

Lexion: The Essence of the ‘We Are’

A Model for the Consciousness of Organizations

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ABSTRACT: Current organizational culture theories have not adequately described the *We Are*. What is experienced when we realize that Google *feels different* than Yahoo? This research used case studies in Australia, the United States, and Ireland to explore the spirit of organizations through metaphysical mapping and in-depth interviews. This article describes the *We Are* as the *lexion* (small l) including: (a) *Lex* - equivalent to Plato’s Archetype, (b) *Lexion* (capital L) - all that is aligned with the *Lex*, and (c) *elexion* (small e) - all that is imprinted with qualities of the *Lex*. The *flavor of consciousness, metaphysical scaffolding, modus operandi, beliefs, fears, and desires* for each organization are also discussed. This empirical research presents a model for the *We Are*. Arguably, corporate, military, and spiritual leaders have worked with organizational spirit intuitively for millennia. This research introduces a language, theoretical framework and cosmological structure for *lexion*. What has been hidden is made overt, allowing for open discourse and critique. A glossary is provided at the end of the article for reference while reading.

Keywords: archetype, organizations, metaphysical, transpersonal, consciousness, culture, Plato, management, *lexion*

Much has been written about the individual. *I am That* Maharaj (1973) suggests that “*I am* is the foundation of all experience” (p. 435). Descartes’s (1637) statement that “I think, therefore I am” declares that because we doubt we must exist (p.17). What is the equivalent essence of *We Are*? What is the essence of collectives, perhaps hundreds of individuals focused on a similar idea? If soul is the mediating principle, “linking spirit and matter” (Bailey, 1951, p.25), what occurs on a soul level when people gather, when people align with a similar idea, network or system?

This phenomenon has been studied from a multitude of perspectives. The *We Are* has been described as the ‘social organism’ (Spencer, 1884), as ‘collective consciousness’ (Durkheim, 1933) and as an ‘egregore’ (Kroeber, 1917, Stavish, 2018). Heindel (2012) described the ‘spirit of the group,’ Steiner (1920) discussed the ‘body social,’ and Walter Wink (1986) described the ‘corporate angel.’ Bodeau (1999) describes the ‘metabeing,’ where Dawkins (2006) uses the term ‘meme complex,’ and Sagan (2007) discusses the ‘corporate being.’ It has been described as ‘collective intelligence’ by Lévy and Bononno (1997) and ‘corporate consciousness’ by Rao & Murthy (2006).

One of the primary disciplines focused on the *We Are* has been organizational culture (Geertz, 1973; Hofstede, 1983; Kroeber & Kluckhohn, 1963; Schein, 2010). Some within the organizational space argue that collective entities gain autonomy

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or ‘agential status’ (Kramer, 2021) and others describe organizational consciousness as a ‘self-managing living organism’ (Laloux, 2014). Conventional research explores the behavior and nature of the We Are, without recognizing that it exists at a different cosmological level. Within transpersonal psychology, Grof (2016) explores the different realities as *holotropic states* (p. 4) without providing a structure. Kroeber (1917) and Stavish (2018) also recognize the We Are as a living being through the term *egregore*. However, to date, while academia has explored the behavior, characteristics and nature, of the We Are, there has been no exploration of the non-physical structure of organizations within what Plato (ca. 370 B.C.E./1891) described as *intelligible realms*. This paper reveals the cosmological structure associated with the We Are.

This research uses *metaphysical mapping* (described in more detail below) and in-depth interviews to enter and explore the We Are in organizations in Australia, the United States, and Ireland. By mapping the non-physical organizations, a structure for the We Are gradually emerged; however, the structure required a new term.

In an attempt to find a word that has linguistic foundations compatible with modern English, I spent several years researching English, Latin, Sanskrit and Ancient Greek dictionaries for a term that adequately describes the We Are. It is well documented that Ancient Greece and Ancient Rome greatly influenced the modern world in many areas including language (Lewis, 1891). In Ancient Rome, the term Lex in Latin was used as a prefix to city laws. For example, Lex Valeria (509–300 BC) gave Roman citizens the right to appeal against a death sentence (Lentz, 1993). In Ecclesiastes, the Ten Commandments are referred to as the ‘Lex Mosi’ or the ‘Law of Moses’ (McCullough, 1981). Lex in Ancient Greek refers to the first emanating Principle, the Word or logos, i.e., in the beginning was the Word (Miller, 1974). The first emanating Principle, the Word, Idea or perfect Form is the Archetype (Plato, ca. 370 B.C.E./1891) containing the law, lore and dharma inherent within its being (more detail below). In Latin, Lex means, law, syllabus, statute and dharma (Lewis, 1891). Reintroduced to modern English by this author (Russ, 2015), the Lex is the first Principle, but it is in a state of becoming as Will has activated its emanation. Activated by the Will of an organization’s founders, the Lex is the first emanating Principle, containing the lore, law and dharma of the Archetype particular to that organization. (NB: When discussing the ideas of Plato, convention recommends capitalizing transcendent terms. The perfect Form exists in Archetypal or *Noetic realms*, as opposed to the form we see with our physical eyes). By definition, by adding the suffix ‘ion,’ the *lexion* refers to ‘the state, act or condition’ associated with the Lex. If Lex means the Word, lexicon refers to a compendium of words, and a lexion is all that is associated with the Word. At its essence the Word, is an Ideal. The lexion emerges at the confluence of multiple Will forces resonating in association with a particular Ideal or Lex. It is the spirit of the group. Groups form around an idea. A lexion is all that emanates in association with that idea. Collectively it is described as the lexion (small l), which is comprised of the (a) *Lex* - an emanating Archetype or founding impulse, (b) *Lexion* (capital L) - that which aligns with the emanating Archetype, and (c) *elexion* - that which is imprinted with qualities of the Lex. Aligned with the Platonic convention, the *lexion* (small l) relates to the whole form including the dysfunctional or profane aspects of the organization. The Lexion (capital L) is the transcendent Form; it is

the uncorrupted ideal organizational core. A glossary has been included at the end of the document to assist the reader.

Cosmologically, lexion research aligns with the conceptual framework presented by Plato in the Republic including the *Allegory of the Cave*, the *Analogy of the Divided Line* and the *Theory of Forms* (Plato, ca. 370 B.C.E./1891). The combination of these ideas suggest that what we see with the five senses are emanations of an immutable reality that exists at a metaphysical level. Described by Plato as intelligible realms, in the Analogy of the Divided Line, Plato defines the cosmological structure of these metaphysical realms using levels of cognition (Stocks, 1911). According to Plato, cognition begins with the most gross level of consciousness dominated by opinion or conjecture. With greater refinement, belief and prediction are possible. This is followed by a level where knowledge and hypothesis are experienced. The most refined levels are Noetic realms where it is possible to know truth described by Plato as ‘the Good’. The Theory of Forms provides a further example when Plato suggests that for a horse to exist, somewhere there is a perfect essence of horseness. This perfect Form, or Archetype, exists within Noetic realms. It is the non-dimensional potentiality, the first Principle or Form (capital F) for the emanated form (small f). In the context of this paper, the perfect Form is the Archetype. The Lex is the Archetype activated or aligned with the Will of an organizational founder. Like Plato, lexion research recognizes that there are different levels of consciousness, and each level can only be met by adjusting the consciousness of the researcher.

From a practical perspective, this article seeks to explore the questions: What energetic or structural changes occur within consciousness when people gather? What changes in the group mind when millions of (apparently disconnected) people engage in the same organization orientated activity such as using the same search engine? What occurs in intelligible realms as one organization suddenly gains supercharged momentum and another limps into decline?

This article will not answer these questions directly, but it invites discussion by revealing the structure, form and nature of the We Are. It presents a theoretical framework and a language to facilitate discussion and critique of a phenomenon that has previously been accessed intuitively by gifted leaders. We only need to think of Mick Jagger, Napoléon Bonaparte or Alexander the Great as examples to recognize that there are individuals who have had incredible ability to influence a crowd. The next section introduces some experiential signposts for recognizing a lexion.

Experiential Signposts

The research reported in this article focused on the We Are, the collective soul that emerges whenever people gather for a joint purpose (Bailey, 1951; Dubuis, 2000). Experientially recognized by the *flavor of consciousness* (Sagan, 2007) and commonly referred to as culture (Linton, 1938), it is experienced as the feeling of the spirit of a group. For example, recognizing that McDonald’s feels different than Burger King is the first step.

This flavor of consciousness is described as the “particular inner atmosphere or quality of consciousness” (Sagan, 2007, *Flavour of Consciousness*, para. 1). It is a tactile qualitative experience, felt as a sensation within the mind, where perception (Merleau-Ponty, 1945) is the research tool and the difference in atmosphere between a co-operative and a corporation (for example) is recognized by its mental flavor. Described as the *lexion* (Russ, 2015), it is not experienced physically and it cannot be seen or measured. It is the spiritual presence associated with an organization. We relate to it in a subjective personal way, and yet it exists as a phenomenon itself; it exists objectively. As suggested by Hegel (1830), “we live in a world not of matter, but of thought-objects, which are, like all objects, also material things” (p. 15).

Cosmologically, the *lexion* exists within what Plato described as intelligible realms (Plato, ca. 370 B.C.E./1891), which are levels of reality focused on abstract thought and our ability to reason. The *lexion* could be compared to culture described by Linton (1938) as the “sum total of the behavior patterns, attitudes and values shared and transmitted by the members of a given society” (p. 425). However, culture is the dimension that is recognized with the ordinary mind (Sagan, 2007) and is usually explored from an analytical or descriptive standpoint (Cameron & Ettington, 1988; Geertz, 1973; Hofstede, 1983). This research used systematic meditation techniques (described below) to enter and experience *holotropic states* (Grof, 2016), the aspect of the organization that is beyond the ordinary mind.

To explore holotropic states (Grof, 2016), requires a methodology that facilitates a *sourcing* of consciousness (Sagan, 2007), a sourcing of perception (Merleau-Ponty, 2005). This research used metaphysical mapping (Russ, 2018) to experientially enter holotropic or meditative states and thus reveal the form and nature of the *lexion*. The next section briefly presents the methodology.

Methodology

Metaphysical mapping is a process where trained practitioners internalize their consciousness and systematically explore the non-physical landscape of organizations through the principles of sourcing (Merleau-Ponty, 2005; Sagan, 2007). While not discussed in detail here (see Russ, 2018 for further detail on both the method and the accompanying training), practitioners are students of a western esoteric mystery school where exploring non-physical realities is part of a much larger spiritual training. The ability to map organizations is a by-product of this training. Similar to the holotropic states, described by Grof (2016), this method uses principles from esoteric philosophy to access inner dimensions (Masters & Houston, 1998). Trained practitioners activate the inner space of consciousness and align with realities beyond the mind. Described by Sagan (2007) as mapping consciousness, it is a systematic, repeatable process where perception is the research tool.

What is presented in this article is part of a larger research project exploring the relationship between memes and organizational culture (Russ, 2014). Each organization was mapped from a metaphysical standpoint on a minimum of three

occasions; however, at times there were four or five sessions depending on the complexity of the organization. Each organization was mapped with a minimum of two (at times three) practitioners, trained in metaphysical mapping, for between sixty to ninety minutes. Transcripts of mapping sessions were spoken and recorded through either note taking or audio files. Direct quotes from practitioner transcripts are indicated in italics and conclude with *(mm)* indicating they were derived from the metaphysical mapping sessions.

The research also involved semi-structured in-depth interviews, surveys and workshops involving staff, volunteers, and board members. Transcripts of individual interviews were databased with a response number attached to each sentence or paragraph that was focused on a particular topic. (NB. Each interview had multiple responses). Responses are indicated in italics and conclude with a response number (e.g. 9999). Note also that throughout the article, words in quotes and italics are directly derived either from the metaphysical mapping sessions, designated as *(mm)*, or from the semi-structured in-depth interviews (designated as 9999, for example). Words in italics only are key terms explained in the glossary. Note, for reasons of privacy the organizational names have been altered.

Metaphysical mapping is a fluid dimensional, objective, subjective and intersubjective experience (Ratner, 2002) where the consciousness of each mapper is immersed in the space of consciousness of the organization (Masters & Houston, 1998). The subtle and mental bodies of the mappers are the test tube (Merleau-Ponty, 2005). In a similar way that in-depth interviews reveal a variety of perceptions, with metaphysical mapping, perception (Merleau-Ponty, 2005) is the research tool, and the quality of consciousness that exists between the mappers; the lexion, and the research agenda all contribute to what emerges. This approach assumes that the world is “what we perceive” and it is “what [we] live through,” and our perception brings it into being (Merleau-Ponty, 2005, Preface, p. xviii).

What is presented are perceptions at a moment in time. The experience of a lexion is not definitive; it will morph and change over time. A different group of mappers may experience a different aspect of the whole. What is presented could be likened to an artist’s impression. Examples presented reveal the flavor of what is possible. The fluid dimensional nature of intelligible realms means that describing a lexion could be likened to the description five blind people would give if they each stepped into a river at a different point. Despite this fluidity, there were elements that were consistent across the five organizations, which emerged as themes and formed the foundation of the model presented. Presented below is a brief summary of the two case study organizations used as examples.

The Case Studies

Five non-profit organizations in Ireland, California, the USA, and Australia were selected for their non-profit status, their diversity and for their willingness to participate. Metaphysical mapping, in depth interviews and workshops were conducted with each of the five organizations. In the interest of brevity, examples of only two organizations are detailed below. However, the structure that is

presented was common across the five organizations. A brief corporate picture extracted from the website of the two example organizations is below. Note: the organizational names have been altered to reflect their primary function.

The Peace Organization

In 1974, the Peace Organization was established to work towards peace in the north of Ireland. Located south of Dublin, its aim is to resolve conflict both locally and abroad by providing a neutral and safe location where protagonists and victims of war and violence could resolve conflict. A non-profit, non-governmental organization with thirty-six staff, a board of directors and policy council, members and volunteers, it rests on values of inclusivity, non-violence, respect, conflict transformation, environmental sustainability, voluntarism and common vision.

The Sight Foundation

Located in Berkeley California, the Site Foundation was founded in 1978 by a group dedicated to the alleviation of suffering in the world. It includes counter-culture activists, medical professionals, musicians, people from spiritual traditions and compassionate individuals. At the time of the research it was concentrating on the prevention of blindness and the health (diabetes) of Native American people. It aimed to build sustainable programs in fourteen countries around the globe focused on preventable blindness and sight restoration. The Foundation has eighteen board members, an advisory board of nearly sixty, numerous volunteers, seventeen staff in head office and thirteen international field staff. Its values are centered on selfless service and compassion in action.

The next section uses examples from these two case studies, to reveal the themes that were common across the five organizations. In the interests of brevity, at times examples from only one case study will be discussed in detail. However, each section summarizes the differences within a table format.

The Lexion (small l)

The spirit of each organization revealed itself as a being or presence with its own consciousness. The next section explores this presence. It discusses the forces involved in bringing a lexion into being. It is followed by a discussion revealing the structure, nature and behavior common across the five case studies.

Emerging at the Confluence

The lexion appeared as an objective phenomena that emerged from the confluence of multiple forces. It was ignited and held in place by three factors:

1. There was a need; that existed within the tension between a particular opposing polarity (dark/light; danger/safety);
2. The Will of the founders was activated (towards resolving the need); and
3. The founders and the need existed within a particular place and time.

The next section explores this confluence.

The Need, Will and Opposing Forces

“Between all beings there is a constant trial of strength; by that warfare they come into being” (Aurobindo, 1998, p. 239). Each organization came into being within a duality, within the tension of opposing forces (e.g., safety/danger, service/suffering). In this tension, the founders identified a need. An extreme expression of one polarity was the catalyst that activated the Will and aspiration of an individual towards creating an initiative to address that polarity. For example, a destructive wild fire may galvanize locals to form a fire safety organization.

The Peace Organization. At a time when the north of Ireland was locked in an ideological battle, according to Murphy & Adair (2004) “The Peace Organization” was established as a “protest against the atrocities being carried out” (p.2). It was a protest against “violence and vandalism, intolerance and sectarianism” (p.1). A need was identified as a desire for peace and reconciliation in a landscape of violence and conflict. The opposing polarity could be summarized as Peace/War.

The Sight Foundation. The organization emerged within a polarity between *service* and *suffering*. A group of counter culture activists had returned from India with memories of extremes suffering and a (guru-inspired) desire to serve. In organizational interviews, staff shared that [My Guru] “*told me to leave the ashram [in India] and go and eradicate smallpox and I completely trusted him.* [The Foundation] *was a continuation of that. There was a common denominator amongst us, which was the need to serve*” (1285). “*We’d made an unambiguous commitment*” (1304). “*That in giving we receive. In serving we are able to reach for the highest meaning*” (128). Each organization emerged within the tension of opposing forces summarized in Table 1.

The founders’ *Will* and aspiration are activated within the polarity of an opposing force by a particular event. A founder from The Sight Foundation shared that she had stepped over a woman who had given birth in the street in India (the umbilical cord was still attached), and she didn’t think to hand the woman the \$30 she had in her pocket. This was the catalyst. When this founder had the opportunity to support the Foundation’s establishment, she gave \$500 from the \$520 in her bank account.

The extreme expression of one polarity (the suffering mother and child) activated Will towards finding a solution (an organization to relieve needless suffering). Activated Will drives the search for a solution, an essence of an idea (a Lex) that addresses the need. It is only through extreme aspiration for significant change that an individual can access Noetic states and therefore Archetypal realms. The Will of the founders is activated within a particular time and place.

Table 1
Opposing Forces

Organization	Polarity 1		Polarity 2
The Peace Organization	Peace/Nurturer/Reconciliation Bringing peace, unity, stability, harmony, empathy and nurturing	Versus	War/Liberator/Opposer Bringing action, freedom, rebellion, independence, liberation, conflict, war
The Sight Foundation	Being/Focused on the inner life Bringing spiritual fulfillment, yin, dissolution, suffering	Versus	Doing/Action in the world Bringing outward solutions, yang, overcoming obstacles, service

Time and Place

Park and Burgess (1924) suggest that “human activities are fully intelligible only in relation to the various geographic conditions which have stimulated them” (p. 122). Each organization emerged at a particular location at a punctual time within a social, political, economic and spiritual landscape. Wink (1986) describes this as the angels of nature or the angels of nations (p. 153 & p. 87). Think of the soul of a city, or the spirit of a people (Hegel, 1830, p. 9) as the subtle ether that shapes what is possible in a given time and place. Roelofs (2019) uses panpsychism, where all forms are conscious, and unity of consciousness, where individual thoughts merge into a collective mentality, to explain how each form of consciousness influences the other.

The Peace Organization. Interviewees described two main elements, the natural environment and imprints from the built environment. The natural environment surrounding the headquarters had “*something ‘special’, that it is somehow closer to God*” (0763). The place seemed to help facilitate the healing process. “*There is a quietness, you could take a breath*”(1219). “*The nature of the land, the healing waters of the river brought feelings of peace, tranquility, and safety. . .[it has] a sense of a safe place*” (0723). The spirit of the natural environment appeared to be aligned with the organizational spirit. “*The divine feminine feeling has something to do with the land. It softens things, it makes people more receptive*” (mm).

The subtle energies associated with the buildings appeared to have a deleterious impact on staff. Employees wondered if; “*the recurring cycles of conflict has something to do with the uncleansed decades of pain and trauma in this place. The wider scandals of abuse*” (1461). The site “*spent the longest time [100 years þ] as a reformatory [of abandoned children]. There are all kinds of funny energies in here . . . people have seen things*” (1434), “*Being here is like being an abused child*” (1309), “*There is a strong victim narrative here*”(1322). Many staff indicated that they were being negatively affected by imprints from past activities at the site. They stated they were experiencing the thoughts and feelings of people who had previously inhabited the site.

The site was established as a military barracks in 1798 to quell the Irish uprisings and later became a Catholic reformatory for orphaned children (Murphy & Adair,

Table 2
Relationship to Place

Organization	Subtle energies of place	History & practicalities of place
The Peace Organization	The divine feminine presence at the site is extremely supportive of the Peace and Reconciliation impulse. The trauma held within the buildings mean its incarnation pathway is not without difficulty.	Located in the green hills of county Wicklow. Established as a military barracks in 1798; A boys' reformatory under the Catholic Oblate fathers in 1858. The Peace Organization was established 1974. Works in Ireland, Britain and projects in Haiti, Sri Lanka, Israel/Palestine and Columbia. It is a tourist destination for religious pilgrimage, small week-enders and small farms.
The Sight foundation	The spirit body hovers above the land in Berkeley. It is anchored in Aravind (only). It has a humanist ethos, so the natural energies of the place were less dominant in its energetic establishment.	Cataract surgery and eye care work in India, Cambodia, Bangladesh, Ethiopia, Nepal and Tibet. Diabetes prevention in Native American communities. The office is just off the fashionable and alternative street in Berkeley California, known for humanitarianism, activism, environmentalism spiritual tolerance and alternative lifestyles.

2004). This history gave credibility as a site traditionally associated with peace initiatives. However, the imprints from past activities seemed to be having a negative impact. The subtle energies of the physical and natural environment were contributing to the flavor of the lexion.

The Sight Foundation. The humanist ethos meant that the place of operation was less important. In Berkeley, the energetic organization was supported by the subtle land energies associated with the San Francisco Bay but, unlike the Peace Organization, it was hovering above the land. Surprisingly, it was anchored in the land at the hospital site in Aravind, Madurai, Tamil Nadu India, where the eye surgeries that the Foundation supported were conducted. A summary of the subtle energies associated with place are discussed in Table 2.

Park and Burgess (1924) suggest, "The land is the underlying material bond holding society together, the ultimate basis of their fundamental social activities, which are therefore derivatives from the land" (p.22). The lexion was brought into being through the interaction of the subtle energies associated with the founders, the socio-political time and the subtle energies of the physical environment. The founders fashion the subtle ether associated with the place and the society to align with the lore, law and dharma of the Lex. It means the lexion is shaped by the *Will* of the founders. The lexion is fashioned out of the subtle ethers of the place and mental landscape of the time. Depending on the subtle energy required by the founders to emanate the qualities on the Lex, (do the job required), some lexions

will be deeply rooted in the land, some will hover above and some will anchor in specific nodal points, which all contribute to the structure of the lexion.

The Structure of the Lexion

The next section presents the lexion's structure including the (a) Lex - the emanating Archetypal essence of the organization, (b) Lexion - (capital L) the heart of the organization held in alignment with the Lex by the aspiration of the founders, and (c) elexion - the most emanated level, that which is imprinted with the qualities of the Lex, and (d) metaphysical scaffolding - the mental structure, networks and pathways.

The Lex: The Blueprint

Mapping the transpersonal landscape revealed that the five organizations each had an essential essence or Archetype. A spark of divinity that carried the law, lore and dharma of the organization. Described as the *Lex* this essence seemed to exist eternally as Beingness within The One. Aligned with Plato and suggested by Heidegger (1953/2000), it was always a perfect Form in a state of Being, "without genesis and without decay [it was] gathering itself in itself from itself" (p.101). As the founders' Will and aspiration aligned with the Lex it activated a state of Becoming, where "everything is in a state of flux (Heidegger, 1953/2000, p.101). With Will, the Lex was in both a state of Being (Archetype) and a state of Becoming (emanating into form). It was the perfect Form containing the lore, law and dharma as its living essence.

The Lex emerged, as the perfect solution to the tension within the duality. As suggested by Miller (1974) and Louth (2007), the experience of the Lex was akin to a revelation. Mappers were immersed in what Grof (2016), describes as the most strange of the "holotropic states" (p.25), a reality alive with celestial solutions, boundless joy, enthusiasm and mastery.

Experiencing the Lex was an experience of divinity. These words are an interpretation. For the Peace Organization it was "*that there can be peace AND individuality, peace, unity and individuality and that there is life and joy in difference.*" The Lex was the perfect solution to the violence and vandalism causing division.

For The Sight Foundation the Lex felt like a powerful force sent from a high celestial source. Like a "*lightening bolt*" (mm) carrying the essence of a way to relieve needless suffering. The Lex is presented with the mission statement in Table 3.

The Lex is the living Form existing within Archetypal realms where to Be is to be Truth (Aurobindo, 1972). It was an experience. The mission statement could be likened to an artifact. It is an analytical description or interpretation produced as

Table 3
The Lex and the Mission

Organization	Experience of the Lex	Mission statement
The Peace Organization	Like a river of light from a pure celestial source that reflected a sense that there can be peace, unity AND individuality, and that there is life and joy in the difference.	Providing leadership and support in practical peace-building, and works to transform violent conflict within and between divided communities in Ireland, Britain, and elsewhere.
The Sight Foundation	Like a lightning bolt of pure celestial force from a high clean platform it brought the instruction notice of how to relieve the world of needless suffering and to bring the impulse of selfless service to the West.	It partners with under-served communities to achieve health equity. Locally run partnerships innovate to end blindness in many countries and support Native American communities in rebuilding healthy, diabetes free communities.

people experience the “celestial” nature of the Lex (Stavish, 2018, p.51). The mission is the emanated practical expression of the divinity within the Lex.

The Lexion (capital L) and the Organizational Heart

During the mapping, something akin to the organizational energetic heart would emerge. It was like an upturned vessel receiving the clarity and Revelation of Archetypal realms, and yet accessible to the duality and complication of more emanated levels described by Aurobindo (1972) as the Overmind. The Lexion (capital L) was an energetic container aligned with the Lex and held in form by the aspiration in the heart of the founders. It emerged as the founders’ aspiration and Will were aligned with the Lex. Experientially, it was described as the energetic core or heart of the organization. Impressions from one organization was that the founder had “*laid down their life*” for the organization. Interestingly, if this heart was not held the organization entered a phase of instability, which was seen in The Peace Organization.

The Peace Organization. While there was a central core, it did not appear to be currently adequately held. For example, “*There is energy around this group that has become the carrier for the impulse.*” “*They are crusty and a bit set in their ways and it doesn’t feel like they are consciously connected with the impulse*” (mm). The Lex was disconnected from the lexion and people were struggling. High up, there was “*heartness and holding.*” Below this “*there are horizontal layers that are not as clean and people are flailing around in the dark. It is as if the impulse is trying to come through a hurt heart*” (mm). The current instability could be attributed to the lack of attention focused on the heart of the

The Sight Foundation. The purity of the heart of the founder described as the clown emerged as the core of the Lexion. “*In the verticality, [the clown’s] heart is below the place where [the doctor] holds the Lex. [The clown’s] heart has a purity and a cleanliness that has held the integrity. It is like a clean clear structure that holds things at a more emanated level. It is where the Lex that [the doctor] holds*

interfaces with a greater level of materiality. There is a central core that is very stable; it is aligned to something greater that upholds it. [The] central core is like clean, clear water, with a force field. It is intense, focused and committed. . . . the core is constant and incredibly focused” (mm). This core was the Lexion. Aligned with the idea that all emanated forms exist in all states and have a sheath (or subtle vehicle) in all states (Aurobindo, 1972; Bailey, 1951; Raina, 2016), the powerful realization was that the Lexion (capital L) emerged from, and was maintained by, the subtle bodies of the founders. Ideas are carried by people. They will not emanate unless a person gives their time, attention and subtle energy to their emanation. The Lexion will not come into being unless someone is willing to donate their subtle structures to act as the receiving vessel, which becomes the energetic core or Lexion, for the organization. The Lexion is the interface between the more refined levels of the Lex and the more emanated levels of the elexion.

Elexion and the Flavor of Consciousness

Experientially the Lex, lexion and elexion were recognized by their flavor of consciousness, but the elexion was most commonly experienced. We experience the elexion when we recognize that Google *feels* different than Yahoo. Heindel (2012) suggests that the elexion “appears as a cloud enveloping and permeating the atmosphere [that is] inhabited by the people under its dominion”(p. 350). The elexion flavors the thinking and emotional space of its members.

Often strongly marked, of family, local and national opinion; they form a kind of astral atmosphere through which everything is seen, and which colours that to which the gaze is directed, and they react on the desire bodies of the persons included ... setting up in them responsive vibrations. Such family, local or national karmic surroundings largely modify the individual’s activity, and limit to a very great extent his power of expressing the capacities he may possess. (Besant, 1905, p.18)

The elexion was experienced as being down turned and *imprinted* with the lore, law and dharma of the Lex. It was the energetic atmosphere of the organization. As the founders used Will to design systems, operational guidelines and protocols aligned with the Lex they would shape the subtle ether in intelligible realms according to the qualities of the Lex. What was perhaps surprising was that the elexion was imprinted with the qualities of the Lex, but it was not necessarily under the directorship of the Lex. Unless the metaphysical link to the Lex was retained by one or two people, the elexion was at times directed by completely different principles.

The flavor of consciousness is not definitive. Like the subtle ether within intelligible realms, it operates as flows and varies depending on where attention is focused. A brief summary is presented in Table 4.

Stavish (2018) suggests that “all egregores (lexions) exist on three levels: material, astral and celestial” (p.51). The more refined dimensions closer to the Lex reflected divinity, lightness and joy. The Lexion (capital L) held greater density and the

Table 4
The Flavor of Consciousness

Organization	Flavor of Consciousness
The Peace Organization	Conflicted, traumatized, sense of aspirational devotion and peace. Purity of austerity, likes working with extremes, living on the edge.
The Sight Foundation	A colorful carnival, with a pure force field core in the heart. Everything is acceptable, but don't cross the core. Turned upward, aspirational.

elexion reflected the positive and negative of duality. The Lex and Lexion were experienced as being aligned and upturned. Most commonly, people relate to the flavor of consciousness of the elexion.

The elexion was more emanated and if the organization had become bureaucratic or dysfunctional, this was where it was found. Remembering the elexion is all that is imprinted with the qualities of the Lex, it could be likened to a chair made and therefore imprinted with the character of an artist. Over time, a different owner may turn the chair into a table and completely change its function. The original imprinting remains, but it is no longer connected to the original artist (Lex). Stavish (2018) suggests it has become independent and no longer obeys its earthly master (p. 53).

The challenge for the individual within an organization is that the flavor of consciousness influences the thoughts and emotions of people within the organization in a mostly unconscious way. Without active management, the *We Are* becomes a self-referential loop. It reinforces its own beliefs, behaviors and attitudes, which can further trench dysfunction and corruption as easily as it ensures integrity and efficiency (Stavish, 2018). To understand the nature of organizational dysfunction it is necessary to recognize the pathways between the different levels of emanation, described as the metaphysical scaffolding.

Metaphysical Scaffolding

The model including the Lex, Lexion and elexion emerged as the basic foundational structure. However, a subtle metaphysical structure also emerged that facilitated connection between the levels. Forged by Will, experientially it was felt as energetic pathways, pillars and platforms facilitating mental navigation between the less emanated and more emanated levels within intelligible realms (Plato, ca. 370 B.C.E./1891). The metaphysical scaffolding is the map people use intuitively to get things done within the organizational space, and different people will have different levels of ability and access.

The Sight Foundation. It appeared as if the emanation of the Lex was not entirely smooth due to a static or agitation in the metaphysical structure. *"There is chaos and an uneasy incarnation" (mm). "One part of the structure is smooth and straight and one part is turbulent. Something above is clean and clear and it doesn't quite emanate down" (mm).* It has *"always been there. One of the foundational pillars is affecting the structure. Dissonant voices are part of the*

structure” (mm). This dissonance was reflected as staff described an internal schism or trauma. “There is a historic trauma being played out in the board” (442). “It is off balance” (844). “There is jealousy between the Native American program and the Sight program”(254). “Do we do Sight or Diabetes” (1181). “It is deeper than identity. It is an internal schism” (1073). Mapping revealed four energetic pillars or pathways connecting the Lex to the more emanated elexion, perhaps reflecting four original founders. One pillar was carrying a different vibration perceived as a static. Interestingly, a few months after this research was conducted the organizational Board met and re-focused the Native American program towards Sight. There was integration. Being seen allowed the thirty-year internal schism to resolve itself. The spiritual landscape of each organization was a fluid dimensional and complex interconnection of energetic spaces and pathways that morphed and changed over time. This energetic road map supported mental navigation and shaped the nature of the lexion.

The Nature of a Lexion

Each organization had what could be described as a personality or nature. A quality of consciousness that was unique to that organization. The elexion carried what was described as ‘corporate’ emotions, including desires, fears and beliefs embedded within its presence.

Beliefs, Desire and Fears

Each collective held embedded corporate beliefs, desires and fears that seemed to be an aggregate or emanation of the beliefs within (a) the mental and emotional landscape of the founders, (b) the time and place, (c) the employees, and (d) the clients or customers. The Sight Foundation believed in counter culture principles and service. The Peace Organization’s beliefs reflect the ecumenical Christian roots from which it emerged. A summary of the beliefs held by the lexion and the corporate beliefs are presented in Table 5.

The beliefs, desires and fears were flavored by the qualities and structure emerging from the Lex, but they are also influenced by the quality of intent behind every action and every thought imprinting the elexion (Bailey, 1951; Besant, 1905).

Organizational Objectives, Desires and Fears

It became apparent that the corporate objectives at least partially rest on the collective desires and fears of founders. What is interesting is how they are transmuted into corporate objectives. A summary of the desires, fears and corporate objectives are presented in Table 6.

The beliefs, desires and fears of an organization are the subconscious drivers behind the corporate objectives. The corporate objectives are the organization’s public face. The elexion is shaped by the real intent behind the most intense

Table 5
Organizational Beliefs

Organization	Beliefs about itself	Beliefs about the world	Corporate beliefs
The Peace Organization	That it is superior and fears that it is worthless. That it is better than everyone else and that it always gets it wrong. That its talent lies in the purity of austerity. That it will keep going because it can create miracles from nothing.	That violence is a given; that peace is possible. Faith is a useful tool in dealing with the consequences of violence. Money would solve the problems. That an eruption of violence in Ireland would breathe life into the Organization.	Safely include all. Non-violent alternatives are more humanitarian and more sustainable. Every human being deserves to be treated with respect and dignity. Transformation: through non-violent means. Environmental sustainability. Voluntarism: Common vision
The Sight Foundation	That it is special, quirky, and unique. It is a survivor, it is committed, it is spiritual and it cares. That it has pretty cool people behind it.	Everything is about people. People are good inside. The world has enormous disparity. With life comes suffering. The world is one of constant conflict, and love. There is a higher power.	Compassion in action Selfless service Self sufficiency Help the competition Being multi-focal Inclusivity Being apolitical Active listening

emotions, thoughts and actions within its sphere. Our desire to see the good in all things has us attempting to attribute moral agency to groups (Björnsson & Hess, 2017; Kramer, 2021). However, a lexion is “amoral, taking its direction from ”the intensity of action, thought and emotion of “those connected to it” (Stavish, 2018, p. 28). This research suggests that the spirit of groups have their own desires,

Table 6
Organizational Desires and Objectives

Organization	What it wants	What is it avoiding / afraid of	Corporate objectives
The Peace Organization	To incarnate into nodal points globally and awaken them to the essence of peace and individuality. To keep living on the tension between peace and conflict.	It is afraid of peace, it needs conflict to survive, skeletons in the closet, that it will be exposed, too much harmony.	Training in conflict resolution;. Sustainable peace network; Irish peace centers; Women’s program; Political dialogue. Intentional program; Journeys out
The Sight Foundation	It has a ruthless desire to serve humanity. To open upwards and inspire others to do the same.	Afraid of losing its spirit, its preciousness, of a leader who would destroy its spirit.	Direct eye care services. Sustainable eye care programs. Centers for innovative eye care. Helping Native American org’ develop self-reliant diabetes prevention strategies. Diabetes Talking Circles: from ‘Pilot Program’ to ‘Best Practice’

beliefs and intentions, but no moral agency. Unlike people, the We Are does not experience guilt or shame (Björnsson & Hess, 2017).

Lexions exist within intelligible realms. They operate under the laws of intelligible realms where attention (negative or positive) is what powers them (Palmer, 1994; Stavish, 2018, pp. 25, 29). Attention, in any form will increase the power and reach of a lexion. Driven by its subconscious impulses each organization also had a specific ‘energetic action’ designed to help it get what it wants.

Modus Operandi, the Collective’s Style

The *modus operandi* was experienced as the metaphysical action an organization applies to get what it wants. It is aligned with the postulate presented by Aurobindo (1972) and Bailey (1951) that each manifested form becomes self-centered and self-determined in its desire to achieve its greatest potential. Each lexion wanted to be the most it could be and each had a particular energetic action that assisted in the execution of its goals (Stavish, 2018).

The Peace Organization. When there was healing work to do, the lexion would open an energetic space full of light to allow victims of war to meet the protagonist in a respectful, healing space. “*The light shines into a circular central space and the people are attracted to that. It is where the peace and reconciliation work can happen. It is like opening a space for a ceremony or a party. It is a conscious act and it attracts people*” (mm). Within this ceremonial space there was softness and a feeling of being accepted, just as you are. It was this space of consciousness that facilitated the healing work.

The Sight Foundation. When staff went to do field work, there was a golden light on their skin that gave an impression that there was something magical happening. This golden light carried a feeling of the presence of other worlds bringing a sense of safety and care. The modus operandi is compared to the operating principles in Table 7.

Each organization had a specific energetic action that assisted in its work. It felt like the little bit of *magic* that enabled reflections of the Lex to be experienced and the organization to be successful. The corporate principles were the practical guidelines, the modus operandi was the metaphysical action within an energetic landscape. The next section presents how each lexion engaged within the landscape of lexions.

Relationships

The level of the intelligible realms described by Aurobindo as the Overmind (1972) was experienced as a multiplicity of streams or currents (lexions) each with their own flavor of consciousness, lore, law and dharma. The mappers focused on the organizational lexion, but it was evident that each lexion existed within a landscape of lexions. As is possible at this level of consciousness, the mappers’ vision extended through time, it recognized other players, threats, opportunities and

Table 7
Modus Operandi and Corporate Principles

Organization	Modus operandi	Corporate principles
The Peace Organization	Creates a Colosseum-like receptive center filled with light that attracts people for healing and conflict resolution with its receptivity.	Non-profit, Volunteerism, Charity Reconciliation, Ecumenical.
The Sight Foundation	Hovers above the ground, covers its people with a golden glow that gives them a special feeling, like their presence and the work they are doing is special, connected, spiritually motivated.	Non-profit, Volunteerism, Compassion into action, Gifts of giving, Philanthropy, Maximize distribution, Doctors working with hippies and spiritualists, When the will is there, the money will come.

potentialities (Bailey, 1951; Heindel, 2012). Aligned with the laws of intelligible realms, similar vibrations were attracted to each other, and dissimilar flows were repelled or antagonistic to each other (Heindel, 2012).

The Sight Foundation. Carrying the vibrations of Tibetan spirituality within a primarily Christian country created challenges. As interviewees suggested, *"the last Executive Director tried to destroy our spirit. He came in wearing a big gold cross. He tried to re-do everything and to white wash it. It was a battle of the souls. He came close to destroying the organization"* (814). There's *"a whiff of an assault by Christianity, it is like an assault from behind, like a slap. There is a clash happening at a higher level. It is like a war"* (mm).

The Peace Organization. With ecumenical Christian roots in a country that has known great division the organization holds a unique position. It has to work with other organizations to gain financial support; however, it remains fiercely independent and in some ways it operates outside the historic s divisions.

The level of Overmind described by Aurobindo (1972) is where we recognize different or independent ideologies, cultural or economic trends, social norms or global movements. With attention as the focusing force (Palmer, 1994) it contains a multiplicity of ideologies or paradigms all jostling for supremacy. Stavish (2018) explains it when he says that lexions *"are able to fight on the astral plane, while their human beings fight on the physical"* (p. 33). The Overmind is where the subtle energies behind corporate power, partnerships and competition are observed. It is where our individual thoughts are influenced by the consciousness of the collective. A summary of the energetic relationships and the corporate partnerships is presented in Table 8.

In Summary

The research studied five organizations in Ireland, the United States and Australia. While not presented in detail here, the Dairy Cooperative in Ireland, for example, has a Lex with a star like quality of light that reflected the spirit, strength unity and

Table 8
Relationships within the Landscape of Lexions

Metaphysical perspective	Corporate perspective
The Peace Organization	
<p>With ecumenical Christian roots in a country that has witnessed troubles for nearly 1000 years, the Organization is at home within the landscape of lexions, even though it walks on conflicted ground. At the lexion level, it rests in the flow of the upper middle class elexion from Dublin, the ecumenical Christian community and the Irish charity elexion. The peace and reconciliation Lex is inclusive and has a way of being instructive without being dogmatic. It is smooth, fluid and open. The elexion is more superior, with a hard line uncompromising nature that can appear arrogant and isolationist. It believes it can go it alone. It has rigidity. However <i>some avenues for funding are not open to the organization unless in partnership</i> (1418).</p>	<p>The Organization gains funding from the European Union and the Department of Foreign Affairs, International Fund for Ireland and other donors. It has partnerships with: the Donegal Peace Centre at An Teach Bán, The Corrymeela Community, Cooperation Ireland, INCORE at the University of Ulster, Intercomm, the Peace and Reconciliation Group and others.</p>
The Sight Foundation	
<p>The Foundation has an eclectic counter culture supported by Tibetan deities, with its head office in a primarily Christian country. It is a force with a different vibration. In the Bay Area within the landscape of lexions, the Foundation flows with and is protected by the non-profit lexion. While it supports Native American health, it is not supporting the dominant American paradigm. Its primary focus is in cultures that carry a different psychological pattern. The Foundation manages the contradictions by using its core of integrity, its connections to powerful and unique individuals and its partnerships. At the level of the Overmind the Foundation uses its diversity of connections to provide stability, flexibility and strength. A recent partnership with a local shoe company gives strength and a higher position within the landscape of lexions within the USA.</p>	<p>The Foundation operates through partnerships, primarily with Aravind in Madurai India. Now, there are three native American partners in the USA, and partner organizations at each location the Foundation works with <i>Sight</i>. The Foundation is a member of <i>VISION 2020: The Right to Sight</i> of the World Health Organization and the International Agency for the Prevention of Blindness. A new corporate partnership is helping give Sight in Nepal, Tibet, and Cambodia. The partner and the Foundation are supporting vital eye services that include medical treatment, prescription eyeglasses, and sight-saving surgeries.</p>

power in collaboration. The Bio-Cultural Fund in the United States has a Lex that resonates with a high clear, clean “*dancing God space*” (mm). It is focused on knowing how to be in joyfulness, to revel in difference, freedom and in Life. The Lex of the Fire and Rescue Organization in Australia was like a fresh breeze, a gift from a high celestial being. It came with a knowing that there is strength, efficiency and a future in collaboratively protecting what is created together.

Each organization that was studied had metaphysical form or lexion (small l), which was made up of (a) Lex - the emanating Archetype, (b) Lexion (capital L) -

the energetic core or heart of the organization as all that was aligned with the Lex, and (c) elexion - the ambient atmosphere as all that was imprinted with the qualities of the Lex. Each organization was established within an opposing polarity. Each organization had a subtle structure or metaphysical scaffolding, each enacted a *modus operandi* to help it achieve its goals, each had a flavor of consciousness, beliefs, desires and fears, each became established within the subtle energies of the era and the place where it was located and consequently each had relationships within the landscape of lexions. While the insights gained were common across the five case study organizations, for brevity only two have been presented. The next section discusses the implications of this research.

Discussion

Lexion research is new. Plato's model (ca. 370 B.C.E./1891) suggests that to understand physical creation it is necessary to enter and explore intelligible realms. Between pure spirit and matter are multidimensional, multifunctional landscapes of consciousness where potentialities, forces and patterns are experienced as currents or streams within four broad categories of consciousness. Described by Aurobindo (1972), Bailey (1951), and Fine (1990), as

1. the Mind, or ordinary mental consciousness where we experience everyday thoughts and emotions
2. the collective soul (Aurobindo's Overmind) where we experience cultural norms and social trends
3. Noetic or Archetypal realms where we experience flashes of Truth
4. Beyond all manifestation is the Absolute or 'The One' within which everything is contained

This research rests on several assumptions including that a multiplicity of emanations emerge from 'The One', and the act of emanation produces duality, Existence and Being. While consciousness is the interface between Spirit and Matter, Life or consciousness permeates all forms as they move towards self-determination. The Life principle needs a vehicle or sheath when emanating within each dimension and that subtle ether from which these sheaths emerge is critical. The quality of Matter matters. The final assumption is that intelligible realms can be cognized through holotropic or meditative states (Aurobindo, 1972; Bailey, 1951; Grof, 2016; Maharaj, 1973; Raina, 2016.). These principles provide the theoretical foundation for the lexion. A simplified model of the relationship between the lexion and intelligible realms is presented in Table 9. Please note that experiences of consciousness are not possible to define within a two dimensional representation. Consciousness flows between realities and definitions described can only be taken as an indication. What is presented in Table 9 is an approximation and realities are off set deliberately as indicated.

The focus of our existence means we are affected by and more aware of physical creation. We are bound by the laws of physics and dimensionality. We experience limits, we can be locked in a room and we cannot fly without assistance, the laws of time and space are fixed and gravity is the focusing force (Heindel, 2012). What is

Table 9
Lexion and Intelligible Realms

Level of consciousness	Description	Dimension	Our experience	Plato
The One	The One within which everything is contained	Absolute	Beingness	Pure spirit
Lex	The Archetype made visible through Will	Noetic realms	Divine inspiration, revelation, a flash of knowing	
Lexion	That which is aligned with the Archetype	Supermind	Packed, super fast thought processes that suggest genius	Intelligible realms
Elexion	That which is imprinted with the qualities of the Archetype	Overmind	Cultural trends, social mores, the spirit of the time and or place	
		Ordinary Mind	Mission statements, standard operating procedures etc.	
Artifacts	Physical things inspired by the Archetype	Physical reality	Merchandise, buildings with logos, products	Matter

Note. In physical reality there is clear separation between, for example, the earth and the sky. In intelligible realms, different spaces of consciousness are more akin to air currents moving through the landscape. Where one cloud or one weather system starts and stops is not always easily defined. Experientially, intelligible realms are made up of a multitude of levels. What is presented in Table 9 is a simplified, loose approximation to give the reader a general indication of how they may experience different dimensions in intelligible realms. It is important to remember that while words and two-dimensional representations help us to understand what is possible, they are limited and can be misleading if taken too literally. States of consciousness can only be known through experience.

possible for us is shaped by the physicality of the place, the subtle realms associated with that place and the zeitgeist (or soul) of the time (Hegel, 1830). We have an incarnation standpoint within physical reality.

The challenge is that like us, collectives also exist within all dimensions but the focus of their incarnation is different. For a lexiion the pull towards self-determination is focused within the laws of intelligible realms, where attention is the focusing force (Palmer, 1994) and where time and space are not fixed. Lexions are not interested in the physical, they are not interested in our needs or moral imperatives; they are interested in gaining momentum within consciousness, and they need attention or “devotion to increase their own power” Stavish (2018, p.26). To take mastership of organizations it is necessary to understand and operate from the laws of intelligible realms recognizing that what benefits the lexiion may not benefit the people.

When we are incarnated, we appear separate. I am here; you are there. When we work in groups with a similar purpose our mental impulses flow together (Roelofs, 2019) and become a stream within intelligible realms and these streams are subject to principles of repulsion, attraction and attention or inattention (Heindel, 2012). With enough people focused on a particular stream, the streams grow to become a force that is recognizable, a Being, a lexiion, with desires, fears, modus operandi, metaphysical scaffolding and beliefs. The greater the numbers aligned with the

particular lexion, the greater the force, the greater the flow and the more compelling it becomes. This is the essence of the *We Are*.

Ramifications of Working with the We Are?

As staff members experienced the lexion, there was a profound awakening that changed their relationship and their role within the organization. By consciously recognizing the Lex, there was a natural and profound re-alignment with the purity of its essence. By recognizing the lexion, there was awakening for both the individuals and for the group spirit. As unconscious dysfunction naturally cleared, there was more life within the organization and a feeling that the future would be more open and uplifted.

Without one or two higher-level staff members consciously interacting with the lexion, it seemed to operate unconsciously and usually in a way that was bureaucratic or dysfunctional. In the Peace Organization, interviewees expressed concern around the level of conflict. The mapping revealed that the focus was towards the peace/reconciliation impulse and ignoring or suppressing the principles of liberation/violence, which was surfacing in inappropriate ways. After the research, the peace practitioners were asked to conduct peace-building workshops internally. The War/Liberation polarity was channeled towards positive outcomes and the organization was beginning to ride the tension between the polarities.

Each organization had higher and lower modes of operation. There was an upturned vertical component holding the connection between the Lex and the Lexion (capital L) embodying the ideal organization or higher mode. At a more emanated level, the horizontality of the lexion was at times completely unaware and structurally cut off from the higher levels. The lexion emerged where the principles of duality exist. Higher mode impulses were upturned and aligned with the spirit of the Lex. Lower mode intentions were down turned and aligned with more practical considerations such as economic, managerial, personal or operational intentions. The challenge of retaining alignment with the Lex while addressing the needs of materiality was dependent on the integrity/aspiration/Will of at least one influential person. In the Peace Organization the war polarity was manifesting in lower mode as war between the staff. As the Lex carries the perfection of Archetypal realms, by consciously aligning with the Lex the higher mode options became visible and available.

One of the conundrums that emerged was that the lexion was not bound by the spirit of the Lex. The lexion was imprinted with the qualities of the Lex, but it was not driven by the spirit of the Lex. Once the number of people giving attention to the Lex was sufficient the lexion became a free force within intelligible realms, interacting with the other global or national lexions (Stavish, 2018). With less than thirty people, the stability of the lexion was dependent on the mental and emotional stability of the executive. A personal crisis for the executive could derail the organization. With greater numbers, the lexion emerges independent of key players and vulnerable to the global, social or economic trends. In this case, the organization established to heal disease, could become more interested in gaining

financial success than finding a cure. To retain alignment with the Lex it was necessary that one or two high level staff were actively (if intuitively) aligning directives with the lore, law and dharma of the Lex.

Aligned with the principles of intelligible realms, whether we are conscious of it or not, the more attention we give to a particular stream (Lex) the greater the flow (Heindel, 2012). We are a unique category of beings, endowed with the integrity and compassion of a human heart. Presenced with the awareness of the human heart, the flows and potentialities within intelligible realms naturally align with the qualities of the human heart. Held by the heart, they become a tool for the heart. Unpresenced, they follow their “self-centered and self-determined” path according to the principles of intelligible realms (Bailey, 1951, p. 6).

Through mapping, the group spirit became conscious of itself and conscious of its people. The mapping renewed connections and bought a re-alignment between the elexion, Lexion, and the Lex. It brought insight, awakening and clarity to the organizational presence. This process highlighted the importance of the quality of consciousness of individuals in retaining integrity in the group. According to Maharaj (1973), remembering the I Am “is virtue”, it is the “impersonal Being” (p. 71). The I Am is a state of pure awareness where one *is* universal harmony, where one can cognize the mysteries of the creation including Archetypes. Maharaj (1973) argues that “There is the material world and the spiritual. Between lies the universal mind, which is also the universal heart.” He goes on to say, “the bridge is love” (p.72). It is an individual with awareness of the I Am that can retain connection to the universal harmony of the Lex. For a lexion, it is an individual remembering the I Am, remembering love, remembering and acting from the Good described by Plato (ca. 370 B.C.E./1891), that keeps the connection between the celestial purity of the Lex and the more emanated profane aspects of the elexion. “It is the wise love that makes the two one” (Maharaj, 1973, p.72). This leads us to the understanding that it is an individual with awareness of the I Am that has the ability to support an awakened consciousness and therefore integrity within the We Are.

One of the most challenging aspects for organizations is the management of culture. The lexion discourse introduces another cosmological dimension to the literature associated with organizational culture. This research asks the practitioner to meet the lexion as a living being in its own right. For example, lexion research would agree with Laloux (2014) in describing the ‘Teal Organization’ as a self-managed living organism with its own creative potential, evolutionary purpose and leadership style. By incorporating lexion discourse, the ‘living organism’ described by Laloux, empowers the impulse that managers of change are attempting to introduce. The concept of opposing forces (Table 1) aligns with the polarity described in Hofstede’s (2011) six dimensions of culture including Power/Distance, Uncertainty/Avoidance, Individualism/Collectivism, Masculinity/Femininity, Long/Short Term Orientation, and Indulgence/Restraint. Hofstede’s model provides ideal material for identifying the opposing polarity within which the lexion operates. Kegan and Lahey (2016) encourage organizations to be deliberately developmental where adult development theory and culture become a business strategy. There are also a variety of people working to improve leadership and emotional intelligence in organizations (Goleman, Boyatzis, & McKee, 2013).

While beneficial, these approaches do not recognize the lexion as a being in its own right. By consciously incorporating awareness of the lexion, new initiatives gain the support of the lexion. Organizational inertia can slow the introduction of new initiatives. When the lexion is 'onboard' it acts as a kind of supportive wind behind the proposed changes.

Lexion research requires a quantum leap in consciousness. In the *Allegory of the Cave*, Plato (ca. 370 B.C.E./1891) describes a reality where people are chained in such a way that they only ever see shadows on the wall in front of them. There is a fire behind them, and the shadows are made by people walking behind those that are chained, but in front of the fire. The usual organizational cultural methodologies described above are working with the shadows on the wall of the cave. They are analytical, descriptive, and/or conceptual interpretations of the lexion level. Some researchers are on the edge of what is presented with lexion technology. For example, some recognize that the lexion is a living organism (Laloux, 2014). Some researchers question whether it has moral agency (Björnsson & Hess, 2017; Kramer, 2021), and some recognize that they have their own psychological structures (Hofstede, 2011). However, current organizational cultural research has failed to recognize that lexions are beings in their own right, operating at a different cosmological level, under different cosmological laws. People live in the physical dimension, lexions operate in what Plato (ca. 370 B.C.E./1891) described as intelligible realms.

From Plato's *Allegory of the Cave* (ca. 370 B.C.E./1891, p 1331) the technology associated with lexion provides an opportunity to work with the fire that is making the shadows. Exploring the lexion using metaphysical mapping (Russ, 2018) allows people to gain an experiential or Noetic standpoint of the metaphysical organization. The discourse moves from the level of the effects to the level of causality.

Further Work

This article provides a theoretical foundation for the spirit of groups. It presents the structure and form of a lexion and a language to discuss and critique the phenomenon. While profound, this is only the beginning of our understanding of the phenomenon described. With the concept of lexion we enter into a different cosmological level that requires a considerable level of mastery and rigor to map it in a way that is reliable. Lexion research calls for an additional dimension to be added to current organizational theories and discourse.

Challenges

The challenge for exploring lexions is to find adequately trained practitioners. Ericsson, Krampe, & Tesch-Römer (1993) suggest that perhaps ten years of deliberate practice combined with talent and a focused disposition are required for mastery. Mapping a fluid dimensional landscape that constantly morphs and changes, where the research tool is also the organ of perception, and where there

are no objective measures, requires adequate training, impartiality and an aspiration for truth. The possibility of fantasy, exaggerated story-telling, delusion or self-interest could bias results. In a similar way to perceptions garnered from in-depth interviews, the lexion cannot be explored with the five senses, nor can it be measured. It is an objective phenomenon that is experienced subjectively. In the mapping process it is essential that the mappers are independent, free from self-interest, and that results are not tied to specific outcomes. While organizational members will have intuitive sense of the validity of results, the exploration must be approached with a degree of skepticism and a dose of realism.

Working with the lexion has the potential to reveal organizational truths that may be difficult to digest. It has the potential to unearth dysfunction, to reveal hidden truths and to open organizational blockages. If the organization has become inefficient or dysfunctional, it is likely that there will be those invested in maintaining the status quo. In the case studies, the results of the metaphysical mapping and in-depth interviews were presented to staff along with other workshop activities and this process created a harmonious acceptance and integration of the findings.

It must be recognized that the approach is new; it is unconventional and requires a degree of flexibility and openness, particularly toward the higher states of consciousness. Corporate wizards who have an intuitive sense of the lexion will appreciate the research. However, it is important to remember that working with the lexion may initially be controversial.

Conclusion

For millennia we have gathered in groups. We have followed people with ideas that promised to bring greater charisma, wealth, connections, intelligence or spiritual enlightenment. Economic, cultural, political and environmental endeavors are mostly enacted as collectives and yet spiritual development has been focused on the I Am. The Vedic, Western esoteric and Eastern traditions have largely focused on individual enlightenment, and yet, when we act collectively, we have huge impact with, at times, disastrous results. We are a global community, if you consider Google, the environmental movement, or even football, our collectives are far bigger than they used to be. Perhaps it is time that we focused on the We Are.

Whoever be the individuals that compose it, however like or unlike [they may be], the fact that they have been transformed into a crowd puts them in possession of a sort of collective mind which makes them feel, think, and act in a manner quite different from that in which each individual of them would feel, think, and act, were he in a state of isolation. The psychological crowd is a provisional being formed of heterogeneous elements, which for a moment are combined, exactly as the cells which constitute a living body, a new being which displays characteristics very different from those possessed by each of the cells singly. (Park & Burgess, 1924, p. 303)

If we consider the impact of collectives (Bakan, 2004; Drucker, 1993) it may be time to recognize our individual role. Streams of consciousness are compelling, particularly those that have gathered the Will of large numbers of people (Dubuis, 2000). By their nature, streams are self-referential or closed and when we give them attention our thinking is shaped and reinforced to ensure that the stream achieves its greatest potential (Besant, 1905). Bloom (1995) suggests that when we align with a lexion we gain, "things we are desperate to achieve [such as] control, status, attention, belonging, identity, love, sex, meaning, structure, uplift and novelty"(p. 347). The challenge is that the forces that guide intelligible realms operate independently of the physical. They cannot be jailed, held accountable or killed. Simply, they gain or lose power through attention or inattention (Heindel, 2012; Palmer, 1994). They are a different category of Beings, a different emanation of the life principle; they are not subject to the compassion of the human heart or human laws. Stavish (2018) explains it this way:

In the end, we can see that if the ancients are correct, then egregores [lexions] are also living beings. An egregore has a body, a mind, and a purpose that set it apart from other beings — including other egregores — and it has the power to act on all three levels: material, psychic (emotional), and mental (ideas). It feeds off the emotions of those who participate in it and fulfills certain expectations and desires of its creators and followers. (p.111)

Until we consciously acknowledge organizations are beings in their own right, until we consciously recognize they are an emanation of our impulses, desires and thoughts, until we understand that we can consciously communicate with them, and, until we commit to holding them within the integrity of the human heart, we will be puppets dancing to their tune.

When we align with a lexion (purchase a product, a service, or join a company), we give it our attention and it grows. Done unconsciously, we forfeit the I Am, and become a puppet rather than a player within the We Are. During the research, as staff became aware of the lexion, this blind surrender was replaced by an awakened interaction. There was greater synergy between the I Am and the We Are.

Lexion research is new. Research of organizations is usually studied from a descriptive or analytical viewpoint and, while beneficial, it misses the cosmological perspective. Corporate wizards, religious leaders and revolutionaries have been actively participating at these levels intuitively for millennia. To date we have had no language that allows us to share ideas, to discuss strategy or critique the inner workings of groups. What has been presented provides a theoretical foundation, a language and a cosmological structure that allows people to collaboratively explore the phenomena that is the We Are.

What is the essence of the We Are? In this article, I have argued that the essence of the We Are is the Lex. It is the lore, law and dharma of the particular perfect Form or Archetype that the group is inspired by. It emerges as the founders' heartfelt aspiration for change begins to fashion the substance of intelligible realms in a way that is aligned with the Lex. In time, a Lexion (capital L), a receptive grail like vessel that is aligned with the qualities of the Lex will emerge. This is the Ideal

organization. What will be most visible, however, is the elexion. The elexion is the interface between the purity of the Ideal organization and the profane operational aspects. It is recognized by the flavor of consciousness that emerges as the thoughts, actions and attitudes associated with the Lex are imprinted into the substance of intelligible realms. It is experienced as the ambient atmosphere of the organization. Collectively the Lex, Lexion and elexion make up the lexion (small l), which is the spirit of the group. The lexion is the We Are. The qualities within the lexion are an emanation of the qualities of Love and Will within the people who associate with the Lexion. Individuals acting within the organization with awareness of the I Am bring awakening and integrity to the We Are. The lexion is the emanation of an idea, but the qualities it exhibits are an emanation of the qualities with which it is held.

Glossary

ARCHETYPE - Plato describes the perfect Form, or celestial blueprint out of which something emanates. He suggests that for a horse to exist somewhere there is a perfect essence of horseness. Each manifested form has a seed or non-dimensional potentiality from which it originates, this is the Archetype. Archetypes are the first emanating principle (Lewis 1891) existing in Noetic realms (Plato, ca. 370 B.C.E./1891).

ASPIRATION - “Turning upwards in an attitude of active receptivity.” (Sagan, 2007, aspiration, para 1).

COSMOLOGICAL STRUCTURE - The structural description of non-physical levels of reality. Cosmology describes the ladder of emanation.

EMANATION - “The ‘doctrine of emanations’ is a theory of the creation which considers that out of the original source or creative spark a highly subtle world was manifested, then a slightly less subtle one, and so on, producing worlds of greater and greater denseness and materiality” (Sagan 2007, emanation, para 1).

ELEXION (small e) - That which is imprinted with the qualities of the Lex. It is a metaphysical form that emerges as Will fashions the substance of intelligible realms with the qualities of the Lex. Recognized by its flavor of consciousness, including beliefs, desires, fears and psychological wounding. In academia it is commonly referred to as organizational culture.

FLAVOR OF CONSCIOUSNESS - The “particular inner atmosphere or quality of consciousness” associated with the organization (Sagan, 2007, flavour of consciousness, para 1).

HOLOTROPIC STATES - A specific subgroup of non-ordinary states of consciousness (Grof, 2016) also referred to as meditative states. They are present when consciousness and the senses are turned within, when there is stillness and a silencing of the ordinary mind (Sagan, 2007, Meditation). By definition, they are

active states of awareness that are beyond the discursive thinking of ordinary mental consciousness.

INTELLIGIBLE REALMS - Levels of reality that can be consciously recognized. It is where the mind can think, experience emotion and recognize itself. It is where conjecture, belief, reason, and Noetic cognition can be experienced. Levels of reality not perceived by the five senses (Plato, ca. 370 B.C.E/1891).

LEX - The organizational emanating Archetype, the blueprint or perfect Form activated by the power of Will, containing the lore, law and dharma of the organization as a non-dimensional potentiality.

LEXION (capital L) - A metaphysical form that emerges as Will and aspiration align with the Lex. It is the upturned energetic heart or core of the group. It could be described as the ideal organization. If an organization is well managed, someone will be (at least intuitively) conscious of holding this metaphysical structure.

LEXION (small l) - The spirit of a group. It refers to the complete metaphysical form associated with a Lex, comprising of the Lex (capital L), the Lexion (capital L) and the elexion (small l). The lexion (small l) is broadly the spirit of the group. It encompasses the sacred and the profane, the ideal and the dysfunctional aspects of the organization.

METAPHYSICAL MAPPING - A method where meditation based techniques are used to systematically enter and explore states of consciousness beyond the ordinary mind. Described by Sagan (2007) as Mapping consciousness, it is a technique where trained practitioners bring objectivity into realms that have previously only been explored subjectively.

METAPHYSICAL SCAFFOLDING - A non-dimensional structure that acts as intermediary pathways or pillars used for mental navigation between the Lex, the Lexion and the elexion.

MODUS OPERANDI - In the context of this article it is a metaphysical operational pattern used to engage with the world. It could be described as the subtle energetic action or dance move the organization uses to get what it wants (Russ, 2014).

OVERMIND - A term used by Aurobindo (1972) it is the level within intelligible realms that connects and divides the “supreme Knowledge and the cosmic Ignorance.” It is where a Principle acquires separation and is able to move towards the expression of its greatest potentiality while also manifesting the dynamic consequences of that separateness. Each has the ability to create its own world, in communication and relation to each other. At the level of the Overmind, the Noetic harmony is split into many realities; each reality becomes an independent “Idea-Force” with the ability to realize itself (pp, 278-279).

PLATO: ALLEGORY OF THE CAVE - In the *Allegory of the Cave*, Plato describes a reality where people are chained in such a way that they only ever see

shadows on the wall in front of them. There is a fire behind them, and the shadows are made by people walking behind those that are chained, but in front of the fire. Plato uses this allegory to highlight that the real world exists within intelligible realms, beyond what we experience with the five senses (Plato, ca. 370 B.C.E./1891, p. 1331).

PLATO: ANALOGY OF THE DIVIDED LINE - A theory attributed to Plato where intelligible realms are divided into levels of cognition. The most gross level of consciousness is dominated by opinion and conjecture. With greater refinement, belief and prediction are possible. This is followed by a level where knowledge and hypothesis are experienced. The most refined levels are Noetic realms where it is possible to know truth described by Plato as the Good. (Plato, ca. 370 B.C.E./1891).

PLATO: NOETIC REALMS - Levels of consciousness where the perfect Form or divine essence of all things are contained in a non-dimensional potentiality. It is the realm of Archetypes (Plato, ca. 370 B.C.E./1891).

PLATO: THEORY OF FORMS - An idea attributed to Plato that suggests that what we experience with the five senses is a mere reflection of a perfect Forms that exists within the world of Ideas or Archetypes. The perfect Form is timeless, absolute and unchangeable. What we recognize with the five senses is merely an imitation (Plato, ca. 370 B.C.E./1891).

SOURCING - “Discovering and realising the truth of things behind facades and appearances.” (Sagan, 2007, Sourcing, para 1).

SUPERMIND - “Superfast, frictionless mental functioning. Multiprocessing intelligence which transcends the limits of the normal human mind” (Sagan, 2007, Supermind, para 1). Supermind could be experienced as genius.

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