldzell 2007 was an extraordinarily successful event! The encounter with eminent personalities which Waldzell makes possible is a memory, a source of strength and ideas that will stay with you throughout your life. It was a touching experience to find out that the persons behind the world-famous names may well be emotional, even fragile human beings.

Beate Hartinger

To me, Waldzell means to briefly look beyond the "boundaries". Time to engage in contemplation with myself and other like-minded people.

Michael Übleis

The Waldzell Meeting 2007 is over and all I can do is thank you most cordially for having given me the opportunity to take part. I have been to a number of very good and constructive meetings in the course of my career but the three days in Melk clearly eclipse everything I have ever experienced.

The wonderful harmony among participants and the many different backgrounds the participants came from were fascinating, I came to know many nice and likeable people and I had very good conversations. The choice of participants, what they had to say, the way in which Waldzell was organized, the program and last but not least the sensational food were both a joy and inspiration to me.

I was especially impressed by Mr. Strickland and Mr. Steindl-Rast. I think the Dalai Lama's name speaks for itself—I am sure that the impact of meeting him will be felt by all participants for a very long time.

I would be very happy to be able to attend the Waldzell Meeting again in 2008.

Geraldine Rabl

For me, Waldzell 2007 was a unique opportunity to get to know extraordinary people and exchange views with them, as well as to take a close look at how charity and business combine. The "Architects of the Future" impressively bore witness to the way in which one can reach seemingly impossible goals by personal commitment and determination.



REFLECTIONS OF THE PARTICIPANTS

Gerald Hörmann

In particular, the closing discussion gave me the feeling that our world could embark on a process of change which ends in togetherness, with the spirit of competition losing importance—irrespective of any religious denomination. It was especially the Dalai Lama who cut to the chase when he spoke about the concept of “secular ethics.” I was enormously impressed by his natural authority.

The aim should be to make this message of mutual appreciation and hope for a better world accessible to as many people as possible. After all, there is a wise saying along the following lines: “When the time has come for an idea, no army in the world will be able to stop it!”

John F. Demartini

The Waldzell Meeting was a deeply meaningful and certainly a powerful experience. The attendees from around the world were exceptional. I not only learned about many of the innovative actions taking place around the world to help solve humanity’s problems, but met extraordinary people to now learn from and share ideas and tools with. It was more than memorable. The special session of the world religious leaders was exceptional. The master of musical performance was fun and entertaining. Thank you for bringing love and wisdom to so many.

Thomas Marsoner

I was impressed and found it very interesting indeed.

Stefan Brezovich

Waldzell 2007: There are two experiences which, out of the many impressions I took home after those wonderful days, I would especially like to share: I was enormously touched by the serenity and cheerful calm of the Dalai Lama, and the sense of humor in his “I don’t know” when he was unable to answer a question, a thing that hardly ever happened. And I was deeply impressed by the personality and projects of Bill Strickland (the founder of the Manchester Craftsmen’s Guild), showing that an environment worth living in can work miracles. People who have grown up under extremely difficult circumstances put their best foot forward (no misdemeanors, no vandalism, etc. since the organization’s inception) because they are treated with respect, e.g., in the form of cozy buildings flooded with light, full of art and flowers, and good food.

Tanja Machacek

Waldzell is not a meeting, it’s a spirit. When the destination and the venue become one, you know that everything is in flux.

This is what Waldzell is about. You are immersed in an atmosphere created by the participants, and thus by yourself:

The joy of assuming responsibility, wisdom in your actions, change to bring about stability.

Welcome to Waldzell.



Edi Frosch

Two things about this year's Waldzell Meeting deeply impressed me and left a lasting imprint:

- * the interreligious dialog and
- * first and foremost, the conversations with Brother David Steindl-Rast.

A handful of Steindl-Rasts could change the church worldwide and return to the people the religious myth they need to survive.

Wolfgang Pasewald

This has been my second time to Waldzell ...and the good thing is that everyone will take one or two key experiences and insights with him/her that will last a long way and always remain evident...

The quality and sustainability of the event make all the difference.

Andreas Stippler

Change as a principle of life.

Deep spiritual experience through a moment with Brother David Steindl-Rast.

Joy and respect for the Architects of the Future.

Days of maturing and opening up.

Heartfelt gratitude for the place and the participants.

Appreciation for the team of organizers.

Albert Rohan

The special quality about this year's Waldzell Meeting—and of the previous Meetings, for that matter—lies in the fact that it is an encounter between distinguished personalities who have achieved extraordinary feats in the course of their life, and the “Architects of the Future” who in spite of their youth have already given proof of their initiative and leadership. The insight all participants must gain from this is surely that, at the end of the day, the will, energy and imagination of every individual decide if they will live their lives as observers or pawns, or if they will co-determine and shape developments as players.

Hubert Mierka

Waldzell 2007—a culminating point of high-quality dialog between various religious, philosophical and scientific models and sensations, grounded in mutual respect, appreciation and tolerance—fantastic, this is how the world could work.

Lai Cheng Lim

Waldzell was a powerful experience for me, as the gathering of so many minds from different parts of the world, all focused on making a difference imbued in me a sense of possibilities. The young Architects of the Future were particularly inspirational.



REFLECTIONS OF THE PARTICIPANTS

Brigitte Kwizda-Gredler

The time has come for me to say thank you for all the experiences and encounters the Waldzell Meeting of 2007 brought to me. I was deeply impressed by Brother David Steindl-Rast, the Benedictine monk. His workshop on gratitude and the notion of God was one of the strongest moments of the Meeting. However, other experiences left their marks, too: the spiritual exercise of writing my own obituary and to reflect on “what is my legacy?” As well as the careful efforts of all spiritual leaders, believers, and non-believers among the participants for a deep interreligious dialog.

Waldzell (2007) spells light and strength, it is an important source of power, enriching the participants, encouraging their commitment to a more peaceful world and putting us on the way there faster.

At some point during the Meeting, I was able to briefly thank you for the energy you put into the foundation and organization of these extremely valuable events.

“Everything you give will be returned many times over.” And so, what I wish you from the bottom of my heart is that your gift to the world will be returned to you in abundance.

This is a note of gratitude from a woman who builds bridges: between the natural and social sciences, between allopathy and complementary medicine, medical experts and laymen, between soul/mind and body, and between “now and now.”

André d'Aron

I would like to thank Andreas Salcher and Gundula Schatz most cordially for enabling me to gain so much new experience and wisdom of life within the framework of the Waldzell Institute.

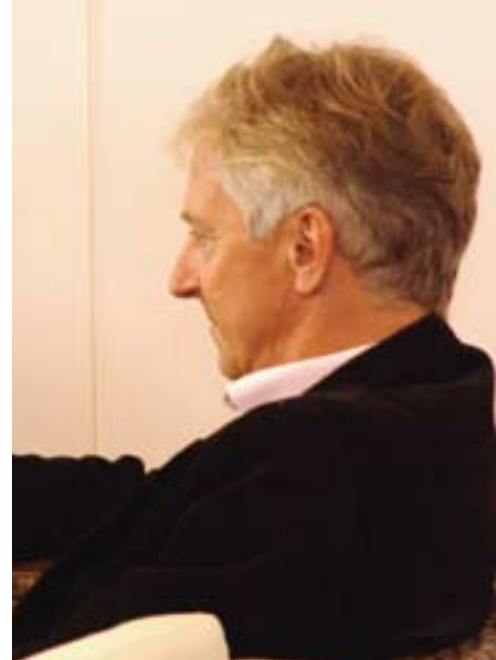
Nina Martinovic

Waldzell is still very much on my mind. It was quite an uplifting and holistic experience.

I think that an idea to bring people from almost different “dimensions” and getting them to think and talk about something different (as Bill Strickland said beautifully)—businessmen to talk about art, artists and scientists to talk about business and social entrepreneurship, religious leaders to talk about science—is quite a unique and brilliant idea. This is in my opinion the only way to go if we want to improve the world we live in. That is we have to start understanding each other first and leverage on the synergy this exchange of ideas will create. I enjoyed it thoroughly.

Erol User

You can feel global along with the excellent speakers, meet friendly participants, get new ideas, think, learn, discuss, get to know and exercise arts such as music and photography. In a nutshell: WALDZELL is one great big karmabase.



Gerit Hainz

To share energy and time with people who believe in a big and global whole outside the temporal dimension, unimpeded by race, creeds, and civilizations—that was a further enrichment to my life, showing me the possibilities a common attitude and the same wavelength can bring. Thank you!

Mary Anne Masterson

Waldzell is a completely unique and amazing experience. Connecting with people from around the globe who are out there creating real and positive impact. Sharing ideas and thinking about what is truly possible and what is truly important. Waldzell stays with you long after you return home.

Jan Lapidoth

Oh, what a sobering comment from Isabella Allende, who literally landed right in the middle of our deliberations on legacy. Of course we hadn't given a thought to her perspective. No doubt, the privilege to bring up the next generation of world citizens is the greatest legacy of them all. May Waldzell always bring about the unexpected experience.

Elisabeth Friedl-König

The meeting at the monastery of Melk was very impressing for me—it takes a little time to realize what you have experienced and digest it.

Emotionally and in terms of content, I felt very much addressed by this year's topic and the speakers, and my conclusion is obviously in line with the Waldzell development: up until now, I felt that the spiritual issues which tie in with leading a good and fulfilled life were most important to me, and now an active link with the real life gets more significant.

These were my highlights of the 2007 Meeting:

My heart rejoiced when Brother David helped me see that the approaches so important to me in Buddhism can also be found and lived in Christianity.

The Waldzell Meeting 2007 was an event of living what CONNECTS religions, what they have in COMMON and what is SUPERORDINATE to them.

Not only was the Meeting an example of excellent organization, it was also translated into reality most carefully and lovingly.

THE MEDIA ABOUT

Mind Games So, who is spiritually correct?

David Shirreff, "The Economist"

High priests and entrepreneurs brain-bang in aesthetic surroundings—in a modern version of Hermann Hesse's *Glass Bead Game*—hoping to leave the world a better place.

A MEETING in a baroque monastery with the Dalai Lama, a Ukrainian archbishop, a rabbi, a professor of Islam and a Benedictine monk sounds more like an after-dinner joke than a serious exercise. But for three days in September it became reality.

The setting was the abbey of Melk, in Lower Austria, on a promontory overlooking the Danube. The occasion, the Waldzell Meeting, named after a fictitious place in Hermann Hesse's novel *The Glass Bead Game*. And the purpose: ultimately to make the sponsors of the event, and the 150-odd participants, some of whom were paying € 3,000 a time, feel they were getting their money's worth.

Andreas Salcher and his partner Gundula Schatz, organized the first Waldzell in 2004. It was a roaring success, featuring three Nobel laureates and other leading scientists, thinkers, and psychologists. The following two years, on their own admission, the gatherings were not so riveting. But for 2007, they hit the jackpot. Who could be a bigger draw on the international circuit than the 14th Dalai Lama?

Tenzin Gyatso is the spiritual leader of 6m Tibetans, although since 1959 he has been in exile from his Chinese-run homeland. He has campaigned tirelessly for the autonomy of the Tibetan region, though foreswearing the use of violence and accepting the umbrella of the Chinese republic. Having been selected as the re-incarnation of the 13th Dalai Lama at

the age of two, he had little say in his choice of career. Deep down he would have been happiest as a simple Buddhist monk, and at 72 he regards himself as semi-retired. But he continues to travel the world waving the Tibetan flag.

At the Waldzell Meeting, a lot is riding on the great man's ability to perform. He arrives, slightly tired after a 2 AM start in Lisbon, to face his first session on the podium. A Tibetan woman greets him with a beautiful song sounding like an exile's lament. The Dalai Lama is rumoured to be ill, but he always looks the same with his maroon garb, bare arms and spectacles above an irrepressible smile. His laugh and his smile are his strongest weapons.

On the podium next to him is David Steindl-Rast, a Benedictine monk. Tall, distinguished, with a white goatee beard, at 82 years old, Brother David still has a child-like enthusiasm for his calling. He seems the embodiment of one who has achieved simplicity.

Brother David and His Holiness launch into spiritualism like a couple of children swapping postage stamps.

"I believe in the promotion of human values through the secular way, through human experience, not through religion," says the Dalai Lama provocatively. Arguably, Buddhism is not a religion because it does without the concept of god.

"The word 'secular' raises the hackles," says Brother David. But they agree that the other must be very wise because His Holiness has greying eyebrows, and Brother David has a white beard, which the Dalai Lama pulls.

This is good sport but the audience are not allowed to vegetate. Mr. Salcher soon has them examining a diagram passed on top of each eight-man table. It is called the "Hipbone Game". The diagram consists of ten small circles



WALDZELL

interconnected by a network of lines. The idea is to think of a word which forms part of the answer to the question “What is our legacy?” It could be anything from “wisdom” to “pollution,” and written inside one of the circles; then a second word is written, and so on, until the diagram is full. At every table each person contributes a word in turn.

An attack of political—or spiritual—correctness sweeps the room. Few of the words show much originality: “responsibility,” “humanity,” “love,” “tolerance,” “clean energy.” It is excruciating for the handful of journalists present. One walks out. Another looks uncomfortable. A third seeks refuge in the slogan “permanent revolution.”

An early lesson if you want to enjoy Waldzell: check your cynicism at the door. Two clients invited by an investment banker soon decide that it is not for them. “Too early for us,” they say as they take their leave.

The Dalai Lama, the rabbi, the archbishop, the Islamic scholar and others on the podium are forced to play the hipbone game too. “Leave room for holy envy,” says David Rosen, a highly articulate rabbi. Ahmed El-Tayyib, an Islamic scholar, rector of Al-Azhar University in Cairo, goes for “love, compassion and justice,” which is translated for him into “lovingkindness.” Philip, Archbishop of Poltava and Kremenchug in Ukraine, a Peter Ustinov look-alike with impressive headgear, opts for the phrase “transformation now”—which seems dangerously close to “permanent revolution”. Susan Collin Marks, an aid worker from South Africa, is applauded for suggesting “humility.” Yes, in this public forum, humility is a good card to play.

The feel-good factor is rising. Alan Webber, an enthusiastic

New Yorker, former editor of the Harvard Business Review, is in the chair. He explains that Waldzell is “trying to cross boundaries, unlike other conferences.” The broad mission is to foster a class of “social entrepreneurs” who care about the planet and about what they will leave behind.

And Waldzell starts young: for the 2006 and 2007 Meetings it has sought out a handful of young people involved in enterprises with a social slant and invited them to the Meeting to inspire the old. They are dubbed “young Architects of the Future” and Mr. Webber gives each of them 90 seconds to tell his/her story. This year’s batch includes an Indonesian doctor running a scheme to curb infant mortality in the hinterland; an Israeli with a bureau that supports Palestinian rights; an Egyptian who trains people to work on sustainable development projects; an Englishman who deploys capital for start-ups in India; and an American founder of a user-content online newspaper.

The young architects are surprisingly slick with their presentations. (This was not left to chance: they were put through three days of intensive training at a special summer camp.) Ridwan, the Indonesian doctor, who says his main motive is the love of children, receives the loudest applause.

But there is no time to be sentimental. Erwin Ortner, professor at Vienna’s music academy and founder of the Arnold Schoenberg choir, treats the participants as he would his own musicians: they are made to speak in unison, wave their arms expressively, and interact with those next to them. So enthusiastic is Mr. Ortner, so authoritative, and so able to convey expression through his slightest gesture, that in seconds he has turned a reluctant rabble into an obedient choir: there is no resisting him.

After dinner in the vaulted cellar there is a tour of the monastery which includes the museum, the library and the splendid marble hall, where Abbot George and his confreres offer a glass of schnaps distilled from forest berries. Beneath a pagan fresco of Pallas Athene riding a lion-drawn chariot, the monks in black robes are a little out of place. Abbot George, with long tresses flowing from his bald crown, could be an ageing rock-star. Why did he become a monk? "I wanted to be a priest but thought it would be lonely—a monastic order is more sociable." The monastery has 29 monks, 17 living in and 12 outside. They host a school for close to 900 children and run 23 pastoral care centres. But the monastery's main income these days comes from tourism.

Appointment with death

The next morning in the monastery garden, participants are handed a sealed envelope and a sheet of paper. A path winding through the garden is marked with the years in sequence from 2007 to 2097. "Follow the path and stop at the year of your death, then open the envelope." Inside is a message: "Think carefully, as you walk on, about the years after your death and what your legacy might be".

A little macabre perhaps but Guido Reimitz, who designed the exercise, is delighted. For him the scene is straight out of a film by Akira Kurosawa: the wind, the falling leaves scattering through an English garden, a line of ancient lime trees; and the sequence of years like tombstones set along the path.

Back in the safety of the plenary session, Mr. Ortner takes his choir to new heights: a tolerable attempt at an assonant composition, "Lux Aeterna," by the Hungarian György Ligeti, first in unison, then as a canon.

This is a warm-up for a discussion on religious belief and doubt. "Belief in Islam should be judged by the mind," says Professor El-Tayyib, "faith through emotion is a lower level of faith."

"Doubt is an important moral value," says Rabbi Rosen. "Iconoclasm is a tradition with us."

The Dalai Lama's doubt enables him to investigate. He recalls the advice from Buddha "not to accept what I say simply out of respect." That has allowed him to reject one of

Buddha's own assertions—that the Earth is flat—though it continues to bother various Buddhist scholars.

Archbishop Philip concurs that "he who doesn't doubt is mentally dead."

The panel progresses to the tricky question of love and atrocities committed in the name of religion. "How can we love god if we don't love our neighbor?" asks Philip.

"Conflict and division are very bad things," says the Dalai Lama. "Some people think their religion is the only religion."

Rabbi Rosen points out that the greatest atrocities in the 20th century were not committed in the name of religion. "Even today's conflicts are mainly territorial."

Professor El-Tayyib agrees: "Religion can never be a reason for conflict."

"When we face problems," says the Dalai Lama, "we should be realistic. We should try to overcome them, but if that's impossible, accept them."

Frank Gehry, world-famous architect, is in the audience. He wonders whether the common principle behind most religions could be rolled into a simple golden rule: love your neighbour as yourself?

"Should we get rid of all the rest?" asks Rabbi Rosen. "Differences are part of the glory."

The Dalai Lama notes that most people among the world's billions of Muslims, Christians, and Hindus don't bother about their religion. "We need some other way to approach basic human values: constructive emotions, such as compassion."

"Would that work in the world of business?" asks an entrepreneur from the audience.

"Businessmen are also human beings and have emotions," says His Holiness, raising a laugh. "So whether religious-minded or not you should carry your business out with more compassion. Treat your colleagues and employees as your own brothers and sisters."

Violence in the name of religion is condemned by all. "The problem," says Rabbi Rosen, "is that the extremists have the passion and those with more balance do not." Professor El-Tayyib leaves a way open for retaliation, however: "If you're attacked you must defend yourself." But there is a long list of don'ts: "In sharia law we have the ethics of war: in the enemy's camp we shouldn't kill women, old men or children, destroy any building or kill cattle, unless the army needs food. We were among the first to condemn the 9/11 attacks in America. But after 9/11 all Muslims were put in the same pot."

For the first time the meeting grapples with something controversial, and the feel-good factor retreats for a while.

At dinner that evening Professor El-Tayyib, through an interpreter, stands his ground. He will not condemn the use of force, including suicide bombs, by Moslems who have no weapons in the face of overwhelming enemy force—for example Americans in Iraq or Israelis in occupied Palestine. Albert Rohan, a former Austrian diplomat, argues that 80% of Americans would like their soldiers out of Iraq, just as 70% of Israelis would like to see an independent Palestinian state.

“Then they should change their leaders,” says Professor El-Tayyib.

Peace in our time

But by the morning he has changed his tune a little. In a very personal speech he relates how his entire youth was spent against a background of war: 1947 (the Balfour Declaration), 1956 (Suez), 1967 (the Six-day War), 1973 (the Yom Kippur War). “Suddenly the wars are back. I can’t say that what we have here is what I want to leave to other generations.” “But,” he adds, “what I have learned at this conference, and what I will tell my 430,000 students, is that the people here understand and are not full of militarism; that people in the west are friendlier than we often think.” The professor gets a standing ovation. Have three days of Waldzell done their small bit for peace in the Middle East?

The Dalai Lama’s problems with China seem relatively less acute. His Holiness is prepared, if China reverts to a seven-point agreement on autonomy drawn up in 1954, to return to Tibet and give up his authority. “My interest is the fortunes of 6m Tibetan people,” he says.

Waldzell was not convened to solve such knotty problems, but it seems to be touched by them. Like the Glass Bead Game in Hermann Hesse’s novel, the true nature and purpose of the game is not defined, though it seems to be a combination of music, mathematics and wordplay which is intellectually stimulating. For the ludi magister, the master of the game, it is a vocation. How appropriate that not even Andreas Salcher can explain, in all the literature and marketing blurb, what exactly the Waldzell Meeting is or does.

It has been the product of a well-knit group of people and their collective persona: novelists such as Isabel Allende and Paul Coelho; architect Frank Gehry; Bill Strickland, a social engineer and arts & crafts champion whose influence is spreading from Pittsburgh to other parts of America and the rest of the world; Shirin Ebadi, an Iranian human rights activist and Nobel laureate; and a solid contingent of Austrian advisers and supporters. It is hard to imagine a Waldzell being held in any other country. Austria’s history, and its long list of pioneers in psychology and other human sciences, is part of Waldzell’s capital. So is the Austrians’ ability to take themselves only half seriously.

There may never be another Waldzell like it. Mr. Salcher says at the end of the meeting that he is handing the reins to Ms. Schatz. He has a more ambitious project: to “create the schools of tomorrow” on a global scale. Next year the Meeting may be held away from Melk. And what public figure could follow the Dalai Lama?

No single person however—even the Dalai Lama—embodies the spirit of this year’s meeting more than David Steindl-Rast. An Austrian by birth, who joined the Benedictine order in America after studying art and anthropology in Vienna, he has worked on Buddhist-Christian fellowship since 1967 and is an expert on prayer and meditation. Even a hardened cynic can sense the joy with which this 82-year-old explains how simple prayer is for him. In a solo session he gets his audience to hum a long note and then stop and listen: “Prayer is connecting with the silence,” he says. He asks them to sing, not like Mr. Ortner with technical precision, but freely and lustily, a little canon “Viva la musica” (long live music). The tall, excited man with his flowing robe and goatee beard is mildly absurd—Monty Python springs to mind. But no-one sniggers. While the Dalai Lama seems a tired man at the end of his career, longing for retirement, Brother David, ten years his senior, is full of beans. Even that may be an illusion. According to an acquaintance, Brother David looked older ten years ago than he does today. A triumph of modern science, or the power of prayer?



THE MEDIA ABOUT

The Enlightenment is overrated.
Practice makes beautiful people.
Truth is right. And spirituality is work.
A short report on the Waldzell Meeting 2007.
Peter Lau, “brand eins”

God is everywhere, in the trees, the rooms, the human beings, the air—and so he is usually overlooked. It is therefore good if he is represented by a rare superstar like the Dalai Lama. He will at least be listened to when on stage he gigglingly answers the question of how to cope with the difficulties of life: “I don’t know. I think if there is a solution, you will have to do something to find this solution. And if there is no solution, you have to make the best of the problem.” The others sitting next to the merry monk are rabbi David Rosen, President of the International Jewish Committee for interreligious questions, the orthodox bishop Philip of Poltava and Kremenchug from the Ukraine, and the Islamic scholar Ahmed Mohammad El-Tayyib, rector of Al-Azhar University in Cairo, the oldest university in the world. The four gentlemen are smilingly leading a harmonious dialog on “religions, personal values and spirituality,” they talk about faith, love and compassion. It would be simple to see their talk as a live performance of the “Greatest Hits” of the world religions—but this would be completely wrong.

As it would also be wrong to see the Waldzell Meeting, held in mid-September at the wonderful Benedictine Abbey

in the Austrian town of Melk for the fourth time, merely as a jaunty service at the interface between esoteric New Age and business—even if it is on the one hand: the meeting of religious leaders, artists like the architect Frank Gehry and the writer Isabel Allende, scientists like the British Nobel laureate in medicine Paul Nurse, and a number of leading managers in the global world of business is a small “sense to go,” the kind the confused business community is always looking for. But this perspective will only work as long as you view the three days from a distance. Once you come closer, you will find that this is a meeting of some 150 people, nearly all of whom do something they like, that makes them feel alive, something they are inspired by. Thus, Waldzell is something quite different: a focus of true spirituality.

Spirituality is mostly regarded as a synonym for sublimation and, as a rule, is associated with esoteric practices or even with enlightenment, a state that is said to exist. When people use the word “spiritual,” they often mean “not of this world.” In business, however, exists in the meantime the assumption that spirituality is good for business; and so young executives try between meetings to do a five-minute meditation or read Hermann Hesse in the lounge. Unfortunately, there is a fatal misunderstanding behind this:



spirituality and its attributes, such as insight, serenity or the power of calmness, are not skills that can be learnt, that can change your life or polish your quarterly reports—it is the consequence of a meaningful conduct of life.

In Melk, this is most clearly demonstrated by William Strickland, who at the end of the three days says: “Here I have come to understand that I have been chosen for my task.” Indeed, the American has nothing to do with classic esoterics. Strickland grew up in a slum of Pittsburgh where, as an adolescent, he attended a ceramics class at high school and once experienced a simple inspiration: it is better to be here than hang around in the streets. Subsequently, he himself organized ceramics classes for the kids from the ghetto. Finally, in 1987, four blocks away from his old school, he founded the Manchester Craftsmen’s Guild, a center for the creative training of young people from the slums. The Center became enormously successful, so since then three more centers have been established in Cincinnati, Grand Rapids, and San Francisco. The goal is 200 centers worldwide. Bill Strickland says: “In our next life we can take a rest, but in this life we must work.”

The spiritual colossus of Waldzell is not the Dalai Lama or some other religious dignitary but this bulky worker.

He says that people who are creative with their hands also know how to creatively design their future, and explains how you can turn a dark place into a light one: with light, jazz, flowers, and food. One day, he recounts, he was approached by Dizzy Gillespie, whom he naturally asked for funds for his center. The legendary musician instead gave him music, and so Strickland started his still successful jazz label. At some point, the fifty-year-old Strickland also worked as a pilot for an airline because “I wanted to know that I can function in an ordinary framework. I wanted to have the feeling that I help the poor not because I know nothing else, i.e., because I am forced to, but because I want to help them.”

On stage Strickland persuades Frank Gehry to design a center for him, of course free of charge, and in the end the famous architect does not seem to mind. By the way, there are many people who would be interested in operating one of the 200 centers, among them Vishal Talreja from Bangalore: The kind Indian is one of the founders of Dream a Dream, an initiative looking after street children, orphans, HIV-infected and other children from a difficult background. At the meeting, he is looking for sponsors for his organization after he did not find any sponsors last year even though he participated then as an Architect of the Future.

The Architects of the Future are young people from all over the world who present their initiatives on the stage in the large meeting room, giving 90-second presentations. Nazrul Islam is building Internet centers at schools in Bangladesh, Ridwan Gustiana is looking after orphans in Indonesia, the Israeli Sari Bashi is fighting for freedom of travel for Palestinians, and the American Ruth DeGolia is heading a Fair Trade organization in Guatemala. These activists are standing on the stage, they are nervous. They tell the audience what is important to them, and particularly the Americans sound as if they have learned their text by heart, as if they have been watching Fox News too much. But all of them are beaming with joy, even if the time is much too short, and when you talk to them you see good faces. Practice makes beautiful people.

This is the new world. And it seems even better when you see the old world in between. During dinner two managers are sitting at the edge of a table that is occupied by eight people from four continents who are talking with David Rosen about the Middle Eastern conflict. Meanwhile the two managers talk about their company, complaining about their hierarchies. "We already have four hierarchical levels, but it is not possible to do without them." As if there were no world beyond this entrepreneurial misery—the dinosaurs are getting sadder and sadder. But their number is decreasing: most participants from the world of business use their brains not only for figures. Jürgen Müller from Responsible4Results, for instance, modestly calls his firm a "run-of-the-mill consultancy." But then he talks enthusiastically about how he supports Denisa Augustinova, a Slovak Architect of the Future, who is building centers for mothers and children in Kenya, Cambodia and Nicaragua. To him, support is not only money ("Certainly, we also remit something," he adds) but, above all, knowledge, logistics, contacts—work. When saying this, he smiles warmly, as do most people at this amazing Meeting.

It is particularly the supporting program that focuses on entertainment and/or motivation that shows the gap between the old and new world most clearly. The Waldzell Committee, which includes packaging artist Christo, the researchers Robert C. Gallo and Craig Venter, and the philosopher Mihaly Csikszentmihalyi, seem to think that singing brings people together. So Erwin Ortner is trying hard for sound and harmony. At 59, he may be a brilliant conductor of the Arnold Schoenberg Choir, but he is a disaster as an entertainer: with his wild grimaces and authoritarian conducting style, waving about his arms, he looks like a crazy CEO who wants to drive

his managers to total commitment. He demands sounds from those present, sounds which should be spontaneous and authentic at the same time, which even gives rise to some resistance at this otherwise cosy event. On the next day, the Benedictine monk David Steindl-Rast also wants some group singing, but he proceeds more smoothly: first people are humming, then they have to do it a bit louder, then with a melody. And nobody feels coerced. Later on, participants talk about how moving this half hour was. Steindl-Rast says: "Believing means trusting."

All this is Waldzell, but this is only the surface. Beneath this surface, 150 people talk about God and the world, in the literal sense, without cynicism or irony, in a cheerful and relaxed manner. They are people who do not interrupt each other and are interested in each other's views, who talk about feelings as naturally as they talk about budgets, and for whom help does not mean alms, but a value. Maybe everything works so well because everybody has a self-confidence that does not require confirmation and does not need to be right after all as it has a very solid basis: meaningful work. Which, and this is very striking, in most cases cannot be learned—you just do it.

Equipped with such strength of character, it seems that even the most bizarre turns of life can be transformed into elegant anecdotes. Paul Nurse, cancer researcher and Nobel laureate, for example, talks about what happened when he had to submit his birth certificate for the US immigration authorities. In the process he found out that his mother was his grandmother: the woman, who he thought was his sister, had given birth to him at the age of 18 out of wedlock, and her mother, his grandmother, had raised him without telling him, while his sister, i.e., his mother, started her own family. The Briton was 56 when he found this out. Nurse is laughing when he tells this story. His motto is: "Knowledge is right."

You can regard all these sayings as clichés in the same way as you may translate spirituality by unworldliness. But here these words have a true meaning because they reflect the reality of life of those present. At the final event, David Steindl-Rast talks about freedom and Frank Gehry about "contradiction with compassion." Archbishop Philip advises everyone to "see the light and God in the eyes of the others." The Islamic scholar Ahmed Mohammad El-Tayyib receives the greatest applause for listing the wars he has experienced in his home country Egypt since his birth in 1946, and then wishes the west of all regions "inner peace." While outside the trees are reaching for the sun, as they have always done, everything is good for a moment, for there is truth everywhere.



THE MEDIA ABOUT WALDZELL

Where Do-Gooders Meet Likeminded Persons

Waldzell is an opportunity for international exchange among excellent young talents
Michaela Seiser, “Frankfurter Allgemeine Zeitung”

MELK, September 2007. At present you can reach Jean-Louis Warnholz at an English telephone number. This Monday, he is starting his postgraduate studies in economics and international development at Oxford. The Hamburg-born post grad has arranged for phone tariffs that avoid high routing charges because he is abroad a lot. Until last Friday, he has worked as an economic advisor to the Ministry for International Development. Last week, the 25-year-old German took part in the Waldzell Meeting at the Austrian Benedictine abbey of Melk. In the past three years, the abbey has been a meeting place for prominent representatives of culture, science, and business, including Paul Nurse, the American Nobel Prize laureate in medicine; Frank Gehry, the famous architect; the Dalai Lama; physicist Anton Zeilinger; and writer Isabel Allende.

Mr. Warnholz was admitted to this circle thanks to his commitment to social issues. While still in high school, he and some friends founded “Schüler Helfen Leben,” an organization of young Germans to aid their peers in South-Eastern Europe. The projects are designed in such a way that they do not need long-term third-party financing but pay for themselves after the introductory stage. So far, 16 million Euros have been collected for more than 120 projects. Mr. Warnholz and his co-organizers were i.a. awarded the Westphalian Peace Prize of 2002 for the services they rendered.

At the Waldzell Meeting, he came to know an advisor of multinational companies who invited him to Singapore. He considers this another step in his advancement as a do-gooder.

After all, he aims at “developing approaches to balancing corporate pursuit of profit with societal objectives.”

Other participants who were invited to the conference after successfully applying for admission as “Architects of the Future” tell similar stories. They hail from around the world and have created aid projects, including some highly ambitious undertakings, for the poor in the Third World. Waldzell enables them to meet men and women who wield power. Niels Beisinghoff, a lawyer and management consultant from the Frankfurt area, who founded a project to train midwives in Malawi, says, “The contacts and suggestions you get at Waldzell are really unique.” The formation of an academy for social entrepreneurship is under discussion.

According to Gundula Schatz and Andreas Salcher from Vienna, the founders of the Waldzell Institute, which emulates US think-tanks such as Aspen Idea Festival and TED, young hopefuls have shown a lot of interest in the meetings. Every year, they choose twelve talents who champion social commitment for Waldzell—most of them have an excellent education. The young people—whose patron is the Brazilian writer Paulo Coelho—have been an integral part of the Waldzell Meetings ever since they started in 2004. The name “Waldzell” is derived from the fictitious location where Hermann Hesse’s *The Glass Bead Game* is set, a novel about themes such as disciples, masters, and humanistic utopias. Andreas Salcher, who is also a co-founder of Vienna’s Sir Karl Popper School for the Highly Gifted, is committed to these ideas. In the future, we will be sure to hear more from Waldzell as a place where students are given interdisciplinary training with a special focus on nobleness of heart.

THE WALDZELL MEETING 2007

AN EXECUTIVE SUMMARY

Concluding Remarks from the Chairman

Alan M. Webber



I want to thank each of you for your contributions—both the speakers for your powerful, insightful, and inspiring talks, and the participants in the audience for your questions, comments, enthusiasm, and spirit of inquiry. This has been a most remarkable collection of men and women of heart and soul, passion and compassion, who have a willingness to engage with everyone who has attended this meeting. My thanks to all of you for everything that you have brought to this Waldzell Meeting.

As the chairman of Waldzell, there are a few brief comments that I would like to add as we bring this once-in-a-lifetime event to a close. These are notes that I've made in the last few days.

First, a special recognition of the profound contribution made by our good friend Isabel Allende who flew in almost out of nowhere to shed new light on this gathering. In Greek theater, when the Greek playwrights didn't really know how to end the play, they resorted to a technique called "Deus ex machina." Very simply the gods would descend from above and resolve all the problems on the stage below. We had our own "Deus ex machina" in the form of Isabel Allende, who

descended by helicopter to try to reframe our understanding of the theme of legacy, the theme of Waldzell 2007. She told us that legacy is what men talk about; it doesn't really concern her or the women of the world. This accomplished author, speaker, and social conscience said that all of her books and writings are not her legacy. Like mothers everywhere, Isabel Allende thinks of her family, her daughter, and the children of the world. With her brief appearance on this stage, she helped us to look at the whole discussion of legacy through a new lens.

I think the question of legacy has turned out to be a trick question. The question is not, "What is our legacy"—that is, what will we leave behind that we will be remembered for, but "How shall we live?"—that is, how can we make the most of the short time we have here together.

We all were inspired and impressed by the stories we heard from the Architects of the Future, and by the simple, confident, and honest way each one of them presented themselves and represented their work. What did they teach us about legacy? For one thing, "legacy" wasn't even a word that was in their vocabulary! The Architects of the Future are clearly not thinking about legacy. They are too busy working,

too busy trying to change the world right now to be considering legacy. They aren't looking over their shoulders or gazing far into the future. They aren't concerned with reputation or fame or glory. They are busy living in the moment, in the now, in the present—and busy trying to make the present better, more hopeful, and more sustainable for others, around the world and across society. How can you worry about legacy when you are busy inventing a better future?

The real lesson here is that legacy is not a noun, but a verb. It is not something to leave behind. It is a way of living, a way of life, a way of being.

One of the moving things we did this year was to walk through the garden and think about the possible date of our death. As I walked, I noticed a stone among many stones that had inscribed on it, "Paradise is within us." I think it could also have said, "Legacy is within us."

Then there was another stone filled with verbs: "going", "feeling", "speaking", "loving", "seeing", "thinking", "asking." Paradise is within us and so is the answer to what will be our legacy—and how our actions will define how we live this life.

As I walked, I thought of Frank Gehry's comment to our spiritual leaders. Isn't the most profound religious teaching of all the golden rule? Wouldn't religious progress and spiritual growth come if all of us could love our neighbor as we love ourselves? But Frank's comment also made me think that perhaps loving our neighbor begins by loving ourselves a bit better.

This starts with self-acceptance. It starts with looking at ourselves and finding inside of each of us the still small place that is our true essence, the place from which all goodness comes, and then embracing that and loving it.

It also took me to Brother David's comments about gratitude and surprise. He told us that staying open to possibility—the possibility of surprise and gratitude—is a way of being, a way of living that admits action and creates legacy. Sometimes, as Frank Gehry confessed to us all, that kind of openness will take us into scary places. But as he also suggested great art requires the willingness and the courage to break through great fear.

Bill Strickland reminded us that the way to get rid of scary places is to introduce light, jazz, food, and flowers, and all of a sudden, the places aren't so scary anymore. Fear, it turns out, is the great enemy here. Fear of the other, fear of failure, fear of the unknown—all of the different fears that can freeze us out of action, shut us down to possibility.

It also made me think that in looking for our legacy, there are traps to avoid—traps like assumptions and categories. I opened up my conversation with our profoundly wise

religious leaders about faith and doubt, because I'd read an article that said, isn't it amazing that Mother Teresa had doubt.

Our spiritual leaders said to me, "Of course she had doubts, because without doubt you cannot be open to gratitude and learning." Assumptions close out discovery; openness, on the other hand, allows creation and life. Susan Collin Marks reminded us that life is increasingly not an "either/or" choice; life is a "both/and" proposition. Perhaps the best way we have to understand and connect with each other is to break through the categories that limit us, that straitjacket our hearts and minds into categories. And certainly, His Holiness the Dalai Lama challenged us not to take anyone else's word for our own beliefs, not to accept anyone else's formulation of how the world works or how spirit moves. He left it up to each of us and all of us to explore, to discover, to test, and to arrive at our own conclusions.

Which brings me finally to a question, not of each of our own lives and our own legacies, but the legacy of Waldzell, the legacy of this gathering that has brought us here and given us so much.

For me, Waldzell's legacy lives in four things: connection and the way we connect with each other; conversation in the way we engage with each other from the heart; collaboration, where we work together to make something good happen in the world; and in community, the community that we have formed with each other.

Andreas Salcher and Gundula Schatz challenged us to come together and to consider our own lives in the context of our obituaries, using the story of Alfred Nobel as a point of departure. I was thinking of their obituaries. The obvious thing their obituaries will say is that these two remarkable people were the founders of Waldzell. But then, I thought, that's not it at all. Their obituaries will be written in the verbs that we all become in the continuum that happens from Waldzell into the future, that we carry with us in our action. If I were to turn my own question back to myself, and ask myself what I am prepared to do, I'd say that I'm prepared to leave here committed to launching a new project that creates a global conversation, a global network that seeks new answers and finds new and workable solutions to the problems that we all know afflict us, to manage the change that is transforming our world, and to create the future that we all want to live in. This is my commitment, and it is the legacy of Waldzell that I take home with me.

Thank you very much.

The Waldzell Institute



Waldzell is an initiative for personal inspiration and global action.

Personal inspiration

Waldzell wants to inspire people to leverage their full potential. In this effort we are finding guidance by old wisdom, the rich knowledge of primitive people and the findings of modern science. Moreover, we look for inspiration in art. Mankind has stored empirical knowledge from many different cultures for thousands of years. We aim to separate this knowledge from its religious and cultural context and subject it to a modern holistic approach. We are striving for a deep understanding which can offer a solid foundation for sustainable integration in our everyday life.

Integration of inner and outer values

Waldzell's objective is the integration of inner and outer values which may give rise to a new attitude towards ourselves and the world around us. We believe that the integration of virtues such as care, gratitude, hope, and compassion into our everyday life constitute an urgent and indispensable necessity not only for our personal happiness, but also for our societies and for the treatment of the environment in order to effectively avoid the catastrophes threatening our world. In this way we hope to make a contribution to a happy, conscious, sustainable, and just civilization.

Global action

Finding a way of life which is viable in the future is probably one of the greatest challenges of our time. We know that our lifestyle is not sustainable and that we have to implement major changes if we want good living conditions for our children. We are convinced that the future of our planet lies very much in the hands of people who take initiative and leadership responsibility for a sustainable and peaceful development of our society. With the steadily growing network of like-minded people from all over the world, Waldzell wants to contribute to this creative process in civilization.

The Waldzell Meetings 2004-2007



Waldzell Meeting 2004

10 to 12 September 2004

The Search for the Meaning of Life

The objective of the first Waldzell Meeting was to focus attention on the topic of the search for meaning, something that touches all of our lives. By presenting the life-stories of three Nobel laureates, the world's leading researcher on human happiness, the inventor of the birth-control pill, as well as recognized spiritual authorities and artists of world stature, we sought to offer new and valuable lines of sight into what it takes to create and live a meaningful life. The presenters and participants came to the realization during the course of the gathering: The attempt to shape the future is one of the most powerful ways to give meaning to one's life. This provided us with the inspiration for the subject of the Meeting 2005.

Waldzell Meeting 2005

9 to 11 September 2005

Blueprints of a Future with Meaning

Exceptional personalities from the disciplines of science, art, and spirituality who developed ideas, made new discoveries or embody outstanding values or who have contributed significantly to the shape of the future of humankind were invited. They envisaged the interdisciplinary study and research needed for a life in which a sense for themselves and others can be created. One of the fundamental insights of the Meeting 2005 was that the greatest challenge facing the world today is the challenge of change; great changes are already happening all around us, more changes are on the way. To create a better future, we must find ways to guide and direct change in positive directions. This recognition gave shape to the Meeting 2006.

The Waldzell Meetings 2004-2007



Waldzell Meeting 2006

8 to 10 September 2006

The challenge of change:

Can individuals change the world?

We invited speakers who offer insights into the work of making change happen in the arts, sciences, business, and politics. Their stories, and the insights of masters of change who can comment on how change takes place, frame a discussion about the power of the individual to create, channel, and direct change in a world that is already in the throes of history making change. What can an individual actually do? What does it take to make change happen? What do we understand about the actual process of creating change? Where are the biggest challenges that lie ahead? These issues guided us to the content of the Meeting 2007.

Waldzell Meeting 2007

17 to 19 September 2007

What is our legacy?

All around the world inspired leaders are struggling to come to terms with their legacy, with the imprint they will leave on the planet, on their children, and on the future. At the same time, new generations with new voices and new attitudes are demanding to be heard, and to have an active hand in creating the future that they will inhabit after today's decision makers are gone.

What makes Waldzell special is its existence at the intersection of great achievement in the world and great aspiration for larger meaning in life. At the Waldzell Meeting 2007, with its unique mixture of science, art, spirituality, and business, it was a good time to ask:

What will each of us leave as our legacy, and what will we leave as our collective legacy?

Will we have time, spirit, and will to realize the legacies we say we aspire to?

These and other questions were taken up at the Meeting 2007.

Waldzell Meeting 2008

19 to 21 September 2008

„The time is now“

The Waldzell Meeting 2008 is a “by invitation only” event with a strictly limited number of participants. The topic and speakers will be published on our website www.waldzell.org in July 2008. If you are interested in attending, please send an e-mail to office@waldzell.org, so we can give you advanced information about the conditions of admission.



The Waldzell Speakers 2004 to 2007

Isabel Allende, writer and niece of Chile's President

Werner Arber, Nobel Prize in Medicine

Günter Blobel, Nobel Prize in Medicine

Christo and Jeanne-Claude, artists, eg., “The Gates”

Paulo Coelho, author of *The Alchemist*

Mihály Csikszentmihályi, Thinker of the Year Award 2000

Christian de Duve, Nobel Prize in Medicine,
author of *Vital Dust*

Carl M. Djerassi, father of “the Pill”

Shirin Ebadi, Nobel Peace Prize laureate 2003

Burkhard F. Ellegast, 66th Abbot of Melk Abbey

Robert Gallo, discoverer of the HI-virus

Frank Gehry, architect, recipient of the Pritzker Prize

David J. Goldberg, senior rabbi

Thomas Hampson, baritone

His Holiness, the 14th Dalai Lama

Elizabeth Lesser, co-founder of Omega Institute

Thom Mayne, architect, recipient of the
Pritzker Architecture Prize 2005

Kary B. Mullis, Nobel Prize in Chemistry

Sir Paul Nurse, president of the Rockefeller University,
Nobel Prize in Medicine 2001

Helen Palmer, leading Enneagram specialist

Tenzin Palmo, founder of a Buddhist Nunnery
for women in India

Philip, Archbishop of Poltava and Kremenchug,
head of the Dep. of Religious Formation, Catechesis and
Missionary Work of Ukrainian Orthodox
Church of the Moscow Patriarchate

David Rosen, president of the International Jewish
Committee for Interreligious Consultations

Peter M. Senge, senior lecturer at MIT,
author of *The Fifth Discipline*

David Steindl-Rast, Benedictine
monk and spiritual authority

William E. Strickland, president and CEO
Manchester Bidwell Corporation

Ahmed Mohammad El-Tayyib,
rector of Al-Azhar University, Cairo

Craig Venter, decoder of the human genome

Alan M. Webber, co-founder of the
magazine “Fast Company”

Franz Welser-Möst, music director of
Cleveland Orchestra, “Conductor of the Year 2003”

Jonathan Wittenberg, rabbi, author of
The Three Pillars of Judaism

Anton Zeilinger, quantum researcher, author of *Einstein's Veil*

Important Projects of Waldzell

The Waldzell Reports

The Waldzell Reports summarize and examine the results of the Waldzell Meetings. A limited number of reports are sent to decision makers and important institutions around the world. The report commands international attention and respect thanks to the moral and expert competence of the speakers.

Alan M. Webber has taken over editorial responsibility for the Waldzell Report again in 2007. His experience, as longstanding editor-in-chief of the Harvard Business Review and as founder of “Fast Company”, guarantees an exceptionally high standard of journalism.

Waldzell Collection

The Idea:

Starting with the inaugural Waldzell Meeting in 2004, the lifetime works of the speakers of the Waldzell Meetings are incorporated in the form of historic “peciae” in a work of art specifically created for the purpose, the Waldzell Collection, into the Abbey’s library. In this way, they become part of one of the world’s most significant collections. This is intended to symbolically appreciate the importance of those individuals striving to create something whose significance reaches far beyond their individual selves. The Waldzell Collection is placed permanently in the second room of the library, which is visited each year by 450,000 people.

The chosen symbolic installation is a deliberate reference to the form of installing written works in the library as traditionally used in the Middle Ages, namely in the form of peciae. This gives concrete expression to the continuing development and expansion of the historic library with works by major contemporary figures.

The Work of Art

The form of the Waldzell sculpture is suggestive of the symbol for infinity and also of a Moebius strip. Both references contribute to the symbolic importance of the object. The first symbol suggests the boundlessness of human knowledge; the second represents mental self-reflection, which is an attribute of knowledge and one of the underlying principles of existence.

The Artists

It was designed by Clegg & Guttmann, two leading American artists who have specialized in library projects around the world. The works of Michael Clegg and Martin Guttmann have been exhibited many times in the USA, Germany, France, Italy, Austria, Japan and in other countries. Their works are featured in the Whitney Museum, the Beaubourg and the Stuttgart Staatsgalerie, to mention only a few places.

The Waldzell Pilgrimage

To particularly promote the effect of the Waldzell project regionally and to provide everybody with the concrete possibility of beginning or continuing along their own paths of self-determination, the Austrian section of the Road to Santiago between Göttweig Abbey and Melk Abbey was revived. After the second Waldzell Meeting on 12 September 2005, the Waldzell Pilgrimage was officially opened by the Governor of Lower Austria, Erwin Pröll, and the world-famous Brazilian author Paulo Coelho, who wrote the book *The Road to Santiago*. The Waldzell Pilgrimage offers those interested the opportunity, with no great expense entailed, to experience the fascination of a pilgrimage, which today enthralns an ever growing number of people in our modern world. In a spiritual journey on foot, approximately 44 km in length, the participants will be able to inform themselves at special stations about the entire Road to Santiago.

The Waldzell Dialogs

The Idea:

In addition to the Meetings, the Waldzell Institute organizes the “Waldzell Dialogs,” which are accessible to the public and free of charge. They offer all interested persons the opportunity to participate in the premium events of the Waldzell Institute.

Waldzell Dialog I—“On the Road to Santiago”

A reading with the world-famous Brazilian author Paulo Coelho at the Melk Abbey on 22 September 2004

Waldzell Dialog II—“SCIENCE & SPIRITUALITY: Limits of Science—The Secret of Creation between Quantum and Genes”

A dialog with Paulo Coelho and Anton Zeilinger, the world-renowned quantum researcher, at the University of Vienna on 23 September 2004.

Waldzell Dialog III—“Paulo Coelho and the Architects of the Future”

On 12 September 2005, Paulo Coelho presented the essential topics of the Waldzell Meetings together with the “Architects of the Future” at the Gartenbaukino in Vienna.

Waldzell Dialog IV—“Creating transparency through Wrapping”

Herwig Zens gave a lecture on Christo and Jeanne-Claude at the Palais Kaiserhaus in Vienna on 12 June 2006.

Waldzell Dialog V—Isabel Allende on “Can the individual change the world?”

On 10 September, Isabel Allende summarized the key topics of the Waldzell Meeting 2006 in the church at Melk Abbey and answered questions from the participants.

Waldzell Dialog VI—His Holiness, The 14th Dalai Lama presented his thoughts on “The Role of Spirituality in the 21st Century”



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S.H. DALAI LAMA
TENZIN GYALTSO
Waldzell Meeting 2007



Journey with Sense(s)

Bettina Petz, Citroën

Statements of the Cooperation Partners of Waldzell

You can hear the sound of shoes on the cobblestones of the square, the rhythm of murmured words which the wind carries across the courtyard—and later on, in the plenary meeting room, you listen to many wise words great and small, uttered by those joining the discussions.

You enter the Abbey garden. You do as the organizers have bid you to in their letter: You enter in silent attentiveness. You discover it, its peacefulness, “its trees, its changing light, its voices, its scents, its humidity, its animals.” You feel the cool air of the fall, you can almost taste the humid earth....and you start contemplating your life, your plans, your goals, your self. You listen to your inner voice, and it is as if suddenly you have so many questions that were not there before. Just like H.H. the 14th Dalai Lama said: “Doubts lead to questions, questions provoke inquiries, inquiries bring answers.”

Waldzell 2007. A journey with sense(s) in a very special way. Many clever, beautiful, true words have been said about the Waldzell Meeting, which has been in existence for the past four years; many truthful insights have been gained, ideas making sense have come into being, confidence has been invoked in a credible way, the first water circles have been made...

This is my invitation to feel the ‘exercise’ instead of reading about it. Maybe you could ask someone to read the following paragraphs to you.

Close your eyes.

Imagine you are back in this magic place “Waldzell” at the Abbey of Melk, eagerly awaiting things to come, full of positive energy thanks to the exciting atmosphere concocted from the essence of those seeking sense and meaning with great expectations. You can see the huge and awe-inspiring Abbey of Melk in front of you, you watch the participants walk towards it, flock into the plenary meeting room to get positive input from the speakers’ enthusiasm, the idealism of the “Architects of the Future”, the interest of listeners, the positive idea behind the whole event.

Now open your eyes.

Imagine you had never been to Waldzell. Wouldn't you suddenly miss something? Hasn't the world become a little brighter in those three days because there were impetuses, making circles now like stones thrown into the water?

Remember the “Architects of the Future,” those young people whose idealism does not allow them to wait until others make their wishes and dreams of a better, socially more equitable world come true. Those who do not seek sense and meaning but make them an integral part of their life and work—and who follow their calling before they are corrupted and forever lost to that which is truthful. Remember all the inspiring personalities who showed the way to a future where there is more tolerance, openness, respect, curiosity for what is “different,” and the courage to bring about change.

And now imagine going on with your life as you have before.

It's impossible, isn't it?



Citroën bewegt das

Waldzell-Meeting.



...at home on the Danube

Barbara Brandner-Mosser

The Lower Austrian shipping company BRANDNER has become a well-known brand across the borders of Austria. The slogan BRANDNER ... *auf der Donau zuhause* (...at home on the Danube) stands for a family who has strongly been engaged with shipping and the river Danube for many, many years. The Brandner brothers built their first ship with their own hands in the 1950s. The family business went through various stages of keen competition with monopoly operators and is now active in several business segments: sand and gravel production, hydraulic engineering, hydrographic measurements, Danube cruises—with its two gleaming white ships, the MS Austria and the MS Austria Princess—and the marketing of landing stages. BRANDNER Wasserbau, the hydraulic engineering division, is managed by Wolfram Mosser, BRANDNER Schiffahrt, the cruise line, is run by Barbara Brandner-Mosser, and the Danube landing stages are marketed under the management of Birgit Brandner-Wallner. From its very

beginnings, the innovative family business has made trail-blazing achievements in all its divisions, including the Danube cruise operations founded by Barbara and Birgit Brandner in 1996. The sisters set new quality standards on the Danube.

The BRANDNER family business stands for readiness to perform, reliability, serious commitment, a loving eye for detail and, last, but not least, creativity and the will to make things materialize.

From April to October **BRANDNER Schiffahrt** will show you around the most beautiful spots in the Wachau region from aboard a cruise ship every day. The gleaming white vessel MS Austria cruises the most impressive section of the river between Melk and Krems several times a day. Excellent food and wines make the Danube cruise a memorable event. The MS Austria Princess is available for charters all year round. The ship is a popular venue for very special events—the route travelled, the duration of the cruise and the program on board and ashore can be tailored to your wishes.





THE BOX, an art project

You are confronted by a box.

And the box makes you think: what do you do?

Do you get inside?

If you do get inside, how do you feel?

Do you want to stand up straight?

Maybe the box is a little too short—or you are a little too tall.

So what is the box trying to tell you about standing up straight?

Or maybe you want to spread out and see how much of the box you can occupy.

How does that make you feel?

Are you perhaps trying a little too hard?

All of a sudden you realize that the box and you are having a conversation.

You are talking about how you want to be in the world and how the world wants you to be and how you will find your way in relationship to the world—or in this case, the box.

It's a very thoughtful thing, this box.

It is sitting there, thinking.

And you are as well, thinking with it.

Finally you find the way that you want to be with the box, the camera flashes, and there it is:

You've answered the question posed by the box!



Text/Alan M. Webber//Production/Oliver Queen//Photo Assistant/Thomas Bakos





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