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PSYCHOLOGICAL AND OTHER SCIENTIFIC PERSPECTIVES OF THE NEW PARADIGM PROVIDING A RATIONALE FOR MEDITATION TECHNIQUES IN CONSCIOUSNESS DEVELOPMENT

The Ohio State University

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PSYCHOLOGICAL AND OTHER SCIENTIFIC PERSPECTIVES OF THE NEW
PARADIGM PROVIDING A RATIONALE FOR MEDITATION
TECHNIQUES IN CONSCIOUSNESS DEVELOPMENT

DISSERTATION

Presented in Partial Fulfillment of the requirements for
the Degree Doctor of Philosophy in the Graduate
School of The Ohio State University

By

Mary Jo Myers, B.A., M.A.

****

The Ohio State University
1985

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Theory and Practice
This work is dedicated to Mark, my husband and best friend, who, in every sense of the word, supported me in it; and to my children, Matt and Maura, sources of constant joy and inspiration.
ACKNOWLEDGEMENTS

I own an incredible debt of gratitude to my adviser, Don Bateman, model New Age teacher.

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INTRODUCTION

In this twentieth century Western civilization is undergoing a radical paradigm shift.

A paradigm is a framework of thought (from the Greek paradigma, "pattern"). A paradigm is a scheme for understanding and explaining certain aspects of reality.

A paradigm shift is a distinctly new way of thinking about old problems. For example, for more than two centuries, leading thinkers assumed that Isaac Newton's paradigm, his description of predictable mechanical forces, would finally explain everything in terms of trajectories, gravity, force. It would close in on the final secrets of a "clockwork universe."

But as scientists worked toward the elusive ultimate answers, bits of data here and there refused to fit into Newton's scheme.

So now we find ourselves in the midst of shifting from the paradigm of a dualistic, mechanistic universe to a new paradigm.

This new paradigm is evolutionary. It sees human beings as intimately interconnected with everything else in nature. It sees nature as an explication of an implicit and unified energy force. Some of the most general paradigmatic shifts are:

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<td>-seeing the universe as composed of material atoms</td>
<td>-seeing the universe as an ongoing process of essential energy</td>
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- seeing the universe as run by mechanistic rules
- seeing humankind as separate from and superior to the rest of nature
- the person's experiencing himself as an isolated ego
- seeing all things in nature as fragmented and separate from one another
- adhering to the Cartesian duality of mind and body
- onesidedly relying on reason as the arbiter of all man's decisions
- pursuing scientific studies reductionistically

- seeing the universe as the interplay of myriad vibrational speeds and patterns of essential energy
- seeing humankind as interconnected with everything else in nature
- the person's experiencing himself as part of a larger unity
- seeing the essential interpenetration and unity of all things in nature
- seeing the person as a mind-body unity
- trusting intuition as well as reason; trusting the body as well as the mind in moving through the life process
- striving to see the relationships among all things.

The implications of these can be detailed in regard to any area of research, something Marilyn Ferguson, in the *The Aquarian Conspiracy*, does with regard to politics, education, health care and economics.

**Setting for this dissertation:** I find myself an educator, who has over the course of the last fifteen years, undergone this radical paradigmatic shift. Having conceptually broken through the confines of the dualistic, mechanistic, Newtonian-Cartesian world view of my youth into the monistic evolutionary universe of the present. I find myself searching for an effective means to help those I serve make the same shift in less time. I call the process of doing this consciousness development.

**Goals and Purposes:** What I set out to present in this dissertation is:
a. A rationale for consciousness development.

b. Some strategies helpful to that development.

c. A summary of the kind of course I have used to help people in that development.

I offer this in the hope that others may use it as background for developing similar courses, and so that I may refer my own students to it for the research underlying what I do.

Rationale: The paper's contents can be divided into three sections. The first section contains a synthesis of my research in five areas which have been for me most influential in making this paradigmatic shift. These are 1) the findings of contemporary science especially in the fields of physics, 2) the evolution of consciousness and 3) brain research. In psychology 4) the work of Carl G. Jung and of 5) contemporary transpersonal psychology have been most significant.

Though I do not have separate sections for them, the traditional spiritual teachings of both East and West have also been extremely important to my development. This influence is related, whenever appropriate, in the above listed five areas.

The second section of my paper contains explanations of and background information on five strategies useful for consciousness development. These are 1) relaxation, 2) journaling, 3) dream analysis, 4) visualization, and 5) meditation. These strategies directly relate to the nature of the evolutionary approach. They flow from the rationale offered in Part One and are not seen as separate from it.
The third part summarizes the implications of the rationale and strategies for 1) the individual person as a bodymind caring for her health; 2) for the individual as a contributing member to society. I give examples, in this section, of how some individuals have seen this application in regard to environmental pollution and to education. The last section of the paper is a summary of a course I have been offering for several years called Consciousness Development. It condenses all the information and practices presented in this paper into eight presentations which I hope may be used by other teachers or serve as a model for them in offering similar courses. An appendix includes a sample presentation of the first session of this course.

**Evaluation of the Concepts:** I do not feel it is possible to give the areas in Part One any kind of priority. In a sense each describes the same reality from a different perspective and these perspectives themselves overlap and intersect at many points. I put them in the order they follow in the paper because I have found in teaching that the easiest way to appeal to the dualistic, materialistic mindset is through science. When people learn that cutting-edge scientists themselves have come to a place where there is no distinction between mind and matter, they experience a real jolt, a definite shaking of their conceptual foundations. At this point they become excited about exploring the implications of such findings. So I put the section on science first. It generally answers the question: What are we?
Having learned the answer to this, we may well ask, "And how did we get to where we are?" which is why I place evolution second. Learning that humankind is at the mental-egoic stage of evolutionary development, it makes sense to note that he has reached the ultimate self-reflection in using his brain to study his brain. Thus the section on brain research is third.

I then move to looking at what modern psychology has taught us about ourselves. I choose Jungian psychology simply because it makes the most sense to me. I've read some Freud, Adler, Maslow, Erikson, Skinner, Rogers, and others, but there was nothing in my first meeting with them that impelled me to go further. Almost everything of Jung's I have read (and that is virtually his entire Collected Works) has elicited that, "Aha! Yes, that is the way it is."

The evolutionary thrust of consciousness development points to levels beyond the mental-egoic, and that is what my fifth section is about. It is the last of the five because it deals with the goal. What consciousness development means, most simply, is that finding ourselves at the mental-egoic level of evolutionary development, and learning there are higher levels to rise to, we seek to learn how to live in order that such evolution might happen most easily. We want to do that which will develop our consciousness from what it is now to what it can be.

Information from the areas reviewed in the first five sections and from both Eastern and Western spiritual traditions points to meditation as the single most important factor.
Relaxation, however, is a necessary substratum for any meditative exercise, so when I turn to discussing strategies, I place it first. It is also the technique I teach first in my classes. Once we learn to relax, we can learn to quietly listen to those areas of our being which are not under ego's control. Progoffian journaling is a good vehicle for this as it offers a structure adaptable to all facets of our life. One of the areas journaling covers is dreams. I devote a special section to dreams because they are such a powerful, but little understood, means of communication from the unconscious.

Having learned to listen to the unconscious, we next learn a means of sending messages to it via visualization. Journaling and visualization can themselves be considered forms of meditation. In the next section I go even further and survey the very broad field of meditative techniques, extrapolating their common denominators and the importance of them for consciousness development.

In Part Three I discuss some of the implications of these practices which have immediate relevance for our every day living. Understanding ourselves as bodyminds evolving towards transpersonal realms instead of seeing ourselves as minds trapped in bodies has important implications for all facets of personal well-being, on the individual (Section K) and on society (Section L).

Finally, in Section M I describe the course which I have created and given a number of times in the past few years. It is a course through which I present an overview summary of the background material, and
through which I teach participants the strategies described in Part Two. It is what I call a course in Consciousness Development.

**Disclaimers:** I feel compelled to call upon Jung's notion of synchronicity when asked to explain my rationale for choosing the topics and concepts I did. They were just there. This study and the living out my life are so intimately mixed that I truly do not know where the one stops and the other starts. I was taught to meditate before I studied about meditating. But when I did come to study, what I learned immediately affected my how. There is no strategy which I talk about in this paper and which I teach in my classes which I do not practice regularly myself and have not sought to know more about through study. In seeking to learn more, I found one book leading to another in an unplanned way. When I finally did come to the point where some sort of organization was needed, I discovered the most significant information, for me at least, came from those areas which comprise the sections of this paper. I am afraid I did not begin with an outline to be filled in, but with experiences which needed to be ordered.

Because of this method (or lack of it) there is another disclaimer I must make. I cannot claim that the authors I cite agree with one another. I did not study their works with this question in mind. As I read them, I understood them to be making the point used in the context of the paper. It seems to me, for example, that when Roger Sperry calls "man's creator" "the vast interdependent and interwoven matrix of all
evolving nature," he is talking about the same reality David Bohm labels "the Implicate Order," even though they may differ in many ways explanatory of it. I am interested at this point in their similarities rather than their differences.

Education in this latter segment of the twentieth century needs to incorporate an evolutionary approach. Erich Jantsch distinguishes this method from the rational approach and from the mythological approach.

---The **rational approach** assumes separation between the observer and the observed, and focuses on an impersonal "it" which is supposed to be assessed objectively and without involvement by an outside observer; the basic organizing principle here is **logic**, the results are expressed in **quantitative** or **structural terms**, and the dynamic aspects are perceived as **change**.

---The **mythological approach** establishes a feedback link between the observer and the observed, and focuses on the relationship between a personal "I" and a personal "Thou." Its basic organizing principle is **feeling**, the results are obtained in **qualitative terms**, and the dynamic aspects are perceived as **process**, or order of change.

---The **evolutionary approach** establishes union between the observer and the observed and focuses on the "we," on the identity of the forces acting in the observer and the observed world; the organizing principle is "tuning-in" by virtue of this identity, and results are expressed in terms of **sharing in a universal order of process** (namely, **evolution**).

All three approaches are part of our world and are taken to elucidate different aspects of it.

But the evolutionary approach is the one most neglected, and therefore the one, the merits and methods of which need to be explored.

Being involved in the evolutionary approach requires a development
of consciousness beyond the rational and beyond the existential. Such a development needs to happen to teachers so that they may facilitate its happening to their students. This development is not only necessary for individuals to experience their personal fulfillment, but it is necessary as well for the continuation of planet earth itself.

Astronaut Edgar Mitchell, the sixth man to walk on the moon, shares this insight:

When you see planet Earth as a blue and white haven, a magnificent speck in the vastness of the empty space that is not really empty, you think of what the people are doing. You remember the wars that are going on at that very moment. You remember the needless and wasteful ravagings of the Earth. Not for productivity, not to help people, although the claims are there. They are going on primarily because of our egoistic drives. And when you realize that, you know the planet cannot survive such behavior. Man must see the planet from this viewpoint and realize what his own destiny is and can be ....We must change the course of human evolution.

How do you do it? It starts with the individual search for the understanding of self—the drive to live without fear and to be fulfilled, to live in harmonious accord with one's neighbors and extend the accord outward to the community, the state, the nation, the planet. But it must begin with the first step—the first step of personal striving to find self, to find a better way of life, to find a higher state of consciousness and existence.

That first step, it is true, needs to be taken by the individual, but teachers at every level can provide a milieu favorable to its being taken if they themselves are actively engaged in consciousness development. It is my contention that the rationale and methodology of consciousness development needs to be made available to the public at large, and
particularly to teachers—both those still in training and those already in the classroom. I believe this can be done through courses, seminars and workshops which would disseminate helpful background information and introduce specific consciousness development techniques. Such a course would explore the various dimensions of consciousness and how we bring to awareness those levels ordinarily deemed inaccessible.

What this paper presents is a synthesis of some of the more relevant findings of twentieth century research in physics, brain study, evolution, Jungian and transpersonal psychology, and holistic health. These findings, it will be see, overlap and in their overlapping point to the necessity of consciousness development. It will also be noted that these most advanced conclusions of modern science bear a formidable resemblance to traditional Oriental teachings and to the perennial philosophy of the Western world. It is not surprising then that the basic technique for developing potential dimensions of consciousness is meditation—too long considered the solitary province of organized religion.

In the new age meditative strategies include relaxation, journaling, dream analysis, hypnosis, mandala construction, and visualization as well as zazen, mantra chanting, and the Ignatian spiritual exercises. And they are activities which everyone has the joyful right to engage in. They are the very stuff of humanity's next evolutionary thrust. Appropriately enough, they lead us away from words, and thus away from the forms and models our words create. Physicist David Bohm explains:
To make a model of the self is, as has been seen, to allow one's thought to create the very reality of which it is supposed to be only a model, in such a way that in this reality one part of the mind is trying to split off from the rest, and to impose its pattern on the whole flowing movement. To do this is evidently a form of fragmentation and confusion, resulting from an attempt to carry out a contradiction. Put explicitly, the contradiction is this: thought, which is fixed and limited in the form of particular models, is attempting the impossible task of controlling the unknown and unlimited flowing movement of the mind, which continually produces and changes all the contents of the mind in unforeseeable ways, including even the very thought that is trying to maintain control.6

Noting, however, the universality of such models and the very young age at which they are adopted, Bohm is forced to pose the question, "Can we live without depending on models of human nature?" In view of my study, to be explicated in more detail throughout this paper, it seems that the answer to that question (as probably to all other questions) is both "yes" and "no". It is obvious that there is no way that all human beings are going to suddenly dissolve their models of self and society and begin living out of "an action from the direct and immediate perception that the deep cause of all human action is a universal formative movement."5

Indeed this insight which Dr. Bohm is requesting is another expression of the enlightenment which is a goal of consciousness development, transpersonal psychology, and probably of humanity's own evolutionary growth. To ask it of all people simultaneously is to ignore the very obvious levels of development which will be detailed in my section on the evolutionary development of human consciousness. That "new evolution, in which intelligent and rational perception, rather than automatic and
repetitive function of models of the self, would be the main formative cause of man's activity, can indeed be arrived at and it is the purpose of this paper to suggest both the rationale and some strategies which may facilitate its happening more quickly and easily. It happens, however, that a model is still needed to do this, because we are starting from the mental-egoic plane, the very nature of which is to work with concepts. So, though I must begin in the realm of creating a model, it is my hope that its application may result in its self-destruction.

In this spirit I present

**Genesis Revisited**

In the mythical beginning there was/is Oneness, itself the essence of order: the Implicate Order, enfolding all that ever could be. Its Movement is the creative program of unfolding (evolution) which is now and maybe ever will be in progress. In this unfolding/explication is apparent duality: that which is explicated and that which is not; and among that which is explicated, there is multiplicity. But all is ultimately One for the apparently separate things of the universe are interconnected and intrapenetrated with all else, being but the manifestations of the myriad different speeds and patterns Movement can simultaneously flow into. Flow is Movement unbroken by time/space fixations.

The only reason I can and need to perform this analysis and write these words is because I am a human being in the mental/egoic
state of development. Being that I participate in thought and language. Language, especially my native English language, labels and predicates. Labeling creates illusions of separation. The labels tree and earth create concepts as do thought and body, gravity and humanity, time and space. All labels assume boundaries which in the relatively final analysis are not there. They exist in our thoughts and in the external forms our thoughts create. With these thoughts and with this language, I presume to describe the indescribable, knowing all the while that my very description is but another unfolding of the Implicate Order.

When I apply the fragmenting concepts of time and space to the Flow, I can say that it evolved into universes and planets, water, earth, plants, animals, human beings and human systems. And human beings evolved through stages plethoric, uroboric, typhonic and mental-egoic. The human being, having evolved into a self-reflexive person is now capable of purposeful actions which actually shape further evolution. Human thinking, human action IS evolutionary. We are designing our own evolution, not just with our intellectual planning, but with every thing we do and with whatever love or hate motivates the doing.

Some human beings have gone further into dimensions we label transpersonal. Transpersonal realms transcend the confines of language and thought. They are experienced. What is experienced (re-experienced from the viewpoint of the Implicate Order) is the
Oneness. Some of the human beings who have experienced this transcendence have become master teachers. Though their teachings eventually became encrusted in specific doctrines, customs, and practices; though they become embedded in vastly differing cultural milieus, there are certain essential "truths" which they all share. Foremost among these is the teaching that humanity's evolution involves transcending mental-egoic thought and language and moving into "spiritual awareness." Twentieth century psychologists call it moving into higher transpersonal states of consciousness. Modern brain research has found the physiological counterpart of such activity in the holistic, intuitive processing attributed to the brain's right hemisphere. Carl G. Jung's insights into the nature of the individual's personal and collective unconscious have indicated the validity and importance of experience not directly under ego's control.

In an unprecedented manner the empirical sciences of physics, neurobiology, anthropology and psychology find themselves bedfellows with the mystical teachings of all times in defining mankind's next evolutionary level. Creative unfolding into this level always requires the dissolution of total reliance on conscious rational thought and a development of consciousness beyond the mental-egoic level. The activity through which this crossing over (transcending/dissolving the illusion of boundaries) occurs is meditation. Meditation happens in many forms: sometimes as a quiet listening, other times as an active
visualization. It may use postures or pictures or pen and paper, but of its essence is the individual's release from the control of personal thought to move into the experience of universal oneness.

While consciousness still manifests in the physical human body existing as a part of society, it is necessary for the meditative experience to be translated via ego. Both Jung and Jantsch stress the importance of this.

Some schools profess to drive out the "ego" altogether—but this would not leave any possibility for focusing energy, for acting instead of merely behaving. Thus, a more realistic ideal pursued with this technique is personal flexibility in changing one's "ego" patterns, a fluidization of the personality approaching as closely as possible the image of the caterpillar which, in his cocoon, becomes totally liquified before reemerging with a changed physical structure. If the "essence" can become sufficiently uncovered to share in the forces of evolution and bring the corresponding signals to our awareness, and if the "ego" can become sufficiently fluid to act out whatever role should be demanded in a given evolutionary (dynamic) situation—then man is not only capable of sensing and following the evolution but of becoming its effective instrument, as indeed it has to be accepted as the basic human instrument.

In the spirit of being one of those effective instruments, I offer this rationale on which it is hoped may be built courses in consciousness development for the public at large, but particularly for educators.
FOOTNOTES FOR INTRODUCTION


2 Erich Jantsch, Design for Evolution (New York: George Braziller, 1975) 84.


5 Bohm, 108.

6 Bohm, 104.

7 Jantsch, 159.
PART ONE: BACKGROUND

SECTION A:
SCIENCE AND CONSCIOUSNESS

Modern scientific research, especially in the field of physics, sheds some interesting and helpful light on the nature of human consciousness. Prior to the technology of the twentieth century, physicists saw the atom as the basic building block of matter. The atom was regarded as hard and Indestructible, and its interaction with other atoms created an equally hard material reality. With the creation of highly refined and complex instruments, recent physicists have learned that within the atom itself is another whole world--that of the nucleus and electrons, and within the nucleus is the world of protons, neutrons and other subatomic particles. But even finding all of this would not have substantially changed the world view based on fundamental building blocks, for it would have only found the fundamental building block to be something smaller.

The real revolution happened when physicists, upon examining the nature of the particles within the nucleus, found that the speed with which these particles moved was often almost as fast as the speed of light. Something moving at this speed can no longer be considered as mass, but needs to be viewed as energy in accord with Einstein's E=mc².

The fact that the mass of a particle is equivalent to a certain amount of energy means that the particle can no longer be seen as a static object, but has to be conceived as a dynamic pattern, a process involving the energy which manifests itself as the particle's mass.
This radically alters the view of matter as composed of inert indivisible atoms. Instead, the very heart of the matter is whirling light energy, invisible to the human eye, yet profound in its effects. At this innermost level the distinctions between matter and non-matter dissolve. What we ordinarily view as "this too, too solid flesh" is but a condensation of a variety of light energy patterns. When matter is seen as ultimately energy, the dualistic distinction between spirit or consciousness and matter is obviated. It becomes much easier to understand the person's body and mind as a dynamic whole. This is the vision of a number of twentieth century physicists who have turned their backs on the fragmented universe of their forbearers. Foremost among these is the Englishman, David Bohm. He suggests that all manifestations of energy, matter included, are but the unfolding of an infinite implicate order. This unfolding he labels a holomovement, coining the word from an analogy with holography. A hologram is a unique form of photography in which

light falls on the photographic plate from two sources: from the object itself; and from a reference beam, light deflected by a mirror from the object onto the plate. The apparently meaningless swirls on the plate do not resemble the original object, but the image can be reconstituted by a coherent light source like a laser beam. The result is a 3-D likeness projected into space, at a distance from the plate.

If the hologram is broken, any piece of it will reconstruct the entire image.

Bohm proposes that the hologram is an example of the implicate order.

In the implicate order we not only always deal with the whole . . . , but we also say that the connections
of the whole leave nothing to do with locality in space and time but have to do with an entirely different quality, namely enfoldment.

To illustrate his theory, he uses as an analogy a device consisting of two concentric glass cylinders, with a highly viscous fluid such as glycerine between them, which is arranged in such a way that the outer cylinder can be turned very slowly, so that there is negligible diffusion of the viscous fluid. A droplet of ink is placed in the fluid and the outer cylinder is then turned, with the result that the droplet is drawn out into a fine thread-like form that eventually becomes invisible. When the cylinder is turned in the opposite direction the threadform draws back and suddenly becomes visible as a droplet essentially the same as the one that was there originally.

When drawn out into the invisible threadform, the ink particles suggest enfoldment. So now we and all the objects of the universe are unfolded, but can be enfolded again. Indeed the electrons of which we are composed are constantly enfolding and unfolding, but so rapidly that we cannot see the change. Bohm compares this rapidity to the speeding motion of a bicycle wheel which looks like a solid disc. The cylinder analogy (like any other analogy) is not perfect because the glass device is mechanical and the ink droplets are added from the outside. In Nature’s order all the things that are unfolded are already implicitly present, thus the "implicate order." Through a little known set of laws the enfolded manifests.

What, then is the meaning of the appearance of the apparently independent and self-existent "manifest world" in the explicate order? The answer to this
question is indicated by the foot of the word "manifest", which comes from the Latin "manus" meaning "hand". Essentially, what is manifest is what can be held with the hand—something solid, tangible, and visibly stable. The implicite order has its ground in the holomovement which is, as we have seen, vast, rich, and in a state of unending flux of enfolding and unfolding, with laws most of which are only vaguely known, and which may even be ultimately unknowable in their totality.

It is apparent to realize that the law of the holomovement is implicit in all that is unfolded just as the whole picture is present in every shattered piece of the holograph. When, therefore, scientists begin to study isolated units and to draw from that study the laws of the unit, they find themselves becoming aware "that such aspects are related to others originally thought to have no significance bearing on the subject of primary interest." These relationships form a new whole which when studied reveal yet another new whole and so on without end.

Holonomy is not to be regarded as a fixed and final goal of scientific research, but rather as a movement in which "new wholes" are continually emerging. And of course this further implies that the total law of the undefinable and immeasurable holomovement could never be known or specified or put into words.

The implicite order is basic, "primary, independently existent, and universal,” Everything is enfolded in it. When certain energy patterns unfold in what we call time and space we have matter, what Bohm calls the explicate order, and what Lao Tsu calls the ten thousand things. These energy patterns are "a series of inter-penetrating and intermingling elements in different degrees of enfoldment all present together."
Whatever activity occurs is an outcome of the enfolding, including the activities we call consciousness. Seen in this light there is no real separation of matter and consciousness. They are both aspects of the movement flowing from the implicate into the explicate.

Since consciousness is an activity of the human being, and the human being is a denser manifestation of light energy, we must conclude that consciousness itself is a property of that energy.

The solution is that there is not basic difference between the two. We have until now tended to associate mind much more readily with consciousness because mind is abstract and intangible; matter, on the other hand, is solid, hard, hot or cold.

Then we know that reality is made up of two components, one, an immutable reference line or background, and the other a dynamic, vibrating aspect of the same basic stuff. . . . A good analogy for this would be the different states in which matter is found in Nature: We could compare solid matter to ice and mind or consciousness to steam or vapor, all being the same basic stuff in different form.

What it is is movement. On the most sub-microscopic level scientists have ascertained that the raw stuff within the nuclei of atoms is energy moving at speeds close to the speed of light in non-predictable probability patterns. An analysis of the human being's thought patterns would yield the same description. All natural behavioral patterns of the animate and the inanimate, of plants, animals and human beings are constantly in flux. No phenomenon ever has a simple causal impetus.

The seed grows as a result of its own inherent fertility (itself complexly-caused--ICC), soil condition (ICC), sunlight (ICC), water (ICC), and quite
probably, in domestic environments, the attention it gets from its human caretakers (ICC). In the face of such analysis, the notion of causality transforms into the notion of interconnectedness.

Now, the next question is where does all this energy come from. The answer remains as yet a mystery to science. The source is an unnamed force, both transcendent and imminent to the nature of all things. It is imminent, as we have seen, in the power of essential energy; yet transcendent because it encompasses everything. Indeed, it is everything, and yet is greater than the sum of its parts. (The ability of human consciousness to move to higher and higher levels and to experience, perhaps even beyond the need of the human body also points to transcendence. See Section E, "The Nature of the Transpersonal.")

In this section we will focus more on the implications of imminence which would suggest that we have at our disposal the creative power and wisdom inherent in the very stuff of the universe itself. I do not mean this "disposal" is a primarily conscious act, but that it is the very stuff of which our bodies and minds are made and from which our emotions flow, and out of which our thoughts take shape. All of this is but the manifesting of the mysterious force which is the essence of the process we call energy.

A Belgian physical chemist Ilya Prigogine won the 1977 Nobel prize in chemistry for his theory of dissipative structures. Though atomic theory had previously made it clear that all things (even rocks and chairs) are basically on the atomic level, in motion, he proposed that certain
structures have the potential for internal transformation in ways that others do not. A seed, for example, transforms into a plant; a rock does not transform, by itself, into something else. Those structures capable, from within, of transformation, he said, are open systems or dissipative structures. "A dissipative structure might well be described as a flowing wholeness. It is highly organized but always in process." In fact, its very flow, its constant capacity for change, its "dissipation of energy" is the secret of its transformation into a higher order of being. In terms of evolutionary development the plant is higher than the seed, the butterfly higher than the caterpillar, and the human or animal greater than the ovum from which it grew. In all these instances the existing parts reorganized into something new through the dissipation of energy. Prigogine saw how fitting this theory was as a model of society which can be moved to new orders of existence by the stirrings of dissidents.

Erich Jantsch extended the theory, using it to understand all manner of human systems: economic, political, familial, medical, industrial, educational. These human systems, he theorizes, self-organize or, we might even say, "self-reorganize" transform themselves through the dissipation of certain energies within.

In a human system, individual membership changes because people die, and new aspirations and ideas enter continuously from within the system. Human systems have memories which hold not only images from the past but also images of the future which introduce the most powerful fluctuations upsetting any mechanistic stability. (More on this power of image-holding is found in the section on
visualization.)

Within the individual human system consciousness itself is the product of self-organizing processes. Then it in turn becomes the dissipative energy for higher transformations, perhaps culminating in the state of Oneness from which it all began. Every state of equilibrium is a state of potential energy. Bio-medical engineer Itzhak Bentov dramatizes this way:

Let us see now whether we can follow the actions of the Creator of a universe. . . . The scenario would run something like this: In the tremendous, boundless, infinite, dark void something stirs. A very great volume of the void has decided to move and is defining its boundaries. The enormous consciousness/intelligence is separating itself from the continuum so that it can start acting. It has thus become an individualized entity. It contains tremendous amounts of energy because the state of the absolute is a state of the highest potential energy. It is the state of rest of the pendulum.

A number of people entering physics' world of penetrating to the depths have found the journey paralleling the path of Eastern mythics. Two of this number are physicist Fritjof Capra and layman-writer Gary Zukav. Capra entitles his study The Tao of Physics. Tao in Chinese philosophy is one of those words which cannot be translated literally. Generally, it means way or path, but it refers as well to the goal. It is the sum of all things, but is not a thing itself. Lao Tzu, author of China's most revered book of wisdom, Tao Te Ching, puts it this way:

The Tao that can be told is not the eternal Tao. (Verse One)

The Tao is an empty vessel; it is used, but never
filled. (Verse Four)

The greatest virtue is to follow Tao and Tao alone.
The Tao is elusive and intangible. (Verse Twenty-one)

Tao in the world is like a river flowing home to the sea. (Verse Thirty-two)

The great Tao flows everywhere, both to the left and to the right. The ten thousand things depend upon it; it holds nothing back. It fulfills its purpose silently and makes no claim. It nourishes the ten thousand things, And yet it is not their lord. (Verse Thirty-four)

The Tao is forever undefined. (Verse Thirty-two)

Capra finds these correspondences in the realm of physics: 1) That language is inadequate to convey the experience because what is learned contains seemingly insolvable paradoxes.

The question which puzzled physicists so much in the early stages of atomic theory was how electromagnetic radiation could simultaneously consist of particles (i.e., of entities confined to a very small volume) and of waves, which are spread out over a large area of space.

2) That the polarity of conceptual opposites creates a unifying interplay.

A similar unification of entities which seems separate and irreconcilable is achieved in relativity theory by going from three to four dimensions. The four-dimensional world of relativistic physics is the world where force and matter are unified; where matter can appear as discontinuous particles or as a continuous field.

3) That there is a basic unity among all things.

As we study the various models of subatomic physics we shall see that they express again and again, in different ways, the same insight—that the
constituents of matter and the basic phenomena involving them are all interconnected, interrelated and interdependent; that they cannot be understood as isolated entities, but only as integrated parts of the whole.

4) Space and time are seen as mind constructs rather than as properties of nature.

Relativity theory has thus shown that all measurements involving space and time lose their absolute significance and has forced us to abandon the classical concepts of an absolute space and an absolute time.

Gary Zukav in *The Dancing Wu Lei Masters* comes to the same conclusions.19 Earlier physicists, however, had an opposite experience. Their study, rather than serving as an open door into the nature of human consciousness, became instead a brick wall. Meeting it head on, they needed to turn away from it and explore consciousness more directly on its own ground. Their records of doing this form the subject matter of Ken Wilber's latest book, *Quantum Questions: They Mystical Writings of the World's Great Physicists*. The physicists whose writings he anthologizes are Bohr, de Broglie, Eddington, Heisenberg, Jeans, Pagels, Planck, and Schroedinger. Characteristics of their viewpoint is this one expressed by A. S. Eddington:

Briefly the position is this. We have learned that the exploration of the external world by the methods of physical science leads not to a concrete reality but to a shadow world of symbols, beneath which those methods are unadapted for penetrating. Feeling that there must be more behind, we return to our starting point in human consciousness--the one center where more might become known. There (in immediate
inward consciousness) we find other stirrings, other revelations than those conditioned by the world of symbols. Physics most strongly insists that its methods do not penetrate behind the symbolism. Surely then that mental and spiritual nature of ourselves, known in our minds by an intimate contact transcending the methods of physics, supplies just that... which science is admittedly unable to give. (1929)

Neuroscientist, Karl Pribram, also saw the potential of the hologram for metaphoric explanation. His study of brain functioning had led him to a fundamental question: “whether mind results as an emergent property from the interaction of an organism with its environment, or whether mind reflects the basic organization of the universe (including the organism’s brain)” The holographic image can be used to illustrate either answer depending on whether one views the brain or the mind as the holographic plate. The only way out of the circularity of the argument is to establish a hierarchy. Although Pribram does not feel scientists are enough acquainted with Rohm’s notion of the implicate order to decide in its favor, he himself gives the possibility more than a passing nod.

We must conclude either that our science is a huge mirage, a construct of the emergence of our convoluted brains, or that indeed, as proclaimed by all great religious convictions, a unit characterizes this emergent and the basic order of the universe.

Conversely, Arthur Young, mathematician, inventor of the Bell helicopter, New-Age author (Reflexive Universe, The Geometry of Meaning), suspects there is no beginning implicate order.

The uncertainty of the photon, or of the quantum of
action, is its capacity to cause something new to happen. It is the basis for free will and is the ongoing dynamic which drives the universe. It is first cause.

And yet one might argue in turn that the "something new" would have a certain intrinsic ordering. We find ourselves once again flowing between dialectic poles. Perhaps it is the process of the flow itself which is the first cause—instead of either the order or the uncertainty.

It may be just as valid to say the human mind creates reality as it is to say the human mind observes reality.

We have already noted the quandary physicists found themselves in over the dual nature of matter at the atomic level where it could appear either as a wave or as a particle. What they next learned was even more shocking to their solidly materialistic background: the subatomic particles/waves were not materially real and three-dimensional at all. They were instead "probability waves, abstract mathematical quantities with all the characteristic properties of waves which are related to the probabilities of finding the particles at particular points in space and at particular times." And it is only a human observer who can finally detect or define any of this. The preparation and measurement of the observations of a subatomic particle determines its behavior. It is indeed the interaction between the observer and the observed which is being recorded rather than some objective entity in itself.

Quantum theory thus reveals an essential interconnectedness of the universe. It shows that we cannot decompose the world into independently existing smallest units.
Then too we must consider that this interaction will be affected by what the observer expects to see.

As relativity and quantum theory have shown that it has no meaning to divide the observing apparatus from what is observed, so the consideration discussed here indicates that it has no meaning to separate the observed fact (along with the instruments used to observe it) from the theoretical notions of order that help to give "shape" to this fact.

Thus what one expects to see determines what one sees.

Is it valid, though to make the leap from the human observer/reality relationship on the subatomic level to the same kind of relationship on the macroscopic level? Does one indeed create the reality he interacts with daily? In a sense the answer is "yes", but before I enlarge on that I need to clarify that it is also true that the physical universe exists, of course, prior to my individualized perceptions of it or thoughts about it. That existence is the emanating of the Ultimate Creative Energy we discussed earlier. When my own consciousness evolves out of this (See Section B on evolution), it begins to manifest in an individualized way the same creative energy. (Transforming from the individual level to the cosmic level is, by the way, what humanity's further evolution is all about. See Sections B and E.)

This Ultimate Creative Energy manifests through all my activities, but I will simplify the explanation at this time by specifying its manifestation through the interaction of sense perception and thought and feeling response. In these personal activities "what I see is what I get."
The effect of perception . . . is immediate and dramatic. All of the wave function representing the observed system collapses, except one part, which actualizes into reality. No one knows what causes a particular possibility to actualize and the rest to vanish.

We are all familiar with how this works on the level of human relationships. You and I meet Joe Brown. You find him attractive and intelligent. I find him a stuffy bore. (These psychological processes will be discussed more completely in Section D). But what we do not obviously realize is that even in the physical realm our "inner apparatus" is not recording the same tree or event. We may both be looking at the same chair, but it is difficult for us to ascertain that we are imaging it identically. Informal experiments with friends easily confirm this for us. Physicist Fred Alan Wolf explains in terms of quantum physics:

We have come to learn through quantum physics that no objects have well-defined boundaries. If we can imagine the chair existing without us, just for a moment, its boundaries would become fuzzy too! Its fuzziness would not become apparent, however, for a very long time. It would take over 10 billion years for the chair to fuzz out. But an atom, that is a horse of a different color. Because it is so tiny, it takes only a billionth part of a second for the atom to spread out into fuzziness. And it continues to spread out until you come along and observe it. At that instant, depending on which experiment you perform, the atom is reduced to size. Just think, without you all atoms would spread out into the universe at an alarming rate. By not looking too closely for atoms, you have given them permission to fuzz their boundaries sufficiently to make up a chair. That is why I say there are no atoms until you choose to look for them. And that is why we say that there is no physical universe without our thoughts about it.

This is an explanation for the lay person of the "uncertainty
principle" formulated early in the twentieth century, and about which Fritjov Capra concludes, "there are no objective properties of nature, independent of the human observer." And since, as we shall see in Section D, the psychological make up of the human observer so determines how we see and what is seen, it would seem the only final agreement human beings could come to regarding reality is that we do indeed each create our own.

Although it is not in the plan of this paper to discuss so-called parapsychological phenomena, I would like to point out that some physicists are beginning to theorize explanations of such things as psychokinesis, astral travel, precognition, aura reading, telepathy, etc. Fred Alan Wolf suggests,

> In all cases, thought can affect the quantum potential, which might be shaped to affect the ordinary forces that give energy/matter its identity and affect gravitational fields on the quantum level.

**Conclusion:** These findings of modern science indicate that everything is an explication of Total Energy's Implicate Order and thus are all interconnected, interpenetrated, and ultimately one. Our human consciousness is an expression of the Cosmic Consciousness which this Implicate Order is.
FOOTNOTES FOR SECTION A


5 Bohm, Wholeness 185-186.

6 Bohm, Wholeness 157.

7 Bohm, Wholeness 157.

8 Bohm, Wholeness 185.


13 Bentov, 123.


15 Capra, 34-35.

16 Capra, 135.

17 Capra, 118.
Capra, 152.


21 Karl Pribram, "What the Fuss Is All About" The Holographic Paradigm. 33/

22 Pribram, 34.

23 Arthur Young, "Are the Foundations of Science Inadequate?" in ReVision, 98.

24 Capra, 57.

25 Capra, 123-124.

26 Bohm, Wholeness 143.

27 Zukav, 79.


30 Taben, 67.
SECTION B:
THE EVOLUTIONARY DEVELOPMENT OF CONSCIOUSNESS

There are three senses in which one can consider the evolution of consciousness: 1) as the Cosmic Consciousness, the ultimate seedbed of everything in the universe unfolding itself; the Implicate Order 2) as human consciousness coming into existence in historical evolution; 3) as an individual's consciousness evolving in the process of growth and development. These three are related and unfold on a continuum in the above listed order, although the individual consciousness eventually works its way back again to Cosmic Consciousness. For purposes of clarity I will in this discussion distinguish among the levels as Cosmic Consciousness, human consciousness, and individual consciousness.

Arthur Deikman sees awareness as not only "the ground of our conscious life,"¹ but as the very "organization of the biosystem."² Although the following is a lengthy quote, I feel it makes the point so well it is important to include it.

The biosystem is a totality embracing our entire planet and the solar system. Awareness is the organization of that continuous system. It follows that awareness is not localized. The awareness that each individual believes to be his own is, in fact, an awareness that extends throughout existence, for it is the organization of reality. Since our thought contents are localized by the particular groups of perceptual and cognitive systems that constitute individual persons, we have taken for granted that the awareness that underlies our mental processes is localized as well. For example, our visual activity is usually experienced as being identical with awareness. However, if you close your eyes, you will recognize that your awareness and your visual field are
not the same. Try it now. Once again, close your eyes and ask yourself what constitutes your awareness. With your eyes closed, you will tend to identify awareness with sounds and body sensations. If next you imagine these sounds and sensations to be absent, you will appreciate the fact that awareness is something other than sensations or thoughts. The sense that my awareness is my own is due to mixing the sensations and thoughts, which are indeed personal, with awareness itself, which is universal. Expressed in the more abstract terms I used earlier, the conclusion is that our individual centers of organizing activity are located within the general field of organization that is awareness.

This awareness, then, is synonymous with Cosmic Consciousness, with the ultimate energy discussed in Section A. It is Bohm's implicate order, and Lao Tzu's Tao. Roger Sperry says,

man's creator becomes the vast interdependent and interwoven matrix of all evolving nature, a tremendously complex concept that includes all of the immutable and emergent forces of cosmic particles on up to galaxies.

And Bentov:

The creator breaks himself up into little units in order to be able to experience all the possible interactions among his particles on all possible levels, thereby learning to know himself. Evolution is the built-in urge that pushes all matter to higher and higher complexity allowing experiences to occur at ever higher levels.

This consciousness which we posit as the heart of the universe is not, let us be clear, the mind of an anthropomorphic god. It is a power I believe both materialist and mystic can acknowledge. Capra, after Bateson, calls it the systems view and explains:

The systems view agrees with the conventional scientific view
that consciousness is a manifestation of complex material patterns. To be more precise, it is a manifestation of living systems of a certain complexity. On the other hand, the biological structures of these systems are expressions of underlying processes that represent the system's self-organization, and hence its mind. In this sense material structures are no longer considered the primary reality.

The workings of these self-organizing structures we call evolution.

Although evolutionary theory is accepted by the scientific community as a whole, the specifics of its happening are still far from agreed upon. In a recent ReVISION article neurobiologist Andrew Smith summarized four major alternatives to classical Darwinism. The Systems Theory, contributed to by Bertalanffy, Lazlo, Elgen, Prigogine and Jantsch, suggests that under certain conditions some life forms may self-organize into more complex forms.

The Lamarckian Theory, that an organism can pass on its acquired traits to its offspring, is actually quite old and has been rejected by many as impossible. Nevertheless, a small group of biologists (among them, Koestler, Steele and Margulis) are finding evidence of structural changes occurring because of need rather than genetically.

Mutationism (Gould, Goldschmidt, Raff and Kaufman) "is the notion that major evolutionary changes occurred in a single step, or 'saltation,' as the result of a single, far-reaching mutation." Orthogenesis (Simpson and Stebbins) tries to make a case for "evolutionary development that proceeds in a single direction over a long period of time."

Smith himself creates a scheme in which each of these can be seen as part of the same process. He shows each evolutionary method of
change as the reconciliation of a conflict by a third force which actually
"arises from a higher system than the other two." He goes on to explain:

The existence and operation of this third force can be observed at all levels of existence. For example, the transformation of amino acids into proteins that takes place in all living cells is guided by the cell, a higher system. The cell provides information in the form of RNA (from DNA) that enables the amino acids to be joined in the proper sequence. Another very different yet analogous example is the psychological development of a child; here the influences come from society, through the family. In these and all other transformation processes, a conflict results in transformation only in the presence of a third force.

Since, according to classical evolutionary theory, the third force would not yet have evolved, a different background is required. This Smith draws from the perennial philosophy via Ken Wilber. According to this view the "Ground of Being," the source, spirit, that Cosmic Consciousness we've been talking about, started it all anyway and is therefore present as the higher level, the next system, the needed third force. As Teilhard de Chardin said, "if things hold together, it is only by reason of complexity from above."

Wilber calls his version of the concept "involution." As mentioned earlier, he regards reality as hierarchical and uses the analogy of the Great Chain of Being to designate the different levels (their number varies depending on the degree of specificity one is using. Smith summarizes them as four whereas Wilber, in The Atman Project gets as high as fifteen. In Up From Eden he contents himself with these eight:

(1) physical, material nature, (2) the biological body, (3) the lower mind (verbal-membership), (4) the advanced
mind (egoic-conceptual), (5) the lower soul (or psychic level, the Nirmanakaya), (6) the higher soul (or subtle level, the Sambhogakaya), (7) the Spirit (as Limit, Dharmakaya), and (8) the Spirit (as Ground, or Svabhavikakaya).

This whole "downward" movement, whereby Spirit playfully loses and forgets itself in successively lower levels, is called involution.

It is from the bottommost link in the chain that being must once more work its evolutionary way up. The question now is, in what sense is the earlier-mentioned "third force" available to each successive level. Smith's suggestion is that the higher systems were present as patterns of energy, existing on levels equivalent to those on which various forms of life exist today. By "equivalent" I mean that the patterns contained a degree of order, or anti-entropy, equal to that found in cells, organisms, and so forth. They were these forms, except that the latter had not yet, as it were, crystallized in them.

Smith points out the similarity of this explanation to J. G. Bennett's "hyparchic future," Wilber's "anamnesis," and Rupert Sheldrake's "morphogenetic fields."

I see correlations as well with David Bohm's implicate order and with the much earlier thought of the French paleontologist, Father Pierre Teilhard de Chardin. As early as 1948 Teilhard had formulated an evolutionary theory which posited the universe's thrust towards consciousness and unity, and the view that "In the world, nothing could ever burst forth as final across the different thresholds successively traversed by evolution (however critical they be) which has not already
Right at its base, the living world is constituted by consciousness clothed in flesh and bone. From biosphere to the species is nothing but an immense ramification of psychism seeking for itself through different forms. That is where Ariadne's thread leads us if we follow it to the end.

In *The Phenomenon of Man* Teilhard traces this ascent from energy’s first creative motion to mankind’s present stage and beyond. He contends, as does Smith and Wilber after him, that each new stage in the universe’s evolution is the result of a radical transformation brought on by the drive of inherent psychic energy toward ultimate consciousness.

Hominisation can be accepted in the first place as the individual and instantaneous leap from instinct to thought, but it is also, in a wider sense, the progressive phyletic spiritualization in human civilization of all forces contained in the animal world.

Psychogenesis has led to man. Now it effaces itself, relieved or absorbed by another and a higher function—the engendering and subsequent development of the mind, in a word noogenesis.

Noogenesis, then, Teilhard saw as the evolutionary process we ourselves are involved in even as we reflect upon ourselves. Although on the one hand it seems an introverted activity, it nevertheless, because it is humanity’s collective path, is unifying and universal in its implications. And it moves toward the superconscious.

Either nature is closed to our demands for futurity, in which case thought, the fruit of millions of years of effort, is stifled, stillborn in a self-abortive and absurd universe. Or else an opening exists—that of the super-soul above our souls.
The point at which each human personality reaches its evolutionary zenith Teilhard calls the Omego Point and sees Christ as its incarnation aggregating "to himself the total psychism of the earth." 20

In Up from Eden Wilber details more specifically the evolutionary development of human consciousness beginning "Perhaps as early as six million years ago." 21 This earliest hominid Wilber calls the uroborus

a very general term which refers both to all the lowest levels and sublevels of the Great Chain (matter vegetable, and lower animal-bodily life) and to the first protohuman forms of life which were just escaping from those lowest levels. 22

This "Dawn State of man was one of dreamy immersion in and oneness with the material and nature world—the state we have also called the subconscious sphere (because it lacks self-conscious reflection.) 23 This was mankind's Edenic state.

But at some point some 200,000 years ago individual humans began to awaken to a sense of their separateness from the whole of things, and to come into what Wilber labels the typhonic state in which this sense is fraught with terror, for the universe is big and powerful and this quivering awakening self is pitifully small, vulnerable, and mortal. In the face of such fear one must cling to some connection with the universe and this the typhon did through magically intermingling himself with nature. Thus the art work of the period is replete with drawings of creatures part human and part animal. The most famous of such drawings is The Sorcerer of Trois Freres, a combination of man, stag, owl, wolf and bear.
Only with the development of language can a really significant break with nature be made. With language man can name the objects in the universe and, to that extent, re-create them in his mind, have a sense of separation from them and some form of control over them. The third period in humanity's development, then, was bound up with language development. Beginning about 12,000 years ago was what Wilber called the period of Early or Bicameral Mind or the Paleological Period. With language a sense of community grows. As adults describe the world to their children, so that is the world the children see. Groups of peoples are bound together by virtue of their sharing concepts. And one of the concepts shared is the sense of "I." "I" as separate from every other "I", "I" as the sense of ego. "History was, first and foremost, a chronicle of the ego's accomplishments."^24

With language man can also name himself, look at himself, regulate himself. Thus with language does man become a self-reflexive being, existing in a mental-egoic state. This is the stage of development most human beings are now in.

With the ego level we reach a stage of evolution where the separate self is so complex and so and subconscious ties to cosmos, nature and body, it could turn on these previous stages (which now were also levels of its own compound individuality) with a vengeance never before evidenced. For the ego—lying precisely halfway between the subconscious and the superconscious—was in a position to deny its dependence on both.^25

Paul Shaker, Ph. D. in a 1983 ReVISION article investigated the
connection between biological evolution and the evolution of consciousness. After reviewing the work of current sociobiologists, and showing the relevance of Jungian psychology, he concluded that "Cultural evolution is fundamentally the evolution of consciousness in individuals."\(^{26}\) As with so many of the other researchers we have been studying, he relies on a notion of evolutionary growth through a number of levels. He opts for the four levels proposed by K. Lorenz, "the inorganic, the Organic, the Conscious, the Spiritual."\(^{27}\) Having established that "Natural selection has spawned a legacy of genetic behavior patterns, instincts, and innate structures which provide the form in which human culture can emerge,"\(^{28}\) he shows how, once the culture (i.e., human consciousness) has emerged, it can overcome and even choose against its legacy.

As a vehicle to examine this emergence he proposes the study of archetypal manifestations in a Jungian vein, that is, through the study of comparative mythology with emphasis on key, recurring symbols. "The story of the rise of human consciousness in mythology is one of the progressive freeing of human will from unconscious instinct."\(^{29}\) A more specific examination of the appropriateness and value of such a study will be made in Sections D and H of this paper.

In beginning to speak about the development of individual consciousness, we need first to clarify what we mean by it. In its most basic general sense consciousness is that awareness Deikman described earlier. The normal human being gradually "personalizes" this awareness as he acts in the world and interacts with other human beings. Personal
activity and social interaction are necessary components of human evolution. Though they are not the highest goals, they are essential steps along the way.

A group of twentieth century Soviet psychologists have done much to point out this importance. Lev Vygotsky laid the foundation for these insights which were then elaborated by a number of his students/colleagues among whom were A. R. Luria, A. N. Leont'ev, and A. Lomov. Before explaining their stance, I need to clarify a basic distinction between the Soviet view and my own. The Soviets do not admit of Cosmic Consciousness, nor do they see any possibility of consciousness evolution beyond its social involvement. What I name the first stages of individual consciousness development is for them the whole ball of wax. They do not, it seems to me, understand the full nature of consciousness, but what they have studied and concluded about the nature of individual and social development is most helpful.

One of Vygotsky's basic insights is that "man's psychological processes change according to the processes of his practical activity; in other words, they too are aided by tools and means." Language is the most important tool. "This implies that man's [individual] consciousness is formed not by material production, but by the personal relationships and by the products of cultural development of society which arise out of this development." In order to study this function Vygotsky began by paying special attention to the development of language and thought. He concluded they were basically separate activities which coincided in a
process he called inner speech.

Early in infancy the human child attends to the human face and voice. His activity evidences probably from the first day that his needs will be met only in interaction with others. Even before he learns to utter meaningful sounds himself, he understands simple commands or statements (No! Momma. Good boy!). This evidences a form of cognition—thought. His pre-verbal activity, as it becomes more directed also shows primitive intellectualization. It is only in interaction with other human beings that the child learns language. This language learning, according to Vygotsky, has three early stages: external speech, egocentric speech, and inner speech. The child uses external speech when she merely parrots the words she hears. Thus, having learned to say "momma," she may say it at times when "momma" is not near or called for as well as when she is. Gradually, however, she refines her concepts. Early on the word "dog" may be used to refer to any animal. As the concept clarifies, it may apply not only to the family dog, but to his bark and food as well. In time the child learns to distinguish dogs from other animals and the family dog from other dogs.

Vygotsky takes care to distinguish his notion of egocentric speech from that of Jean Piaget. Piaget saw the preschool child as having egocentric speech and socialized speech. The former he saw the child as using only to talk about himself while the latter designated his interaction with others. Upon closely observing children Vygotsky came to see that the child used egocentric speech as a real tool for thought development
and that in many ways it was not at all egocentric in Piaget's terms. For Vygotsky, then, egocentric speech meant the child's talking to himself. However, much of this self-talk was in the form of problem-solving. ("My sand castle falls down. Jimmy's stands. Jimmy uses water. I'll use water.")

In the process of thus talking to himself the child gradually interiorizes his verbiage until by school age, in most children, egocentric speech has disappeared altogether. It has given way to what Vygotsky calls "inner speech."

Inner speech is not the interior aspect of external speech—it is a function in itself. It still remains speech, i.e., thought connected with words. But while in external speech thought is embodied in words, in inner speech words die as they bring pure meanings. It is a dynamic, shifting, unstable thing, fluttering between word and thought, the two more or less stable, more or less firmly delineated components of verbal thought.

Inner speech has a very condensed syntax. Sense becomes more important than sound. Vygotsky, following Paulhan, notes that inner speech has "influx of sense,"—that quality in which all or many levels of meaning operate simultaneously in words without a corresponding verbalization. Using the analogy of two circles overlapping in their centers, Vygotsky explains inner speech as this central overlapping place between thought and speech. As we have seen the child evidences both pre-linguistic thought and pre-intellectual speech so they exist independently of one another, though they join forces in the phenomenon of inner speech.
It is only through this development of language and its interiorization, through the individual's activity in interaction with other human beings that ego consciousness develops. Leont'ev, a student of Vygotsky, who greatly expanded his work explains it this way:

The individual consciousness as a specifically human form of subjective reflection of objective reality may be understood only as a product of those relations and mediations that arise in the course of the establishment and development of society.33

Lomov notes that the distinction between internal and external activity is a superficial one since neither can really exist without the other.34 It seems useful to me, however, to at times be able to distinguish between that aspect of activity which is more influenced by and manifested in actions perceived through the senses (external activity) and that which is not so directly influenced and manifested (internal activity). The activity of mind is both cognitive and regulatory. And the joint activity of minds is communicative. Through communication man acts on the social level and is part of the social-historical process which is the Marxist _summum bonum_. Although Wilber places high value on the social-historical process, he sees the person as evolving beyond it. The Soviet Socialist sees it as the ongoing goal.

V. I. Lenin wrote about what distinguishes 'simply a slave' from a slave who is reconciled to his position and from a slave who has rebelled. This difference lies not in knowing one's individual traits but in perceiving oneself in a system of social relations. Perceiving one's 'I' does not mean anything else.
As opposed to Wilber’s five, eight or fifteen levels of human evolution, the Soviet sees only three, the biological, psychological and social. So, helpful though their insights are regarding the development of individual consciousness, we must part company with them as we posit the human potential to evolve beyond what Wilber calls "membership-cognition." Beyond this we find evidence in the personal lives of history’s most enlightened sages and in the records of the world’s religious cultures for the existence of four more levels which we will examine more thoroughly in Section E.

**Conclusion:** These studies indicate that the consciousness of the human race has evolved and continues to evolve. Its further evolution beyond its present mental-egoic state is into transpersonal states, the highest of which is Cosmic Consciousness (the Implicate Order) of which it is an explication.
FOOTNOTES FOR SECTION B


2 Deikman, 319.

3 Deikman, 321.


8 Smith, 25.

9 Smith, 31.

10 Smith, 31.


13 Wilber, 300.

14 Smith, 31.

15 Chardin, 71.

16 Chardin, 151.

17 Chardin, 180.

18 Chardin, 181.
19 Chardin, 233.
20 Chardin, 294.
21 Wilber, 21.
22 Wilber, 22.
23 Wilber, 23.
24 Wilber, 205.
25 Wilber, 181.
27 Shaker, 88.
28 Shaker, 88.
29 Shaker, 92.
31 Leontiev, 341.
34 Leont'ev, 139.
35 Leont'ev, 141.
SECTION C: IMPLICATIONS OF BRAIN RESEARCH

The Twentieth Century has seen a burgeoning of interest in the field of human brain research. The brain has come to be seen as a highly complex and uniquely structured system of functional units. A. R. Luria makes the point that we can no longer just label "parts" of the brain and associate them with certain activities. Rather his research has shown that it is a collection of functional units working together.

There are solid grounds for distinguishing three principal functional units of the brain whose participation is necessary for any type of mental activity. With some approximation to the truth they can be described as a unit for regulating tone or waking, a unit for obtaining, processing and storing information arriving from the outside world and a unit for programming, regulating and verifying mental activity. Man's mental processes in general, and his conscious activity in particular, always take place with the participation of all three units, each of which has its role to play in mental processes and makes its contribution to their performance.

He goes on to present the psychological structure and cerebral organization of such human activities as perception, attention, memory, speech, action and thinking. He chooses these because he feels they are of the most practical interest to people. And indeed it is around these activities that a whole body of cognitive studies has been built. To study cognition is to strive to answer "How do we know?" and "How do we know we know?" Efforts to answer these questions have been presented in the
form of models.

Paul MacLean, chief brain researcher at the National Institute of Mental Health, has for the last twenty-five years done seminal studies in the structure of the brain which have shown it to be divided into three layers. Each of these layers corresponds to a stage in evolutionary development. The first of these layers of "the triune brain" is the reptilian brain. It is the most primitive and programs man's most instinctual responses: territoriality, mating, breeding, seeking shelter, etc. The next is the mammalian brain or limbic system which is responsible for the emotional, viscero-somatic and endocrine systems. It is involved in both physical and emotional survival. Lesions in this area cause patients to vomit, choke, defecate, have feelings of terror, strangeness, loneliness and paranoia. The most recently developed is the neo-mammalian brain or the neo-cortex and it is this level which separates man from the lower animals, and is responsible for speech, human social interaction, and the so-called higher mental processes: thought, memory, perception, imagination, etc.²

A recent issue of New Age magazine featured the awareness-raising fad of the year: the float tank. One contributor hypothesized that an explanation for its causing a sense of well-being was that by eliminating the sources of conflict between the levels, it brought man into a sense of harmony and balance.³ Indeed it is true that the levels ordinarily do not work too well together and their separate drives are what cause so many of the problems in our lives. MacLean has called this "Schizophysiology."
These levels are the brain's equivalents of the behavioral levels Wilber outlined as presented in Section B.\textsuperscript{4}

As MacLean has analyzed the triune nature of our brain, so have Roger Sperry and many others (Penfield, Gazziniga, Bogen, Galen) studied its dual nature. For the brain is also composed of two hemispheres each of which is

specialized to work with different types of material (the left with words and the right with spatial forms); rather, each hemisphere is specialized for a different cognitive style; the left for an analytic, logical mode for which words are an excellent tool, and the right for a holistic, Gestalt mode, which happens to be particularly suitable for spatial relations.\textsuperscript{5}

The data collected by C. G. Jung illustrating the autonomous intrusion of subconscious contents into the life of an individual may find its physiological counterpart in right-brain activity.\textsuperscript{6}

Sally Springer and Georg Deutsch summarize research done trying to relate hemispheric differences to such things as handedness, sex, cultural differences, reading disabilities, cognitive learning styles and psychological illnesses. Although there are some minor associations found, the evidence as of the time of their study is inconclusive.\textsuperscript{7}

More interesting from an educator's point of view is the point made by neurosurgeon Joseph Bogen and psychologist Robert Ornstein that our Western culture in general and educational system in particular have stressed verbal and rational activities (left-brained) over more intuitive (right-brained) activities thus causing an imbalance which has repercussions
in all areas of human life. The use of electronic instruments (electroencephalograph EEG, electrical skin resistance meter ESR, electromyograph EMG) to measure brain-wave patterns has been helpful here. Following the 1950's pioneering work of Joe Kamiya are Barbara Brown, Elmer and Alyce Green, C. Maxwell Cade, and Nona Coxhead among many others. Although relaxation, meditation, and visualization have always been valued as consciousness expanders, machinery could now record their actual effect on brain-wave patterns. This new technology could first show brain-wave activity during pain, tension, and anxiety and record the changes as they occurred. Thus persons learning to associate certain mental activities or self-induced feeling states with their respective brain-wave patterns recorded on the machinery could actually learn to control their feelings.

In the early 1970's Elmer and Alyce Green of the Menninger Foundation in Topeka, Kansas, enlisted Swami Rama from India to serve as a research subject. Daily for months they wired him to biofeedback machinery in order to learn what kind of mental activities would produce what kind of brain waves. He very quickly was able to produce any level of brain wave at will and soon grew tired of doing the same thing. Doug Boyd, author of Swami, the book that records this experience, relates this conversation:

"All this is nothing," he said, "only simple exercises. Something is missing here, there must be some more patterns--something more than this beta, alpha, theta, delta."
"Aha! there is something else," Elmer responded. He and I both just got the swami's point. "You have to remember these machines are measuring the physical activity in your physical body. What these patterns are showing is not necessarily states of mind, but only states of brain."

"Not necessarily states of mind and certainly not states beyond mind," I added, remembering Swami's saying that meditation is a state beyond mind.

For a few moments Swami sat silently in thought. I imagined him feeling he had reached the limits of what he could demonstrate in the areas of concentration and meditation. He suddenly realized that all the magnificent variations he could achieve in his internal states of consciousness could not be paralleled with equally magnificent changes in the patterns on the polygraph.

Cade and Coxhead may not have been able to capture all the "magnificent variations," but later in the 1970's they did develop a multi-channeled EEG called the Mind Mirror "which was specially designed to show the ephemeral patterns of the electrical signals from the two hemispheres of the cortex as they are happening." In The Awakened Mind Cade and Coxhead recorded their experiments over a nine-year period teaching people to move up into eight different levels of consciousness. Ornstein suggests a marriage of esoteric and scientific psychologies so that each may be enhanced. And he teaches meditation and other forms of self-regulation as the most helpful tools of the esoteric traditions.

J. Z. Young calls his cognitive model the programs of the brain. He views the brain as performing through a series of programs and the activity of the programs as mind. He defines a program as a plan of
action arranged beforehand and written in a language or notation. He identifies four levels of human progress. The fundamental unit is written in the DNA code which is transcribed and translated during the development of the human being. The second is written in the structure of the brain itself where nerve cells operate in certain ways to initiate all forms of human behavior. The third program is the individual's speech and culture and is written in the organized sounds of human language. And the fourth is the physical expression of these sounds and meanings in writing and other forms of recorded speech.

In his study Young shows how these various levels of coding work to produce all human activity. Evolving, loving, believing, fearing, eating, reading and a large number of other activities are detailed in this light. The brain is viewed as an agent which decodes the information sent to it from the outside world. The nerve cells are its units which initiate activity. In its most simplified form he sees each nerve cell as being responsible for one small fragment of one small part of either change in the outside world, a memory of some past change, or of a body movement. 11

Along with Young, many others have compared the brain to a computer, Grenel and McCulluch among them. They see the complex neuro-chemical triggering of brain processes as the computer's wiring system which is overlaid with an information state. The neuro-chemical system "computes" the information it gives and receives via a series of signals. Simply put, Grenel and McCulluch call their model the
information-processing model because they do not see the neuro-chemical model as separate from the information it carries. Their model represents the brain as a hierarchy of information states in a three-dimensional system.\(^{12}\)

Each of these men presents his model in the hope it may serve for greater communicative effectiveness among human beings, but none verbalize it as well as does Roger Sperry in his *Science and Moral Priority* (1983). In this work Sperry makes a plea for the establishment of a world-wide value system based on scientific truth. His hope is that science can show all human beings the incredible interconnectedness among all things in nature. Such knowledge should lead people to place the positive growth, to say nothing of the survival, of the earth as a whole as their top priority. Though man is the most intelligent and powerful arbiter of these values, his personal good is no longer the measure of all things. Such a value system needs to cut across religious beliefs, social distinctions and political ideologies.\(^{13}\)

Now in this view the brain of man is seen as a most crucial organ—the height of its self-reflexive power being equated with what past centuries called godness. So it is necessary that we understand the power and the limits of this organ. Its power is, of course, what we call "mind." Sperry views mind as the property of the neuro-chemical and psychological activity of the brain and sees it as embodied in and inseparable from that organ.\(^{14}\) Nobel Prize winner John Eccles disagrees. He follows Karl Popper's view of the "three worlds." The first world
consists of physical objects, the second of inner subjective experiences, and the third of culture. In the second world of subjective experiences is the experience of a self which somehow remains even when the body/brain is unconscious and which can attain partial liaison with the waking consciousness through dreams.

However, I do not view this "Self" in the same dualistic sense as do Eccles and Popper. There are not two worlds: there is only one. But the way we experience that world depends on the degree to which we have evolved. In this enfolded order (see Section A) there is, as neuropsychologist Karl Pribram has explained,

\[
\text{no space and time, no causality, no matter, and no mind. Everything is enfolded. There are no boundaries, and so you can have neither mind nor brain. Actually there is only potential—perhaps potential energy that can be converted into work in the ordinary space-time domain.}
\]

Once converted there can appear to be at least two sets of dualities: 1) a spirit world and a material world; 2) my subjective impressions of the world and the real objective world out there. For purposes of communication in our everyday life, such distinctions are necessary, but when traced back to their source or projected forward toward their ultimate goal, they fuzz out again into that essential awareness which manifests in energy stuff. With this qualification I see Eccles' "Self" as equivalent to Arthur Deikman's "awareness" discussed in Section B.

All of the models discussed above view mind as a product of brain activity and yet as somehow more than brain activity. As Eccles says,
"When I experience my personal self, I see the brain as necessary, but not sufficient." It is for just this reason I think Grenel and McCulluch stress the importance of the concept of the information state, and Young includes speech and writing in his levels of programs, and Sperry calls himself not a materialist but a mentalist because of the high priority put on mental phenomena in scientific explanations.

The contribution of these models is that they deepen and broaden our understanding of both our similarities to and differences from the animal world. They also, in every case, demonstrate the intimate relationship between physical processes and psychological and intellectual happenings. Such explanations begin to give us that universal scientific value base Sperry calls for.

In his *Windows of the Mind* Erich Harth calls the human brain the ultimate self-reflexive system. He says it is made up of a number of structural loops and when sensory information comes in, it gets reprogrammed even in the process of going through the loops. He calls this the "psychoneural identity theory." It is an interesting and relevant point, I think, because it illustrates the power of human self-reflexiveness to shape its own reality—a point by the way, confirmed by contemporary physicists who are finding there is no way to define the minutest qualities of energy apart from the observer of them.

Almost daily brain researchers find chemicals, reactions, processes, heretofore unknown in this organism. In a single 1983 edition of *Brain Mind Bulletin*, for example, these radical findings were listed:
Paradoxical substances. Peptides like Substance P prove to be switch-hitters. One end of the molecule performs one task, the other end is capable of doing the opposite. For example, one terminal of Substance P transmits pain, the other is analgesic. Many of these newly discovered neuropeptides, modulators of the nervous system, demonstrate the potential for self-regulation because they can oscillate the activity of their two terminals.

Disconnect function. A synthesis of ACTH, a brain hormone, and endorphins affects a special set of neurons. It is now proposed that these neurons are a major regulator of activity in the central nervous system.

Higher unconscious. Some researchers now speculate that the higher cortical centers are not so much the headquarters for conscious experience but rather the data bank for sophisticated unconscious information. Conscious choice and reflection may reside in the older limbic brain.

Error control. Arnold Mandell of the University of California, San Diego, is investigating the brain's mathematical strategies for managing "error energy." He suggests a new "conceptual milieu": a neuro-pharmacology of phase.

Although similar reports could be multiplied, the unanswered questions are even more numerous. Brain Mind Bulletin asks these:

What aspect of brain function correlates with the sense of self?
What properties of the brain enable it to manipulate time?
What principles of physics underlie the brain's dynamic response to sound and light? For example, how does holophonic sound create an experience that is "realer than real"?
Through what mechanism is the brain affected by different tones and colors?
How does visualization affect brain function?
Is the brain, in fact, a knowable structure?
its kaleidoscopic dance disappear into the same void as subatomic particles?

The brain is preeminently necessary for the human being's evolution into the higher states of consciousness. Once, however, the individual is able to release sensation and thought and experience that ultimate awareness Arthur Deikman speaks of, I would suggest there is yet another of those evolutionary transformations. The personal, the individual is, or can be, relinquished. In that state one finally recognizes, after all this evolutionary growth through billions of years, what he has been all along: before brain, before human body, or animal body or plant or mineral body. There was eternal awareness. A more careful study of this state will be the subject of Section E of this paper.

Conclusion: Modern brain research indicates that the brain's right hemisphere may well be the processor of "unconscious" experience and that learning strategies to "tune it in" are important for the further evolution of consciousness. Also many researchers agree that, though the perception of consciousness/mind/self is processed through the brain, the experience itself is more than brain activity.
FOOTNOTES FOR SECTION C


6. Galin, 42.


18 Sperry, 33.


21 "New Neurobiology," 3.
SECTION D: JUNGIAN PSYCHOLOGY

The psychology of Carl Gustav Jung has been a great contribution to the study of consciousness development. Through his empirically-based study of the behavior patterns of thousands of patients over his sixty-year career, he clarified many notions about the unconscious introduced by Freud and went on to create a cohesive model of the human psyche.

What he names as the "Self" "is the whole range of psychic phenomena in man. It expresses the unity of the personality as a whole," and consists of both conscious and unconscious aspects. In the realm of the individual's conscious existence, the ego is central. Ego is merely a complex of factors, like any other complex, and as such is related to the Self as a part to the whole. It rests on, but does not consist of both psychic and somatic factors, both of which include conscious and unconscious aspects. It is acquired during the lifetime of the individual. It has a subjective sense of freedom, which indeed it does exercise to a certain extent, although it always faces limitations both from the environment and from the Self. Its primary purpose is to adapt to the environment and all conscious experience filters through it, whether that experience be internal or external.

Although its bases are in themselves relatively unknown and unconscious, the ego is a conscious factor par excellence. It is even acquired, empirically speaking, during the individual's lifetime. It seems to arise in the first
place from the collision between the somatic factor and the environment, and once established as a subject, it goes on developing from further collisions with the outer world and the inner. (Notice the similarity between this explanation and the Soviet explanation of consciousness's development.)

In making its adaptation to the external world the ego puts on a kind of mask which Jung labels the persona after the mask Greek actors wore in their performances. The persona is a kind of compromise between the ego and the outside world concerning the role the individual is to play. Usually the persona makes heavy use of the dominant function and attitude (to be explained later) in this task. Once in a while—maybe because of unusual parental or educational demands—the individual comes to relate to the world via his inferior function in which case the inauthenticity of his personality is sensed by all who meet him.

Under ideal circumstances, though, the persona becomes a flexible covering the individual can wear lightly and change to fit the circumstances he is momentarily in. The more conscious the person is of acting through the persona, the more graceful will be his performance. Some people, though, get so caught up in their roles that they can no longer distinguish ego activity apart from them. Jungian commentator, Jolande Jacobi, gives the example of highly intellectual professional types who, having no sense of identity apart from this official one, are primatively moody, peevish, even infantile in behavior when the conditions of playing the role are removed.
Thus despite its habitual and hence largely automatic mode of functioning, the persona must never become so impenetrable that an outsider cannot even suspect the traits of individual character that it covers over. Nor must it aside.

The person conscious of his persona must ever be on guard against the two extremes it may take: on the one hand, it is possible to strive more and more to become our own ego-ideal—the person we really want to be. In the extreme this leads to eccentricity and perhaps even to neurotic and psychotic behavior. In the other extreme, rather than following his individual penchant, the person follows the norms of society, the spirit of the times to the point that he becomes a "mass man," having no personality of his own whatsoever. The healthy way is to allow the persona a free play between these two extremes.

As shall be obvious throughout this presentation, Jung's basic factor for human well-being is the free-flow of energy (libido—to be explained more fully later) between two opposites. All the contents of our being flow back and forth between two poles of opposition. "During the progression of libido the pairs of opposites are united in the coordinated flow of psychic processes."

So long as the flow is moving, the individual will be psychically (and probably physically) healthy. Obstructions to the flow will cause problems as will coming to a state of balance. Although a superficial view might think balance the desired state, this is not the case; for balance leads to stagnation. In its most extreme case it is seen in institutionalized catatonic individuals who live out their lives almost as statues. Each of us experience a sense of this when our lives become too
routine and permeated with a sense of boredom and ennui. When this happens, we need to get in touch with the energy flow in our lives and get it moving again.

After discussing the ego as the center of consciousness, Jung says:

You will naturally ask whether the unconscious possesses a center too, I would hardly venture to assume that there is in the unconscious a ruling principle analogous to the ego. As a matter of fact, everything points to the contrary. If there were such a center, we could expect almost regular signs of its existence. Cases of dual personality would then be frequent occurrences instead of rare curiosities. As a rule, unconscious phenomena manifest themselves in fairly chaotic and unsystematic forms.

A little later he adds, "... the unconscious is not a second personality with organized and centralized functions but in all probability a decentralized congeries of psychic processes." Nevertheless it is not without a certain intelligence and purposiveness. Indeed it is out of the unconscious that ego develops. The unconscious is there first: a marvelous patterning of instinctual movements thrusting ever towards growth/positive change, towards the individuation of the human being through the continual free flow of its own energy. Its whole purpose is this thrust and in its behalf it acts as a constantly self-regulating medium.

Its contents can be classified as either personal or collective. The personal unconscious consists of things acquired during the lifetime of the individual. These are things in the individual's experience which have been repressed, denied, forgotten or just subliminally experienced to begin with. "We recognize them as personal contents because we can discover their
effects, or their partial manifestation, or their specific origin in our personal past."

The collective unconscious is universal in that its contents are the same for all people regardless of the time or place in which they live. These contents are called archetypes. An archetype is a primordial instinct which can cloak itself in myriad forms depending on individual functioning preferences and cultural biases.

There are as many archetypes as there are typical situations in life. Endless repetition has engraved these experiences into our psychic constitution, not in the form of images filled with content, but at first as forms without content, representing merely the possibility of a certain type of perception and action. When a situation occurs which corresponds to a given archetype, that archetype becomes activated and a compulsiveness appears, which, like an instinctual drive, gains its way against all reason and will, or else produces a conflict of pathological dimension.

Some of the contents of the collective unconscious will never surface in an individual's life; others may erupt suddenly especially in the form of dreams, visions, and fantasies. Some of the most often experienced archetypes are the shadow, the mother, the child and the hero. Any of these, and many others, may appear in either positive or negative form, and as a human being, animal or even object. It is the meaningful content with which they are invested that is more important than the form.

Unconscious contents are brought to the attention of the ego—the conscious mind—in the form of dreams, visions, fantasies, projections or
most immediately as affects. For they have an autonomous existence and can come or go at will. They tend to manifest themselves more, of course, when the energy flow admitting their existence is blocked. Then the unconscious needs to follow its drive toward self-regulation by manifesting, usually in a form disturbing enough that the ego should pay it some attention. One of the most embarrassing ways it manifests itself in all of us is through emotional outbursts. We do not choose these; they just "happen" to us. A force outside our conscious control takes over and the strong man finds himself whimpering with sentimentality or the calm mother finds herself caught in a fit of irrational anger.

Another way the unconscious makes itself known is through symptoms and complexes. A symptom is an indication of physical or psychical disturbances caused by an obstruction in the energy flow. Complexes are "psychic entities that have escaped from the control of consciousness and split off from it, to lead a separate existence in the dark sphere of the psyche, whence they may at any time hinder or help the conscious performance." They come into existence as the result of some kind of traumatic incident which the individual refuses to face or deal with and therefore represses. They may live their unconscious life for some time—often for quite a long time—before some incident the conscious ego must face triggers its energy and it surfaces in disturbing and uncontrollable ways. Though these experiences disrupt the ego's control over things, they can actually be very helpful in bringing to the attention of the individual something that needs to be faced instead of being repressed. Used this
way the complex's appearance becomes a source of positive growth and well-being for the person.

A complex always results from a conflict between a demand for adaptation made by the environment and the constitutional mobility of the individual to meet that demand. Facing this conflict is the only viable way to deal with it. Projections are yet another way the unconscious manifests. "Just as we tend to assume that the world is as we see it, we naively suppose that people are as we imagine them to be. In this way everyone creates a series of imaginary relationships based essentially on projection." \(^{10}\) Psychologist James Halpern explains further:

The way we see the world around us has a great deal to do with who we are and what we want and need. Just as, to a hungry man, a rock on the ground might momentarily look like a piece of fruit, for all of us, our desires change the way things appear.

Halpern categorizes projection as either parallel, unconscious, or mythic. Parallel projection "is the tendency to see others as we see ourselves." \(^{12}\)

**unconscious projection**, corresponds to Freud's ideas about projection. He felt that one of the ways we defend ourselves against our own painful or unacceptable feelings or impulses is to be unaware of them in ourselves—to repress them—and then to see them in other people.

**mythic projection**—which is based on Carl Jung's theory of psychology and psychotherapy. Jung believed that everyone, throughout the ages and in all places, is fascinated by the same types of images and ideas. He called these Images archetypes, and he found evidence for them in legends, folk tales, myths, religion, and fairy tales throughout history and from all over the world. Jung suggested that when
we are unaware of these powerful archetypal images in ourselves, we have a tendency to project them outwards.

Again, the cure in every case is "that we must recognize that what affects us in others comes partly from ourselves." 13

I have quite often used the word energy. Jung's name for energy is libido. Libido is the total force of the psychic self. It is that which in potency makes up our attitudes, aptitudes, and inclinations, and in being actualized is our own drives, will, wishes, whatever it is that makes us go—both consciously and unconsciously. (Note the correlation between this and the discussion of energy in Section A.) Jung saw the principle of equivalence at work in it. This principle states that "for a given quantity of energy expended or consumed in bringing about a certain condition, an equal quantity of the same or another form of energy will appear elsewhere." 14 He explains further:

For instance, when a conscious value, say a transference, decreases or actually disappears, you immediately look for the substitute formation, expecting to see an equivalent value spring up somewhere else. It is not difficult to find the substitute if the substitute formation is a conscious content, but there are frequent cases where a sum of libido disappears apparently without forming a substitute. In that case the substitute is unconscious, or, as usually happens, the patient is unaware that some new psychic fact is the corresponding substitute formation. 15

Libido's movement is alternately progressive and regressive. It is progressive when it is directed toward the outer environment and regressive when it moves away from that environment and into the individual's unconscious. Here it activates repressed contents causing them
to rise to the surface. If consciousness intervenes such arousals can be the "germs of new life and vital possibilities for the future." If such intervention does not happen, there may be a serious blockage of psychic energy resulting in neurosis or even psychosis. It gets locked into a certain pattern of acting. This damming causes an obstruction, which when it builds up enough pressure will erupt into the behavior or dreams of the individual. Energy never just dissolves away. It always feeds into something. It is to the conscious mind's benefit to know what it is feeding into, for the more energy is built into an unconscious content before it explodes, the more demonic and possessive will be the explosion when it happens.

Jungian analyst Mary Ann Mattoon offers an example of how regression can be successfully dealt with.

An example of regression is seen in the situation of a woman who is ambitious to achieve a certain goal, such as a high-status job, but is rejected. The frustrated job seeker becomes depressed and unable to function in the outer world. The disappointment forces her to reassess her life goals and to explore new avenues of expression, such as different work, revitalized personal relations, or an avocation such as writing or painting. She finds that life takes on new vitality and interest and that "new" inner resources have been tapped. Thus, the unpleasant state of affairs has contributed to the development of the woman's inner life and, hence, to individuation. It becomes evident that the alternation of progression and regression is necessary to continued growth.

Libido's movement is optimally free-flowing, moving continuously between all the oppositions in human life: between thinking and feeling, sensing and
intuition, introversion and extroversion, perception and judgment, conscious and unconscious.

Certain patternings of psychic energy remain basically the same regardless of the contents they work on. Jung has identified four of these and called them the four basic functions: They are thinking and feeling, and sensing and intuition. Thinking and feeling are called the rational functions because they make evaluations or judgments on things. The thinking function makes this judgment based on logic and reason while the feeling function evaluates according to whether it is pleasant or unpleasant. Sensing and intuition are the irrational functions because they act through perception rather than through judgment. Thus the sensing person perceives the world directly as it is while the intuitive person perceives the inner possibilities of what presents to her.

In either case each of the two sets of functions are mutually exclusive. Although all human beings have all four, one of the functions tends to stand out as the individual’s preferred manner of dealing with the world. This Jung called the dominant function. It is the one the persona usually uses. Its opposite becomes repressed and is taken over by the unconscious. It is called the inferior function. The other two are called auxiliaries and are both conscious and unconscious, though one tends more towards the conscious and the other more towards the unconscious.

Ideally the complete person would act out of all four and he would achieve a balancing synthesis in his behavior. In reality only an approximation of this can be reached and the efforts to reach it are what
the process of individuation is all about.\textsuperscript{19}

Besides approaching the world primarily through the dominant function, we each approach it through a typical attitude—an orientation to look at things in certain ways. Jung identified two basic attitudes: that of the extrovert and that of the introvert.

The introvert's attitude is an abstracting one; at bottom, he is always intent on withdrawing libido from the object, as though he had to prevent the object from gaining power over him. The extrovert, on the contrary, has a positive relation to the object. He affirms its importance to such an extent that his subjective attitude is constantly related to and oriented by the object. The object can never have enough value for him, and its importance must always be increased.\textsuperscript{20}

As with the functions, these approaches exclude one another. One is heavily invested in by consciousness and is the ego's and persona's typical way of addressing the world. The other will be mostly relegated to the unconscious. In combination with the dominating functions, the various types of human behavior may look something like this:
Extrovert                                      Introvert

Thinking                                   subjective interest
"objective," logical                      in the object
thinks about the object itself.

Feeling                                    shuts off external
  tends to feel about                     expression of feelings
  things the way society                  the object arouses;
  would have him feel;                    this type gives the im-
  goes along with accepted norms;         pression of coldness
  expansive in feeling reactions.        and aloofness even

Sensing                                    is carried along in the
t  the arch realist; sees                   tide of what is happening.
everything just as it is;                  If this person is an
  usually enjoys life; eats                artist, he may express
  and dresses well.                        his experiences creatively;
                                                                 the non-artistic person
takes two forms. The                      tends to shut himself
  mystic or seer—who tends                 off and live in his
  to make his very life the               own private world.
  living symbol of his vision;
  the artist or crank who                  the artist or crank who
  gives artistic expression                gives artistic expression
to his vision.

Intuition
  sees the possibilities in the
  object and will work with devotion
  to bring these possibilities into
  actualization; once this is accom-
  plished, though, he leaves the pro-
  ject and goes on to something else
  that needs developing.

This is, of course, the briefest and most superficial survey of the
very complex and interesting study of Jungian typology. This typology
offers many insights relevant to teaching, marriage, and every aspect of
personal and social life which I cannot go into at this time. In looking at
these general notions of Jung about the structure of the psyche, we can
see that it is absolutely necessary for the personal as well as social well-
being of the individual that conscious ego learns to adapt to the needs of
the unconscious.
Jung's theory is that the entire thrust of the "Self" in the developing individual is toward self-realization, wholeness, completeness. His name for this completeness is indi
dividuation. Individuating is what human life is all about and the organism thrusts in this direction constantly whether we are conscious of it or not. The process can be brought to consciousness through analysis. The process has two parts corresponding roughly to the halves of life. The first part of life which Jung designates ending at about age 35 is devoted to the individual's finding his place in society, adapting to his environment, differentiating his dominant function and developing his primary attitude. Most of us are busy during this time getting educated, establishing our life's work, marrying, having children, and accumulating various mortgages. For most of us during this time the claims of the unconscious are relatively mild and easily dealt with or repressed. 22

During the second half of life, however, the inner contents make themselves more and more persistently known and it becomes the individual's task to meet them, accept them, and learn how to live his life with them. "The aim of individuation is nothing less than to divest the self of the false wrapping of the persona on the one hand, and the suggestive power of primordial images on the other." 23 For only by realizing the inner world as well as the outer can a person achieve any degree of wholeness. Only an individual, a personality in this sense, has anything of creative value to offer to the collective whole. Society is only as healthy as its members, so it becomes not only a personal, but a
social moral obligation for the person to pursue his realization. 

The first and indispensable step one needs to take in the process of individuation is to meet what Jung calls the shadow. "The shadow is a tight passage, a narrow door, whose painful constriction no one is spared who goes down the deep well." The shadow is the archetypal darker, repressed side of the self. It includes among its many contents our inferior function, undeveloped attitude, and all character traits we've denied being part of us. Jung sees us as having both a personal and a collective shadow depending on how personal or universal are the contents displayed. Our shadow comes forth to meet us in dreams, projections and affects. If we put forth the required moral effort, though it may be difficult, we can finally meet and accept it. The shadow always manifests as a person of the same sex.

If you want to find your shadow, look for the person you know whom you most dislike or least want to be like. There it is, projected right in front of you. We do not deliberately create projections. They happen. And they happen to us because of what we have repressed and denied within ourselves. As long as we resist it, the energy flow becomes more and more dammed/damned and the more powerful becomes the negative force we are setting ourselves up against. There is a manner of meeting the shadow as there is of meeting all the manifestations of psychic contents. This inner meeting and acceptance can then carry over into our external life. It is called the transcendent function and happens through active imagination. But I would like to save the explanation of it until
after I have presented the other three stages of the individuating process.

Once the shadow has been meet and accepted, we are ready to meet our soul-image. Each of us carries within our psyche a counterpart of the opposite sex which Jung calls the syzygy or soul-image. The image of this we immediately project upon the parent of the opposite sex, and as life goes on, onto every other person of the opposite sex who becomes significant in our life. In the male this image is called the anima; in the female, the animus.

The projection-making factor is the anima, or rather the unconscious as represented by the anima. Whenever she appears, in dreams, visions, and fantasies, she takes on personified form, thus demonstrating that the factor she embodies possesses all the outstanding characteristics of a feminine being.

The animus stands in relation to the ego and the inner world as the persona stands in relation to the ego and the outer world. It is the form through which we approach those contents. The more rigidly it is worn, the more the energy flow is obstructed.

Another concept that is important in Jungian psychology is that of compensation. The two poles in every opposition are compensatory to one another. The one makes up what the other lacks. The soul-image is compensatory to the persona. "For the persona corresponds to a man's habitual outward attitude, while the animus or anima reflects the habitual inner attitude."26 This means that the more rigid and fixed the persona is, the more primitive and archaic the soul-image will be. The more the jock invests his ego energy in being a man of unfeeling steel, the more of
a moody and peevish anima will assert itself.

In the man the anima asserts itself with the psychologically typical feminine affects of moodiness and deep feeling, while the corresponding animus affects are being opinionated, argumentative and know-it-allish. We have probably all experienced the age-old drama of having our mate's anima/us come in conflict with our own anima/us. The sooner we can realize the situation for what it really is--a call from the unconscious for greater understanding of our own hidden qualities--the better off our marriages will be.

If we can make our peace with our own soul-image, we will be ready to move into the third stage of the individuation process which entails going to the very depths of the psyche, going beyond our sexual counterpart to probe the archetypal contents of our own sex. Here the classic archetypes are the spiritual principle in man--the wise old man, and the material principle in woman--the Magna Mater. Either of these can manifest in both positive and negative forms and under many guises.

And their good and bad, luminous and dark aspects are frequently encountered in the conceptions of primitive peoples and in all mythologies: we encounter them as magician, prophet, mage, helmsman of the dead, guide, and as fertility goddess, sibyl, priestess, Mother Church, Sophia, etc.

But meeting them is a heady experience and tends to puff us up with self-glorification. Why not? Look how far we have come. Look what we have accomplished. Look how much we understand! We may well feel we deserve some pats on the back from ourselves and others. I suspect it is
from this pinnacle most of the self-made gurus jump off. Well, this is O.K., because the psyche is still self-balancing. As soon as the hubris gets out of hand, it will have to face its own fatal flaw: a reality dramatized in every hero myth from Oedipus to Superman III.

If the individual survives the results of his flaw, and humbly realizes the deepest meaning of his humanity, he will have arrived at the goal—the Self, the self-realization, and what that realization is is that we are both dark and light, thinking and feeling, sensing and intuitive, extroverted and introverted. We are both this particular person of free will interacting with our environment, and product of the instinctual processes of the universe. We will only really experience being that when we allow it all. As Jung says, we need to realize that the very counter-will is God's will. He sees Christ's crucifixion between two thieves as the symbol par excellence of ego forever mediating between two opposing forces and only in doing that—never in making an ultimate choice—knowing what it is to be truly human.

It is a paradox, a statement about something indescribable and transcendental. Accordingly the realization of the self, which would logically follow from a recognition of its supremacy, leads to a fundamental conflict, to a real suspension between opposites (reminiscent of the crucified Christ hanging between two thieves), and to an approximate state of wholeness that lacks perfection.

I mentioned earlier that there is a technique for achieving this flow called the transcedent function. Jung calls it transcedent, not in the sense of being metaphysically transcendent, but because it mediates/crosses
over from one opposing pole to the next. What happens here is that when a conflict arises between the two opposing forces, if one allows the energy to flow freely instead of locking it in on one side or the other, it (the energy) will gradually create something new out of its momentum. This new thing will take the form of an image which expresses the truth of the relationship.

Jung thought it important that his patients capture these images/symbols not only in written and spoken words, but in drawings as well. Thus concretized, the symbol not only expresses the reality, but brings it about as well. A process he taught his patients to use in this regard he called active imagination.

The latter is a method (devised by myself [Jung]) of introspection for observing the stream of interior images. One concentrates one's attention on some impressive, but unintelligible dream-image, or on a spontaneous visual impression, and observes the changes taking place in it. Meanwhile, of course, all criticism must be suspended and the happenings observed and noted with absolute objectivity. Obviously, too, the objection that the whole thing is "arbitrary" or "thought up" must be set aside, since it springs from the anxiety of an ego-consciousness which brooks no master besides itself in its own house. In other words, it is the inhibition exerted by the conscious mind on the unconscious.

A contemporary practitioner Edwin Steinbrecher has done an interesting study and guide for doing this in a book called *The Inner Guide Meditation*. He uses the Tarot cards as the basic meditative symbols.

These 22 symbolic pictures are images of archetypal energies which project out of each of us and establish and sustain the reality we perceive around ourselves—the form of each individual world, its characters, and the human relationships
we experience . . .

These archetypal energies exist in what physics and brain science refer to as a primary frequency realm. Karl Pribram, the neuroscientist from Stanford University in California, theorizes a "primary reality" which is a "frequency domain," an "invisible matrix" that produces the universe as a hologram. The 22 archetypal energy forms pictured in tarot are the specific energies that come from this primary frequency realm within each of us and create and sustain the holographic universe we individually and collectively perceive.  

Steinbrecher then teaches a precise way of entering into the active imagination meditation.

Very often the symbols that emerge from both dreams and active imagination take the form of mandalas. Mandala figures have been found as products of cultures from all times and places, and Jung sees in this evidence of their universality. Usually combinations of squares, circles and crosses, the mandala combines these three symbols of wholeness and completeness to represent the Self. But the number of smaller figures or symbols which can be included in it represent the many poles and sources of energy which are aspects of the Self. "Although 'wholeness' seems at first sight to be nothing but an abstract idea (like anima and animus), it is nevertheless empirical in so far as it is anticipated by the psyche in the form of spontaneous or autonomous symbols."  

Conclusion: Jungian psychology identifies the practical manifestation in human life as the energy flow (See Section A), the evolutionary development (see Section B), and the unconscious experience (see Section C), and points to strategies helpful in consciousness development.
FOOTNOTES FOR SECTION D


19 Jacobi, 29.
20 Jung, Psychological, 330.
21 Jung, Psychological, 330.
22 Jacobi, 107ff.
23 Jung, 172.
24 Jung, Archetypes 21.
26 Jacobi, 113.
27 Jacobi, 125.
28 Jung, Alon, 69.
29 Jung, Archetypes 190.
31 Jung, Alon, 31.
SECTION E:
THE NATURE OF THE TRANSPERSONAL

There have been four major psychological approaches to the study of man: behaviorism, psychoanalysis, humanism, and transpersonalism.

Fourth force psychology covers a wide range of human affairs. All of them, however, are aimed at man's ultimate development—not simply a return from unhealthiness to normality—as individuals and as a species. Cosmic consciousness, transcendence of the self, ecstasy, peak experiences, self-actualization, universal values, maximal sensory awareness and interpersonal encounter, spiritual disciplines, the sacralization of everyday life—these are some of the concerns of transpersonal psychology. It assumes that a capacity for these experiences is present in everyone, although they are unfortunately realized by too few. It further assumes they are biologically rooted and positive experiences—that is healthy and good. The last assumption is that they can be empirically studied and enhanced in people.

Charles Tart sees this as possible. He reduces the scientific method to these four basic principles:

(1) good observation; (2) the public nature of observation; (3) the necessity to theorize logically; and (4) the testing of theory against predicted, observable consequences.
Then he argues that by defining the characteristics of a discrete altered state of consciousness (d-ASC) in terms of an overall pattern of functioning: "radical" changes in the parts that constitute the pattern may include major quantitative shifts in the range of functioning of psychological/physiological functions such as memory, reasoning, sense of identity, and motor skills, and the temporary disappearance of some functions and emergence of new functions; these principles may be applied to their study. In a preliminary attempt to examine the world's heritage of spiritual disciplines as "psychologies," he asked experts in eight of them to do just this. The first eight spiritual psychologies chosen for this study were Zen Buddhism, Indian Buddhism, Yoga, Gurdjieff's teachings, Arica, Sufism, Christian mysticism and Western magic. All of these see the human being as able to move beyond ordinary consciousness to various levels of enlightenment. The number of these levels varies depending on which consciousness teacher one is studying.

John Lilly describes nine of these levels ranging from "the deepest hell of which one can conceive," to classical satori or union with God. Lilly is an M. D. who first won recognition for his pioneering work with dolphins. An eclectic man, intent on probing the furtherest reaches of his own consciousness, he not only studied yoga, but experimented with drug-induced altered states and spending time under the tutelage of the Chilean mystic, Oscar Ichaze, founder of Arica. Lilly was perhaps the first to devise and use the now popular isolation tank. He claims to have experienced all the states he describes.
Ken Wilber distinguishes eight levels giving the four highest traditional Hindu/Buddhist labels:

The lowest class is that of the Nirmanakaya, commonly known as kundalini yoga, which deals with bodily-sexual energies and their sublimation upward toward the crown-brain center, and follows the ascent of consciousness at and beyond the sahasrara into seven (some say ten) higher realms of extremely subtle consciousness. The third and highest class—the Dharmakaya—follows consciousness to its ultimate root, where man and God are transformed into each other, where the subject/object dualism is permanently dismantled, where ultimate Atman is resurrected as the perfect Life, Destiny, and Condition of every form that rises upon it.

Wilber does give another level—Svabhavikakaya—which is actually the source itself from which all comes and to which all returns—the cosmic consciousness spoken of in earlier sections of this paper.

Cade and Coxhead also have eight levels of consciousness ranging from deep sleep to cosmic consciousness. Indeed, Richard Bucke names only three, Simple Consciousness, Self Consciousness and Cosmic Consciousness. However, in describing cosmic consciousness, he cautions that

It must be clearly understood that all cases of Cosmic Consciousness are not on the same plan. Or, if we speak of Simple Consciousness, Self Consciousness and Cosmic Consciousness as each occupying a plane, then, as the range of Self Consciousness on its plane (where one man may be an Aristotle, a Caesar, a Newton, or a Comte, while his neighbor on the next street may be intellectually and morally, to all appearance, little if at all above the animal in his stable) is far greater than the range of Simple Consciousness in any given species on its plane, so we must suppose that the range of Cosmic Consciousness (given millions of cases, as on the other planes), is greater than that of Self Consciousness, and it probably is in fact very much greater than that of Self Consciousness . . . Within the plane of Cosmic Consciousness one man shall be a god.
while another shall not be, to casual observation, lifted so very much above ordinary humanity, however much his inward life may be exalted.

Modern technology has been successfully recording brain wave activity for three decades now. One area of this research has tried to monitor transpersonal states of mind. Hindu and zen masters, for example, have allowed themselves to be "hooked up" to machinery during periods of meditation. Alyce and Elmer Green carried their equipment across India looking for yogis willing to be recorded. And Maxwell Cade and Nona Coxhead initiated meditation classes whose members allowed their brain waves to be recorded. They identified patterns for six states, deep sleep, dreaming sleep, hypnagogic state, waking, traditional meditation, traditional samadhi, and creativity; but Level 7 (Illumination) and Level 8 (Cosmic Consciousness) had not yet registered specific brain wave patterns.

In 1976 Dr. Raymond Moody published one of the first collections of research on the now rather well-known phenomena of the near-death-experience (NDE). He "interviewed in great detail some fifty persons who were resuscitated after having been thought, adjudged, or pronounced clinically dead by their doctors," or "who, in the course of accidents or severe injury or illness, came very close to physical death," and who shared with him their NDE. Although he found great variation in the details experienced, in the ages, backgrounds and personalities of the people involved, he was able to create a now oft-quoted composite of the experience.
A man is dying and, as he reaches the point of greatest physical distress, he hears himself pronounced dead by his doctor. He begins to hear an uncomfortable noise, a loud ringing or buzzing, and at the same time feels himself moving very rapidly through a long dark tunnel. After this, he suddenly finds himself outside of his own physical body, but still in the immediate physical environment, and he sees his own body from a distance, as though he is a spectator. He watches the resuscitation attempt from this unusual vantage point and is in a state of emotional upheaval.

After a while, he collects himself and becomes more accustomed to his odd condition. He notices that he still has a "body," but one of a very different nature and with very different powers from the physical body he has left behind. Soon other things begin to happen. Others come to meet and to help him. He glimpses the spirits of relatives and friends who have already died, and a loving, warm spirit of a kind he has never encountered before—a being of light—appears before him. This being asks him a question, nonverbally, to make him evaluate his life and helps him along by showing him a panoramic, instantaneous playback of the major events of his life. At some point he finds himself approaching some sort of barrier or border, apparently representing the limit between earthly life and the next life. Yet, he finds that he must go back to the earth, resists, for by now he is taken up with his experiences in the afterlife and does not want to return. He is overwhelmed by intense feelings of joy, love, and peace. Despite his attitude, though, he somehow reunites with his physical body and lives.

Later he tries to tell others, but he has trouble doing so. In the first place, he can find no human words adequate to describe these unearthly episodes. He also finds that others scoff, so he stops telling other people. Still, the experience affects his life profoundly, especially his views about death and its relationship to life.
More recently cardiologist Michael Sabom of Emory University and the Atlanta Veterans Administration Hospital reported the results of his five-year study on the same subject. Inspired to do his own study because he felt Moody's wasn't "scientific" enough, Sabom, as a cardiologist, had ample opportunity to document the physical circumstances of his patients' experiences and to interview them later as well. He also collaborated with Sarah Kreutziger, a psychiatric social worker who met with patients in a kidney dialysis unit, many of whom had NDE. His conclusions, more scientifically substantiated, do not differ in any fundamental way from Moody's. Although both doctors admit that these experiences offer no final proof for life after death, there is no question that for the people who had them they were of utmost significance, in most cases changing their basic attitude toward life to one more serene and more joyful.

I am reminded of Jung's conclusion about the "truth" of individual human experience:

No matter what the world thinks about religious experience, the one who has it possesses a great treasure, a thing that has become for him a source of life, meaning and beauty, and that has given a new splendor to the world and to mankind. He has pistis and peace . . . Is there, as a matter of fact, any better truth about the ultimate things than the one that helps you to live?12

These people, too, for the most part, are convinced that a "part" of them will continue after death in a state more beautiful than that we presently know. Prior to both Moody's and Sabom's studies, psychiatrist Russell Noyes Jr. did a study of people who evidenced a "mystical
consciousness" preliminary to dying. After surveying the significant studies and reports conducted in this area, he concluded:

When mystical states of consciousness occur among the dying, they may impart a sense of new and profound insight into the meaning of life and a deeper sensitivity to values felt to be external. They may lead to a new or deepened faith in some cosmic force. They offer an opportunity for a person to view his life in perspective and to achieve previously unattained humility. Such experiences may provide an increased awareness of the significance of one's existence and an enriched appreciation for the whole of creation.

Apart from possibly being the nearest answer to the death experience we yet have, NDE are also reports which seem to indicate a "consciousness" level beyond the functioning physical brain. Dr. Sabom comments:

Since I suspect that the NDE is in reality a reflection of the 'split' between the purely cannot help wondering why such an event should occur at the point of near death. Could a person's mind, which splits apart from the physical brain, be in essence the 'soul,' the spirit which continues to exist after bodily death, in accordance with religious doctrines?

Moody finds parallels in the The Bible, The Tibetan Book of the Dead, and in the writings of Plato and Swedenborg. Since I myself studied The Tibetan Book of the Dead under a Tibetan lama, I feel inclined to elaborate a little more on its remarkable teachings. Although it has its origins in a prehistoric oral tradition, it was finally put in written form during the eighth century A.D. It is ritualistically read to
both the dying and the living as an instruction on how to meet death. It
gives detailed advice on how to successfully move through each of the six
realms of experience one goes through after death. Chogyam Trungpa,
one Tibetan translator of the text, explains that these are also six realms
of life experience and so the advice is ever applicable.

The details presented here are very much what happens in our daily living situation; they are not
just psychedelic experiences of visions that appear after death. These experiences can be seen purely
in terms of the living situation; that is what we are trying to work on.

What the text relates as happening in dark realms is the appearance
of a variety of bizarre and colorful gods, deities, demons, herukas, yidams,
or bodhisatvas: some pleasant, others wrathful, representing man's various
psychological states. What the individual is taught to do in each instance
is to first accept the deity on its own ground, and then to see through it
as a projection of one's own psyche so that it may dissolve into the clear
white light of the Void out of which flows the experience of human
awareness.

Do not take pleasure in the soft smokey light
of the hell-beings. This is the inviting path of
your neurotic veils, accumulated by violent aggression.
If you are attracted to it you will fall down into
hell, and sink into the muddy swamp of unbearable
suffering from which there is never any escape.
It is an obstacle blocking the path of
liberation, so do not look at it, but give up
aggression. Do not be attracted to it, do not
yearn for it. Feel longing for the luminous,
brilliant, white light, and say this inspiration-
prayer with intense concentration on Blessed
Vajrasattva.\textsuperscript{16}

So what we find in The Tibetan Book of the Dead, beyond an interesting correlation with descriptions given about NDE, are directions for moving beyond personal concerns and into the realm of the transpersonal, through interaction with mythical beings. Ken Wilber claims that myth embodies the nearest approach to absolute truth that can be stated in words. . . . It confers upon the individual an intimation of his universality, a direct pointer to his fundamentally joyous unity with all of creation, a wholeness that whisks him far beyond the dismally petty affairs of day to day routine and plunges him into the vast and magical world of the transpersonal. Myth . . . is a truer representation of Reality than we find in any other symbolic system.\textsuperscript{17}

And Jung explains:

\begin{quote}
The symbol . . . represents an attempt to elucidate, by means of analogy, something that still belongs entirely to the domain of the unknown or something that is yet to be. Imagination reveals to us, in the form of a more or less striking analogy, what is in process of becoming. If we reduce this by analysis to something else universally known, we destroy the authentic value of the symbol . . . Their validity is proved by their intense value for life.
\end{quote}

I have already mentioned the work of Richard Bucke, a Canadian-born doctor who in 1901 published Cosmic Consciousness. It is the result of his own mystic experience, those of some of his personal friends including his mentor Walt Whitman, and a relatively exhaustive study of past spiritual masters. Though probably not compiled with the scrutinous attention to historical detail and controlled proof that characterizes more
contemporary research, the work is a first in its field and carries as much weight as any as a study of what is usually regarded as outside the field of science.

Bucke divides human consciousness as existing on three levels: the Simple Consciousness, Self Consciousness, and Cosmic Consciousness. A central thesis of his presentation is that individual human beings and by participation, the race as a whole, are moving into cosmic consciousness.

It must have been that the immediate precursor of Cosmic Consciousness—Self Consciousness—also appeared at first in mid-life, here and there, in isolated cases, in the most advanced specimens of the race, becoming more and more nearly universal (as the race grew up to it), manifesting itself at an earlier and earlier age, until (as we see) it declares itself now in every fairly constituted individual, at about the age of three years.

Analogy, then, would lead us to believe that the step in promotion which is the subject of this volume also awaits the whole race—that a time will come when to be without the faculty in question will be a mark of inferiority parallel to the absence at present of the moral nature. The presumption seems to be that the new sense will become more and more common and show itself earlier in life, until after many generations it will appear in each normal individual at the age of puberty or even earlier; then go on becoming still more universal, and appearing at a still earlier age, until, after many thousands of generations, it shows itself immediately after infancy in nearly every member of the race.

Once we accept that such levels are not only possible but desirable, we ask what we can do to arrive there. The answer through all times has
been meditation. Both Western and Eastern traditions have taught this importance. Twentieth-century Occidentals have had not only a disillusionment with their own traditions, but a simultaneous awakening of interest in things Oriental. This is evidenced, among other things, in the names Wilber and Cade choose for their highest evolutionary steps.

C. G. Jung was quite interested in Eastern methodology. He wrote commentaries on several Oriental classics including The Tibetan Book of the Dead, and The Secret of the Golden Flower. He consulted The I Ching daily for years and was a close friend of Sinologue Richard Wilhelm. Nevertheless he spoke against Westerners' using Eastern techniques:

But I cannot help raising the question of whether it is possible, or indeed advisable, for either to imitate the other's standpoint. The difference between them is so vast that one can see no reasonable possibility of this, much less its advisability. You cannot mix fire and water. The Eastern attitude stultifies the Western, and vice versa. You cannot be a good Christian and redeem yourself, nor can you be a Buddhist and worship God. It is much better to accept the conflict, for it admits only of an irrational solution, if any.

He felt the typically extraverted Western approach would merely view the Eastern techniques as further acquisitions, something else to be conquered, understood, and manipulated. Such an approach would not only teach us nothing about Eastern spirituality, but would further encapsulate us in our unbalanced extraversion.

Since Western man can turn everything into a technique, it is true in principle that everything
that looks like a method is either dangerous or condemned to futility. In so far as yoga is a form of hygiene, it is as useful to him as any other system. In the deepest sense, however, yoga does not mean this but, if I understand it correctly, a great deal more, namely the final release and detachment of consciousness from all bondage to objects and subjects. But since one cannot detach oneself from something of which one is unconscious, the European must first learn to know his subject.21

Furthermore, the Eastern approach is predicated on the reality of the unconscious and the value of symbol. Since Jung saw most Westerners as having no valid sense of either of these, the Westerner would only do violence to his own sense of reality by trying to employ methods, the basis for which he had no understanding. "Usually—i.e., in the West—the conscious standpoint arbitrarily decides against the unconscious, since anything coming from inside suffers from the prejudice of being regarded as inferior or somehow wrong."22

Despite all these reservations Jung himself deeply penetrated—at least intellectually—Oriental spirituality.

The occurrence of satori is interpreted and formulated as a break-through, by a consciousness limited to the ego-form, into the non-ego-like self.23

Samadhi is "withdrawness," i.e., a condition in which all connections with the world are absorbed into the inner world.24

The wisdom and mysticism of the East have, therefore, very much to say to us, even when they speak their own inimitable language. They serve to remind us that we in our culture possess something similar, which we have already forgotten, and to direct our attention to the fate of the inner man, which we set aside as trifling.25
I know that yoga prides itself on being able to control even the unconscious processes, so that nothing can happen in the psyche as a whole that is not ruled by a supreme consciousness. I have not the slightest doubt that such a condition is more or less possible. But it is possible only at the price of becoming one with the unconscious.

He even outlined what needed to happen, and I believe is indeed happening in many sincere seekers.

Instead of learning the spiritual techniques of the East by heart and imitating them in a thoroughly Christian way—Imitatio Christi—with a correspondingly forced attitude, it would be far more to the point to find out whether there exists in the unconscious an introverted tendency similar to that which has become the guiding spiritual principle of the East . . . It seems to me we have really learned something from the East when we understand that the psyche contains riches enough without having to be primed from the outside.

Jung severely dichotomized the Eastern and Western approaches to reality. The Western attitude is extraverted, materialistic, and balancing itself on the parallel bars of science and faith. The Eastern, on the other hand, is introverted, spiritually motivated and clear about the ultimate illusoriness of all phenomena. Jung felt strongly that the West should not try to adopt Eastern methodologies. Underlying those differences is the question of metaphysical reality: the West believes in it; the East does not. Easterners are clear that all phenomena are merely psychic images, that man himself is God and his task is to liberate himself from the illusions that prevent his knowing this. Westerners believe the objects of their world are possessed of reality in themselves, as is God—for those
who still believe in him.

It does not seem to me that these distinctions are as clear now as when Jung made them. Despite his warnings, Eastern religions and philosophies have penetrated the Western world. Thousands of Americans are now devoted followers of Tibetan lamas like Chogyam Trungpa and Tarthang Tulku. Countless others are greatly influenced by them and the many other Oriental gurus who have made their way Westward. The popularity of books like Capra's *The Tao of Physics* and Zukav's *The Dancing Wu Lei Masters* bespeak a hunger in the Westerner--disillusioned with traditional Christianity--for ultimate answers that dissolve those parallel bars of science and faith. The new physics, we are shown, is finding in its probing of minutest subatomic particles the same answers found by old Lao Tzu those thousands of years ago.

I have already mentioned the 1975 *New York Times* article, published as the result of a national poll which revealed that two out of five Americans believe they have had mystical experiences. The title of the report was, "Are We a Nation of Mystics?" This is hardly a question Jung would have expected so many Westerners to ask. Ironically, despite all his cautions, it was Jung himself, among others, who has triggered this New Age synthesis. In a poll of "conspirators" conducted preliminary to writing *The Aquarian Conspiracy*, Marilyn Ferguson asked who was their most profound influence. Jung was among the top four mentioned. The other three were Teilhard de Chardin, Aldous Huxley, and Abraham Maslow. Regardless of his intellectual warnings, we find in Jung such a clear and
mostly sympathetic grasp of the Eastern position that we are hard put, after reading him, to lay the attitude aside saying, "But this cannot be for me. I am a Western Christian."

Jung's entire theory of the process of individuation embodies the notion of the person's evolutionary thrust towards wholeness, and that ultimately this wholeness smacks of divinity.

But empirically it can be established, with a sufficient degree of probability that there is in the unconscious an archetype of wholeness which manifests itself spontaneously in dreams, etc., and a tendency, independent of the conscious will, to relate other archetypes to this center. Consequently it does not seem improbable that the archetype of wholeness occupies as such a central position which approximates it to the God-image. The similarity is further borne out by the peculiar fact that the archetype produces a symbolism which has always characterized and expressed the Deity. These facts make possible a certain qualification of our above thesis concerning the indistinguishableness of God and the unconscious.

He also saw that if we were ever to experience the kind of wholeness in which we could see ourselves as one with the rest of nature, we must cease trying to dominate it. The interplay between the letting it be and unfold according to its own laws, and our own creative choices must find a joy-filled balance. Maintaining this interplay is the life process which we have been neglecting so long in favor of our one-sided excursions. Jung's prophecy, "The afternoon of humanity, in a distant future, may yet evolve a different ideal. In time, even conquest will cease to be the dream," may well be true for the masses, but already in this latter half of the twentieth century many people in all walks of life are beginning, at
least, to change the dream, if they are not completely realizing it.

Several decades after Jung's cautions, meditation teachers find themselves still confronting the "conquest" problem. C. Maxwell Cade comments:

One of the illusions of many who long to press forward into these states is that they can somehow be "acquired," that there is some scientific process or psychological route they can simply follow and find themselves lifted forever out of ordinary states of consciousness, . . . nor are the higher states entered as one might walk into a room; they are the result of a gradual transformation of one's being, like the change of a caterpillar into a beautiful butterfly.

Whatever other differences may exist in the various descriptions of transpersonal levels, there are some common denominators: the sense of personal ego is transcended and replaced by a sense of oneness or uniting with the universe as a whole. This sense permeates the individual with ineffable bliss. There is a sense that all things are working out for the best, and a great compassion for all other beings. Richard Bucke studied in some detail the "enlightenments" of forty-nine persons, concluding eleven common characteristics.

a. The subjective light.
b. The moral elevation.
c. The intellectual illumination
d. The sense of immortality
e. The loss of the fear of death.
f. The loss of the sense of sin.
g. The suddenness, instantaneousness of the awakening.
h. The previous character of the man—intellectual, moral and physical.
i. The age of illumination.
j. The added charm to the personality so that men
and women are always (?) strongly attracted to the person.

k. The transfiguration of the subject of the change as seen by others when the cosmic sense is actually present.

Entering the transpersonal state is equivalent to passing beyond ego control. Using Jungian concepts as the basis here, we understand ego to be the controlling center of the individual's consciousness. When it seeks to totally control the individual's life, unconscious aspects are denied and repressed and since they are an important part of the total Self, wholeness, self-realization, is severely hampered. Tibetan Buddhist teacher Tarthang Tulku sees ego as the product of conceptualization. We do not merely "see," we want to conceptualize the "I" who sees. In this objectification we separate the real self from the perceived self and it is this separation which cuts us off from our own pure awareness.

-when we wake up in the morning our sight, hearing, and touch perceive our environment very freshly and keenly. But then we make up awareness asks, 'To whom do these senses belong?' And suddenly we think, 'Who belongs to this 'I'?' Who is seeing, hearing, and touching? We do not recognize that this is all part of a cultural integrated process. Instead, we interfere and say, 'I see; I taste; I feel,' and subjective conceptualizing begins.

There are myriad ways ego-control is exhibited in an individual's daily life. Here is a partial list of some of the more obvious ways characteristic of many Americans. The person trying to maintain an unbalanced ego-control over his life:
—discountenances dreams as having any meaning; or, if enlightened" enough to know they do, tries to glean that meaning via a tightly rationalistic approach;

—when faced with any physical problem, takes the drug or undergoes the surgery that promises quickest relief; it never occurs to him that the body's illness is a message-bearer indicating the necessary for life change;

—believes firmly in the hard reality of the world apart from herself. Other people and situations are responsible for more problems in her life than she herself is. She may try to control these things through manipulation, and though sometimes temporarily successful, new problems always arise. When not successful, she may lapse into a trapped-victim stance;

—tries to maintain control over his emotions through sheer rational will-power and is overcome with surprise and mortification when they erupt beyond his control. He will usually excuse such behavior on grounds that he has been overworked lately, etc. Never does he suspect there is a more meaningful source of such eruptions;

—is almost continually caught up in her own thoughts and actions; never reflects on their source or on their control over her. In a naive and confused way she largely identifies her "Self" with this ongoing barrage of inner stuff. As Wilbur says, ego is "... a picture of himself to himself."

The common denominator is that the ego, the conscious self, tries to maintain control over everything. When things occur which deny that control, his very rationalization of the circumstances is yet another form of control. He will not admit there are forces in his life which he cannot rationally explain away.

This ego-control can be just as much a part of the easy-going loafer as it is the assertive ambitious Type A personality. The crux is in the
sense of rational control one maintains over his existence. All of us who are teachers are familiar with these two types of students. Type A who always has his papers ready before the due date, perfectly typed and is eager for response. Type B who pleads for an extension of time after the due-date is passed, finally hands in a slipshod job and never cares whether she sees or hears about the paper again. Each is maintaining a certain control over the situation.

Once one becomes initially enlightened and wishes to begin dissolving ego-control, it continues to assert itself in more and more subtle ways. For one of our Western fallacies is the belief that knowledge about something equals experience of it. So we might think when we know about dissolving ego that we have indeed transcended ego. This is itself a form of ego control.

Biochemist Robert de Ropp, an authority on drugs which affect behavior, found his drug research led him to consider the "games" people play with their lives. "It has been stated by Thomas Szasz," he explains, "that what people really need and demand from life is not wealth, comfort, or esteem but games worth playing."35 (Parenthetically, I would like to note in this regard my amusement over something I observed during a recent cruise around the Hawaiian Islands. There were a good number of people who had paid large sums of money to be on this luxurious ship. They spent most of their days and evenings—not enjoying the sun, swimming, snorkeling, touring the Islands or even watching the floor shows—but in an indoor parlor playing card games!)
The Master Game is, de Ropp contends, the only one worth finally playing.

It is played entirely in the inner world, a vast and complex territory about which men know very little. The aim of that game is true awakening, full development of the powers latent in man. The game can be played only by people whose observations of themselves and others have led them to a certain conclusion, namely, that man's ordinary state of consciousness, his so-called waking state, is not the highest level of consciousness of which he is capable.

This waking state we might make synonymous with the ego state, which needs, stage by stage, to be dissolved.

Ken Wilber compares human evolution to dissolving the boundaries between what is I and not-I. He identifies four levels in this process.

At the base of the spectrum, the person feels that he is one with the universe, that his real self is not just his organism but all of creation. At the next level of the spectrum (or "moving up" the spectrum), the individual feels that he is not one with the All but rather one with just his total organism. His sense of identity has shifted and narrowed from the universe as a whole to a facet of the universe, namely, his own organism. At the next level, his self-identity is narrowed once again, for now he identifies mainly with his mind or ego, which is only a facet of this total organism. And on the final level of the spectrum, he can even narrow his identity to facets of his mind, alienating and repressing the shadow or unwanted aspects of his psyche. He identifies with only a part of his psyche, a part we are calling the persona.

Psychologically, we are at the top of the spectrum working our way down by dissolving the boundaries at each level. The goal is unity consciousness.

This goal is experienced as the individual moves beyond ego, beyond
personal concerns and personal consciousness. We would have no way of knowing such states exist except that certain human beings, having moved into them, have been able to tell us about them. These highly evolved beings we will in this discussion call mystics. They are the acknowledged religious master teachers of all times and number among their ranks Lao Tzu, Siddhartha Gautama (the Buddha), Khrisna, Moses, Jesus, and Mohammed. In the Christian culture, there have been numerous saints who were mystics, probably most notable are St. Theresa of Avila and St. John of the Cross. With the Western migration of a number of Oriental gurus, the Eastern traditions have become known to us. Sri Aurobindo, Khrisnamurti and Paramahansa Yogananda are among those whose lives seem to mirror most convincingly their mystical teachings. Richard Bucke examined the reported mystical experiences of some 49 historical and private personalities, among whom are Dante, Fracis Bacon, William Blake, Walt Whitman, and Edward Carpenter. The Greeley-McCready survey revealed that hundreds of everyday Americans "felt they had had mystical experiences." 38

The ultimate message of the mystics about the nature of selfhood is that the self is essentially more than a mere self, that transcendence belongs to its nature as much as the act through which it is imminent to itself, and that a total failure on the mind's part to realize this transcendence reduces the self to less than itself. 39

The mystic experience is not a willed one, but a natural outgrowth of an individual's having reached a certain stage of evolvement. Just as
one cannot predict the exact moment a child may say his first word or acquire self-consciousness, so the exact moment of enlightenment can never be foretold. But when all the conditions are ripe, it will happen and there are certain practices which, if done sincerely and humbly, do facilitate that growth. Some of these will be treated in more detail in other sections of the paper.

Conclusion: There is much evidence that there are levels transcending that of the mental-egoic.
FOOTNOTES FOR SECTION E


3. Tart, 23.


16. Freemantle, 2.

19 Bucke, 55.
20 Jung, 143.
21 Jung, 533.
22 Jung, 489.
23 Jung, 543.
24 Jung, 562.
25 Jung, 585-6.
26 Jung, 492.
27 Jung, 483.

29 Jung, 469.
30 Jung, 484.
31 Cade and Coxhead, 116.
32 Bucke, 65-66.

36 de Ropp, 37.
37 Wilber, 9.

PART TWO: STRATEGIES

SECTION F:
RELAXATION

An essential condition for facilitating spiritual growth is relaxation, the ability to voluntarily let go of physical tensions and mental and emotional preoccupations. These are the products of an ego-centered existence. Learning to let go of them is equivalent to learning to release one's ego control. Some variety of relaxation is a prerequisite for every type of meditation since the very nature of meditation is the letting go of our ordinary thoughts and concerns.

Meditation begins when we allow our bodies and minds to relax deeply and fully... which we do by experiencing the feeling that comes from simply letting go, without even having told ourselves to do so. When we let everything be just as it is and listen to the silence within our minds—this becomes our meditation.

The first step in contacting the life of the higher self is relaxation, the process of releasing tension and establishing poise in the physical body, the emotions, and the mind. It is amazing how utterly simple relaxation actually is—and how little time it requires. The body already knows how to relax; it has rehearsed this procedure thousands of times. When properly poised, the body will very seldom distract us. As a result, we can focus the mind on the work to be done. But it should be understood that relaxation is not just limited to the physical body. Tension in the emotions and the mind must be released as well, not by making them passive, but by simply discharging the tension. Indeed, if we are troubled by excessive physical tension it is probably the result of undue fussing in the emotions and
mind. This level of tension can often be handled by recalling the memory of a tranquil state or scene, dwelling on the comfort and poise of peacefulness, or contemplating a firm intention to be calm and alert in the coming meditation.

The beginning of spiritual work, then, is relaxation. But it is often difficult for Americans to achieve. We are geared by our environment to anxiety, tension, ambition, being judgmental, all of which are obstacles to relaxation. Another obstacle "is that it implies no action, and that produces guilt feelings in persons who live in 'work ethic' societies. Many of us feel useless unless we are producing, and we tend to push ourselves even to the point of overproducing." 3 What we need are techniques to help us overcome these obstacles and learn to relax.

Dr. Edmund Jacobson began his pioneering work on the effect of relaxation on physical problems prior to 1910, and at least two of his books, Progressive Relaxation (1929) and You Must Relax (1934) are still considered standard fare for anyone interested in the topic. 4 He teaches a scientific method of relaxation and has demonstrated its positive effects on fear, tension, anxiety, heart attack, high blood pressure, ulcers, insomnia, indigestion and colitis. He explains:

By relaxation in any muscle we mean the complete absence of all contractions. Limp and motionless, the muscle offers no resistance to stretching . . . . Whenever you make a voluntary movement, you do so by contracting some skeletal muscle or some group of skeletal muscles. General relaxation means the complete absence of all such movement. It means also the complete absence of holding any part of your body rigid.
Through a series of movements designed to create tension in various parts of the body, he teaches patients to observe the differences between feeling tension and then voluntarily relaxing it. Although his method is still widely advocated, learning it, according to Jacobson's prescription, is quite time-consuming.\(^6\)

Another helpful relaxation technique is called autogenic training. German psychiatrist J.H. Schultz became interested in Oskar Vogt's beginning experiments in teaching patients self-hypnosis and extended them.

Schultz soon found that two different types of body sensations occurred almost invariably in his hypnotized subjects: a feeling of heaviness in the extremities often extending to include a heavy feeling throughout the body, and an associated feeling of warmth reported as quite pleasant. He isolated these two factors as being essential to the production of the hypnotic state. Because of the importance of the well-known physiologic changes which can be produced in the hypnotized individual, it became important to determine whether similar changes in body functioning could be produced by autosuggestion.\(^7\)

Experiments in this regard were very successful and Schultz was able to move his patients from profound body relaxation to visualization and far deeper states of getting in touch with the unconscious.

With the advent of technological biofeedback, it became possible to actually measure muscle relaxation.

Using biofeedback to have a constant gauge of muscle tension does a good bit more than tell the therapist what the tension is or give the patient an objective way of relating accurately
to his tension. It can also be thought of as a means of communication between patient and therapist.

The pioneers in this work were psychophysicologist J. Stoyva and electronics engineer-turned-psychologist T. Budynski. Their initial and now highly publicized experiment was in teaching a number of volunteers to relax themselves out of tension headaches. By the fourth week of training, the average "headache index" had fallen to nearly 75%. "All this was achieved by providing the patients with accurate and continuous information about the tension in a relatively obscure muscle in the forehead." 9

Researchers have gone on to use biofeedback as an aid in relieving all manner of emotional anxiety and many physiological problems. Besides success in these areas, patients began reporting unlooked-for sensations.

"There are, in addition, sensations that are new in the sense that we have them so fleetingly that there is no opportunity to identify them. The biofeedback relaxation subjects reported sensations such as lightness, floating, even turning. Many reported a flow of imagery. And at the end of the training sessions they described the experience as pleasant and restful." 10

Despite all their successes, though, progressive relaxation, autogenic training and biofeedback therapy remain inaccessible to the majority. They are time-consuming, expensive, and in many American cities, hard to find. Cardiologist Herbert Benson did a service for the general public in creating a simpler formula he calls the Relaxation Response (RR). After researching various meditative practices including Transcendental
Meditation, and yoga, as well as autogenic training and hypnosis, he summarized their common denominators into a simple noncultic four-point technique.

1. Sit quietly in a comfortable position and close your eyes.
2. Deeply relax all your muscles, beginning at your feet and progressing up to your face. Keep them deeply relaxed.
3. Breathe through your nose. Become aware of your breathing. As you breathe out, say the word one silently to yourself. For example, breathe in . . . out, one; in . . . out, one; etc. Continue for 20 minutes. You may open your eyes to check the time, but do not use an alarm. When you finish, sit quietly for several minutes at first with closed eyes and later with opened eyes.
4. Do not worry about whether you are successful in achieving a deep level of relaxation. Maintain a passive attitude and permit relaxation to occur at its own pace. Expect other thought. When these distracting thoughts occur, ignore them by thinking "Oh well" and continue repeating "one." With practice the response should come with little effort. Practice the technique once or twice daily, but not within two hours after any meal, since the digestive processes seem to interface with the subjective changes.

Many scientific studies have corroborated the helpfulness of the RR "for medicated and nonmedicated hypertension patients, for patients with premature ventricular contractions, and for some patients suffering from severe migraine to cluster headaches." The physiological benefits of relaxation have been amply substantiated as has its beneficial effect on emotional states. The necessity for releasing preoccupation with the physical, mental and emotional in order to enter higher states of
consciousness has also been established. Relaxation, then, is a necessary first step toward evolving into transpersonal consciousness.

**Conclusion:** Relaxation is a prerequisite for consciousness development. Techniques can be learned with or without outside help.
FOOTNOTES FOR SECTION F


8. Brown, 152.


Jung repeatedly emphasized the importance of recording one's dreams, fantasies, and active imaginings, but it was left to one of his students, Dr. Ira Progoff, to develop a structure for doing this which encompasses virtually every facet of one's life experience. Even though it makes heavy use of words, its primary vehicle is intuitive reverie, and its aim is to experience, rather than to analyze and judge. "The growth of a human being," Progoff explains,

consists of so many subjective experiences, hidden and private to the person, that the markings of change are difficult to discern. Especially misleading is the fact that the active germination of the life process often takes place at the low, seemingly negative, phase of a psychological cycle. Thus, at the very time when the most constructive developments are taking place within a person, his outer appearance may be depressed, confused, and even disturbed. Physical growth is easy to recognize, but personal growth is inward and elusive.

Progoff has organized this work into what he calls the Intensive Journal Process. He, or his trained students, teach this methodology in workshops which are at present being given all over the world. It is the purpose of Progoff's form of journaling to get in touch with this growth in an experimental manner. The "intensive journal" is organized into twelve sections. The Washington Post summarized these in this way:

1. Period Log. Begin by writing "It has been a time in which," and describe inner and outer events that came to mind about the most recent period in your life. This
helps you place yourself within "the rhythm of time."

2. Twilight Imagery Log. Sit quietly, with eyes closed and let yourself feel the content of the period just described. Relax and let the imagery, impressions, emotions and symbols form in your mind. When you are ready, record them. This gives an interior perspective on your life.

3. Steppingstones. List about a dozen key points that have occurred throughout your life. Select meaningful emotional, physical, occupational and relational milestones. This gives you a sense of continuity and a picture of your life as a whole.

4. Intersections: Roads Taken and Not Taken: Select one steppingstone that marks a time when you made a choice. (Avoid the most recent.) Begin by writing, "It was a time when," and record your impressions and recollections. This may help you sort out unresolved issues, since "things we regret can't die--they go underground."

5. Life History Log. Read your "Intersections" entry and let it stir specific memories—in detail—about that period. This is a place for collecting past experiences, without judgement or interpretation.

6. Daily Log. Think back over the past 24 hours and trace moods, concerns and thoughts. This is an ongoing record of what is happening to you.

7. Dream Log. Jot down dreams as you recall them—without analysis or interpretation. "Dreams," as Freud said, "are the royal road to the unconscious."

8. Dialogue with Persons. Pick someone—living or dead—of inner importance to your life. Write a statement describing where the relationship is, then list their life steppingstones. Read the entry and record whatever it stirs in you, beginning with the statement, "As I consider your life I feel . . ." Write the person's response and continue the dialogue. This can help clarify relationships.

9. Dialogue with Works. Pick an activity you care about, and write down your thoughts and feelings about your relation to it. List the "steppingstones" in the life of this work as if it were a person, speak to it and let it respond. Read over the dialogue and record your reactions. This helps clarify your relationship to work.

10. Dialogue with the Body. List some remembrances of bodily experiences throughout your life—such as times of illness, sensuality, athletics, food and drug use. Read over the list, and write what stirs within you.
Let your body speak back. This helps you connect with your physical experience.

11. Inner Wisdom Dialogue. Pick a person you consider wise—a teacher, minister, parent, author. Imagine that person's presence, speak to him or her about your concerns and record the discussion. This can help you get at your inner verities.

12. NOW: The Open Moment. Briefly state a vision, prayer, or plan for the next moment in your life. This helps you focus where you are going.

Progoff's directions are much lengthier and thrust toward opening more profound levels than are implied in this simplified version. They fill, in fact, a good-sized book. He distinguishes between the log sections which serve as collectors of data and the feedback sections through which the individual enlarges upon three dimensions of experience: the Life/Time Dimension, the Depth Dimension and the Dialogue Dimension. The Life/Time Dimension "contains the mini processes that reflect the inner continuity of a person's life history." After logging the milestones of one's life history, the person allows various facets of his life to speak to him under sections entitled, "Steppingstones, Intersections: Roads Taken and Not Taken, and Now: The Open Moment."

There are five sections in the Depth Dimension: Dream Log; Dream Enlargements; Twilight Imagery; Imagery Extensions; and Inner Wisdom Dialogue. "The Depth Dimension deals with the nonconscious levels of the psyche from which consciousness comes. Its contents are sleep dreams, waking dreams, and the varieties of intuitions by which we make our direct connections with the implicit wisdom of life." Progoff explains that other human beings, our works, society, the
events and situations of our lives, and even our own bodies come to have their own life histories and as such may be regarded as persons with whom we enter into dialogue, thus, the Dialogue Dimension. The basic method of working with each section is to allow oneself to be open to the inner movement of the respective area, to let rise up what will and to record it with neither analysis nor judgement.

the Journal sections were not categories for analytical classification, but mini-processes reflecting the individual aspects of a life in motion. Being processes of active experience, the effect of working with them in the format of the Journal was to generate energy and carry the life to further levels of expression.

Progoff's second series of journaling exercises he calls "Process Meditation." Their purpose is to zero in on the spiritual experience of the whole life development. The more-than personal profoundities of human existence, the underlying meanings of the universe and our connection with them, are essentially the subject of the Process Meditation dimension of Intensive Journal work. Progoff has created a series of what he calls "Entrance Meditations" which help one create a still, quiet place through which the inner stuff--images, messages, experiences--may arise and be recorded in the Meditation Log section of the Journal. There are also practices in creating what he calls "Connections," and Mantra/Crystals. The process once learned is never ending.

The quest for meaning in life in which we are engaged is, after all, not like a task that we can expect to complete in a definite time, or an illness that we shall cure and then be finished with. Process Meditation is an infinite
as the meaning of life is infinite. It is as open in possibilities as our personal potential for wisdom and sensitivity is open, and it increases with our capacity for finding the poetry of human existence.

The quest for meaning may emphasize at various times either the personal or the transpersonal. Through journaling we bring to consciousness much that would remain unconscious. We keep active many energy processes that might otherwise stagnate or cause us problems because we are not in touch with them. Such a practice is an actively ongoing facilitator of Consciousness Development.

**Conclusion:** Keeping a journal as taught by Ira Progoff is a means of allowing many experiences ego is not directly aware of to come to light and is thus a god tool for consciousness development.
FOOTNOTES FOR SECTION G


3 Progoff, 40.

4 Progoff, 41.

5 Progoff, 34.


7 Progoff, Practice, 273.
SECTION H: DREAMS, SYMBOLS AND ARCHETYPES

The section summarizing Jungian psychology provides a necessary background for these topics. A simplified summary of what is involved in these concepts might go thus: the person's collective unconscious consists of an unknown number of contents and modes of behavior which constitute immediate psychic experience. What we have to come to realize is that "our unconscious is an acting and suffering subject with an inner drama."\(^1\)

It is the substratum out of which consciousness is called forth, and it remains after consciousness has been called forth. The western civilization, in particular, little direct attention has been paid to it. Yet it is there--always there--shaping all our experience, whether we acknowledge it or not. It is the innermost energy whose drive is ever towards growth. It is man's essential spirit. "The spirit may legitimately claim the patria potestas over the soul; not so the earth-born intellect, which is man's sword or hammer, and not a creator of spiritual worlds, a father of the soul."\(^2\)

The manner in which these psychic contents are so intimately part of us and so powerful in their claims can probably be most obviously seen in cases of romantic infatuation. Where it comes from we ordinarily do not know, and without the most disciplined of rational powers, we are helpless in its throes. In its name Mark Anthony lost an empire, Edward VIII surrendered his kingdom, Anna Karenina left her husband and son, and
thousands of teenage girls bear or abort unwanted babies. It is Madison Avenue's most successful advertising lure.

Well, students of Jungian psychology know it is one of the contents of the collective unconscious. These contents are called archetypes. "They are patterns of behavior." They can only be known to the conscious mind through some kind of symbol. These symbols may remain interior or they may be projected on people and things outside of us. In each of us is an archetype of the opposite sex. In men it is called the anima, in women the animus. From infancy it is projected onto persons of the opposite sex, beginning with parents. The normal adolescent, with his awakening sexual urges, finds it impossible not to project it upon film, TV and rock concert stars, athletes, or other "heroes" of the culture; and more immediately on their current "boyfriend" or "girlfriend".

This "infatuating" archetype has been present throughout history, mythology, and literature, and is embodied in tales like those of Venus, Helen of Troy, Cinderella, Marilyn Monroe, and all the Harlequin heroines.

Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our more personal life. The anima no longer crosses our path as a goddess, but it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young redhead actress, we know that the gods have claimed another victim. This is how daemonic power reveals itself to us. Until not so long ago it would have been an easy matter to do away with a young woman as a witch."
There are many other archetypes, a good number of them simply
different versions of the anima/us. Those Jung gives a good deal of
attention to are the Shadow, Great Mother, Rebirth, the Child, the
Trickster, the Hero, the Wise Old Man. Archetypes manifest themselves
through dreams, fantasies, projections, and behavior. As primary and
universal datum they have no observable reality apart from the symbolic.

The person who has set upon the path of deliberately facilitating her
spiritual evolution, then, must begin to pay attention to these
manifestations for they are messages from that sphere of Self which is
greater than the little conscious ego. Being aware of them, facing them,
allowing their reality is a necessary part of the self-realization process, or
what Wilber calls "the Atman project." Since the unconscious is indeed
unconscious and must remain so, how is this coming together, this "making
whole" to happen? "In this case, knowledge of the symbols is
indispensable, for it is in them that the union of conscious and unconscious
contents is consummated. Out of this union emerge new situations and
new conscious attitudes."5

From time immemorial dreams have been regarded as the Voice-of-
the Greater-than-I. All sacred literatures and mythologies are filled with
them. The Hebrew Old Testament and the Christian New Testament view
dreams and visions as messages sent from God. From Genesis (Yahweh
promising Abraham would father a great nation) to the Apocalypse (an
entire series of visions which come to John the Apostle in his later years
on the Island of Patmos), we find these experiences always regarded as
divine in origin.

Throughout the Old Testament we find the belief that Yahweh is concerned with human beings and makes contact with them in order to give them direction and guidance. Dream and vision experiences were one medium of this communication. Through this means, which was not subject to ego control, God brought men special knowledge of the world around them and also knowledge of his divine reality and will.

And though the nature of their gods was different, the ancient Egyptians, Greeks, and Romans had basically the same view.

A Roman, Artemidorus wrote the *Onirocritica* (Study of Dreams) around 150 AD. From that date until Freud published his *The Interpretation of Dreams* in 1900, there was virtually no growth in the understanding of dreams. In fact, on the night of November 10, 1619, philosopher Rene' Descartes had a dream which Morton Kelsey has called "the dream that would eventually put an end to dreaming." Descartes believed his dream was a divine command placed upon him to "search for truth by applying the mathematical method to all other studies." As he set about doing this, he, as we all know, began to see matter and mind as separate entities, mind being equated only with conscious rational thought. Since dreams were neither, there was no place for them in his paradigm, and the western world has followed this lead at least until Freud.

Sigmund Freud's interest in dreams triggered the birth of modern psychology. But it was Jung who clarified their archetypal nature. He describes dreams as "Involuntary, spontaneous products of nature not
falsified by any conscious purpose." He felt that almost every dream manifested an unconscious compensatory reaction to something in the dreamer's present conscious life.

Dreams, then, convey to us in figurative language—that is, in sensuous, concrete imagery—thoughts, judgements, views, directives, tendencies, which were unconscious either because of repression or through mere lack of realization. Precisely because they are the contents of the unconscious, and the dream is a derivative of unconscious processes, it contains a reflection of unconscious contents. It is not a reflection of unconscious contents in general but only of certain contents, which are linked together associatively and are selected by the conscious situation of the moment.

The rare exceptions were those "reaction-dreams" which simply duplicate some traumatic event, "that is not merely psychic but at the same time a physical lesion of the nervous system. Such cases of severe shock were produced in abundance by the war, and here we may expect a large number of pure reaction-dreams in which the trauma is a determining factor."  

Apart from this, however, dreams tell us in symbol a great deal about our unconscious side. "The unconscious is the unknown at any given moment, so it is not surprising that dreams add to the conscious psychological situation of the moment all those aspects which are essential for a totally different point of view. It is evident that this function of dreams amounts to a psychological adjustment, a compensation absolutely necessary for properly balanced action." They may reflect interior personal conflicts, problems in our relationships with others, and prejudices
we have been hiding even from ourselves. When the dream content is familiar to us, one of these areas is probably being dealt with. When, however, the setting and characters are from myth, literature or history or in other ways unfamiliar, they probably symbolize the emergence of universal archetypes.

Jung justifies attributing significance to dreams by several arguments.

1) "Freud discovered the hidden meaning of dreams empirically and not deductively."13

2) The same manner of getting meaning from dreams is followed in getting meaning from fantasies and fairy tales.

3) The analytical procedure does indeed bring forth meaning from dreams. "If we start from the fact that a dream is a psychic product, we have not the least reason to suppose that its constitution and function obey laws and purposes other than those applicable to any other psychic product."14

Whereas Freud's and Jung's methodologies make it difficult to learn much about our dreams without professional analysis, more recent psychologists have worked out guidelines that enable most "normal" people to become their own interpreters. During the 1940's Calvin Hall, Director of the Institute of Dream Research at Santa Cruz, conducted a scientific study collecting over 10,000 "dreams from 'normal' people, recalled spontaneously under ordinary circumstances at home."15 He classified dreams according to five systems concerning the individual's concepts about self, others, the outside world, one's impulses or driving forces and conflicts. In this latter area he found five major conflict areas: with parents, between opposing ideas of freedom and security; with his own
bisexuality; concerning morality; and between life and death.  

"Hall is convinced that anyone who can follow a few simple rules can interpret his own dreams." Yet another dream analyst, Ann Faraday, summarizes those four basic rules:

1) The dream is a creation of the dreamer's own mind and tells him how he sees himself, others, the world, his impulses, and so on. It should never be read as a guide to objective reality—that is, it does not give us the truth about things, but merely a picture of how they appear to us.

2) The dreamer is responsible for everything that appears in his dream. If he dreams of something, however terrible or stupid, he must first have thought it.

I need to qualify the meaning of "thought" here from a Jungian viewpoint. Jung would not hold that this need ever have been a conscious thought—even though forgotten. There are many experimental contents in the psyche that have never been brought to conscious attention. In fact, that is very likely the reason they are manifesting in dreams to begin with.

One of the most important methodologies of the whole realm of consciousness development is the very act of integrating unconscious contents with the conscious via symbols so that the various aspects of our Self function harmoniously rather than disparately.

3) A dreamer usually has more than one conception of himself, others, the world, and his impulses, and these multiple conceptions will appear in his dreams. They tell him how he sees something at a particular point of time in his life.

4) Following Jung's lead, Hall advises that dreams
be read in series rather than in isolation.  

Faraday herself prefaces these "rules" with the suggestion to look at any dream "first of all to see if it could be throwing up real information about external events which have not been assimilated by the conscious mind in waking life, and to examine every such possibility critically in a common sense way to see if there is anything in it." In her practice she has found that dreams examined this way often serve as reminders or warnings, as vehicles of clairvoyance, "seeing through" people, and precognition.

Fritz Perls, the founder of Gestalt therapy, capitalized upon Jung's "active imagination" practice. He "advised us not to interpret dreams, but to relive them in the present tense, dramatically bringing them back to life . . . . He suggested writing the dream down in detail, then taking the role of each person or thing and speaking out for it. Let the elements that oppose each other have a dialogue." Often the dialogue results in a conflict between parts of our personality. Perls has labeled "topdog" and "underdog," and the conversation can be a catalyst for understanding and integration. One of the many exploiters of this technique is Marilee Zdenek, president of a California-based company called Right-Brain Resources. In her book The Right-Brain Experience she gives a number of practices one can do to heighten her intuitive and creative powers and in general reach other levels of consciousness. Not surprisingly, found among the eleven categories outlined for each day's work is one called "dream work." During this segment the practitioner is directed to do most of the kinds
of recording, associating, interpreting, and dialoging with dreams already mentioned.21

In the mountainous jungles of Malaysia, a well-adjusted native group, the Senoi, make dreams the central point around which their lives revolve. Every morning at breakfast each family member relates her dreams of the preceding night while the others congratulate, make suggestions, and interpret them. Even adult council meetings use dreams as their basis for discussion and decision making. Researchers have found them to be an extraordinarily peaceful, co-operative, and creative people with no instances of neuroses or psychoses as we know them. They "show remarkable emotional maturity. Desire for possession of things and people seems extraordinarily slight."22 Although at this time well-controlled scientific studies have not proved the correlation, it is hard to believe the centrality of dream attention in their lives is not responsible for the beauty of their characters.

American psychologist Patricia Garfield conducted a number of interviews with these people and "abstracted three general rules that are applied to a variety of specific dream situations." They are to confront and conquer danger, to advance toward pleasure, and to achieve a positive outcome. By talking about what should have been done in the dream, his friends gradually program him to do it. Garfield gives the example of a child being chased by tigers in his dream.

"It was good that you had that dream, son, but you made a big mistake in it," comments the father.
"Tigers you see—the jungle—the daytime can hurt you, and you may need to run, but the tigers you see in your dreams at night can only hurt you if you run from them... The next time you have this dream, and you will have it again soon, you must turn around and face the tiger. If it continues to attack you, you must attack it."

One of the big surprises met by most over-skeptical Westerners who begin to take their dream life seriously is how subject to conscious influence our dreams can become. In fact one very important and ancient Buddhist meditative technique has this for its goal. One of the seven great yogas of Tibetan Buddhism is the Doctrine of the Dream State. Tibetan Buddhism, unlike its austere descendent, Japanese Zen, is laden with complicated rituals, visualizations, chanting and bizarre deities. These have accumulated over the centuries and in earlier times were passed on only by word of mouth from master to apprentice. During the tenth to twelfth centuries A.D. an illustrious group of these masters—Tilopa, Naropa, Marpa, Milarepa, and Gampopa—recorded many of these. Early in the twentieth century a Chinese scholar Professor Chen-Chi Chang translated these into English. This translation, together with a detailed commentary by W. Y. Evans-Wentz is now readily available.

The seven sacred yogas are very detailed meditative practices which require years to master. The purpose of each mastery is to liberate the devotee from illusion after illusion and finally cause him to be a fully enlightened being. The first and perhaps most famous of these yogas is that of the psychic heat. During this practice the meditator learns to control his body temperature to the point that in deepest winter he can
go naked in the snow, and warm with his own deliberately induced body
heat cold wet sheets wrapped around him. In recent times Dr. Herbert
Benson and some colleagues have actually witnessed such feats and
subjected the practitioners to technological monitoring.²⁵

The other five yogas are those of the illusory body, the dream state,
the clear-light, the after-death state, and the consciousness transference.
The one of interest in our present context is The Doctrine of the Dream
State. Like all the yogas its central point is to show the illusoriness of
all phenomena (maya)—in this case of dreams. Through a series of
meditative, concentrating practices which are detailed, the yogin learns to
maintain consciousness even while asleep, to be aware that he is dreaming
while he is dreaming, to be able to voluntarily change the content of his
dreams and while in the dream state to come to the sense of their
illusoriness and their essential Thatness.²⁶

The impatiently rational Westerner might question the necessity for
all this: after all, it is obvious dreams are illusory, why go to all this
trouble? But the Easterner understands that experience itself is the only
real teacher and that words without it lead to no enlightenment. Suppose
a man wakes in a cold sweat after dreaming he was falling off a cliff.
He may feel a certain amount of relief in knowing it was "only a dream,"
but the fear was certainly a part of his life's experience and most likely
will be so again. Wherein can his essential freedom then lie? Patricia
Garfield, among others, calls the dream in which the dreamer is aware she
is dreaming a "lucid dream."
When you become lucid you can do anything in your dream. You can fly anywhere you wish, experience love-making with the partner of your choice, converse with friends long dead or people unknown to you; you can see any place—the world you choose, experience all levels of positive emotions, receive answers to questions that plague you, observe creative products, and in general, use the full resource of material stored in your mind.

Drawing upon research in the field, interviews with lucid dreamers and her personal experience as a lucid dreamer, Garfield composes a list of twenty things to be learned, among which are these directives for acquiring and maintaining such a state:

3. Once lucidity is attained, you must be constantly alert to avoid falling back into ordinary dreaming on the one hand or, on the other, becoming so excited with the power of lucidity that you awaken.

4. Learn to recognize when you are in a prelucid state (become aware of the possibility you may be dreaming). Suspect it. Try to test the reality of your experience during a dream...

6. Brief flashes of lucidity can be extended into prolonged states.

7. Keep reminding yourself that dream events are not real events until you can remember it during your dream. Devise your own formula, such as: 'You know this is a dream, it can't hurt you. See what will happen next....

9. One way to become lucid is to become so frightened you realize you are dreaming.

10. Another way to become lucid is to recognize the dreamlike quality of strange happenings in your dreams.

11. You can also become lucid by recognizing
incongruities in your dreams.

12. You can become lucid as you develop a critical attitude during your dreams.

13. All lucid dreams are obtained more easily after several hours of sleep--between 5:00 A.M. and 8:00 A.M., for most people. Exert your efforts during this time span...

16. If you appear to awaken from a dream, test the reality of your experience. If you discover you have had a false awakening, you can precipitate a lucid dream.

Another facet of dream exploration Garfield has done exciting work with has to do with mandala formation. A **mandala** is a circular design usually containing within itself an arrangement of other patterns, especially squares, crosses, and smaller circles but possibly many other figures and designs as well. They are found as part of the cultural heritage of many ancient and modern cultures. Those of the Tibetan Buddhists are the most detailed and cluttered; those of the Pueblo Indians of New Mexico allow for more open spaces. They have been found in Ancient Chinese and Medieval Christian art. Indeed the beautiful "rose windows" that adorn the great medieval cathedrals are mandala forms. From the circular maze depicting the Ancient Egyptian underworld to the beautifully balanced architecture of Brasilia's modern circular cathedral, one finds mandala forms pervading every type of symbolic representation.

C. G. Jung saw the mandala as a symbol of wholeness in which the relation of other facets to the center is emphasized. He found evidence that they arise spontaneously from the psyche's depths in dreaming or
daydreaming and once formulated carry a certain healing power.

"The pictures come quite spontaneously and from two sources. One source is the unconscious which spontaneously produces such fantasies; the other source is life, which, if lived with complete devotion, brings an intuition of the Self, the individual being. Awareness of the individual self is expressed in the drawing, while the unconscious exacts devotedness to life. For quite in accord with the Eastern conception, the mandala symbol is not only a means of expression, but works an effect. It reacts upon its maker. Very ancient magical effects lie hidden in this symbol for it derives originally from the 'enclosing circle,' the 'charmed circle,' the magic of which has been preserved in countless folk customs."

Patricia Garfield in her book *Pathways to Ecstasy* details how she developed a mandala out of her own dream experiences and points the way for her readers to do the same.

One of the first suggestions given by all dream psychologists to those aspiring to understand and direct their dream life is to record their dreams. This merges beautifully with Ira Progoff's work with dreams in the Intensive Journal. He devotes two sections of the Journal to this area: the *Dream Log* and *Dream Enlargements*:

The first is the section in which we gather the basic factual data regarding our dreams; the second is the section in which we use the Journal Feedback procedures to work creatively and non-analytically with the dream material so as to see where the dreams are trying to go and what their message may be.

Progoff encourages beginners in the Dream Log by having them try to remember as many dreams as possible from their past lives and recording
them and then going on to record present dreams. After doing all this, the important question arises as to "what correlation there may be between the experiences we have had in our inward depths and the experiences that have been taking place on the surface of our lives." Progoff warns that although this is an important question, "we should not try to answer it by thinking about it. We can go to it indirectly and let it give us the awareness we desire regarding the inner movement of our lives."  

In the early 1950's when brain researchers were busily mapping every possible brain wave on their newly developed electroencephalograph machines, a young graduate student made an interesting discovery. At the University of Chicago Dr. Kleitman gave the assignment of watching eye movements to one of his graduate students in the department of physiology, Eugene Aserinsky. The young student soon noticed an entirely new kind of eye movement. At certain times during the night, the eyes began to dart about furiously beneath the closed lids. These unexpected episodes were startlingly different from the familiar slow, pendular movements that were the original object of the study. It was William Dement who coined the term "REM" (rapid eye movement) sleep. Researchers then found, by waking sleepers during REM periods that most of them had been dreaming during that time. An adult who sleeps seven and one-half hours each night generally spends one and one-half to two hours in REM sleep. Since people who are
awakened during REM periods usually recall a dream, it can be said that we dream roughly every ninety minutes all night long. After offering us several short episodes early in the night, the brain may produce an hour-long 'feature film.'

The question always arises, of course, as to why, if dreaming is so universal, so many people cannot remember their dreams. Dr. Ann Faraday reports research comparing the waking and sleeping eye movements of both dream recallers and nonrecallers. The evidence suggests that nonrecallers are decidedly reluctant to remember their dreams, just as they tend to avoid or deny unpleasant experiences and anxieties in everyday life. In fact, nonrecallers have been shown by means of psychological tests to be more inhibited, more conformist, and more self-controlled on the whole than recallers, who tend to be more overtly anxious about life and more willing to admit common emotional disturbances, such as anxiety and insecurity. The willingness to confront this dimension of experience—some have called it self-awareness—which manifests a close interest in the inner, subjective side of life, is probably the crucial difference between recallers and nonrecallers.

Most dream experts agree, though, that with sincerity and a certain amount of discipline anyone can learn to recall dreams. Keeping pen and paper or a tape recorder by the bedside is motivating. Giving oneself the suggestion before going to sleep to remember dreams, setting an alarm for what could be calculated to be the time of REM sleeping are other helps. Once one begins her collection of dream data the fun of
interpretation begins. Setting aside periods of time during which one quietly and openly deals with dream material becomes a necessary and valuable strategy for developing one's consciousness.

**Conclusion**: Dreams are one of the important ways the unconscious communicates with human beings. Learning to understand their messages is an important strategy of consciousness development.
FOOTNOTES FOR SECTION H

2 Jung, 16.
3 Jung, 44.
4 Jung, 30.
5 Jung, 289.


8 Lindskoog, 33.
9 Jung, 48.
11 Jung, Dreams, 46.
12 Jung, Dreams, 31.
13 Jung, Dreams, 25.
14 Jung, Dreams, 25.
17 Faraday, 132.
18 Faraday, 132-133.
19 Faraday, 160.


23. Garfield, 84.


27. Garfield, 118.


32. Progoff, 248.

33. Progoff, 248.

34. William Dement, "Two Kinds of Sleep," eds., Goleman and Davidson, 72.

35. Dement, 75.

36. Faraday, 52.

In our earlier discussions of right brain functioning, journaling, and working with dreams, I have referred repeatedly to the symbols, feeling and messages which rise from unconscious levels to compensate ego's rational control over so much of our lives. Much of what rises in this manner can truly be called vision—that is they are dream images which arise while we are awake. "The vision is superimposed on the physical world, or the two may in some way be synchronized, but they can be distinguishable just as easily as the dream is usually distinguished from the experience of waking."¹

As with all products of the unconscious, these images are marked by their spontaneity and freedom from ego's control. In this section we shall refer to these as receptive visualizations to distinguish them from what we shall call creative visualizations. Creative visualization is basically different from receptive visualization in that it is always—at least in its initial stages—directed by the rational mind. Visualization is the mind's ability to create pictures, images, into which in a kind of daydreaming reverie the person may enter or with which he may communicate. For those most adept at this practice, the images take on a three-dimensional full-color perspective though they may then slip away from rational control and move into a kind of life of their own.

Just as our unconscious seeks communication with our conscious self
via dreams, visions, intuitions, etc., so can our conscious self contact the unconscious via visualization. This is a reality we have all experienced. We get "butterflies" in our stomach as we picture ourselves in the dentist's chair even though our appointment is weeks away. Our anger is aroused as we relive in memory an unpleasant conversation. Fantasies can trigger sexual feelings and acts. Certainly we need no more proof than our own experience that the images we deliberately create in our minds bring about the most complex physical/psychic reactions. Through them we control what would other wise be out of our control.

Now if we examine this phenomenon closely we will see how powerful we actually are for all we ever experience anyway is our image of things.

All that I experience is psychic . . . [including] my sense impressions . . . [psychic images] alone are my immediate experience, for they alone are the immediate objects of my consciousness . . . it seems to us that certain psychic contents or images are derived from a material environment to which our bodies also belong, while others, which are in no way less real, seem to come from a mental source which appears to be very different . . . . If a fire burns me, I do not question the reality of the fire, whereas if I am beset by the fear that a ghost will appear, I take refuge behind the thought that it is only an illusion. But just as the fire is the psychic image of a physical process whose nature is unknown so my fear of the ghost is a psychic image from a mental source; it is just as real as the fire, for my fear is as real as the pain caused by the fire.

As I sit here watching the typewriter keys tap out these words on the paper, I believe there is a real typewriter, a real paper, and two real hands doing all this. And yet my experience of it--regardless of the
senses involved—is only partly what those senses have registered in my brain and nervous system. It is also what my memory recalls of it (only the overt act of doing it, for though some part of my muscular/memory apparatus has the keyboard memorized, I could not recite from memory the keys in order, nor the words as they appear on the paper.) It is also what emotions are called forth as I do the work: sometimes pride and excitement; other times frustration, boredom, confusion. And each response is associated with images, most of which I have not too deliberately chosen. If I allow my self-image to be that of a bored, typing drudge, then that is indeed what I am. But suppose I change this image to that of an inspired best-selling author? What a difference there would be! We each have the ability at every moment of our lives to re-program the image that we hold of ourselves, of others and of situations.

Again, most people can easily grant that we have a certain degree of control over our attitudes. We might concede (though not all would) that we can choose to view the old woman who lives in the apartment above us as either a mean old witch or just a pitiable lonely person. But most of us still have difficulty believing our images can actually change external reality. After all, if I only have $15 in my wallet all the imaging in the world is not going to change it to $50. Or, if I only have one ear, I am not able to image myself a second. Strange as it may seem, however, there are senses in which even these things are possible. Reports of people who have perseveringly and with positive conviction held certain pictures in their minds confirm that eventually in some way or
another that their image comes to be.

Businessman, Napoleon Hill, now a world-famous positive-thinking author, lecturer and consultant, tells the story of his son who was born without any physical sign of ears. "In my own mind I knew that my son would hear and speak. How? I was sure there must be a way, and I knew I would find it." Hill held to this conviction and, as the years passed, a series of incidents happened which did eventuate, not only in his son's hearing and speaking, but in his becoming a successful businessman.

Positive-thinking books by the score can be found in bookstores and on library shelves supposedly documenting the dramatic results of creative visualization. Anecdotes like this abound:

Sascha projected the desire to have a large factory where he could turn out his ceramics at a cost everyone could afford, but this would take at least a million dollars or more. He had complete faith that this money would come to him. He sat in meditation every day for a month and sent this Telecosmogram to the cosmic mind: "I wish to attract someone who can finance my factory so I may give beauty to the world." Then he projected Telecosmographs of people working in his factory, turning out the products he designed. He saw these objects in people's homes and visualized all the kinds of items he would create.

Within a month's time, a friend of Sascha's in Beverly Hills visited him and said that he knew Withrop Rockefeller.

who wound up building just the factory Sascha needed.

Sir Arthur Grimble who served as the British resident Commissioner for the Gilbert and Ellis Islands in the South Pacific, reports witnessing a scene in which a native shaman entered a dream state in order to "call
porpoises."

After a period of time he awoke from his sleep and announced to the tribe that the porpoises were coming. The village of about 1000 individuals went down to the beach eagerly expecting a rare feast, and Grimble documents that he observed an entire flotilla of porpoises swim onto the beach and passively offer themselves to the natives.

Of course such stories are far from offering scientific proof, but the very fact of their proliferation would seem to point to their having some validity. My personal conviction stems from my having successfully practiced strong visualization for these things which did indeed materialize in my life: a college teaching job, tenure, a daughter, a motor home, and a trip to Hawaii, to name just a few. I have had a number of people tell me I am lucky, but I believe it is a luck born of a disciplined practice which probably anyone of normal intelligence could learn. Everyone does visualize, in fact, constantly, but often not in constructive ways. How many times have we seen the proof of people predicting such things as,

"I know I'll have a headache before the day is over."

"I never win a content."

"I knew I'd have a conflict in my schedule."

"Watch me fail this exam."

Indeed, what we see is what we get.

Edmund Jacobson, in conducting his relaxation experiments found that his patients would register muscle tension even if they only thought about certain activities.
If the subject has been requested to imagine striking a nail twice with a hammer in his right hand, two series of vibrations generally occur with a short intervening interval of quiet in the wire. Beautiful registration is secured following instruction to imagine or recall some rhythmical act, such as shaking the furnace.

Soviet psychologist A. R. Luria wrote a book about a patient who had a phenomenal memory. "S," as Luria called the patient, also discovered the power of visualization, though he could not understand nor accept the way it worked.

Sometimes I even think I can cure myself if I imagine it clearly enough. I can even treat other people. I know that when I start to get sick, I imagine the illness is passing . . . there, it's gone, I'm well. And I don't actually get sick.

One time when I was planning to go to Samara, Misha (his son) developed stomach pains. We called in a doctor, but he couldn't figure out what was wrong with him . . . yet it was so simple. I had given him something that was cooked with lard. I could see the pieces of lard in his stomach . . . I thought to myself I'd help him. I wanted him to digest them . . . I pictured it in my mind and saw the lard dissolving in his stomach. And Misha got better. Of course, I know this isn't the way it happened . . . yet I did see it all.

In 1964 American psychologists S. Segal and C. W. Perky conducted an experiment in which they showed a number of subjects a blank screen on which they were told to imagine an object such as a lemon. The experimenters then projected a similar shape from the back of the screen, at very low intensity. Most of the subjects were unable to tell the difference between the shapes they imagined and those projected by the experimenters. Sometimes subjects thought they had imagined the image that the experimenters had projected. Other times,
they thought that they saw images projected on the screen when actually the images were the subjects' own imagined ones.

The most amazing example of the power of mind control I have ever heard of has been recorded by Alexandra David-Neel, a British woman who spent years of her life traveling in Tibet in order to learn the mysteries of the Tibetan Buddhists. During her travels she had often heard of visualization practices becoming so powerful that a person or creature could be imagined into three-dimensional existence which could be seen at least by the meditator and sometimes even by others. Such a creation is called a tulpa. Finally, she sought instruction herself in how to do this, then secluded herself in a cave for the number of months required to create one. In not wanting to be too influenced by the Tibetan deities, she chose to create a more Western fat, jolly monk.

After a few months the phantom monk was formed. His form grew gradually fixed and life-like looking. He became a kind of guest, living in my apartment. I then broke my seclusion and started for a tour, with my servants and tents. The monk included himself in the party. Though I lived in the open, riding on horseback for miles each day, the illusion persisted. I saw the fat trapa, now and then it was not necessary for me to think of him to make him appear. The phantom performed various actions of the kind that are natural to travelers and that I had not commanded.

Another group of researchers are attempting to decide whether images actually exist or not, or perhaps what mode of existence they have. For obviously there are not actual little pictures in our brain like those in our slide projector's carrousel. These persons have basically
joined one of two camps—the pictorial (mental images are like pictures) or the descriptional (mental images are like language). But one is hard put in reading their essays to clarify just what the difference really is. I mention this discussion as pointing to another direction taken by those studying visualization. Since we all agree we experience some phenomena we call "mental imagery," I am more interested at this time in its results than in its physical/psychical nature.

Primitive man lived in direct contact with nature. He lived in a visual sensate world. Language gradually separated him from that world. He could talk about a tree that his listener never actually saw. He could create words that would categorize or generalize on trees. "Most trees have leaves," for example, offers no very concrete picture to the mind. Either I have a series of images displaying a variety of leaves or I see only one kind of leaf, knowing tacitly that others are different. But there is no possible immediate experience of "most trees have leaves." This becomes even more abstruse when we begin discussing such things as truth, beauty or happiness.

But the wisest men and women in every culture came to know the power of the image and to use it to help their people and/or gain power for or over them. Archaeologists and anthropologists theorize from the evidence of drawings and sculptures that the shaman (priest-magician-healer) of the earliest cultures capitalized on the power of the image by making themselves as powerful animals or other creatures in order to work their "magic."
The ancient Egyptian philosopher Hermes Trismegistus believed that thoughts have characteristics similar to the physical world, that thoughts have vibrational levels and energy levels which bring about changes in the physical universe. Learning to control mental images is one method used to produce such transmutations. He taught his students to hold in their mind every detail of a certain work of art which symbolized the healing or attitude that was desired.

A similar practice was perfected by that school of Buddhism known as Tantrism. The mandalas and tankas (sacred paintings) they used for meditation are unsurpassed in detail and color. The devotee is supposed to memorize each detail so that finally he can recreate them in his mind in three-dimensional form. In the general introduction to the translation of a commentary on *Tibetan Yogā and Secret Doctrines*, W. Y. Evans-Wentz explains that these visualized deities are just as real as anything else in our mind-created world.

The devotee may doubt whether the Devatas are real and efficacious for the purposes invoked and visualized, and whether they exist independently of the devotee's mind. Thus, with a view to dispel such doubts, the Sadhaka (i.e. the yogin, or devotee) is enjoined to identify the Devatas with the saving Dharma; so that he may realize, the truth that enlightenment and liberation are to be obtained from himself and by himself through his own effort and not from any external help or favor.

Another early group which seems to have made effective use of visualization are the kahuna, Polynesian holy men and the legendary founders of the Hawaiian Islands. Early in the twentieth century while he
was traveling and working in Hawaii, a man named Max Freedom Long met William Tufts Brigham, the curator of the Bishop Museum in Honolulu. Brigham shared with Long all that he knew—which was probably more than any white person—about the then suppressed kahunas and their methods, but finally confessed, "I have been unable to prove that none of the popular explanations of kahuna magic will hold water. It is not suggestion, nor anything yet known in psychology. They use something that we have still to discover, and this is something inestimably important. We simply must find it. It will revolutionize the world if we can find it."  

When Brigham died Long felt an obligation to carry on the work. The seemingly insuperable problem was that nothing had been written down as the kahunas passed on their secrets by word of mouth. Just as Long was about to give up the effort, he awoke in the middle of one night with the insight which set him on the right path. The kahunas, he reasoned, must have had words for their work or they would not have been able to pass it on to their disciples. And these words must have been Hawaiian, a language built upon root words. "A translation of the roots will usually give the original meaning of a word. Presto! I will find the words used by the kahunas in recorded chants and prayers and make a fresh translation of them from the roots."  

In his book *The Secret Science Behind Miracles* Long describes the painstaking translation process he went through in order to re-create in words the science the kahunas used to walk on fire, heal the sick, cause
material things to appear where they had not been before, and even toaise the dead. What it all comes down to, as I understand it, is their
having created a paradigm of the human psyche which enabled them to
gain control of its considerable unconscious powers.

According to the Huna model the human being has three souls: the
lower, the middle, and the higher, corresponding respectively to what we
are calling the unconscious, the conscious, and the superconscious levels.

The subconscious \textit{(unihipili)} can remember but has
only elementary reasoning power such as a dog or horse
may have. On the other hand, the conscious \textit{(uhane)}
cannot remember a thought once it has let it go
out of its center of attention.\textsuperscript{16}

The superconscious \textit{(aumakua)} has access to all wisdom and power and acts
as a kind of guardian angel to the other two selves. It "lays down the
pattern of growth and directs in some mysterious way all the intricate
body processes which, patently, are too complicated for the low self to
understand and direct."\textsuperscript{17} The High Self is capable of making "Instant
changes in the body of the man, upon proper request."\textsuperscript{18} Neither the low
self nor the middle self (characterized by inductive reasoning) can directly
contact the higher self, but the middle self can influence the low self
which in turn can be receptive to the power of the high self.

The high self, it seems, is like an all-powerful vital force which does
not interfere with the goings on of its underlings unless asked. It is as if
it lives in a separate room from the other two and will have little to do
with them until they open the door from their side. (Reminiscent of the
Gospel's "Knock and it shall be opened to you.") Once the door is opened with enough impact to arrest the higher self's attention, the High Self can enter into their affairs with a power named variously magic or miracle.

It is, of course, the middle self who must initiate the contact through "prayer." The prayer will only be heard, however, if it passes through the low self. To get it to do this, the middle self must create an emotionally charged image to hand over to the lower self. This image must be strong enough to displace any counter memory the low self may be holding, but paradoxically can only be effectively transmitted when the body and emotions are relaxed.

Should the low self receive and substitute the new suggestion for the old memory, it will also receive and transmit the invitation for the high self's help, which will then act on behalf of what is best for the person.

From a more practical viewpoint, the process might look like this: an individual has a headache. This means the low self is holding a strong memory of pain in the head. The middle self does not want to have a headache and so decides to send a strong emotionally charged image of feeling good to his low self. This may be done either through the instrumentality of the kahuna or, if one is developed enough, by oneself. If the high self receives the suggestion; that is, if it is strong enough to supplant the old memory, the high self will hear the prayer, decide it is for the individual's good and if so "miraculously" intervene with healing.

This can (and has) happened on any level. In this way people, according to Long, have achieved success, wealth, lovers, dramatic cures
of serious physical ills, have walked on hot coals without burning themselves, and have even raised the dead to life.

The above example is, of course, simplified. The issues in any given "real" situation are always more complex. One might ask, for example, why at this particular time the low self holds the headache memory. Has the headache, in the past, proven helpful in avoiding unpleasant situations? in punishing one's own guilt? as a distraction from having to face an emotional crisis? even as a belief that cold rainy days cause headaches? Although it is not always necessary to know the low self's motivation, it can make a difference in choosing the new image to give it. The one who has a "guilty" headache, for example, will hardly convince this low self to change if he continues to feel guilty. In this case, incorporated into the new image must be a sense of deserving to feel good because he is good and worthy and knows himself to be. This sense must be stronger than his sense of guilt or the low self, being a feeling-based entity, will not even process it.

It is not my purpose in this paper, however, to pursue all the implications of the Huna system, but merely to point out the power it attributes to the conscious mind's using images to gain access to the unconscious.

We find again, though, that is the Tibetan Buddhists who have the most profound understanding of the power of visualization.

The purpose of visualization is to gain control of the mind, become skilled in creating mental constructions,
make contact with powerful forces (themselves the product of mind) and achieve higher states of consciousness in which the non-existence of own-being and the non-dual nature of reality are transformed from intellectual concepts into experiential consciousness—non-duality is no longer just believed but felt.

It produces quick results by utilizing forces familiar to man only at the deeper levels of consciousness, of which ordinary people rarely become aware except in dreams. These are the forces where with mind creates and animates the whole universe; ordinarily they are not ours to command for, until the false ego is negated or unless we employ yogic means to transcend its bounds, our individual minds function, as it were, like small puddles isolated from the great ocean.

By Vajrayana adepts, however, the fundamental identity and interpenetration of all things in the universe is accepted as self-evident and the mandala (great circle of peaceful and wrathful deities) on which visualization is often based is recognized as a valid diagram of the interlocking forces which in their extended form fill the mind and body of every individual being. Each of the deities with whom union is achieved has a vital correspondence with one of these forces; therefore, the individual created beings can be used to overcome all obstacles to our progress.

The Judaeo-Christian tradition has differed from the primitive and the Far Eastern in that it saw God and his spiritual world as separate from the human world. Given this dualistic base, visualization could not be regarded as having the same power as it had for the Kahuna or Tibetans. Power is from God, not from man's mind, but when a man's mind is in tune with God, that man may be chosen to channel that power.
More liberal Christians see Jesus as the man who did this more effectively than others. Since more conservative Christians believe Jesus is God himself incarnate, they see him as the sole possessor of such power which men can only draw from, but never appropriate as their own. Though these very basic differences in outlook serve to shape two entirely different psychologies—a point Jung never tired of making—I feel there is a sense in which both the method and the goal are the same as this simplified outline may show.

| Buddhist: Visualization of deities seen as products of the mind | Goal: Enlightenment; Nirvana |
| Christian: Prayer/contemplation: Christ and the saints are visualized/imagined/thought about/ communicated with; sometimes they appear in visions | Union with God; Heaven |

Words and concepts are but symbols of reality. What Jung had to say about the principle of existence is analogous to what might variously be called Enlightenment or Union with God. "Whether you call the principle of existence "God," "matter," "energy," or anything else you like, you have created nothing; you have simply changed a symbol." 20

However, I need to use this same section of Jung's commentary to make another point as well. In the broader context of these remarks, Jung is berating both scientific materialism and faith as missing the mark as far a psychological reality is concerned.
Materialism is a metaphysical reaction against the sudden realization that cognition is a mental faculty and, if carried beyond the human plane, a projection. The reaction was "metaphysical" in so far as the man of average philosophical education failed to see through the implied hypostasis, not realizing that "matter" was just another name for the supreme principle. As against this, the attitude of faith shows how reluctant people were to accept philosophical criticism. It also demonstrates how great is the fear of letting go one's hold on the securities of childhood and of dropping into a strange, unknown world ruled by forces unconcerned with man. Nothing really changes in either case; man and his surroundings remain the same. He has only to realize that he is shut up inside his mind and cannot step beyond it, even in insanity; and that the appearance of his world or of his gods very much depends upon his own mental condition.

After enlarging on this for a few more paragraphs, he adds, "Only psychic existence is immediately verifiable. To the extent that the world does not assume the form of a psychic image, it is virtually non-existent." Note the all-encompassing importance of the "psychic image"—the visualization—in this explanation.

Since learning to shape our reality in the direction of positive growth is what we are about, we will now do well to examine the most effective methods for doing this. The magic combination for successful creative visualization seems to be the subject's ability to enter a relaxed alpha state of consciousness and in that state create vivid visualization of what he desires. This is what suggestive hypnosis has always done, so in a sense, everyone who visualizes in this manner is practicing a kind of self-hypnosis.

A number of people still seem to carry a fear or mistrust of
hypnosis—a carry-over, probably, from films which distorted the hypnotist's power. Every reputable professional hypnotist will assure clients that

There is always awareness
Willpower is not lost. No one will do anything in hypnosis which is contrary to his moral code.
Suggestions given to a subject are censored both consciously and subconsciously, and will be carried out only if they are acceptable.
Anyone in hypnosis can awaken himself at any time he might wish to do so.23

People are sometimes afraid they will do or reveal something under hypnosis they would not want others to know they would do, or that they might be called upon to relive some fear-laden experience. Since both the conscious and unconscious minds have the power of censorship, these things cannot happen if the subject does not will them to. The person would have to go into hypnosis with the intention of reliving the situation, etc., for this to occur. "One factor which would be important here is what has been called the 'teleology' of the subconscious. Put in common language it means that the subconscious tends to protect, and will reject something harmful."24

Although Leslie LeCron, one of the best known hypnotists in the country, does give some minimal dangers in being hypnotized by another, in each case he quickly explains how to obviate the problem. For example,

One criticism is that the subject becomes entirely too dependent on the operator in a therapeutic situation. This is related to the rapport phenomenon. It is true that this does occur
early in therapy, but as the patient makes progress
his dependency diminishes, and with successful
conclusion of the therapy the dependency is
ended. In fact, there is dependency in any
physician-patient relationship.

Finally, and more to the point of our immediate discussion, he concludes,
"It should be mentioned here that no report has ever been made of bad
results ever being suffered with the use of self-hypnosis." The
techniques, then, employed in self-hypnosis seem perfectly safe and quite
helpful in one's consciousness growth, providing as it does for a two-way
communication with the unconscious. These techniques are readily
available in both book and tape form. Instructions for making suggestions
include wording the statement more often positively than negatively,
having it be clear and literal, often repeated, couched with emotion and
accompanied by visual imagery.

In earlier times the shamans, priests and kahuna were doctors of
both body and soul and used imagery as one of their chief tools. Today
both religious and secular healers are experiencing a re-vitalization of its
great power. Foremost among the "secular" healers are the
psychotherapists. Freud and Jung pioneered this work as did their Italian
contemporary Roberto Assagioli, the creator of a methodology he called
psychosynthesis. Like Jung, Assagioli begins from "the within" of the
individual, seeing him as constantly creating meaning and consequently
growing. His great contribution is in organizing a large number of
practical strategies to help the individual in this growth. A partial
reproduction of the table of contents of Psychosynthesis affords an
overview of his system.

Chapter IV Personal Psychosynthesis--Techniques
Catharsis
Critical Analysis
Self-identification
Exercise in Dis-identification
Technique for the Development of the Will
Techniques for the Training and Use of the Imagination
Technique of Visualization
Technique of Auditory Evocation
Technique of Imaginative Evocation of Other Sensations
Plan of the Psychosynthesis
Technique of Ideal Models
Technique of Symbol Utilization

visualization. He defended this importance: "The fundamental fact and law in this field has been formulated in the following way: 'Every image has in itself a motor-drive' or conditions and the external acts corresponding to them."^{29}

J. H. Schultz from Germany created autogenic training which is similar to the relaxation-induction exercises used by hypnotists.

Schultz developed a number of useful verbal formulas with either a more bodily (standard exercises) or mental orientation (meditative exercises). The six standard exercises are physiologically oriented: they are focused on the neuromuscular system (heaviness) and the vasomotor system (warmth). The meditative exercises are composed of a series of seven exercises which focus primarily on certain mental functions including imagery and are reserved for trainees who master the standard exercises."^{29}

A French engineer, R Desoille, developed a technique he called the guided-daydream method which has been widely studied and used. He
describes it as follows.

The basic procedure of this experiment is quite simple: it consists of having the subject engage in a daydream while he is stretched out on a couch as comfortably as possible. We give the patient a starting image, for example a sword, or possibly, a seashore where the water is very deep. We have him describe this image as thoroughly as possible and ask him questions so as to evoke details, if necessary. During the course of the first session, it may be necessary at times to remind the subject that in a dream anything is possible."

A goodly number of others working in the field of psychiatric help have devised methods with variations on these. Among them are W. Luthe, N. S. Vahia, Roger Fretig, Andre Virel, and especially Jerome Singer. The power and value of visualization as a technique for consciousness development is being more and more recognized.

Beginning visualizers are instructed to concentrate on fairly simple things for greater and greater lengths of time. They can move from simple geometric designs to a piece of fruit to creating memories of things in the past—perhaps a room of one's childhood home. More complicated is the visualization of an object from various angles and then having the object change color and shape during the course of the exercise. One moves from picturing objects to picturing people, then self. This latter ability becomes important when one wishes to change something about her physical appearance: to lose or gain weight, for example, to free oneself from allergies or to look more attractive in some particular way. Once comfortable with how she sees herself, the visualizer learns to feel herself into the mental image and can then
imagine herself being in other places: in a beautiful garden or on a beach or in the mountains. In these most advanced exercises all the senses are brought into action as fully as possible.  

Having acquired these skills one can then set about creating the reality he desires to live by creatively visualizing it. The details of everyday life, or one's home, health, work, human relationships, emotional responses, sports performance, financial situation: all can be re-programmed if one is sincere and persevering enough in his visualization efforts.

For example, you would like a new home and your imagination goes to work. At first you have only a hazy idea of the kind of house you would like. Then, as you discuss it with other members of your family or ask questions of builders or look at illustrations of new houses, the picture becomes clearer and clearer, until you visualize the house in all particulars. After that the subconscious mind goes to work to provide you with that house. It may come into manifestation in any number of ways. You may build it with your own hands, or it may come to you through purchase or from the actions of outsiders. Its manner of coming is of no great consequence.  

Insofar as one gains more control over this reality, he is developing his consciousness, but of course, the thrust towards the transpersona goes beyond desires for material or personal advantages. One soon finds in the practice of creative visualization the necessity to check one's desires against the inner voice, to subject the object to response from receptive
visualization, for only then can we be sure that we are working in accord with the inner self and not just being led by ego's whims.

this creatively active aspect of the psychic nucleus can come into play only when the ego gets rid of all purposive and wishful aims and tries to get to a deeper, more basic form of existence. The ego must be able to listen attentively and to give itself, without any further design or purpose, to that inner urge toward growth.

Thus if I desire a new home, I need to enter the relaxed alpha state and allow myself to be receptive to the images that then arise. They may or may not indicate that a new home would be helpful for my growth. Whatever arises from this source can then be incorporated into my more actively creative visualization.

People's egos, that is their conscious personalities, are always trying to find answers to life problems. These answers are generally forceful—that is, they set out to solve problems, invent solutions, do a specific thing . . . . Pure images are homeostatic, that is they always foster harmony within people themselves and with the world around them. Pure images relate to long-term solutions, not just to immediate gain.

In fact, a certain "letting-go" of the object of the creative visualization is necessary for it to work. This has been demonstrated repeatedly in many different circumstances. One example that comes to mind is of a middle-aged man with chronic back pain who was just beginning biofeedback therapy. His teacher hooked him up to the appropriate
machinery and told him to relax. The machine gave off a startling amount of crackling noise indicating muscle tension and anxiety. The man—John Morrison—was told the noise would decrease and finally stop when he was completely relaxed; then he was left alone.

John went at it as if he were back in the Air Force, getting the bugs out of a delivery system for replacement parts. He was relaxing all right. He could really feel himself getting heavy as he let go. Not much change in the noise level though. Couldn't breathe right. Tried to fix that. Tensed up again. More static. He was really into it now. Trying to beat the machine.

Suddenly he got very tired and gave up. Wow! Discovery! The noise level had dropped a lot. He was too tired to resist.

Visualization teacher Shakti Gawain explains,

The only way to use creative visualization is in the spirit of the way of the Tao—'going with the flow.' That means that you don't have to 'effort' to get where you want to go; you simply put it out clearly to the universe where you would like to go, and then patiently and harmoniously follow the flow of the river of life until it takes you there. If you have a lot of heavy emotion riding on whether you attain your goal (that is, if you will be upset if you don't get it) you will tend to work against yourself. In your fear of not getting what you want, you may actually be energizing the idea of not getting it as much or more than you are energizing the goal itself.

Such a "letting go" puts us more and more in tune with the creative vibrations of Cosmic Mind itself as it manifests through each of us individually. It is an essential facilitator for movement into the transpersonal realms. The psychological validity of using the imagination
as a tool for transformation is well-defended by Tantric Buddhist Lama Anagarika Govinda.

The practitioner of Tantric meditation (sadhana) agrees with the Zennist in the overcoming of conceptual thought. However, knowing that there can be no waking consciousness without content, and that to stop thought activity is as impossible as to stop a river, the Tantric Sadhaka replaces abstract concepts and the operation of a two dimensional logic by creative and multidimensional symbols of living experience. Thus the inner and outer worlds are transformed and united in the realization that the basic qualities of human individuality binding us to our worldly existence are at the same time the means of liberation and of enlightenment.

In short, a spiritual discipline or meditational practice which shuns the power of imagination deprives itself of the most effective and vital means of transforming human nature as it is into what it could be; if its dormant potentialities were fully awakened. But unless these potentialities are vividly represented and pictured in the human mind, there is no incentive to transform them into actualities.

**Conclusion:** Receptive and creative visualization are effective means to awareness of unconscious levels and are thus helpful strategies in consciousness development.
FOOTNOTES FOR SECTION I


11. Samuels, 30.


15. Long, 16-17.

16. Long, 82.
17 Long, 384.


19 Long, Self, 93-94.


22 Jung, Psychology, 765.


24 LeCron, 77.

25 LeCron, 76-77.

26 LeCron, 79.

27 LeCron, 4.


29 Assagioli, 141.


31 Jordan, 127.

32 Samuels, Ch. 9.


35 Samuels, 150.


SECTION 3: MEDITATION

The one indispensable practice for consciousness development is meditation. "Meditation as a means of spiritual practice is indeed necessary if individual experience is to be connected to the deep sources of meaning if life." But the variety of methods taught may cause confusion to the beginner.

Zen meditators usually sit on their knees with straight stiff backs and eyes only half-closed. They may place their attention on their breath, or on counting, or on a "koan" given by their master. Roshi Philip Kapleau instructs his students: "... let random thoughts arise and vanish as they will, do not dally with them and do not try to expel them, but merely concentrate all your energy on counting the inhalations and exhalations of your breath." This excruciatingly boring practice does violence to the mind's ordinary craving for logic and interest. At some point, often not even during a meditation period—the practitioner may experience a "satori"—a moment of enlightenment.

Satori may be defined as an intuitive looking into the nature of things in contradistinction to the analytical or logical understanding of it. Practically, it means the unfolding of a new world hitherto unperceived in the confusion of a dualistically trained mind.

Other Buddhist meditators may employ the mind more actively by attending to visualizations, hand positions (mudra), body positions and chanting. Although the mind is busy during these activities, it is
nevertheless not following its usual tracks and is in a highly disciplined mode. Sufi dervishes are renowned for their trance-inducing dances. Hindu meditators practice a whole series of physical yoga postures.

A traditionally favorite form of Christian meditation is the Ignatian method. It was devised by Ignatius of Loyola, the founder of the Society of Jesus, more popularly called the Jesuits. Although different teachers may present this method in a variety of ways, at least one explanation of it has the meditator using much more of his reason than does any other form of meditation. The format calls for focusing on some aspect of the life of Christ or the saints, or on some attribute of or mystery about God. The practitioner then thinks about ways in which this subject may have meaning to his own life. Ideally, the practice of both receptive and creative visualization can come into play here.

Robert Leichtman and Carl Japikse have developed a more "New Age" form they call "Active Meditation," the goal of which is "to link the personality with the higher self." In this work of "integration"

we seek out whatever treasures of the higher self we need—for example, greater compassion, good will, wisdom or skill—and work to blend them into our daily self-experience. We replace our pettiness with nobility. We replace our anger with tolerance. We replace our jealousy with appreciation. We fill the holes of our ignorance with intelligence.

The emphasis in this form of meditation is on "attunement" with the "Higher" qualities and attitudes one wishes to cultivate. Although visualization may be used, teachers of this method warn against letting it
become more important than "the values, the attitudes, and the ideals we associate with it."6

In previous sections of this paper I presented active imagination, journaling, dream analysis, visualization, each of which can be considered a form of meditation. Lawrence Le Shan distinguishes between structured and unstructured meditation and among "paths" of meditation that lead through the intellect, the emotions, the body or action.7 In the final chapter of Coming Home Lex Hixon "designs an experiment in contemplation" which combines watching the breath, counting, visualizing, and moving into the subtleties of awareness.8

Maharishi Mahesh Yogi's Transcendental Meditation which consists of sitting quietly for from ten to twenty minutes twice daily and chanting a personalized mantra had, as early as 1975, some 750,000 practitioners worldwide.9 Other teachers recommend meditating on the Bible, the I Ching or Tarot cards. On the shelf before me right now I see books entitled Reflective Meditation, Active Meditation, Meditation in Action, The Inner Guide Meditation, Contemplative Prayer, A Beginner's Guide to Meditation and The Psychology of Meditation. And these do not even scratch the surface of the variety of explanations that are easily available.

Given this proliferation of methodologies, one might well ask if there are any common denominators among them. Yes, there are. All forms of meditation have as their object the withdrawing of attention from the ordinary barrage of sense objects and inner stuff in order to experience
one's essential being. The withdrawing is done by deliberately concentrating the attention of something else (breath, mantra, mandala, visualization, etc.)

While in most of one's daily life the mind flits from one subject or thought to another, and the body moves from one posture to another, meditations generally involve an effort to stop this merry-go-round of mental or other activity and to set our attention upon a single object, sensation, utterance, issue, mental state or activity.

Arthur Deikman calls this a deautomatization.

Since automatization normally accomplishes the transfer of attention from a percept or action to abstract thought activity, the meditation procedure exerts a force in the reverse direction. Cognition is inhibited in favor of perception; the active intellectual style is replaced by a receptive perceptual mode.

The mind thus focused gradually learns a new mode of experience, a more open receptive mode, a more conscious mode. The persevering meditator will move through many new experiences, given a variety of labels dependent upon the tradition he is working in. And yet, though we speak of it as work, there is paradoxically a certain effortlessness needed, that relaxed attitude that signals ego's losing control. Tarthang Tulku calls it "meditative awareness." It is the required stance out of which any successful meditation develops.

In the meditation classes I have attended and taught I have found that the common expectancy is that meditating is a very peaceful, calming experience which renders one in serene and joyful control of her
own life. One's first experience with meditation—especially if led by a sympathetic teacher—may well leave one feeling this way. And of course as a relatively final goal, this is a good description. But what all beginners soon learn is that the way between the first glow and the relatively final state is not all sunshine and roses.

You may become relaxed and clear, but you may also remain tense and distracted, or you may uncover extremely painful kinds of experience. Allowing yourself to be honestly aware of whatever of whatever you experience is more constructive than the most pleasant relaxation. Accepting the session wherever it leads is essential. You may feel sleepy. Try observing the process of falling asleep itself—perhaps it is a response to some feeling you want to avoid.

Meditation is a discipline. It requires curbing our ordinary, habitual ways of using our mind and learning new ways.

However, meditation is not a panacea. It is hard work. It takes courage to even consider reevaluating and changing our life style. That's what reflective meditation is, an examination and reevaluation of our inner life.13

One can easily understand how difficult this is by drawing an analogy with any other form of habit-breaking or skill-instilling exercise ever attempted. And whatever analogy one may use, chances are meditation is still more difficult because it is working primarily with the mind, whereas most other habits have a more physical, external component as well. We ordinarily have no idea how undisciplined our minds are.

We awake in the morning and zombie our way through certain ritual.
What is the mind doing then? In many American homes it is quite likely already being distracted by news and music from the clock radio, by reading the newspaper or watching T.V. as we eat breakfast. Between the interstices of noise we can hardly account for what we think or imagine. Many of us probably feel we are not thinking at all. We might be able to account for giving some attention to what we are going to wear, to helping our children find their school books, to previewing (and perhaps worrying about) our own work load for the day. But each of these topics just happens by, usually in no planned order. All we need do to test our lack of mental discipline is to try for fifteen minutes to put our attention fully on what we are doing. "Brushing teeth, brushing teeth, rinsing, rinsing...drinking water, drinking water," etc. Chances are we will not last two minutes before we find our mind on something else. The same thing happens in the more formal discipline of meditation. Try watching the breath for just ten minutes. After thirty seconds most people find their minds becoming occupied by some thought or image.

Knowledge of the thought process is essential to understanding oneself and leads to developing a dynamic way of controlling one's being. Energy follows thought. Every action is preceded by thought, but most of us have no conception of the thought process. Tension, anxiety, and conflict in our lives may be a direct result of not being able to consciously direct our thought life.

Many teachers encourage counting as an aid to focusing. Count to ten, then start over counting to ten again. See how many times you can do this before you find yourself going beyond ten. Journalist Jane
Hamilton-Merritt spent several months in a Thailand monastery learning mindfulness meditation. She describes her lack of success with her first assignment:

I sat on the floor in the darkness of my room and began to try to be mindful of my breathing. I began counting one-in, one-out; two-in. I began over and over—one-in, one-out; two-in—And thus it went for almost an hour, although I never legitimately went beyond "two", without my mind rebelling from the task at hand.

I have been in groups where before ten minutes had passed people were squirming, scratching and sighing. The two most extreme examples I have seen were one of a woman who literally cried with the effort. In another case, a young man, after five minutes, noisily pushed back his chair and aloud challenged the teacher, "This isn't fair! You said we only had to do this for ten minutes. Twenty must surely have passed." No one in the world experiences a slower passage of time than beginning meditators. "Mastery of this state of focused awareness is an extraordinarily difficult task."16

Choosing an object, icon, mandala, etc., to concentrate on and practice visualizing makes the work a bit easier. As least there is something a little more interesting to picture than breath or numbers. Using active imagination, creative visualization and Progoffian journaling are the most engaging of all because the subject matter can change and offer us immediate feedback and insight. Nevertheless, in each case the mind is required to attend to something it is not used to attending to.
Meditation is not a button to press for instant peace. It is a radical retraining of the mind. In the process the attitudes one held which militated against peace are dissolved. The very basic concept we need to drop (and in dropping it we change the process of our thought) is that "I" am doing anything. What we need to do is to "be there" and not to reflect on our being there. We are after experience rather than reflection. Tarthang Tulku explains:

When we are meditating consciously, we feel that the instruction is coming to "me" because "I" am the meditator, or that "I" the subject am within the meditation. We have difficulty accepting the fact that the way to meditate is simply to "let go" of all preconceptions and expectations and to "Just be." Once we can do this, we will realize that meditation is simply being in the present and not being concerned with past memories or future expectations.

One might well question that since this practice is so difficult, why anyone would be motivated to do it. Well, people would not turn to meditation if their ordinary lives were happy, peaceful, creative and fulfilling. There would certainly be no need for going further. The obvious truth is that our lives are not like this. For the most part we find ourselves troubled about many things: we have allergies, empty checking accounts, rebellious children, and boring jobs. We are anxious, depressed, insecure and insomniac. We want very much for things to be better, but we have pretty well found all the external helps useless: doctors, psychiatrists, bank loans, new jobs, new mates. Finally we realize the only place to turn is within.
The movement of descent and discovery begins at the moment you consciously become dissatisfied with life. Contrary to most professional opinion, this gnawing dissatisfaction with life is not a sign of "mental illness," nor an indication of poor social adjustment, nor a character disorder. For concealed within this basic unhappiness with life and existence is the embryo of a growing intelligence, a special intelligence usually buried under the immense weight of social shams. A person who is beginning to sense the suffering of life is, at the same time, beginning to awaken to deeper realities, truer realities. For suffering smashes to pieces the complacency of our normal fictions about reality, and forces us to become alive in a special sense.

This was the experience of Hilda Brown who has since become a psychic healer.

I can only speculate as to why awareness returned at this time. Perhaps I had more strength to start delving again deeply below the surface layers of the self. Or, perhaps, out of failure and frustration, I began to feel that there must be something more to life than getting up, going to work, eating, and making love, and going to sleep. I dedicated myself again to the search.

Probably all established meditative traditions place great importance on the meditator's having a teacher, a master whom the disciple follows with devotion. The master is important because he is proof of the reality of what we seek. He has attained it. He knows how to get there. He recognizes the delusions entrapping us along the way. We ask him to instruct us and to clear away our delusions. Often his means of doing this are not gentle, but that we need to maintain the relationship regardless of personal satisfaction is the typical Eastern approach couched
here in the words of Tibetan master Tarthang Tulku.

Teachers have different styles and personalities; they may not even agree with one another on the ordinary level—but that is all right, it may be even valuable. If there were no need for this variety, there would have been only one teaching and only one kind of practice. But the student should not become fascinated with these differences or habitually pick and choose among the seemingly conflicting activities of the teacher he chooses. The main concern for a student is to cultivate a positive relationship with a teacher and preserve it until full understanding unfolds.

From a Western viewpoint, however, this is a hard saying. Not only are highly enlightened gurus not easily available in most parts of the United States (Southern California and New York City may be exceptions), usually getting access to the few who may be around is time-consuming and expensive. Even more problematic, though, is the American's rugged individualism, mistrust of authority, and penchant for critical evaluation of those to whom they extend allegiance. As Lawrence LeShan points out, "Over all, no teacher is probably better than one who is not good, who is not skilled at the theory and techniques of meditation, who is concerned with his goals rather than ours, who does not evaluate and help each student as an individual."21

On the opposite end of the pole we find too many--especially young--people falling prey to what LeShan calls the "guru trip." In this situation the teacher clearly needs the psychological (and probably financial) support of his disciples more than they need him. Such a person asks for unquestioning obedience and devotion and is facile with such personal
promises as "Follow me and all good will come to you."

There is so much printed matter easily available today that anyone with sincerity and a certain amount of self-discipline can easily begin her own meditative practice without the help of a teacher. Also, in keeping with the central point of this paper, it is my hope that meditation study and practice groups become much more accessible to individuals. The facilitators of these groups would be far from the master/guru type of teacher. Rather they are everyday people who have been studying and practicing consciousness development techniques long enough to feel secure sharing what they have learned with others. As beginners advance there would not even be a need for an individual to act as facilitator, as members of the group would all be sharing with and helping one another.

Another point that all the world's most enlightened masters have made is that finally the real teacher is within. Even the external guru merely carries the projection of our own highest ideals.

On a more inward level, "teacher" means "inner awareness," our own intrinsic nature. Our knowledge, realization and daily experience can also be called our teaching—but even this requires the protection and inspiration of the "real" teacher. If our hearts become open, then our devotion and compassion develop into a deep serenity. At that time the teacher may simply be a symbol for the positive energy which is freed when obstacles disappear and a rich inner experience automatically unfolds.

This experience is richly fostered in certain practices of the Tibetan Buddhists. The meditator visualizes himself merging into the guru, the guru merging into a deity, and the deity merging into the Clear Light of
Nirvana. Thus the basic illusoriness of all the concepts is experienced and
brought to rest. Whether one finds a teacher, a study group, or chooses
to go on he own, the hard work of being a meditator now begins.

Hilda Brown wrote an article back in 1975 and at that time, though
she admitted, "I have acquired certain gifts or skills along the way--
including healing and vision," she saw herself "still a student and a
searcher." And that points to another interesting facet of being a
meditator: it does not end. It becomes a lifestyle. For if a person
merely goes through life setting aside a short period of time each day or
week for meditation, but allows no change in the rest of his life, little
will be gained. It is necessary for the periods of practice to carry over,
to qualitatively change the way one uses his mind. A moment of
enlightenment is not enough. One must live as an enlightened person.

While practice in most activities implies the development
of habits and the establishment of conditioning, the
practice of meditation can be better understood as quite the
opposite: a persistent effort to detect and become free
from all conditioning, compulsive functioning of mind and
body, habitual emotional responses that may contaminate
the utterly simple situation required by the participant.
This is why it may be said that the attitude of the
meditator is both his path and his goal.

So when we speak of the end or goal of meditation, we are speaking
in a relative, not a final sense. LeShan notes, "This is why it may be
said that the attitude of the meditator is both his path and his goal: the
unconditioned state is the freedom of attainment and also the target of
every single effort."
There are two major common results reported by mystics the world over and that all mystical training schools (such as Zen, Hesychasm, Yoga, Sufi, Christian mysticism, Hindu mysticism, Jewish mysticism, and so on) aim toward. These are greater efficiency in everyday life and comprehension of a different view of reality than the one we ordinarily use. 26

The sincere and serious student of consciousness development meditates daily to facilitate the acquisition of the "new mind" that is meditation's gift and allows that "new mind" to direct his life. One may find a teacher or not, one may follow a particular style or merge what appeals to him from many styles. To give the student an understanding of these necessities and an acquaintance with the various styles is partial subject matter for courses in consciousness development.

Conclusion: Meditation is the strategy par excellence for consciousness development.
FOOTNOTES FOR SECTION J


4 Robert Leichtman and Carl Japikse, Active Meditation (Columbus, Ohio: Ariel Press, 1982) 47.

5 Leichtman, 47.

6 Leichtman, 180. I feel the need to editorialize on the method offered by Leichtman and Japikse on two counts: 1) They denigrate a number of the most time-honored meditative practices as dangerously passive and even schizophrenia-inducing. The four techniques they attack are:

1. The repetition of a mantra which has no real meaning. Concentration on this mantra absorbs our attention while the rest of our thoughts and associations float away.

2. The passive observation of our subconscious thoughts, feelings and images with studied indifference.

3. Staring at a symbol or object while ignoring everything else—especially the content of the subconscious and the activities of the mind.

4. The constant affirmation that we can do anything we want, anytime and anywhere, and it will be all right. (82)

In twenty-five years of studying meditative practices, I have never heard nor read the fourth point any place but in their book. I suspect it is a misinterpretation of something they heard about the power of affirmations—a topic I have dealt with in other sections of the paper.

Their criticism of the first three points seems to show a lack of understanding about the manner in which we gain access to the subconscious levels of mind. All three of these practices are meant to stymie ordinary ego-control in order to allow the intuitive and image-making powers of the subconscious to surface. I could find nowhere in their text where they adequately dealt with the ability of the subconscious to do this. Though they tell us in point 3 above that we need to pay attention to the subconscious, they do not tell us how to do
this, and in fact warn against the procedures taught by masters of all times.

2) Correlative to their lack of understanding about how the subconscious works is the fact that the whole thrust of the activity facet of their "active meditation" is that the rational mind is in control, is active and working. Here is their technique for contacting the higher self. The italics are mine.

1. Before we begin, we should focus on our purpose in meditation—to contact the life of our high self so as to be nourished by its strength, wisdom, and love.
2. We should then relax the body and personality to release excess tension and become comfortable.
3. Concentration is achieved by focusing our attention on the goals and theme we intend to pursue. These should fill our interest.
4. We identify with the highest self by thinking about the ideas in the drill in detachment, realizing that we are something greater than the aspects of the personality. We are an agent of the higher self.
5. We attune to the love, wisdom, and power of the higher self by loving its strength, good will, and intelligence and being thankful for its intimate involvement in our life. We look for some degree of its infinite, beneficent power embracing us and moving through us. (130)

Notice that all the italicized words imply a rationalistically controlled process. I feel that such a meditative practice would do more to confirm one in the mental-egoic state than to move him forward into transpersonal realms.

7 Lawrence LeShan, How to Meditate (Boston: Little, Brown, and Company, 1979) 5.
12 Kenneth Pelletier, Toward a Science of Consciousness (New York:


14 Mouradian, 59.


16 Pelletier, 115.


19 Ebon, 170.

20 Tulku, 157.

21 LeShan, 100.

22 Tulku, 168.

23 Ebon, 178-179.

24 LeShan, 9.

25 Naranjo, 9.

26 Naranjo, 8.
SECTION K:
BODY

According to Wilber's model of evolutionary development summarized in Section B, humanity as a whole has progressed to what he calls the mental-egoic level. He sees this evolutionary process duplicated in each individual. In the infant the self is "pleromatic"—undifferentiated from the material cosmos. His awareness gradually "floats in what Neumann called an 'extrapersonal, uroboric realm,' . . . wherein psychical and physical have not yet been differentiated."

As the infant's sense of self begins to shift from the pre-personal uroborus to the individual organism, we see the emergence and creation of the organic or body ego self." Wilber calls this phase typhonic development because, although a definite organic self is emerging, the drives of the "lower self" are still the source of motivation: desire for survival and pleasure. The self that is coming into awareness is the body ego. "The infant bites a blanket, and it does not hurt; he bites his thumb, and it hurts. There is a difference, he learns, between the body and the not-body, and he gradually learns to focus his awareness from the pleroma to the body." The child moves out of this state, as he learns language, into the verbal-membership self. Language becomes the tool not only with which he communicates with others, but also with which he begins to define his ego to himself. He can now speak of an "I" separate from his body: "I hurt my knee." "Consciousness, or the self, is starting
to transcend the verbal ego-mind."

At the late ego stage (ages 12-21), not only does an individual normally master his various personae, he tends to differentiate from them, dis-identify with them, transcend them. He thus tends to integrate all his possible personae into the nature ego—and then he starts to differentiate or dis-identify with the ego altogether, so as to discover, via transformation, an even higher-order unity than the altogether egoc-self. And that brings us right off, to the centaur. Appropriately so-called:

A centaur is a legendary animal, half human and half horse, and so it well represents a perfect union and harmony of mental and physical. A centaur is not a horse rider in control of his horse, but a rider who is one with his horse. Not a psyche divorced from and in control of a soma, but a self-controlling, self-governing, psychosomatic unity.

There is then an intrinsic unity between body and mind. They are in a sense just two different ways of looking at the same thing. I am tempted to use the atom's wave/particle dichotomy as an analogy. The implications of such a view cut across the Cartesian mindset that still dominates so much of Western thought and influences especially the field of health care. If this mind-body unity is fully understood, it is inconceivable that one would treat "physical" illness solely with drugs and surgery or "mental" illness only with talk. Once it is realized that the person is mind-body (centaur), then any evidence of disharmony, imbalance or blockage has to be treated holistically: individual and society; mind and body; all have a stake in the rebalancing.
Also in facilitating one's spiritual evolution, the body's feedback can
never be ignored. It is monitoring the harmony of the whole. As
bodyworkers Kurtz and Pretura explain, the body has no choice but to do
this. They give as an example a person who as a child was never certain
of his parents' love.

This uncertainty will inevitably be translated into a
body statement. The individual's every gesture will
be a statement seeking validation. His eyes will search
you out for approval. He will move toward you
tentatively. Indeed the body has no choice. It displays
the total dynamic of the individual. The circuitry of the
nervous system, when so organized, restricts and contains
the available options for response. To this extent
we are preprogrammed.

Finally it must be recognized that the organism itself has within it
the energy it needs to move towards wholeness and self-realization and
that listening to this Wisdom is an essential need for those two ways of
looking at the same thing: health care/spiritual evolution.

What is emerging is that illnesses, conflict, and
pain involve the totality of human growth and develop-
ment as well as an awakening from our psychological
sleep and ignorance—the absence of awareness of
reality. What people involved in this search are
discovering is that without those disturbing factors,
either at the personal or interpersonal level, such
as marriage or partnership, or on the level of general
human relationships, we can never grow into full
humanness, and reach beyond.

Energy and gravity are the fundamental forces. They constitute our
being, and it is their various manifestations that we constantly interact
with. In the section on Jung I noted the kinds of stasis which occur when
the polarities of energy are not kept open and flowing.

A succession of health care professionals have, in their varying ways, created therapies aimed at unblocking and rebalancing. Wilhelm Reich was among the first of these. A student of Freud, he saw sex as the fundamental energy and felt the way to happiness was in allowing it release. Another of his theories he called "character armor" which holds that consciousness is as much of the body as it is of the mind. Alexander Lowen extended the concept to include a bodily release for all types of emotional energies. He began his work with schizophrenics, encouraging them to arch their bodies over stools, breathe deeply and strike, flail and kick vigorously. Such activity was designed to help them release emotion rather than keep it pent up inside. He soon developed this into a program for less severely ill people and called it "bioenergetics."^9

Dr. Ida Rolf of Chicago was another who built her system of "rolfing" on Reich's theories. Her belief was that childhood emotional responses got locked into the body's structure and needed to be unblocked so the organism could be healthily integrated.

Rolfing is a deep-muscle massage and if there is resistance it can be extremely painful. Its real benefits are said to be emotional. Once you have been Rolfed you have experienced material from your past that has been tying you in knots, and once experienced, those feelings of anxiety are gone for good. The body is now loose and centered, alive and ready for the next encounter.10

Stanley Keleman continues the work of Reich and Lowen. He opens his book Your Body Speaks Its Mind with these words:
I come from the bioenergetic tradition, which taught me the importance of the body. I learned that the form and the movement of my bodily expression reveal the nature of my existence. I learned that I am my body. My body is me. I am not a body; I am some-body.

Out of this sense he helps others re-contact themselves. For we are far from experiencing our integrated centaurhood.

As it turns out, few of us have lost our minds, but most of us have long ago lost our bodies, and I'm afraid we must take that literally. It seems, in fact, that "I" am almost sitting on my body as if I were a horseman riding on a horse. I beat it or praise it, I feed and clean and nurse it when necessary. I urge it on without consulting it and I hold it back against its will. When my body-horse is well behaved I generally ignore it, but when it gets unruly—which is all too often—I pull out the whip to beat it back into reasonable submission.

The thrust of all these body-manipulating therapies is to heal this split and help us re-experience the wholeness of our being.

Hector Prestera, M. D. and Ron Kurtz, psychotherapist, have been students of both Reich and Rolf. Their studies move on to show how past experiences and the attitudes that result from them are written in the body's musculature and evidenced most obviously in posture. In their book The Body Reveals they examine a number of familiar bodily types both as a whole and then in isolated parts, turning up with five basic types: the needy type, the burdened type, the rigid type, the top-heavy type (self-important), and the bottom-heavy type (sensual and sensitive).

Don Johnson, author of The Protean Body and Body is another heir to the Reich/Rolf tradition. A comment in the latter work summarizes a core tenet of all body workers.
I doubt that many of you would admit to a belief in mind-body dualism. It is an idea whose time has passed, . . . But now that this book has accustomed you to seeing belief systems strutting down the street, you will realize that dualism is the way in which we are trained to move, perceive, and feel . . . We can't loosen its grip on our muscles simply by rational analysis; a true transformation requires practical strategies that help us to recover a sense of our own authority.

Three other bodywork pioneers whose work parallels rather than derives from the Reichan system were F. Matthias Alexander, Moshe Feldenkraus, and Elsa Grindler. "Functional Integration," the Feldenkraus method, "is a means of uniting body and mind by concentrating on the body in order to affect the mind." Of all these methods Feldenkraus's is worked out in the most detail, consisting of over 1000 exercises each of which has nearly 40 variations.

Alexander and Grindler each cured themselves of medically untreatable problems and went on to teach others the secrets they had learned about essential bodymind interaction. F. Matthias Alexander gave one-man recitations from Shakespeare and other authors in the 1890's. When hoarseness and loss of voice that rest and medical aid would not cure incapacitated him, Alexander decided that something he was doing to himself while reciting must be causing the trouble. With a special arrangement of mirrors, he came to see that whenever he began to recite he rotated his head 'backward and down' and so depressed his larynx that he was forced to breathe in audible gasps. He learned gradually that he could consciously inhibit this stressful pattern. Once he had learned this, he found that he could initiate new activity toward any end or goal he might choose. Achieving this inhibition called for concentration on what he termed the 'means-whereby principle' to avoid reversion to the stressful habitual pattern in seeking to achieve the end.
he had in view. Thus 'end-gaining' became a bad word.17

The "Alexander Technique" is applied by a demonstrator who readjusts and realigns body parts.

Unlike other methods of reeducation, his was designed to correct both the mental attitude and the physical condition at the same time by combining 'directive orders' on the part of the pupil (to change the mental attitude) with skillful manipulation on the part of the teacher (to change the physical condition).18

Aldous Huxley and John Dewey were among his more prestigious clients, and both of them incorporated Alexander's theories into their own.

Early in the twentieth century a young German woman, Elsa Grindler, was given up by her doctors as having a terminal case of tuberculosis. With nothing to lose she began on a course of self-healing. She became convinced she could become deeply attuned to her own inner processes, so much so that she might master and control her respiratory movements. She would become so aware of all the subtle sensations within that she could allow breathing in one lung only. For all intents, she would 'collapse' the diseased lung. Semi-activity and limited respiration would rest the chest area, allowing time for self-healing.19

Incredibly, she succeeded. At the end of a year she was pronounced cured by her physicians and lived to an old age. She devoted the rest of her life to teaching others how to get in touch with their immediate experience. One of her students, Charlotte Selver brought the method to America, calling it "Sensory Awareness." Selver and her husband Charles
Brooks greatly influenced Fritz Perls, the founder of Gestalt psychotherapy, Erich Fromm, and a number of other leaders of American New Age thought.

Because the exercises of sensory awareness are designed for individuals, it is not possible to literally describe it as a program of action. Its underlying tenet is a zen-like awareness of our own breathing, movement, and sense experiences. "The knack one must encourage is to be totally present, responsive, and—in other words—all these for whatever is happening. Then breathing flows and can provide us with tremendously sensitive energy supplies."  

According to Marylou McKenna, one of Selver's students, the benefits of Sensory Awareness include:

1. **SA brings the quiet mind.** This silence left-brain "noise."
2. **SA gives you more overview** on habitual routine. This lets you choose that particular aspect of your here-and-now likely to encourage "flow."
3. **SA opens you up** as an emotionally trusting person to the acceptance of joy as a self-determined experience. You learn faith in your own joy-producing capability, as opposed to being dependent on outside events or persons.
4. **SA practice helps you enjoy just being,** letting an activity become sufficient unto itself. This generates the kind of present-centeredness that sparks the "flow" of joy.
5. **SA practice attunes you to extraordinary experiences.** If "flow" is indeed a matter of coming to use more of one's untapped potential, SA practice will prepare your rational mind for such an incredibility.

McKenna's book includes a series of Sensory Awareness exercises anyone can practice without a teacher.
The link between awareness and body states has always been appreciated in Oriental countries. Special breathing exercises and postures have ever been integral to the Hindu yogic system. In the twentieth century hatha-yoga has been universally popularized. No doubt Jung's worst expectations have come to pass as scantily clad starlets lead T.V. audiences through jouncy renditions of the ancient asanas.

Since Western man can turn everything into a technique, it is true in principle that everything that looks like a method is either dangerous or condemned to futility. In so far as yoga is a form of hygiene, it is as useful to him as any other system. In the deepest sense, however, yoga does not mean this but, if I understand it correctly, a great deal more, namely the final release and detachment of consciousness from all bondage to object and subject. But since one cannot detach oneself from something of which one is unconscious, the European must first learn to know his subject.

I think it is happening at present that a good number of Europeans (and Americans) are learning the truth about yoga and finding that

In its training of the parts of the body, it unites them with the whole of the mind and spirit, as is quite clear for instance, in the pranayama exercise, where prana is both the breath and the universal dynamic of the cosmos. When the doing of the individual is at the same time a cosmic happening, the elation of the body (innernation) becomes one with the elation of the spirit (the universal idea), and from this there arises a living whole which no technique, however scientific, can hope to produce.

This same awareness is the basis for all the martial arts including Tai Chi Chu'uan, Kung Fu, Jujitsu, Judo, Karate and Aikido. Although they have differences of style, posturing and even purpose, all these exercises
move out from a base of meditative relaxation and stillness. From this center mind movement flows into body movement, carrying with it a grace and power that rigid practice alone could never achieve. What Nathanial Lande says of Karate may be said of all the martial arts.

The power is an inner one, and although it can be deadly when used in combat, its main concentration is on the discipline of body that bespeaks a disciplined mind. There is great dignity about Karate, and a pride born of knowing that the mind is master of a perfectly tuned machine--the body.

The Chi of T'ai Chi literally means "intensive energy," the bodymind's circulating life force. Keeping the flow of chi moving smoothly has been the goal of traditional Chinese medicine for 1000's of years. Chinese medical people have divided the body into a large number of meridians, each with its own number of acupuncture points. By inserting and rotating stainless steel needles into the appropriate points, one can release chi blockages, and the body is made healthy again. Though still suspect by traditional Western medical practitioners, acupuncture is gaining more and more of a following in the United States.

Dream psychologist Patricia Garfield records in detail her experience of being treated by an acupuncturist. Since she combined the treatment with both meditation and dream analysis, this particular healing experience infiltrated all areas of her life for months. Previous to her going to the acupuncturist, a doctor had told Ms. Garfield she should have surgery immediately for a "gynecological problem." After a acupuncture treatment she reported, "My general health improved dramatically, the pap test I had
taken after starting acupuncture treatment had come out, incredibly, totally clear.\textsuperscript{25}

Dr. David Bresler, Director of the U. C. L. A. Pain Control Unit includes acupuncture as one of the therapies he uses with patients and feels "that in ten to fifteen years, acupuncture will become an accepted, commonly utilized medical modality."\textsuperscript{26} Dr. Irving Oyle "dropped out" of his traditional medical practice to create a more holistic form of therapy for his patients. He found that by treating acupuncture points with ultrasound his patients made remarkable improvement over such diverse complaints as low back pain, allergic dermatitus, toothache, anxiety, dysmenorrhea, and asthma to cite a representative sampling.

Others have found that simply using hand or finger pressure (acupressure) on the points has similar effects and do-it-yourself acupressure books are now readily available. Many forms of massage lay claim to rebalancing the mind/body organism.

Ego would certainly like to think that through these manipulations it is gaining control over what previously seemed uncontrollable, but it will be doomed to disappointment. It is not control we are after but freedom: freedom from our fear of pain and death. For the true aim of these therapies is to heal

the split between the mind and the body, the voluntary and involuntary, the willed and the spontaneous. To the extent you can feel your involuntary body processes as you, you can begin to accept as perfectly natural all manner of things which you cannot control. You may more readily accept the uncontrollable and rest
easily in the spontaneous, with faith in a deeper self which goes beyond the superficial will and ego rumblings. You may learn you needn't control yourself in order to accept yourself. In fact your deeper self, your centaur, lies beyond your control. It is voluntary and involuntary, both perfectly acceptable as manifestations of you.

Whatever form of manipulative therapy one decides to use, the evidence seems to be in favor of its positive effect in the integration of body, mind, emotions—on all facets of the person's Self. One might say these strategies work from the outside in. By the same principle, it is being learned that we can work from the inside out. More and more evidence is being accumulated that thought, images and feeling do tend to manifest in bodily effects, be they positive or negative.

Hans Seyle's now classic studies of the effect of stress on our lives were first published in 1950 and have been constantly updated ever since. He has found substantiation for stress's being a factor in heart disease, cancer, arthritis, inflammatory and infectious diseases, allergies, nervous and mental diseases, sexual derangements, digestive and metabolic diseases and on the problems of aging. He analyzes not only the physical components of stress, but the psychic ones as well. Though he does not pursue the use of mind-influencing matter in as scientific a way as he does the biological explanation of stress, he does dedicate a number of chapters to the importance of one's attitude and philosophic stance in preventing and coping with distress.

Others have pushed this further and are boldly employing meditative and visualization techniques in an attempt to maintain and restore health.
Irving Oyle justifies these practices in terms of their setting up communication between the two cerebral hemispheres.29

All the techniques I have discussed in other parts of this paper have been successfully used in this regard: relaxation, active imagination, journaling (Progoff has a special section of his workbook for dialoguing with the body), meditation and visualization. One of the most successful and highly publicized of these has been the work of Doctors Carl and Stephanie Simonton. They are the directors of a cancer clinic in Fort Worth, Texas, which accepts only patients who have been diagnosed as incurable. Besides continuing traditional treatment with drugs, radiation and chemotherapy, the Simontons teach their patients how to relax and visualize. They visualize their cancers and the treatment diminishing them. The results have been very positive.

After three years of teaching patients to use their minds, and emotions to alter the course of their malignancies, we decided to conduct a study aimed at distinguishing the effects of emotional and medical treatments to demonstrate scientifically that the emotional treatment was indeed having an effect.

We began studying a group of patients with malignancies deemed medically incurable. Expected survival time for the average patient with such a malignancy is twelve months.

In the past four years, we have treated 159 patients with a diagnosis of medically incurable malignancy. Sixty-three of the patients are alive, with an average survival time of 24.4 months since the diagnosis. Life expectancy for this group, based on national norms, is 12 months. A matched control population is being developed and preliminary results indicate survival comparable with national norms and less than half the survival
time of our patients. With the patients in our study who have died, their average survival time was 20.3 months. In other words, the patients in our study who are alive have lived, on the average, two times longer than patients who received medical treatment alone. Even those patients in the study who have died still lived one and one-half times longer than the control group.

As of January, 1978, the status of the disease in the patients still living is as follows:

<table>
<thead>
<tr>
<th>Number of Patients</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>No evidence of disease</td>
<td>14</td>
</tr>
<tr>
<td>Tumor regressing</td>
<td>12</td>
</tr>
<tr>
<td>Disease stable</td>
<td>17</td>
</tr>
<tr>
<td>New tumor growth</td>
<td>20</td>
</tr>
</tbody>
</table>

Keep in mind that 100 percent of these patients were considered medically incurable.

Irving Oyle, M. D. reported success with visualization in overcoming asthma, sinus and skin conditions and even eye disease. David Bresler, M. D., Ken Pellitier, Psychiatrist. Richard Jaffola, minister, Steven Brena, M. D., C. Norman Shealy, M. D., Dennis Jaiffe, Ph. D., all teach their patients and clients versions of visualization and/or getting in touch with an inner adviser.

Meg Bogin was an up and coming young journalist whose career and life style were severely threatened by a painful case of rheumatism. Since her diagnosis in 1977 she has learned a lot about how to live a productive life and still manage chronic pain. She shares what she has learned in her book, The Path to Pain Control. One technique that has worked for her as it has for many others is visualization.
I discovered the potential of pain-derived imagery by chance one night when severe pain was keeping me awake. The pain killer I had taken had had no effect. It was about three o'clock in the morning and I was lying in the dark, becoming more and more desperate. Suddenly, out of nowhere, came the image of a pitch-black country road at night, going off into the distance. The only light was the white line down the middle of the road. The image presented itself to me complete. I simply followed. I was drawn into sort of game, in which the object was for me to walk down that center line with the utmost of grace, one foot in front of the other, as if it were a tightrope and I an acrobat. I became thoroughly absorbed in my "craft." . . . Through this visualization I recaptured my lost sense of grace and —yes, fell asleep! I have returned to it many times at similar moments and found it extremely helpful, reassuring and relaxing.

Dr. Brugh Joy claims that

Mental imagery is the basis of mental healing. Its mastery is fundamental to all ancient mystery schools and to Hermetic teaching. It is the central technique used by Christian Science, Science of the mind all all other organizations, whether religious, metaphysical or simply practical, that profess or practice the power of mind over matter.

Visualization requires exquisite control over the portion of the mind that has the power to create objects, ideas, and events. In the human consciousness, it is an inheritance that few claim and even fewer have mastered. That it works is undeniable. How it works can only be hypothesized.

Dr. Irving Oyle describes this more practically.

An image can also convert a symptom into a message from the feminine unconscious to the masculine thinker. This is because each represents a different aspect or form of a single energy. Using this approach, we ask our patients to think of the ache or symptom in terms of bioplasmic energy which is now flowing freely through the
Therapists using hypnosis, suggestion and positive affirmations have also reported favorable results. One of the most intriguing of their methods has been developed by two young psychologists, Richard Bandler and John Grinder. They call it neuro-linguistic programming. It is based on the principle that within our organism, on some level not accessible to consciousness is the wisdom and power necessary to solve all our problems. Bandler and Grinder have their clients get in touch with that part of themselves by identifying a feeling, image or sound which is subject to involuntary change.

Your job, after you've asked this question, is simply to attend to any changes you sense in your body sensations, any kinesthetic change, any images, or any sounds that occur in response to the question. You don't have to try to influence this in any way. The part of you responsible for this pattern will make its needs known through one of these sensory channels.

The client may then identify some such response: sweating palms, a temperature change, a feeling of fullness, a contraction in the throat, etc. The programmer then helps the client identify which sensation means yes, or which means no. An increase in the sensation might mean yes, a decrease, no, for example. Once this is established the programmer can lead the client through a conversation with his unconscious part for the purpose of changing an undesired behavior or physical reaction. The whole process can be carried through without any verbal analysis as to why the client indulges in this behavior or what he needs to do to change it. The

body meridians.
unconscious does all the work. Bandler and Grinder give examples in their books of how they have gotten this to work in particular cases, but they are too lengthy to include here, so I will just duplicate their outline for doing this.

Reframing Outline

1. Identify the pattern (X) to be changed.
2. Establish communication with the part responsible for the pattern.
   a) "Will the part of me that runs pattern X communicate with me in consciousness?"
   b) Establish the "yes-no" meaning of the signal.
3. Distinguish between the behavior, pattern X, and the intention of the part that is responsible for the behavior.
   a) "Would you be willing to let me know in consciousness what you are trying to do for me by pattern X?"
   b) If you get a "yes" response, ask the part to go ahead and communicate its intention.
4. Create new alternative behaviors to satisfy the intention. At the unconscious level the part that runs pattern X communicates its intention to the creative part, and selects from the alternatives that the creative part generates. Each time it selects an alternative it gives the "yes" signal.
5. Ask the part "Are you willing to take responsibility for generating the three new alternatives in the appropriate context?"
6. Ecological check. "Is there any other part of me that objects to the three new alternatives?" If there is a "yes" response, recycle to step (2) above.

I would like to add that I have had great personal success in using this method to cure both my own headaches and those of others. I have also used it to successfully allay some of my children's fears. Other facets of
NLP teach the psychologist/programmer to interpret the unconscious speaking through involuntary physical cues such as eye or postural movements or language cues.

Although Jung did not pursue the implications of the mindbody unity as thoroughly as he did his other insights, it is clear that he knew it was there.

In most types of severe illness it is also a question, in the last analysis, according to Jung, of consciousness being overwhelmed by archetypal contents which, because of a particular weakness, it is unable to integrate. The narrower, more rationalistic and rigid the consciousness is the greater the danger. The archetypal content constellated in such individual cases or collective situations is... the greatest danger and the redeeming power, because such a content always comes to life and forces itself upwards from the unconscious when it is needed as a compensation for a one-sidedness of consciousness.

This reminds us that healing is accomplished primarily on the unconscious level. Allowing ourselves meditative periods during which receptive visualization can arise is therefore important. In his book *The Healing Mind* Irving Oyle describes some patients with whom he successfully used this technique. They would be instructed to sit quietly and allow images to arise. When a figure would appear, he would be engaged in conversation about the cause and healing of the particular symptoms.

Charlotte Selver taught "Many people dedicate their lives to actualizing a concept of what they should be like, rather than actualizing
Through perceptive visualization we allow our truest Self to speak. And it often puns its way through our bodies to our consciousness. Consider the literal and figurative interplay of such expressions as:

"He's a pain in the neck."

"This work is a headache."

"Her heart was broken."

"Receiving that assignment has put 1000 pounds on my shoulders."

(Backaches.)

"I can't swallow that" (Throat problems)

"I hate bowing to authority." (Knee problems.)

"I'm being suffocated by this." (Asthma or other breathing problems)

"Bite my tongue."

And the list could go on and on.

Often seeing through the pun to the need for change in our life style, mind style sets us on the road to healing. But again, we need to be on our guard against anxiety.

Aches and pains in certain parts of the body may indicate that there is something wrong there, not only physically, but also psychologically and emotionally. Only clear sensitive awareness can tell us what is happening, and this will come about if we can stay with the pain, not seeking to avoid it, but giving permission for whatever there is to expose itself. Sometimes this entails a sudden release of energy, either in sound or with movement."
Investing too much energy in resistance blocks healing. As I realize that
what arises in me involuntarily is as much me as what I consciously will, I
can learn to quietly listen to its messages.

An important change in one's sense of self
and reality results from the simple
healing of the split between the mind
and body, the voluntary and involuntary,
the willed and spontaneous. To the extent
you can feel your involuntary body
processes as you, you can begin to
accept as perfectly natural all
manner of things which you cannot control.\textsuperscript{47}

Evidence thus accumulates through so many of the practices that the
wisdom of the unconscious will take care of our bodies if ego (our
conscious control) will just let it. Actually, I would suggest this is the
principle underlying all phenomenon known as spiritual healing or psychic
healing. One "spiritual healer" Alan Young, asked if his healing was a
miracle or a mirage, responded that it was neither, but rather something
natural and real "because the Creator of the Universe, which included
humanity, built into each human body a natural healing mechanism which
will heal any disease or dysfunction if it is allowed to do so.\textsuperscript{48}

Conclusion: Since the human person is a unified bodymind, as opposed to
being a mind within a body, it stands to reason that any health strategy
must consider both facets. This study indicates that manipulative bodywork and visualization have healing and enhancing potential in both directions.
FOOTNOTES FOR SECTION K


2. Wilber, 12.


4. Wilber, 35.

5. Wilber, 45.


9. Alexander Lowen, Bioenergetics (New York: Coward, McCann and Geoghegan, 1975) Ch. 1

10. Lowen.


13. Wilber, Boundary, 105-106.


20 McKenna, 63.

21 McKenna, 44.


23 Jung, 532-533.

24 Lande, 195.


29 Oyle, 38.


31 Oyle, 74.

32 Bresler

33 Kenneth Pelletier, *Mind as Healer, Mind as Slayer* (New York: Delta, 1977)

34 Richard Jafolla, *Soul Surgery* (Marina del Rey, Calif.: DeVorse, 1982)

35 Steven Brena, *Yoga and Medicine* (Baltimore: Pelican, 1973)


38 Meg Bogin, *The Path to Pain Control* (Boston: Houghton, Mifflin,
1982)


40 Oyle, 49.

41 Richard Bandler and John Grinder, Frogs into Princes (Moab, Utah: Real People Press, 1979) 140-141.

42 Bandler, 160.


44 Oyle, 50.

45 McKenna, 4.

46 Dhiravamsa, 23.

47 Wilber, Boundary 116.

48 Alan, Young, Spiritual Healing (Marina del Rey: DeVoss, 1981) 1.
In 1980 Marilyn Ferguson verbalized the impact of the quiet conspiracy that has been underway throughout the second half of this twenteth century.

A leaderless but powerful network is working to being about radical change in the United States. Its members have broken with certain key elements of Western thought, and they may even have broken continuity with history.

This network is the Aquarian Conspiracy. It is a conspiracy without a political doctrine. Without a manifesto. With conspirators who seek power only to disperse it, and whose strategies are pragmatic, even scientific, but whose perspective sounds so mystical that they hesitate to discuss it. Activists asking different kinds of questions, challenging the establishment from within.

Broader than reform, deeper than revolution, this benign conspiracy for a new human agenda has triggered the most rapid cultural realignment in history. The great shuddering, irrevocable shift overtaking us is not a new political, religious, or philosophical system. It is a new mind—the ascendance of a startling worldview that gathers into its framework breakthrough science and insights from earliest recorded thought.

Though it begins with the individual and resists institutionalization, its impact on society and even on the evolution of the human race itself will hopefully prove revolutionizing. As the number of conspirators—those whose consciousness are developing—those who are acquiring a "new mind"—
increases, more and more of society's strongholds are being infiltrated. Some of the greatest scientists of the century have been mystics. Medical practitioners of national renown are prescribing meditation as seriously as they prescribe medicine. Learning about hemispheric differences is now standard fare for aspirant teachers. Conspirators are gradually infiltrating local, national, and international public offices. Magazines like The New Age Journal, Omni, and The East/West Journal increase their circulation monthly, and articles on relaxation and meditation, right-brain thinking and the power of mind over matter are now found in such establishment stand-bys as The Ladies' Home Journal and Sports Illustrated.

On the evening of January 6, 1983 (coincidentally the Christian feast of the Epiphany: Christ's manifestation to the gentiles) ABC's 20/20 covered two topics: modeling careers and the present status of the Church of Scientology. Immediately following this was an advertisement for a later program on eight million people who have had near-death experiences. In the segment on modeling the theme seemed to be: there is big money IF one "makes it" (which most don't), but even these beautiful and rich young women who have made it are unhappy because they are living in a world not in touch with "reality." Since they are surrounded by palatial homes, cadillacs, world travel, furs, jewels, prestige and admiration, we must assume the "reality" they claim to be missing is something other than fame and fortune.

The Scientology story had to do with disenchanted members bringing
suit against the fraud and mercenary motivation of the billionaire founder, L. Ron Hubbard. What is interesting is that this man and his organization became billionaires because Americans were willing to give that much money to find peace, wisdom, spiritual power, and all the other non-material good things this church promised. And then came the advertisement motivating people to stay tuned to this channel beyond the 11:00 news. Its come-on was not sex, violence or Johnny Carson, but near-death experience.

Can anyone doubt that this nation is interested in things other than the material? Indeed, the Aquarian Conspiracy has begun!

Interest in the development of consciousness is obviously expanding. A good deal of the interest, to be sure, is faddish and superficial, but every deeper movement has its fringe. Hopefully too, a good number of the "fringe" people are evolving to more meaningful understandings. The journey inward must be done alone even if one has a teacher and is seated in a meditation hall with a thousand other people, but one's own consciousness development always interacts with the social milieu. The world's greatest mystics all became teachers and healers. Compassion and care for others on whatever level one's help is needed is both a means and an end result of one's consciousness development.

Society is certainly benefitting from the increased physical, mental, and emotional health of those who have used meditation, visualization and other consciousness development techniques in therapeutically positive ways. The unity vision is universally considered the highest enlightenment:
that we are all one—all the same mind stuff, all manifestation of cosmic consciousness. With this vision one does not turn from the world, but towards it again with an all-encompassing compassion.

Though not mentioned as an independent stage by commentators, the return of the mystic from the experience of oneness with the universe to the requirements of social living constitutes the most important part of his path. In most mystics, it may be observed that they renew their practical involvement in social situations with a new vitality and strength.... The mystic now no longer finds his involvement with the world to be abhorrent, but, in fact, seems to welcome the opportunity to move in the social world he had abandoned. This seeming paradox becomes understandable when one considers that it was not the world that the mystic was renouncing, but merely his attachments and needs relating to it, which precluded the development of his personal, asocial experience.

Once he was able to abandon these dependent, social needs, and felt freed of the pull of the social world, he experienced the strivings, rather than experiencing society's customs and institutions as obstacles to his self-fulfillment.

The Tibetan Buddhist tradition teaches that when one reaches enlightenment he is given a choice of entering an eternal nirvana of bliss or of returning to earth to help others reach enlightenment. The person who does the latter is called a bodhisattva. Those who take the Bodhisattva Vow promise never to enter nirvana until every living being is enlightened. This is the noblest of all Buddhist vows.

Indeed, if one sought enlightenment solely for herself, she would not
attain it, for such ego-centeredness cuts diametrically across the openness that is a prerequisite. If liberation does not exist on all levels, it cannot be considered complete. "In order to be liberated at all levels—physical, emotional, psychological, social, mental and spiritual—we have to deal with every aspect of our lives, our pain and suffering. If any part is neglected, total freedom will remain a dream."

Meditation teacher Kate Mouradian commented on a yogic feat that had been brought to her attention:

Of what use is developing will if it results in withering an arm that has been held in one position for a number of years. Such a feat certainly takes tremendous will power but serves no useful end. Popular opinion holds that developing will power to bring conscious control over the automatic body functions may help to avoid major health problems, such as heart disease. But this excessive development of the will may be a backward evolutionary step. First, one must realize that developing the will to the extent that it can control the heartbeat requires great energy. Second, as with many diseases, heart problems are often caused by stress and tension. If the objective of will-development is a healthy body with a sound heart, it is more appropriate to cultivate a lifestyle free from stress and tension. Then one is free to use energy constructively. Who knows what might be achieved if energy used in excessive development of the will is directed toward contributions to humanity? If, for example, that so-called yogi whose will power could wither an arm or walk over hot coals devoted that same intense concentrated energy to methods of helping the poor, hope might be brought into the lives of some destitute persons. The famed Mother Teresa of Calcutta has demonstrated the power of such concentrated energy.
People like her should be revered as "yogi."
The more people like her enter the arena of social concerns, the more hope is given for the transformation of mankind as a whole. It is no longer difficult to find blueprints for the kinds of activity that a community of enlightened minds can initiate.

Dr. Arestide Esser is director of the Central Bergen Community Mental Health Center in Saddlebrook, New Jersey, and he has taken a great interest in pollution control. He sees the ultimate source of environmental pollution as pollution of the mind or what he calls "social pollution," and he posits the remedy in synergy.

We may speak of synergy when parts of a system or whole systems work together in such a fashion that the total effect surpasses the sum of the effects of each separate part or system. The brain is an organ that increases in synergy the more we understand ourselves. Self-transcending cooperation between all men, which consciously attempted, probably is the most precious form of synergy. In this sense the housekeeping of our planet requires an inner as well as an outer aspect of ecological consciousness. Since pollution of the inner aspect, mind's inner space, can prevent synergy, I consider the understanding of social pollution to be of crucial importance in enabling synergy. And synergic thought and action appear to provide the only means for the furthering of human evolution.

Esser provides background for his argument by tracing the brain's evolutionary development from the reptile, noting that on every level social behavior is governed by the shared imagery. On the lowest level
this imagery exists only as environmental stimuli, but it becomes progressively more sophisticated until in man it reaches the symbolic level. The human being, however, carries within her all levels of imagery and when they have not been properly integrated, conflict ensues. "This means that during evolution imagery against the survival imperative of the brain stem and for the emotional family ties of the limbic system can be established and become a built-in source for potential conflict." He defines social pollution as "a cognitive dissonance between mental images arising from deliberate rational actions and those arising spontaneously from emotional experiences."

We can prevent or cure this dissonance "by a consistently deliberate consideration of all existing imagery." Although Esser does not use the word, this sounds to me like a way of describing meditation. He does call it empathy and finds that in our ability to transcend ego and to enter the mind of the other, be it human, animal, vegetable or mineral, be it individual, planetary or universal, can we create the synergy necessary to maintain creative life.

Once we accept synergy, we will need to implement it by devising new processes of communication and new structures of organization. Theobald has made specific proposals to examine new ways of income distributions, aid to scarcity regions, and population control.

In addition, we also have to establish a field of research or interconnections between images, the building blocks of minds, as a corollary to molecular biology research of interlocking amino acids, the templates of
For the field of education George Leonard proposes that

the following prospects are in the realm of possibility:
whatever is needed of present-day subject matter in a
third or less of the present time, pleasurably
rather than painfully, with almost certain success.
Better yet, the whole superstructure of
rational-symbolic knowledge can be rearranged so
that these aspects of life's possibilities can be
perceived and learned as unity and diversity
within change rather than fragmentation within
an illusory permanence.
apprenticeship for living, appropriate to a
technological age of constant change. Many
new types of learning having to do with
crucial areas of human functioning that are
now neglected or completely ignored can be
made a part of the educational enterprise.
Much of what will be learned tomorrow does
not today have been a commonly accepted name.
day will be a "teachable day," so that
almost every educator can share with his
students the inspired moments of learning
now enjoyed by only the most rare and
remarkable.
sense can become a lifelong pursuit for
everyone. To go on learning, to go
on sharing that learning with others may
well be considered a purpose worthy of mankind's ever-expanding capacities.

Leonard makes his own attempt to concretize (at least on paper)
these abstractions and in several chapters of his Education and Ecstasy
takes the reader on a tour of his imaginary school of the future. It is
laid out in a spacious and beautifully landscaped area and marked by
buildings with such names as "Discovery Tents," "The Basic Dome," and
"The Quiet Dome." The children have total freedom to come/go and
move about. There are lots of meditative experiences, sensory input,
physical programs, biofeedback exercises, and working with dreams, as well as individualized computerized programs.

Marilyn Ferguson in *The Aquarian Conspiracy* and Fritjof Capra in *The Turning Point* offer other general guidelines for educational transformation. The spirit of these models, if not their actuality, lives in the hopes and strategies of the ever-increasing number of New Age people who are becoming teachers on every level.

English educator James Moffett encourages meditation as a meaningful facet of all areas of discourse. His own "practical definition of meditation states it as some control of inner speech ranging from merely watching it to focusing it to suspending it altogether." This quieting and centering gives one the twofold power we have looked at in so many other contexts throughout this paper. 1) It accesses other levels of consciousness which provide a depth and unity of meaning to what eventually gets verbalized. 2) It gives one the control over inner speech which will bring greater insight and clarity to its verbalization. Thus inner speech is the bridge between meditation and writing (or speaking). Writing will always get it verbalized to some extent, but the meditator's edge will be found in "depth and fluency."¹⁴

I teach methods of relaxation, zazen, visualization and Progoffian Journaling to my students in both composition and literature courses, and actually allow class time for them as I and the students feel appropriate. Periods of relaxation and mind-centering precede many of our activities, be they discussion, reading or writing. Though I teach them the
Progoffian technique for their own personal growth, I also incorporate content journal keeping as part of their course work. In this journal, which I ask them periodically to share with me and others in the class, they maintain a running commentary on dialogue with the ideas the class has been considering. This I have found enriches both the classroom discussion and their individual writing. I feel it also helps students become more personally involved with what they are studying.

Brazilian educator Paulo Freire's work has always thrust toward teaching the oppressed to create their own freedom by entering into dialogue in order to name their world. He is an advocate of dramatic and revolutionary action. ("Freedom is acquired by conquest, not by gift." \(^15\) Yet he maintains that to be fruitful such action needs to found itself "upon love, humility and faith." \(^16\) And though he says, "Men are not built in silence, but in word, in work, in action-reflection," he hastens to clarify

I obviously do not refer to the silence of profound meditation, in which men only apparently leave the world, withdrawing from it in order to consider it in its totality, and thus remaining with it. But this type of retreat is only authentic when the meditator is "bathed" in reality; not when the retreat signifies contempt for the world and flight from it, in a type of "historical schizophrenia." \(^17\)

Those teachers who are working at their own consciousness development and who understand the paradigmatic shift described in these pages find their attitudes about education taking a similar shift. They see that what we call formal education is but another of these human systems
we design to further our evolutionary growth; that the more wholly the
individual "being educated" participates in (even creates) the activities of
the system, the more he will grow. The teacher sees that together with
learning new skills and information, the student must also remain in touch
with levels of this Self other than those processed by right-brained
verbalizing. Meditative practices of various kinds will be a routine part
of every day. Physical fitness will incorporate quietly listening to and
responding to the body's messages as well as practicing calisthenics.

The act of writing is understood as being the activity of the Self at
the moment. Out of respect for this, teachers allow writing to grow out
of/be part of whatever experience students engage in. The dimension of
writing which Progoff has tapped—its being the expression of otherwise
inaccessible levels of the unconscious—is fostered. The sharing of dreams
and the creation of personal symbols in whatever art forms are encouraged
and modeled. Attention will be paid to individuals' personality types as
aids to understanding, self-knowledge, and more meaningful communication
with others.

Jung contends that it is not until the second half of life that the
person's individuating process turns toward inner reality. And only thirteen
of Bucke's forty-three examplars of enlightenment had their "satoris"
before the age of thirty-five. On the other hand, it strikes one that
thirteen out of forty-three is not that small of a percentage, and that, in
fact, some of the world's most enlightened teachers were, by these
standards, relatively young. Jesus began his teaching career at thirty,
 Siddhartha Gautama, the Buddha, at age thirty-five. Socrates and Mohammed were probably thirty-nine; William Blake was only thirty-one, and Bucke himself only thirty-five. In view of this, I wonder if the reason for Jung's observations has more to do with the culture in which he lived than with human nature itself. Suppose a society raised its children, not to first find their way in the marketplace, to then spend years finding themselves through analysis, but rather to constantly keep in touch with themselves as a priority for whatever else they may do. Could it be that enlightenment would appear at an even earlier age? Richard Bucke thinks so.

The presumption seems to be that the new sense will become more and more common and show itself earlier in life, until after many generations it will appear in each normal individual at the age of puberty or even earlier; then go on becoming still more universal, and appearing at a still earlier age, until after many thousands of generations, it shows itself immediately after infancy in nearly every member of the race.

Each of us, in facilitating the development of consciousness, grows to realize that indeed we are not the proverbial Island, but integral threads in humanity's tapestry. My transformation can never be just mine, but must reverberate for centuries through all those people and events my life touches. David Spangler (born, by the way, in Columbus, Ohio) is now an international spokesperson for the more philosophic dimensions of transpersonal consciousness development. I will conclude with his remarks.
In this new culture, this realization of the oneness of all is a vital characteristic, and the consciousness of the New Age will be one of keen sensitivity to the needs and direction and development of the whole. Here, too, the concept of oneness and wholeness implies the dissolution of the barrier between the individual's inner world and his environment. This does not mean the loss of a private life; it does mean the cessation of conflict between the individual and his environment, for he will understand the subtle links and laws which make his environment a reflection of his own subjective state. In love and attunement, he will be able to blend his inner and outer world so that they express peace and creative power, not conflict.

Conclusion: As more people become aware of the implications of the foregoing background and begin to practice the strategies, they will find ways to align society's institutions with the goals of consciousness development.
FOOTNOTES FOR SECTION L


7. Esser, 301.


10. Esser, 309.


12. Leonard, Ch. 8, 9.


15. Moffett, 171.


18. Friere, 76.

SECTION M:
A COURSE IN CONSCIOUSNESS DEVELOPMENT

It is my hope that this rationale will serve as a catalyst for introducing courses in consciousness development in colleges and universities, particularly in graduate schools of education and for in-service teachers. I have offered a number of such courses to the "public-at-large," and feel they have been successful, if success is seen in terms of the participants' eager receptivity and expressed desire to incorporate meditative practice into their daily lives.

The course I offer consists of eight two-hour meetings once a week. It is a survey course introducing participants to a coherent model for their self-realization, giving them beginning practice in strategies that will facilitate their growth and suggesting helpful reading and other resources for implementing it. The course has grown out of the experiences and study underlying all that has been previously explained in this paper; however, its subject matter is presented, not so much as a series of theoretical lectures, but as a group experience in growing. Though I do make a kind of presentation during each meeting, these are open-ended and interruptable. The spirit of the sessions is one of our exploring these concepts and doing the practices together.

Session 1: I introduce the participants to the scientific basis for viewing all things, including our own bodies and thoughts, as manifestations of ultimate energy and therefore of Ultimate Consciousness. Since the
problems with which our lives are beset certainly do not reflect such lofty roots, we are put to the task of becoming more conscious of who we really are: the task of self-realization or consciousness development.

We then discuss the various levels of consciousness: ordinary waking, the unconscious, and the super conscious; and that in order to develop our potential we need to allow each its freedom to manifest. As a first step in doing this, I teach them a method of relaxation. A sample presentation of this lesson is appended to this paper.

Session II: In this session we go into more detail about the manifestation of the unconscious in our lives. I introduce as many Jungian concepts as the group can meaningfully deal with in the allotted time. I make the transition to Progoffian journaling by explaining it as a method of letting the unconscious speak more directly to us. I lead the participants through a practice session in journaling and give them information about Intensive Journal Workshops offered in our area.

Session III: We continue our discussion of the power of the unconscious in our lives, especially of how it manifests in dreams and what steps we may take to be open to the dream experience. Our practice during this session is a journaling entry dealing with some dream we can remember.

Session IV: During this meeting I explain the difference between receptive and active visualization and the importance each has in our psychic energy flow. We then concentrate more on the power of active visualization and
practice doing it.

Session VI: At this gathering we step back from the specific practices we have learned so far to look at meditation as a whole. I share with group members what I know about the variety of meditative practices and we extrapolate their common denominators. I then introduce them to zazen, the zen Buddhist practice of no-mind. This is the most difficult, but the most basic of all, for it moment-by-moment allows for the recognition of one's essential nature. I have met very few Americans who are willing to incorporate it as part of their daily practice, but I do feel an obligation to teach it in view of the time they will be ready to do it.

Session VII: At this point we focus on our personal organism as a bodymind unity and learn to recognize how the body reflects, influences, in fact is a manifest energy flow of the Implicate Order. Problems in the body are seen as obstructions at some level of that flow. As we learn how manipulative therapies affect attitude and meditative exercises affect body, we come to an appreciation for dealing with health problems holistically. We spend our practice session doing a visualization exercise to either help a present health problem or to enhance our present well-being.

Session VII: The session called "Transforming our Reality" is spent reviewing what we have learned so far and discussing our experiences with the practices. Special emphasis is placed on the value of receptive and
active visualization in helping us to create our own reality. Through receptive visualization we allow for the free flow of positive and negative energy so that neither is repressed. We allow expression through feeling and imagery of whatever unconscious contents need attention. With active visualization we can work towards creating reality the way we would like it to be. Our practice this week is a visualization exercise in which we create some facet of this reality.

Session VIII: During this last meeting we talk about our potential for moving into transpersonal realms and what we know about it from those who have lived on these levels. Besides referring to the lives and teachings of Lao Tzu, the Buddha, Jesus, and other more modern masters, I share sections with them from the writings of Joseph Benner's The Impersonal Life, Hubert Benoit's The Supreme Doctrine, and Ken Wilber's The Spectrum of Consciousness, all of which are eminently helpful in understanding our consciousness development. I also introduce them to two little works of fiction which most people interested in this kind of study find engaging: Richard Bach's Illusions and Wayne Dyer's Gifts from Eykis.

Although I do not in these introductory courses for the general public present all the details of the background found in the first five sections of my paper, I feel my having worked it out is important to the validity of my presentations. Eventually, I hope to make it available in published form for my students. Many of the concepts come up during our
discussions, and I am constantly referring participants to helpful books in those areas they wish to pursue further. In fact, sometimes other study groups are formed after this introductory course, such as one I facilitated on Toben's *Time, Space and Beyond* and Capra's *The Tao of Physics*.

**Conclusion:** This course is an outgrowth of study of the background presented in Part I of this paper, of the strategies discussed in Part II, and of the implications drawn in the other two sections of Part III. It is my hope to be able to continue offering it myself and that this study may be helpful to others developing similar courses.
APPENDIX

In the introduction I briefly explained the method of the consciousness development courses I have been teaching. This is a sample presentation for what would be the first session of such a course.
SAMPLE PRESENTATION

Each of us is here because we can sense there is something more to be learned about life—something that will make it better. Our immediate personal reasons for joining a group seeking consciousness development may be very different. Some may be looking to feel better physically; others want ways to cope with emotional stress. Some have heard such sessions teach techniques to improve our personal relationships, business lives and to achieve financial success; and still others are so distraught with the social and political problems in our civilization they are wandering if anything can help. Diverse as these motives may seem they all say one basic thing: we are dissatisfied. We hope there is a better way.

I would suggest there is.

My thesis is that whatever we can know of happiness and fulfillment in our lives comes from developing most fully what we really are. Let us think about that for a moment. Let us each assume a mini-identity crisis: Who am I? How might I answer that? We would likely start off by giving our name. Well, that associates us with a particular family and perhaps a nationality and culture. People well-versed in numerology would say they could tell everything significant about us just by working out the numerological correspondence to that name.

Astrologers would do the same if we gave them the place and time of our birth. So will people who read palms or decipher handwriting. All of which says there is more to us than a name—which in fact can be
changed and often is for a variety of reasons. "I" must be something more than my name.

Well, what about my body—am I my body? I could have limbs amputated, organs removed or replaced, and "I" still remain. The brain, it seems, is the crucial center necessary for maintaining my sense of self, although scientists are working on brain transplants in monkeys. And it hardly seems likely that "I" could survive as a brain alone without the rest of my body.

Where am "I" then? Where/what/who is the "Self" that somehow continues through sleep, coma, anesthetization? Human beings have suffered the most severe forms of amnesia, have gone into catatonic trances lasting years, maintained forms of almost vegetable existence in the throes of some diseases, and yet, no matter how severe the disability, loved ones often cling to the notion that the person's "Self" remains.

I would suggest that the Self is actually a unit of being, composed of both conscious and unconscious levels, which is an individualized manifestation of Ultimate Being.

This Ultimate Being has for centuries been called God by the Western world. Tao, Brahman, or Nirvana by the East. Modern physics has shown that matter analyzed down to its minutest waves or particles becomes energy—and everything in the universe is composed of it. This energy is invisible as God has always been. It contains within it the creative intelligence and power of the universe. It seems almost superfluous (though not necessarily so) to think of a God transcending it.
Rather does "Godness" seem imminent to the ultimate energy out of which we have all evolved. And our coming to realize this experientially, not just with words and mental understanding, is our final self-realization.

At this point in our living, however, for many of us, such a realization seems a great distance away. We still have to pay the bills, hassle the conflicting demands of family and work, and deal with headaches. Even the joys of our lives--cuddling the baby, eating a good meal, losing ourselves in a film or book--somehow do not seem to smack of "self-realization." How do we arrive at this elusive state? Learning some strategies to help us arrive is what consciousness development is all about.

Let's first take a good look at what we call our ordinary waking consciousness. (In the group situation the participants themselves would help me compile this list. It usually turns out looking more or less like this:)

Some of the things we believe about our ordinary waking consciousness are:

- that we are in control of our thoughts and actions;
- that we choose what we want to do and be;
- that "reality" is this three-dimensional concrete material world we share an experience of;
- that time and space are also quantifiable realities;
- that most other people experience this "reality" much the same way I do.
Athough there is some truth in all these things, a closer look reveals some contradictions. (Again, participants share their insights.)

- that most of our "thoughts" are not attentively chosen, but rather stream unbidden through our minds in a rather disorderly array;

- that even when we set our powers of concentration on a given task, our mind wanders away and we have to constantly pull it back.

- that there is so much that just "happens" in the environment of our living that what few "choices" we do have a sense of making have a very great deal about them of "having been made." A prime example here is the "choice" of a marriage partner. There are millions of people of the opposite sex on this planet, even thousands in this city. In what respect can I really say I chose my partner out of those thousands? Did I even choose him/her out of a few? Wasn't it rather that the "synchronicity" of our lives led us together?

- that there is infinitely more to our life experience than "three-dimensional reality." People die for abstractions like love, truth, and patriotism. I doubt if many have given their lives for a chair or even a building. Even our so-called sense knowledge is limited by our needs and interests. Outside of a specialist in the field, who knows or cares, for example, how many different colors or patterns there are in butterfly wings? And yet few would deny being delighted by the sight of a butterfly.

The list could go on. What we conclude from all this is that even our ordinary waking consciousness is not the stable, controlled state we often mistake it for being, that in fact its interaction with the obviously
less conscious aspects of ourselves is pretty well constant.

In these days of psychological enlightenment we are aware that we do have an unconscious level. There are a great many things we do that come from a side of us which does not decide consciously to do this thing, and we evidence this by many things we say. How often do we hear: "I just can't help myself." "That's just the way I am." This would indicate we believe there are certain things in ourselves which are beyond ego's control. This exists on many levels. In the dream state we feel we have no control over our dreams--they just come out of us--out of some deep unconscious part of us. Some of our daydreams get that way. We may start manipulating them, but many times they just kind of take off with a life of their own.

On the emotional level we'll say we can't help our anger or our jealousy or the spontaneous aversions and attractions we have to certain people or situations. We'll say, "I can't help it. I just can't stand that person. I'm very uncomfortable when I'm with him," or "I can't help how angry I get about this."

And on the physical level we don't have control over much of what happens in our bodies. Headaches, colds, arthritis, heart attacks, cancer and accidents seem to just happen to us. We never have a sense of choosing them. And yet "I" have them. So some unconscious part of me has made a "choice" for them, has at least allowed them. What a split there is when one part of me rebels so painfully over what another part of me does. How much peace and harmony could we achieve if these
parts could make contact, communicate, resolve their differences. Learning to do this is a good deal of what consciousness development is all about.

Actually our unconscious is our very true friend, our deep inner self; and all it's doing for us it does because it "thinks" it is good for us. Because we won't listen, we won't pay attention, it so often needs to assert itself in ways that are unpleasant to the conscious self, through physical or emotional upset, through bad dreams or distracting daydreams. Much like a parent who thinks she must scold a child to get him to listen to her, the unconscious "scolds." All the child needs to do not to get the scolding is simply to listen, to come to an agreement.

Once the flow of energy between our conscious and unconscious levels is learned, once we are open enough to allow it, we are open enough as well to experiencing that higher level of being we spoke of earlier as Ultimate Mind, self-realization, union with God or Nirvana. On this level we need to pass beyond all sensation and all thought, moving into an experience of awareness and unity that quite likely precedes and surpasses the need for the living human brain.

These, then, are our three levels of existence: the ordinary waking consciousness, the unconscious, and what we might call the super-conscious. In "consciousness development" we learn strategies which will allow us to be beyond our conscious ego, to integrate their contents in order that we learn to live and die as complete harmonious beings rather than as individuals whose various behaviors are always at odds with one
another.

In order to do this, the first thing we need to do is to turn off, to a certain extent, our ordinary waking consciousness. We need to let go of its usual tight rational control of things. We also need to let go of the tensions in our bodies. Voluntary relaxation is the first step in consciousness development. For this first week of our practice, I would encourage you to set aside a space of time—ten to twenty minutes daily—to practice relaxation. Two or three practice periods a day would be even better if that's possible for you. And as often as you think of it at other times during the day allow yourself mini-sessions during which you just breathe deeply and let go of all the tension held in your body and mind.

I am going to lead you through a relaxation exercise today which you may use as a kind of model for your own longer sessions.

(The ellipses in this printed version indicate pauses of appropriate length.)

I ask you now to sit straight but not stiffly. Let your backbone be straight. Let your hands lie loosely in your lap, palms up. Let your feet be parallel, flat on the floor, knees and ankles uncrossed. Let your eyes close gently. Relax . . . . Let all tension flow from your body . . . . Visualize a sphere of light over your head . . . . Feel its warmth and light penetrating your scalp, entering your skin, bone, your very brain, and coursing through your entire body . . . . As it enters each system, each organ, its warmth dissolves all tension, soothes all discomfort, even pain .
... and so energizes that the respective body part performs its function with renewed vigor .... As it does this, you feel all tension drain from your body .... from your head .... from your face .... your forehead .... eyes .... cheeks .... jaws .... neck .... The light flow down through your throat, penetrating, permeating your chest .... abdomen .... back .... diffusing them with warmth and light, dissolving all tension .... discomfort .... and pain .... It moves through your shoulders .... Let them relax .... Let the tension flow out .... The warmth and light moves down through your arms and hands, your palms .... All your fingers are loose and glowing with light and warmth .... The light descends into your legs .... and feet .... releasing all tension .... relaxing .... relaxing .... Let your body completely relax .... Now turn your attention to your breathing .... Focus on it .... Be conscious only of your breath .... When thoughts and feelings arise, acknowledge them briefly: there's a thought; there's a feeling .... Then let it go and return to focusing on your breath .... Look only at your breath .... Let the thoughts go by like so many twigs in a river .... Let your consciousness, the very energy behind your consciousness, become one with the breath .... rhythmically relaxing .... your body relaxed .... your mind relaxes .... your spirit free to be.
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