

“Consciousness is the forerunner of thought, speech, and action. In other words, the mind is the source from which the world comes into being. It is from the mind that we form identities, create myths, and fabricate illusions. It is from the mind that values are forged, principles are shaped, and freedom is known. Thus, it can be said: 'To know the mind is the most important task of our life.'”

~ Alan Clements

An Interview with Alan Clements on the Wisdom of Mindfulness Meditation Retreat at ARMA Resort Bali

Interviewer: Alan, it’s a privilege to speak with you today on behalf of Usada Bali. Our shared Dharma bond has spanned many years, and we’re excited about the upcoming retreat you’re leading from March 15-21, 2025, at the ARMA Resort in Ubud, one of Bali’s most revered spiritual spaces. Co-sponsored by World Dharma and Usada Bali, the event titled "Wisdom of Mindfulness Meditation Retreat: A Community Gathering—Awakening World Dharma: Liberation Through Living," promises to be a rare and transformative experience. Could you share what inspired this retreat and how it connects to your life’s work?

Alan Clements: Thank you for having me. This retreat is the culmination of decades immersed in what I call the *Dharma Life*—a lifelong odyssey through the profound, sometimes maddening miracle that is existence, with all its raw beauty and unvarnished sorrows. Whether one calls it *sadhana*, spiritual practice, or simply living the *Dharma*, for me, it’s about exploring the fullest spectrum of freedom—not confined to the meditation cushion, but intricately woven into the very fabric of our daily lives. Whether we are standing, walking, sitting, or lying down, it’s about uncovering the embodied essence of liberty—an uncontrived authenticity; dignity in every posture, every breath, every moment we dare to fully engage, through the vivid spectrum of the senses, in every context, and across every layer of complexity.

This all-encompassing embrace of meditation as a daily practice—an everyday revolution, if you will—lies at the heart of what I call *Mindful Intelligence*, the *Yoga of Freedom*, or *World Dharma—liberation through living*. It’s a multi-dimensional, dynamic awareness that permeates our entire being, much like breathing—it’s constant, what I like to think of as the oxygenation of the *Dharma*. This presence allows us to inhabit the now, to see, feel, know, and act with skillful awareness. It invites us to engage courageously with the unfolding details of life, embracing both the small moments and the challenging ones, while integrating self-respect, moral courage, discernment, independent thinking, and a compassionate connection with ourselves and the world. In doing so, we not only learn from life but also contribute to its evolving beauty. To me, this is about creating a future we can all believe in.

Interviewer: Your words deeply resonate with the essence of mindfulness as an active, living practice. Let’s take a step back and explore what initially brought you to Bali. Your journey has been profoundly shaped by your work as an investigative journalist, particularly in 1990 when you were among the first to document the atrocities committed

by Burma's military regime. Your book, *Burma: The Next Killing Fields?* which His Holiness the Dalai Lama graciously wrote the foreword for, has significantly contributed to raising global awareness. How did your experiences in Burma and the broader context of your work influence your connection to Bali and the *Dharma* practice you now teach?

Alan Clements: Thank you for mentioning the book. The true credit belongs to the courageous souls I encountered during my research—they shaped the work far more than I ever could. When I first arrived in Bali in 1982 as a Buddhist monk, freshly expelled from Myanmar by the military dictator Ne Win after years of intensive meditation training, I was a young man seeking refuge—a place where my vulnerability could find both shelter and inspiration. After years of silence and deep practice, I had no idea how sensitive I had become. Though my initial stay was brief, Bali became a recurring touchstone over the next decade. The harrowing experiences I witnessed in Burma—tyranny, villages burned, massacres, and the unthinkable depths of human suffering—profoundly altered my understanding of what it means to live with integrity, compassion, and purpose.

In recent years, Bali has evolved into more than just a refuge—it's become a sacred home, an archetypal goddess, nurturing and guiding me on this ever-unfolding journey. The retreat I'm leading centers on a fundamental principle of *World Dharma*: the truth that "life is never alone." We are always in a state of interconnectedness, woven into the fabric of everything around us. This realization is transformative, empowering us to see relationships as the most sacred space for *Dharma* awakening and the evolution of higher human freedom. With its unparalleled natural beauty, rich ecosystem, and ancient spiritual roots, Bali provides the perfect setting for this kind of deep, transformative exploration.

Interviewer: You've been described as a "spiritually incorrect" teacher and a spoken word comedic satirist, leading hundreds of retreats and performing on stages around the world in support of dissidents and political prisoners. Can you elaborate on what that means and how it will be reflected in the retreat?

Alan Clements: [Laughs] Yeah, I've been called that a few times. I take it as a compliment. And just to be clear, I don't take students, nor do I consider myself a teacher. I love meditation. I love retreats. I love yoga. I love laughter. I love people—some of them, anyway [laughs]. *World Dharma*—it's like the blockchain—leaderless, free, evolutionary, peer-to-peer, with connections that stretch across all frontiers. Let freedom breathe. And if it takes two, let there be consent.

But back to your question. Being "spiritually incorrect" means dancing—and crying—on the edge of the ordinary, shattering the norms that suffocate our souls, questioning the dogma that binds us, and embracing the wild, untamed essence of our humanity. True spirituality—or simply the elevation of human awareness—isn't some pristine escape from the chaos of life, nor is it about clinging to the rigid rules of "non-attachment" that often choke our spirit. No, it's about diving headfirst—or toe first, your call—into the raw, unfiltered, magical complexity of day-to-day existence, and transforming the madness out

of the miracle. I call this "eroticized ubuntu," the consensual adventure of liberating shared space, of sacred reciprocity.

Interviewer: You mention "eroticized ubuntu" and the idea of liberating shared space—how does this concept fit into your broader philosophy of 'spiritually incorrect' living, and how can it be applied in everyday life?

Alan Clements: It's about discerning what nourishes and what harms, what elevates and what contracts, embracing one and letting go of the other. It's knowing when to hold on and when to let go. Knowing when to smile, talk, dance, question, embrace, leap, run, hide, or even block—because there are countless ways to embody the wisdom spectrum of mindfulness. I remind myself all the time that there are infinite gradations of everything, to overcome my own duality, dogma, and adherence to "correctness"—whether political, spiritual, sexual, cultural, or even existential. At heart, I'm a solo, trans-poly sacred celibate sapiosexual relational anarchist. [Laughs] That's my spiritually incorrect side coming through.

Interviewer: "Your concept of being 'spiritually incorrect' challenges a lot of traditional ideas about spirituality. How do you balance this with the need for radical self-honesty, especially when it involves confronting the more uncomfortable truths within ourselves?"

Alan Clements: This is where radical self-honesty must be intertwined with courage, patience, and a cool, calm demeanor. It's about saying, "I see you," without the need to hide, and telling myself, "Include, include, and include that too." The embrace of the archetypal mother, the divine feminine, is essential in this process. Conscious human growth—the kind rooted in dignity, conscience, mutuality, and an ever-increasing respect for freedom, both our own and others'—begins and, in many ways, ends with an unflinching, sustained, and compassionate examination of ourselves. This includes our motives, our denials, the ways we deceive ourselves, and how often we underestimate our own power. Repressed creativity may well be the springboard for awakening.

Radical self-honesty, which also demands radical trust, calls on us to rigorously question and dissolve our own allegiance to the devil, to *Mara*, to obscurations, ill motives, and repressed urges of violence, among other things. Human behavior, in all its glory and madness, knows no bounds. The Buddhist texts are rich with teachings that illuminate both the horror and beauty of these timeless realities. They remind us that we must dismantle the facades we construct to protect our egos, reject the allure of addictions, bad habits, superficial spiritual bypassing, perfectionism, false gurus, profiteers, and all the myriad strategies of self-deception that keep us from authentic growth.

This process is far from comfortable—it's about confronting the uncomfortable truths within ourselves and others. It's about stripping away the illusions and false narratives we wear as masks, whether out of fear, shame, or convenience. But in doing so, we build a foundation of resilient, unyielding integrity—a strength that fosters bravery, moral courage, authentic living, and an intolerance for pretense, both in ourselves and in others.

Interviewer: How does this radical self-honesty intersect with the questioning mind?

Alan Clements: They're deeply intertwined. The questioning mind is essential—it must be nurtured and continually developed. In my *Dharma* journey, particularly when I explored the mindsets of totalitarian regimes like in Burma's, I saw firsthand how such systems attempt to mold citizens into faceless, dull conformity. Where creativity, critical thinking, and even the faintest whisper of dissent are crushed. Yet, history shows that when repression becomes unbearable, society pushes back—uprisings and revolutions emerge, as seen during the French Revolution in 1789, the Russian Revolution in 1917, the Iranian Revolution in 1979, and the Arab Spring in 2010. Burma, too, has experienced its own waves of resistance—in 1962, 1988, 2007, and again in 2021, following the military coup in February of that year.

Few people know that George Orwell, born Eric Arthur Blair, lived in Burma as a police officer from 1922 to 1927, where he was entangled in the machinery of colonial oppression. However, Orwell eventually transformed his views and later wrote *1984*—the ubiquitous landmark novel on mind control, indoctrination, and the omnipresent Big Brother, published in 1949. The people of Burma, much like indigenous cultures in my country, Canada, and Australia, remain deeply attuned to the brutal realities of genocidal settler colonialism—the systematic destruction of a people and their culture.

But to the point—this kind of repression, though more subtle, infiltrates spiritual circles as well. Dogma often masquerades as *Dharma*, and self-deception is celebrated as realization. The result is a cult of conformity, where indoctrination passes as spiritual practice. Many people feel safer 'believing and belonging' rather than authentically exploring the edges of their understanding, yet this is where true spiritual inquiry lies. Real growth happens in the mindful intelligence of questioning, in the refusal to settle for easy answers.

To me, *Dharma* isn't about following the herd; it's about having the courage to stand alone when needed, to question deeply, and to be radically honest with oneself. It's at this intersection of courageous self-honesty and a questioning mind that not only genuine spiritual awakening, but basic human sanity, becomes possible and essential.

Interviewer: How can we cultivate this kind of questioning mind and self-dialogue in a world that often discourages genuine introspection?

Alan Clements: It begins with the courage to slow down and truly listen—both to ourselves and to others. In a world that thrives on distractions, it's easy to avoid looking inward, but real introspection happens in the spaces where we pause, reflect, and allow ourselves to question deeply. Meditation, for me, was an art form—a practice that invited me to uncover my own depth and beauty. To cultivate this in ourselves, we need to embrace discomfort, to let go of the urge to follow the herd, and instead, engage with the vast landscape of our own consciousness. It's about befriending our own uniqueness, finding our inner "cool," and allowing that highly intuitive discerning self-awareness to guide us toward genuine connection—with ourselves and with the world around us.

Interviewer: In your video book, *Awakening World Dharma: Liberation Through Living*, you quote: "If you assume that there is no hope, you guarantee that there will be no hope. If you assume that there is an instinct for freedom, that there is an opportunity to change things, then there is a chance that you may contribute to making a better world. That is your choice." Why did you choose these words to frame your presentation, and how do they relate to the overarching message of your life's work?

Alan Clements: I've been deeply influenced by Noam Chomsky, particularly his work in *Manufacturing Consent* and his deconstruction of language. His quote resonates because it encapsulates the core of my work: the instinct for freedom and the conscious choice to live it. That's what drives me—freedom not just from external oppression but from the internal barriers we create in our minds. It's my *raison d'être*.

As we finished the production, based on my earlier book *A Future To Believe In*, Chomsky's quote brought everything into sharp focus. It reminded me that if there's a guiding principle in life, it's the instinct for freedom—the human urge to liberate ourselves from every constraint. Take away someone's freedom, and you strip away their essence. I witnessed this firsthand during years of interviewing former political prisoners in Burma for *Burma's Voices of Freedom*. Their stories of resilience, courage, and dignity inspire the best in me.

While we are driven by basic human needs—security, survival, intimacy—there's a deeper, primal drive: the instinct for freedom. When we nurture that instinct with discernment and compassion, we elevate our understanding of freedom. As we refine our choices, we contribute to a better world. Like an artist selecting colors, we can consciously shape our states of mind, blending them to create more harmonious relationships and a more just world. This is what I call Dharma artistry.

Interviewer: But first, one must know the colors of consciousness on the palette of their own interior being, so to speak?

Alan Clements: Exactly. In knowing these colors, there's freedom. That's one of the key attributes of what I call Mindful Intelligence—the capacity for conscious choice, guided by wisdom and presence. We can choose to challenge any afflictive state of consciousness that arises—fear, arrogance, deception. Equally, we can choose to inhabit love, human goodness, peace, and tranquility. Emotions are essentially states of mind, or colors of consciousness. These energies carry the power to shape who and what we are in any given moment. The emotional architecture within each moment of consciousness determines our actions. This is why choosing a blueprint of freedom—a freedom designed by compassion and conscientious coexistence—is perhaps the highest form of art.

For me, freedom is the lifeblood of a civilized existence. To strip someone of their freedom is to commit the gravest harm. Honoring our instinct for freedom is not just a personal act but a collective one, a way of living that respects and upholds the freedom of others.

Interviewer: Freedom is often a tortured term today. How do you see it in the context of current global events?

Alan Clements: Freedom has indeed become a tortured term in our time, hijacked and distorted often by those in power to serve ends that are antithetical to its true meaning. Across the world, political leaders wield the word as a rhetorical weapon, justifying policies and actions that, in reality, erode the very essence of freedom. We've witnessed this inversion of values repeatedly, where authoritarianism is cloaked in the language of liberty, and violence is sanitized as a necessary evil under the guise of "collateral damage." This is not merely a political or ideological issue—it is a profound spiritual crisis, a form of collective moral perversion. We are witnessing the disfigurement of our moral compass, where what is truly destructive is labeled as protective, and what is inherently compassionate is cast aside as naive or weak.

True freedom, as I understand it, transcends the narrow confines of political expediency and materialistic self-interest. It is not the unrestrained license to dominate, exploit, or kill; rather, it is the disciplined capacity to act in alignment with conscience—the inner voice of our moral and spiritual intelligence. Conscience is the heart of consciousness itself, the guiding force that aligns our actions with the highest principles of human dignity and the sanctity of life. It is the queen of consciousness, the embodiment of the benevolent feminine energy that nurtures, protects, and heals. This is the conscience that we must cultivate if we are to reclaim the true meaning of freedom. It is a force that gives life, rather than takes it; that elevates, rather than diminishes; that embraces, rather than alienates.

Interviewer: How can global leaders and policymakers begin to cultivate this deeper understanding of freedom that aligns with conscience and moral integrity, especially in a world driven by power and material interests?

Alan Clements: For global think tanks, policymakers, and world leaders, the challenge is not just to defend freedom in theory but to embody it in action. This requires a radical shift in perspective—one that understands true freedom as inseparable from justice, equality, and an unwavering respect for the intrinsic dignity of every human being. Leadership must be rooted in humility, wisdom, and compassion—not driven by fear, greed, or the lust for power. This path is undeniably difficult, but it is the only way to navigate the current global crisis of division, conflict, and despair—and perhaps the only way to avert a catastrophic global war, even Armageddon. Too many of our leaders today are dangerously unhinged. And it's not just a few. And saying this is not spiritually incorrect. In fact, it may well be the most spiritually correct thing I've said all day.

Interviewer: Thank you for your frankness and honesty. I don't think you're alone in your views. How have your experiences in conflict zones shaped your understanding of freedom and spirituality?

Alan Clements: My experiences in conflict zones have profoundly transformed my understanding of both freedom and spirituality. Before I journeyed into the heart of Burma's resistance movement or witnessed the devastation of Yugoslavia during its final

year of war, I believed I had a clear understanding of freedom. I had the privilege of contemplating it from the safety of my own secure environment, which made my understanding both limited and myopic. However, when you're stripped of comforts, security, and normalcy, and are thrust into a world where atrocities like ethnic cleansing are a daily reality, your idea of freedom quickly reveals itself to be fragile, relative, and incomplete.

In these environments, I encountered a generosity I had never known—people who, despite unimaginable hardship, sacrificed everything for the well-being of others. I thought I understood compassion until I saw a friend willingly put his life on the line to shield me from shrapnel during a rocket attack. These experiences shattered my previous notions of freedom and spirituality, forcing me to confront deeper, often uncomfortable truths about what it means to be truly free and genuinely compassionate.

Interviewer: How do we begin to embody these deeper truths in our everyday lives, even if we're not in conflict zones?

Alan Clements: From those harrowing experiences, I've come to see that freedom is not an abstract ideal—it's an embodied practice that must be constantly questioned, nurtured, and lived. It's not about the absence of constraints, but the presence of conscience—the unwavering commitment to act in ways that uphold the dignity and rights of all beings. Spirituality, in this context, isn't about retreating from the world's challenges but engaging with them fully, with courage, integrity, and an open heart. It's about using our imperfections, our vulnerabilities, and our shared humanity as vehicles for awakening and liberation.

Interviewer: How will these insights shape the retreat at ARMA?

Alan Clements: In our upcoming retreat at ARMA, we'll explore this deeper understanding of spirituality. We won't just focus on the serene aspects of mindfulness but also confront the messy, complex realities of life—its challenges, fears, and uncertainties—with honesty and authenticity. Dharma-informed spirituality isn't about wearing a mask of certainty or perfection; it's about being real, being vulnerable, and using every experience—no matter how painful or imperfect—as an opportunity for awakening. Together, we'll cultivate a spirituality that is not only personal but profoundly relational, recognizing that our own liberation is inextricably tied to the liberation of others. This is the kind of spirituality that can truly transform individuals, communities, and the world.

Interviewer: How do you cultivate fearlessness in this relentless questioning?

Alan Clements: Fearlessness in inquiry is indeed vital, but over time, I've come to realize, as my wrongly imprisoned friend, Burma's Nobel Laureate Aung San Suu Kyi, once said: "Fearlessness may be a gift but perhaps more precious is the courage acquired through endeavor, courage that comes from cultivating the habit of refusing to let fear dictate one's actions, courage that could be described as 'grace under pressure' - grace which is renewed repeatedly in the face of harsh, unremitting pressure." The path to

wisdom doesn't merely require fearlessness; it demands a profound courage—one that must be continuously renewed in the face of relentless challenges and uncertainties.

True courage is deeply personal and individual, and it's not simply the absence of fear but the resilience and grace to move forward despite it. This courage allows us to engage with complexity and persist in our questioning, even when the answers we uncover are uncomfortable, unsettling, or challenge prevailing narratives. Of course, this is easier said than done. Yet, in a world where indoctrination, dogma, and even peer pressure often suppress independent thought, cultivating courage is essential. We must feel it, nurture it, and develop a love affair with it. Simultaneously, we must prioritize empirical reasoning and evidence-based conclusions, rejecting blind acceptance and simplistic answers. By fostering a questioning, caring, and curious mind, we protect ourselves against the pervasive forces of misinformation and manipulation, cultivating a deeper, more nuanced understanding of the world and its people.

Interviewer: You've spoken about the importance of "Mindful Intelligence" and how it shapes the retreat. Could you explain how this approach will unfold during the retreat?

Alan Clements: In the retreat, *Mindful Intelligence* will guide everything we do. It's about cultivating *sati sabbatthika*—mindfulness everywhere, in all postures and actions. We'll practice traditional mindfulness techniques from the *Satipatthana Sutta*, but we'll also explore mindfulness in dialogue, in art, and in relationships.

We're not confined to the meditation cushion. We'll create a space where mindfulness is alive in every interaction, every conversation, and every moment. This is about learning to inhabit consciousness mindfully, to discern the underlying realities of each moment, and to liberate ourselves from afflictive energies that weigh us down.

Interviewer: You had a deep relationship with the late Venerable Sayadaw U Pandita of Myanmar, one of the greatest meditation masters of modern times. Could you share some memories of him and how his teachings influenced your understanding of mindfulness?

Alan Clements: My time with Sayadaw U Pandita was one of the most transformative experiences of my life. He wasn't just a teacher—he was a living embodiment of the Dhamma. One of his core teachings was *sati sabbatthika*—mindfulness everywhere. He taught me that mindfulness is as essential as breathing—it's something we must cultivate in every moment, in every posture, whether standing, walking, sitting, or lying down.

He used to say, "Don't let anything steal your mindfulness." That teaching has stayed with me throughout my life. Whether we're meditating in silence or navigating the complexities of daily life, *sati* is our most powerful tool for liberation. His teachings continue to shape everything I do.

Interviewer: How does your memory of Sayadaw U Pandita and his teachings shape this upcoming retreat?

Alan Clements: His teachings are deeply woven into this retreat. Sayadaw U Pandita's insistence on the immediacy of mindfulness—*sati sabbatthika*—is something I live by. This retreat is a space to honor that principle and explore mindfulness in all aspects of life, not just on the cushion. It's about integrating mindfulness into every action, every thought, every interaction.

In the end, as Sayadaw taught, mindfulness is the path to freedom, and freedom is the ultimate art of living.

Interviewer: Alan, you often speak of freedom in a deep, all-encompassing way. How do you see freedom in the context of mindfulness and Dharma practice?

Alan Clements: Freedom, or *vimutti* in Pāli, is at the heart of mindfulness and Dharma practice. It's not something we wait for in the distant future—it's something we cultivate in every mindful breath, every conscious choice. The Buddha spoke of *vimutti* as the liberation from suffering, but it's also the freedom to live with dignity, integrity, and compassion in the present moment.

In this retreat, we will explore how mindfulness can liberate us from the afflictive states of mind that hold us back—fear, arrogance, deception—and how it can guide us toward love, peace, and clarity. True freedom comes from knowing the "colors of consciousness"—the mental and emotional states we inhabit—and learning to choose the ones that elevate and beautify our experience. As I said earlier, this is what I call Dharma artistry—the art of living in freedom and shaping our inner and outer worlds with mindful intention.

Interviewer: What advice would you give to someone considering attending this retreat but feeling unsure or hesitant?

Alan Clements: Trust your intuition. If you feel drawn to this retreat, there's likely a reason for it. It's natural to feel some hesitation, especially when embarking on a journey of self-discovery. But growth often comes from stepping outside of your comfort zone. This retreat is a safe, supportive space where you can explore, question, and grow.

Come with an open mind and heart, and be ready to engage with life in a new way. This retreat isn't about achieving perfection; it's about embracing who you are, where you are, and finding freedom in that. We will create something beautiful, together.

Interviewer: Alan, thank you for sharing your insights with us today. It sounds like this retreat will be a truly transformative experience.

Alan Clements: Thank you. I'm deeply grateful for the opportunity to share these teachings and to guide this retreat. I look forward to the journey we'll embark on together.

Online Request To Attend – Application Form

(NOTE: [See application form link on our Event's page](#))

All information is held in strictest confidence

Retreat dates: March 15-21, 2025

Wisdom of Mindfulness Meditation Retreat

Awakening World Dharma Liberation Through Living

Alan Clements & Special Guests

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Advice to A First Time Retreatant and A Reminder to Older Yogis Who Forget

Although being in retreat
is a rare and special opportunity,
it is really a microcosm of being in "life"
through the intimate lens of the dharma.

It is about finding liberation
through living in all circumstances—
standing, walking, sitting, lying down—
in all postures, all times, all contexts,
including all states of mind and degrees of complexity.

As best as possible,
be guided by self-love and self-compassion.
Make these timeless qualities of consciousness

the basis of being,
the navigational guidance
along with mindful intelligence—
the ability to discern with open eyes
the experience in the present
and to learn skillfulness
in thought, speech, and action.

Learn what these sacred states of mind "feel like"—
know them as they are—
and evolve the gift of self-guidance
by honoring them
as one's own most reliable teacher
and treating them as sacred qualities of the heart.

A retreat is a rare opportunity
to practice the little things
with grace, calm, and dignity.
Honor and abide by the schedule.
Stay to yourself,
remain silent,
and honor the precepts fully.
Walk softly.
Keep a gentle smile in your heart.

Although the journey of awakening
is a lifetime,
giving oneself a silent meditation retreat
is one of the greatest gifts possible.
It will influence your entire life.

Walk with dignity.
Sit with dignity.
Struggle with dignity.
Eat your meals slowly and with dignity.
Rest with dignity.

Hone your unique, creative approach
to mindful presence.
It's an art form,
and no two of us will do it alike.

Above all, keep an open mind to learn.
To know one's own mind
is the most important task
of one's life.

Hope to meet you soon.

Alan Clements

About Alan Clements

Alan Clements is a former Buddhist monk, spoken word artist, human rights activist, and the founder of World Dharma. Over the past four decades, he has emerged as a leading voice in mindfulness, freedom, and global human rights. He is the author of numerous acclaimed books, including *The Voice of Hope* with Aung San Suu Kyi, *Burma: The Next Killing Fields? Revolution of the Spirit*, and *Instinct for Freedom*, which was nominated for best teaching memoir of 2002. His more recent works include *A Future To Believe In*, *Wisdom for the World*, *Facing Death*, and *Tonight I Met A Deva*, *An Angel of Love*, a children's book with a foreword by the Dalai Lama. Alan is also the subject of the feature documentary *Spiritually Incorrect: The Rebel Wisdom of Alan Clements*, directed by Peter Byron Downy and produced by United Natures Media.

Alan's contributions to global peace and human rights have been recognized by Nobel Peace laureates, including former U.S. President Jimmy Carter. His expertise has been sought by prestigious organizations such as Mikhail Gorbachev's State of The World Forum, The Soros Foundation, and the United Nations Association of San Francisco. He has presented at leading universities, including the University of California, the University of Toronto, and the University of Sydney.

Alan's work on behalf of oppressed peoples has garnered widespread acclaim, notably his role as a key eyewitness documenting the atrocities committed by Burma's military dictatorship, leading to his first book, *Burma: The Next Killing Fields?*, with a foreword by His Holiness the Dalai Lama. His close association with Burma's Nobel Peace laureate Aung San Suu Kyi in 1995 resulted in the publication of *The Voice of Hope: Alan Clements in Conversation with Aung San Suu Kyi*. In 2020, he co-authored the four-volume *Burma's Voices of Freedom*, followed by *The Voice of Hope: Aung San Suu Kyi from Prison – And a Letter to a Dictator* in 2023, co-authored with renowned investigative journalist Fergus Harlow. This work has been submitted as evidence in international trials.

A veteran investigative journalist, Alan has lived in some of the world's most volatile regions. After being forced to leave Burma by dictator Ne Win in 1984, he returned to the West, where he lectured widely on "The Wisdom of Mindfulness" and led mindfulness-based meditation retreats across the U.S., Australia, and Canada. In 1988, he expanded his Buddhist training to include universal human rights, social justice, environmental sanity, political activism, and the study of propaganda and mind control. Jack Healey, a former director of Amnesty International, praised Alan as "one of the most important and compelling voices of our times."

Alan's work has been featured in major media outlets such as *Time* and *Newsweek* magazines, CBC TV Canada, ABC Australia, *The New York Times*, *Sydney Morning Herald*, Radio Free Asia, *Democracy Now*, and many others. He

has led World Dharma retreats and mindfulness training programs across the globe, inspiring individuals worldwide.

In addition to his literary and activist achievements, Alan delivered the keynote address at Amnesty International's 30th anniversary at the John Ford Theater and was a featured presenter at the Touche Global Consciousness Conference in Bali in 2019. In 2023, he was honored with the prestigious Visioneers Award as a "Hero of Humanity" for his tireless efforts in championing justice and authentic living.

For more information, visit AlanClements.com and WorldDharma.com.