

1-1-1974

Self-realization and personality change.

Cora Annette Scott
University of Massachusetts Amherst

Follow this and additional works at: https://scholarworks.umass.edu/dissertations_1

Recommended Citation

Scott, Cora Annette, "Self-realization and personality change." (1974). *Doctoral Dissertations 1896 - February 2014*. 1628.
<https://doi.org/10.7275/fz8e-ds60> https://scholarworks.umass.edu/dissertations_1/1628

This Open Access Dissertation is brought to you for free and open access by ScholarWorks@UMass Amherst. It has been accepted for inclusion in Doctoral Dissertations 1896 - February 2014 by an authorized administrator of ScholarWorks@UMass Amherst. For more information, please contact scholarworks@library.umass.edu.



312066011963832

SELF-REALIZATION AND PERSONALITY CHANGE

A Dissertation

By

Cora Annette Scott

Submitted to the Graduate School of the
University of Massachusetts in partial
fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY

August

1974

Major Subject Clinical Psychology

(c) Cora Annette Scott 1974
All Rights Reserved

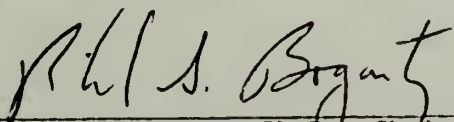
SELF-REALIZATION AND PERSONALITY CHANGE


A Dissertation


By

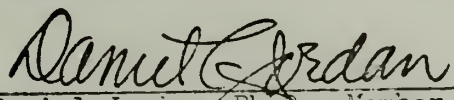
Cora Annette Scott

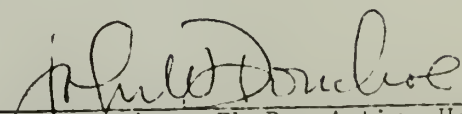
Approved as to style and content by:


Richard Bogartz, Ph.D., Chairman of Committee


Sheldon Cashdan, Ph.D., Member


Theodore Slovin, Ph.D., Member


Daniel Jordan, Ph.D., Member


John Donohoe, Ph.D., Acting Head
Department of Psychology

August, 1974

ACKNOWLEDGEMENT

I wish to acknowledge, with thanks, the members of my committee, Dr. Richard Bogartz, Dr. Theodore Slovin, Dr. Sheldon Cashdan, and Dr. Daniel Jordan, for their support and encouragement of a study which was non-traditional both in content and approach. I would also like to thank Richard Taupier for his assistance with the workshop and his always helpful suggestions.

ABSTRACT

Self-Realization and Personality Change

Cora Annette Scott, B.A., Boston University

M.S., University of Massachusetts

Directed by: Dr. Richard Bogartz

A new dimension in the nature of man is coming into view in modern psychology. This dimension may be termed the Self. It is the central core, the deep source and foundation of the empirical self, the latter being comprised of constantly changing thoughts, emotions and physical states. The Self may be known and experienced through the transcendence of the normal state of consciousness to a higher level of conscious functioning, known as the "peak" or mystical experience. In both Eastern and Western spiritual disciplines, methods for attaining higher levels of consciousness have been developed over many centuries and are remarkably similar. Self-realization by these methods, it is claimed, can result in increasing integration and growth of the individual, and the healing of some forms of neurosis. It can lead also to enhanced creativity and improved relationships with others.

The present study was an attempt to explore the effects of these methods in promoting personality change in a positive direction along preselected lines. A workshop, in which subjects were taught techniques of meditation, visualization and self-observation, was conducted over a six-month period. Individual meditation programs were worked out for participants in line with the goal of Self-realization, and

designed to aid in overcoming personality traits which they perceived as obstacles in the way of reaching that goal. Eighteen subjects completed the workshop. Of these, nine obtained positive change in preselected behavior; two achieved mixed results, i.e., change in some but not all preselected behavior; two obtained change in behavior which was not preselected; four achieved no positive change; and one changed in a negative direction. One interesting finding was that, of six individuals who were identified at the beginning of the workshop as having greater than average problems of adjustment, only one achieved positive change. These results indicate that the workshop program would not by itself be useful as a therapeutic procedure, but for those of average psychological health it may be effective in promoting personality growth and integration, and improved interpersonal relationships. It was concluded that the results lend support to some of the claims of Eastern and Western spiritual traditions.

TABLE OF CONTENTS

CHAPTER I - Introduction	1
CHAPTER II - Method	48
CHAPTER III - Results	55
Individual	55
Group	154
CHAPTER IV - Discussion	159
CHAPTER V - Summary	165
REFERENCES	167
APPENDICES	172

CHAPTER I

INTRODUCTION

The Self

In the psychological conception of the nature of man, a new dimension is gradually coming into view in our time. It was first glimpsed by William James, at the turn of the century, then later by C. G. Jung. Today it is drawing the attention of a growing number of psychologists, particularly within the humanistic sector. This new dimension may be termed the Self.

I have capitalized it in order to distinguish it from the self of traditional psychology which, according to Wylie, "has been used in many different ways. Two chief meanings emerge, however: the self as subject or agent, and the self as the individual who is known to himself" (1961, p. 1). The Self, strictly speaking, is neither of these, although it is directly related to the first. Horney appears to be touching on the concept when she speaks of "the real self as that central inner force, common to all human beings and yet unique in each, which is the deep source of growth" (1950, p. 17), distinguishing it from both the actual or empirical self and the idealized, unrealistic self. O'Connell makes a similar distinction:

When I speak of person, I am referring to the central core, or center, of the human organism . . . Personality is something other than this central core. For as personality, the human individual functions on the periphery of himself, and his awareness is then of division in his consciousness. (1971, pp. 36-37.)

The Self, like other components of human nature, can be explored and studied, if we are willing to go beyond the limitations imposed by

current modes of experimental procedure. Its existence has been recognized through the ages, but only in this century has it begun to be the subject of study by Western psychologists. Among those with an interest in the Self and its associated phenomena, Jung and Assagioli have perhaps done the most extensive work along theoretical lines. In Jung's view, the ultimate goal of the individuation process, which is comprised of the exploration and assimilation of unconscious contents, is integration with the Self, the source and foundation of our psychic being. "The self is a quantity that is superordinate to the conscious ego. It embraces not only the conscious but also the unconscious psyche, and is therefore, so to speak, a personality which we also are" (quoted in Jacobi, 1962, p. 125). He sees the Self as "not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of the conscious mind." Thus he differentiates the Self from the conscious ego and therefore from Wylie's "self as subject or agent."

With the recognition of the Self, Jung added something new to the traditional psychological view of man, "his insight that the spirit must be viewed not as a mere epiphenomenon or 'sublimation' but as a principle sui generis, a formative and hence supreme principle which is the indispensable condition of all psychic and perhaps even physical form" (Jacobi, 1962, p. 62). The Self is fundamental: "The beginnings of our whole psychic life seem to be inextricably rooted in this point, and all our highest and ultimate purposes seem to be striving towards it: (Jung, 1961, p. 250).

Jung arrived at this understanding by empirical means, writing that his experience with patients "has shown time and again that certain contents issue from a psyche more complete than consciousness. They often contain a superior analysis or insight or knowledge which consciousness has not been able to produce" (1960, p. 49). These contents frequently make their appearance as the voice in a dream which

always pronounces an authoritative declaration or command, either of astonishing common sense and truth, or of profound philosophic allusion. It is nearly always a definite statement, usually coming toward the end of a dream, and it is, as a rule, so clear and convincing that the dreamer finds no argument against it. It has, indeed, so much the character of indisputable truth that it often appears as the final and absolutely valid summing up of a long unconscious deliberation and weighing of arguments. (P. 45.)

We cannot assume that the voice is a product of our mind, Jung asserts, for we not only cannot produce it at will but we also cannot anticipate its message. "There is only one condition under which you might legitimately call the voice your own, namely, when you assume your conscious personality to be a part of a whole or to be a smaller circle contained in a bigger one" (p. 47).

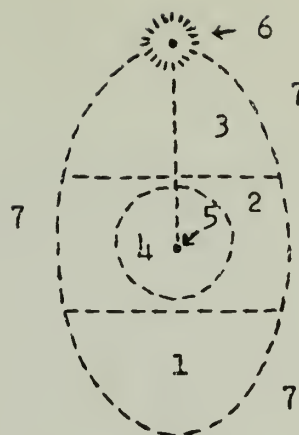
Jung does not seem to believe it possible for the individual to achieve conscious identification with the Self. One might grow in completeness and balance as one assimilates and integrates the contents of the unconscious, but one can never know himself as the Self, or experience the Self as such. "In this relation between ego and self nothing is knowable, because we can say nothing about the contents of the self. The ego is the only content of the self that we do know. The individuated ego senses itself as the object of an unknown and superordinate subject" (1961, p. 252). Yet there are those who claim to

have transcended the limits of ordinary consciousness, who have briefly felt the "veils" drop away, and in a state of heightened awareness, have known for an instant the "unknown and superordinate subject" and recognized it as their real identity. These occurrences, although not common, have been recorded by many and their accounts published (Bucke, 1969; Fremantle, 1964; James, 1958; Johnson, 1971); some of these will be examined below. In the West such experiences have been largely spontaneous and sporadic, but in the East an entire tradition has grown up around techniques for inducing them, developed over many centuries. The Hindu term for the experience is samadhi, and Jung, who studied Eastern psychology extensively, was not unaware of it, but saw it as a condition which is "equivalent to an unconscious state." Akhilananda (1971) comments that Jung criticized the Eastern concept of higher states of consciousness without fully understanding it, and that his position indicates that he himself had no direct experience of it.

This view is shared by Assagioli, the founder of psychosynthesis, who sees the Self as a reality, "direct and certain knowledge of which can be had. In other words, it can be defined as one of those 'immediate data of consciousness' . . . which have no need of demonstration but bear with them their own evidence . . ." (1967, p. 15). His conception of the psyche differs from that of Jung in that, whereas Jung lumps together all unconscious contents in one vast region where they intermingle, Assagioli posits different regions of unconscious functioning, assessability of which depends upon the individual's level of integration. The following diagram summarizes his concept.*

*Taken from Assagioli, 1965, p. 17.

1. The Lower Unconscious
2. The Middle Unconscious
3. The Higher Unconscious or Superconscious
4. The Field of Consciousness
5. The Conscious Self or "I"
6. The Higher Self
7. The Collective Unconscious



The lower unconscious (1) corresponds generally to the Freudian unconscious, the middle unconscious (2) to the Freudian preconscious. About the higher unconscious or superconscious (3), Assagioli writes:

From this region we receive our higher intuitions and inspirations - artistic, philosophical or scientific, ethical "imperatives" and urges to humanitarian and heroic action. It is the source of the higher feelings, such as altruistic love; of genius and of the states of contemplation, illumination, and ecstasy. In this realm are latent the higher psychic functions and spiritual energies. (1965, pp. 17-18.)

The field of consciousness (4) is comprised of the flow of thoughts, emotions, sensations and urges, of which we are directly aware and which we can readily observe. That which is aware and does the observing is the conscious self or the "I" (5), the point of pure self-awareness. This center is usually confused with the field of consciousness,

but in reality is quite different from it. This can be ascertained by the use of careful introspection. The changing contents of our consciousness (the sensations, thoughts, feelings, etc.) are one thing, while the "I", the self, the center of our consciousness is another. From a certain point of view this difference can be compared to that existing between the white lighted area on a screen and the various pictures which are projected upon it. (P. 18.)

The Higher Self (6) is a permanent center, situated "beyond" or "above" the conscious self, while the collective unconscious (7) corresponds to the Jungian concept - that area in which are contained the racial memory and the archetypes, shared in common by all mankind.

It is difficult to describe the Self, because so little is known about it; but there are those "who have achieved, more or less temporarily, a conscious realization of the Self that for them has the same degree of certainty as is experienced by an explorer who has entered a previously unknown region" (p. 19). Unlike Jung, who asserts that "the idea of a self is a transcendental postulate which, although justifiable psychologically, does not allow of scientific proof" (1961, p. 252), Assagioli believes that the nature of the Self will eventually yield to scientific investigation. At present, however, we must rely on personal accounts of the experience of the Self to tell us something about it. Assagioli offers the following description:

The chief quality is the experience of synthesis or the realization of individuality and universality. The real distinguishing factor between the little self and the higher Self is that the little self is acutely aware of itself as a distinct separate individual, and a sense of solitude or of separation sometimes comes in the existential experience. In contrast, the experience of the spiritual Self is a sense of freedom, of expansion, of communication with other Selves and with reality, and there is the sense of Universality. It feels itself at the same time individual and universal. (P. 87.)

The Self is the true being, and at times individuals are able to become aware of their larger identity. The goal of spiritual practices, in both Eastern and Western religious traditions, is to achieve permanent union of the higher and lower aspects. There are not two selves, as the above diagram seems to imply. "The Self is one; it manifests in different degrees of awareness and self-realization" (p. 20). The conscious "I" is a reflection, a fragment, of the Higher Self.

It is important to realize the difference between superconscious experiences and the experience of the Self, a distinction often overlooked,

Assagioli notes. The first includes "various kinds of awareness of superconscious contents, either descending into the field of consciousness or found in the process of ascending to superconscious levels and thus having what Maslow calls a 'peak experience'" (p. 38). In this the center of consciousness remains unchanged; it is the conscious ego. The second is the distinct awareness of a "synthesizing spiritual Center," in which the "personal-I awareness blends into the awareness of the spiritual Self" and is identified with it.*

Assagioli's system appears to be the most comprehensive among Western systems of psychology, accounting as it does for all human phenomena - from the "normal" functioning which is the target of investigation of traditional psychology, to that higher functioning which occurs sporadically but is nonetheless a very real part of human experience. This concept derives support from the study of Western mysticism. Religious experience, according to William James, "unequivocally testifies to [the fact] that we can experience union with something larger than ourselves and in that union find our greatest peace" (1958, p. 395). Evelyn Underhill, in a discussion of the meditation process, writes that

the act of contemplation is for the mystic a psychic gateway; a method of going from one level of consciousness to another. In technical language it is the condition under which he shifts his "field of perception" and obtains his characteristic outlook on the universe. That there is such a characteristic outlook, peculiar to no creed or race, is proved by the history of mysticism; which demonstrates plainly enough that in some men another sort of consciousness, another "sense" may be liberated beyond the normal powers we have discussed. . . . [which] differs from and transcends the emotional, intellectual, and volitional life of

*Examples of this experience will be presented below.

ordinary men. (1961, p. 49.)

And Assagioli's view finds its Eastern counterpart in the Atman doctrine of Hinduism, here described by Happold:

The self, the ego of which we are normally conscious, it is asserted, is not the true self. It is conscious only by fits and starts; it is bound up with bodily organizations and mental happenings which are subject to change and decay; it is, therefore, only an ephemeral, phenomenal self.

In man there is another self, the true Self, which is not affected by ordinary happenings and which gives him a sense of identity through numerous bodily and mental transformations. It does not change in the slow changes of the organism, in the flux of sensations, in the dissipation of ideas, or in the fading of memories. This true Self Hinduism calls the Atman. . . . It is not only an individual self, it also has a universal quality. (1964, p. 48.)

Effects of Self-realization

To busy, extraverted Westerners, the Self may seem too remote, and attempts to obtain knowledge of it and to integrate with it may appear to be an activity which is irrelevant to "real" human concerns. Yet for a growing number of psychologists, the quest for the Self is highly relevant. They believe, in fact, that the split between our conscious self and the deeper part of our being is responsible for many of our present psychological ills. Some speak of the lack of contact with the Self, some of the lack of a sense of being, or of meaning, or of values, but all appear to be touching on the same dimension, that which we might term the spiritual dimension in man. Foremost among those who hold this view are Jung, Frankl, Maslow and Proffoff, who see much of neurosis as arising from this split. Maslow writes that, "If this essential core of the person is denied or suppressed, he gets sick sometimes in obvious ways, sometimes in subtle ways, sometimes immediately,

sometimes later" (1926b, p. 3). Even normality leaves something to be desired as "the kind of sickness or crippling or stunting that we share with everybody else and therefore don't notice" (1971, p. 26). Frankl concurs in the view that our normal condition is a neurotic one: "Every age has its own collective neurosis . . . The existential vacuum that is the mass neurosis of the present time, can be described as a private and personal form of nihilism; for nihilism can be defined as the contention that being has no meaning" (1963, p. 204). In Jung's opinion, "the lack of meaning in life is a soul-sickness whose full extent and full import our time has not yet comprehended" (quoted in Assagioli, 1967, p. 9).

In taking this position, all are in close agreement with Eastern psychology which holds that the cause of human misery resides in man's having forgotten his true identity, and in his consequent identification with the ever-changing personality. If a man were to know his true Self, we are told, all his suffering would cease. The Upanishads - ancient Hindu scriptures - are permeated with assertions to this effect, the following being just one example of many:

Even as a mirror stained by dust shines brightly when it has been cleaned, so the embodied one when he has seen the (real) nature of the Self becomes integrated, of fulfilled purpose and freed from sorrow. (From the Svetasvatara Upanishad, translated by S. Radhakrishnan, quoted in Murphy & Murphy, 1968, p. 62.)

Proffoff and Jung are saying much the same thing when they express the view that patients can grow beyond themselves to new levels of consciousness where the earlier distress now seems "like a storm in the valley seen from a high mountain-top" (Jung, 1962, p. 91). In therapy which is

designed to help the individual reach these levels, a minimum of what happens, according to Progoff, is that "the new awareness of reality that has been felt both within and around oneself eliminates those pains and disorders that had been diagnosed as pathology" (1963, p. 65). James also found the religious consciousness to be a state "in which a higher happiness holds a lower unhappiness in check" (1958, p. 55).

The turbulent billows of the fretful surface leave the deep parts of the ocean undisturbed, and to him who has hold on vaster and more permanent realities the hourly vicissitudes of his personal destiny seem relatively insignificant. (Quoted in Eastcott, 1969, p. 138.)

But there are actual therapeutic effects of "prayerful communion," or mystical experience, according to James:

The appearance is that in this phenomenon something ideal, which in one sense is part of ourselves and in another sense is not ourselves, actually exerts an influence, raises our centre of personal energy, and produces regenerative effects unattainable in other ways. (1958, p. 394.)

He comments that the "transition from tenseness, self-responsibility, and worry, to equanimity, receptivity, and peace, is the most wonderful of all those shiftings of inner equilibrium, those changes of the personal centre of energy . . ." (pp. 228-229).

In a recent study of Osis and Bokert on meditation and changed states of consciousness (1971), one subject reported that during meditation he experienced the "complete cessation of anxiety - 'angst' in the existential sense, and also in the very personal sense of problems - of fear of illness, of loneliness, of death. All these had evaporated." Maslow writes:

In peak-experiences, the dichotomies, polarities, and conflicts of life tend to be transcended or resolved. That is to say,

there tends to be a moving toward the perception of unity and integration in the world. The person himself tends to move toward fusion, integration, and unity and away from splitting, conflicts, and oppositions.

In the peak-experience, there tends to be a loss, even though transient, of fear, anxiety, inhibition, of defense and control, of perplexity, confusion, conflict, of delay and restraint. The profound fear of disintegration, of insanity, of death, all tend to disappear for the moment. Perhaps this amounts to saying that fear disappears. (1964, pp. 65-66.)

But Maslow points out that often the experience brings about permanent removal of symptoms and cites instances of two subjects "who, because of such an experience, were totally, immediately, and permanently cured of (in one case) chronic anxiety neurosis and, in the other case, of strong obsessional thoughts of suicide" (p. 59).

This is borne out in the following personal accounts of the experience of the Self, quoted in Johnson (1971):

I knew I was not alone - that I could never be alone any more, that the universe held no menace, for I was a part of it; that in some way for which I had sought in vain for so many years, I belonged and, because I belonged, I was no longer I, but something different which could never be afraid in the old ways, or cowardly with the old cowardice . . . (Pp. 180-181.)

There are no words to describe adequately what was the most intensely real and convincing spiritual experience of my life. I have no idea how long it lasted, but its significance for me has been incalculable and has helped me through sorrows and stresses which, I feel, would have caused shipwreck in my life without the clearly remembered refreshment and undying certainty of this one experience. (P. 50.)

The next writer, quoted in Bucke (1969) has described a most dramatic spiritual experience which she concludes as follows:

The consciousness of completeness and permanence in myself is one with that of the completeness and permanence of nature. . . . I often ponder on it and wonder what has happened - what change can have taken place in me to so poise and individualize me. . . . Out of this experience was born an unfaltering trust. Deep in the soul, below pain, below all the distraction of life, is a

silence vast and grand - an infinite ocean of calm, which nothing can disturb; Nature's own exceeding peace, which "passes understanding."

That which we seek with passionate longing, here and there, upward and outward, we find at last within ourselves. (P. 329.)

And these effects are apparently not merely subjective ones. Bucke requested verification from the writer's sister and received the following reply:

It was in December, three months after, that I saw my sister for the first time after the experience described, and her changed appearance made such a deep impression on me that I shall never forget it. Her looks and manner were so changed that she scarcely seemed the same person. There was a clear, bright, peaceful light in her eyes, lighting her whole face, and she was so happy and contented - so satisfied with things as they were. It seemed as though some heavy weight had been lifted and she was free. (P. 330.)

But the effect upon the individual of communication with deeper levels of his being goes beyond merely the removal of symptoms to what might be termed a "moreness" in living itself. That is, one's experiencing of his life is deepened and broadened as he becomes capable of greater insight and sensitivity, and he feels himself possessed of greater resources with which to deal with the circumstances of his life.

As Underhill writes:

From contact set up with this Universal Life . . . from those deep levels of Being to which his shifting, growing personality is fully adapted at last - he draws that amazing strength, that immovable peace, that power of dealing with circumstance, which is one of the most marked characteristics of the Unitive Life. (1961, p. 417.)

Not only strength is acquired, but also new powers of thought and understanding by which one is enabled to find creative solutions to life's problems. This process of integration with the Self, according to Progoff,

opens access to a resource within the personality from which the individual can draw new materials for his life. It serves as a new source of insight for him, a new source of ideas and inspirations and meanings. He has touched, in other words, the deep psychic fount of creativity within man. (1963, p. 36.)

And this creativity can extend beyond personal concerns. In the opinion of Sorokin, as also of Assagioli, the superconscious "seems to be the fountainhead of the greatest achievements and discoveries in all fields of human creative activity" (1967, p. 98), and he points out that a large number of creative scientists, including Pascal, Kepler, Galileo to an extent, and Newton, were mystics in the narrow sense. The following (partial) account of a mystical experience provides an illustration of this relationship:

I was filled with happiness and peace, and knew intuitively that I had found the Reality for which I had sought . . . I was amazed too at my understanding of things. It seemed as if my mind had but to present a matter to my consciousness for it to be understood fully and completely. After I had diarised my rough notes of the experience I worked at a lecture which I was due to deliver that evening. I was amazed at the wider understanding that had so strangely come to me . . . (Quoted in Johnson, 1971, p. 180.)

Certainly it seems more than coincidence that there are so many parallels between the experience of superconsciousness and the state of consciousness in which creativity occurs, both in phenomenology and in the techniques used to induce them. This fact has been noted by Hutchinson (1949) and Laski (1961), and is readily ascertained by comparing the respective literatures of mysticism and creativity, especially scientific creativity.

Another effect of integration with the Self, and one highly relevant to the problems of modern society, is a fundamental change in

the individual's attitude toward his fellow human beings. James notes a "shifting of the emotional centre towards loving and harmonious affections, towards 'yes, yes,' and away from 'no,' where the claims of the non-ego are concerned." This shifting brings "increase of charity, tenderness for fellow-creatures. The ordinary motives to antipathy, which usually set such close bounds to tenderness among human beings, are inhibited. The saint loves his enemies, and treats loathsome beggars as his brothers" (1958, pp. 217-218). Stace concurs in this, writing that, "It is the universal testimony of those who know that mystical experience transforms human life, and alters character - often from the squalid and mean to the noble and selfless" (1960, p. 232). This transformation comes about because, according to Gerard, contact with one's own inner light

enables the individual to sense the light in others and to realize their ultimate unity as expressions of the same life force. Although this is perceived more intensively at the moment of the peak-experience, it may be carried over as a greater ability to relate to others authentically from the core of one's Being to the core of their Being, realizing that they are part of the same common ground of existence. (1964, p. 36.)

Koestler verified this in his own experience, during which

it struck me as self-evident that . . . we were all responsible for each other - not only in the superficial sense of social responsibility, but because, in some inexplicable manner, we partook of the same substance or identity, like Siamese twins or communicating vessels. (Quoted in Stace, 1960, p. 231.)

This deep sense of fundamental unity must result in improved human relationships. In fact, it is the view of some that only such a change in individual attitudes can bring social change. Jung believes that social problems are accumulations of individual problems to begin with.

Such problems are never solved by legislation or tricks. They are only solved by a general change of attitude. And the change does not begin with propaganda and mass meetings, or with violence. It begins with a change in individuals. It will continue as a transformation of their personal likes and dislikes, of their outlook on life and of their values, and only the accumulation of such individual changes will produce a collective solution. (1960, p. 95.)

And it is the view of Lilly that the fastest way to social transformation is through repeated experiences of higher consciousness, especially by society's leaders (1972, p. 3).

If all that has been discussed in this section is so - and it seems possible to verify all of it through experimentation - then the quest for Self-realization is a most relevant and worthwhile undertaking, not only for the individual but for society as a whole.

Experience of the Self

From the recorded accounts of those who have experienced it, it is possible to derive some understanding of the nature of Self-realization. There have been a number of books devoted to such study, most notably those of Bucke, 1969; Happold, 1964; James, 1958; Stace, 1960; and Underhill, 1961. Some of these authors have abstracted elements characteristic of the experience, foremost among which appears to be the sense of unity or oneness with all of the universe, the sense of expansion into a wider consciousness which includes all living things. As James put it, we "pass into mystical states from out of ordinary consciousness as from a less into a more, as from a smallness into a vastness" (1958, p. 319). This appears to be the central quality of the experience. Stace writes:

The most important, the central characteristic in which all fully developed mystical experiences agree, and which in the last analysis is definitive of them and serves to mark them off from other kinds of experiences, is that they involve the apprehension of an ultimate non-sensuous unity in all things, a oneness or a One to which neither the senses nor the reason can penetrate. (1960, pp. 14-15.)

Happold is in agreement with this:

There is little doubt that this sense of the Oneness of everything in the universe and outside it is at the heart of the most highly developed mystical consciousness. All feelings of duality and multiplicity are obliterated. (1964, pp. 46-47.)

Maslow found it to be "quite characteristic in peak-experiences that the whole universe is perceived as an integrated and unified whole" by his self-actualizers (1964, p. 59).

These moments were of pure, positive happiness when all doubts, all fears, all inhibitions, all tensions, all weaknesses, were left behind. Now self consciousness was lost. All separateness and distance from the world disappeared as they felt one with the world, fused with it, really belonging in it and to it, instead of being outside looking in. (1962a, p. 9.)

Lilly, who has experimented with sensory deprivation (with himself as subject) as a means of altering consciousness (1972), tells us that

when I began my work with physical isolation, I began to experience a super-self level, a network of inter-related essences. Your essence, my essence, everybody's essence are hooked together. And there is immediate and total communication with them all the time throughout the whole galaxy. (Quoted in Keen, 1971, p. 93.)

The sense of unity appeared as a factor in studies conducted by Osis & Bokert, cited above, which explored changed states of consciousness during meditation. Factor analyses revealed the most stable factor appearing in the data as that of Self-Transcendence and Openness.

The description or title of this factor was suggested by the cluster of three items loading highly on the factor . . . These items appeared to describe various aspects of self-transcendence: a feeling of merging with others; a sense of closeness and unity with

the members of the group; and a feeling of oneness, as if the boundaries between "what is me and what is not me" were dissolving. A fourth item, loading less highly on the factor, [was] the experience of strong feelings of love or joy. As a group, these items emerged as the most important basic dimensions of the changed state of consciousness induced by meditation. (1971, p. 33.)

And Koestler reports on his experience of "the unity and interlocking of everything that exists, an interdependence like that of gravitational fields or communicating vessels" (quoted in Stace, 1960, p. 233). He also felt, in this experience, that "the I had ceased to exist" and comments on this as follows:

The "I" ceases to exist because it has, by a kind of mental osmosis, established communication with, and been dissolved in, the universal pool. It is this process of dissolution and limitless expansion which is sensed as the "oceanic feeling," as the draining of all tension, the absolute catharsis, the peace that passeth all understanding. (Quoted in Stace, 1960, p. 233.)

From reports such as this last some have concluded that the experience entails a loss of identity, a loss of self. This is not really the case, for in all these states of altered consciousness the self is present and experiencing. It is the limitations of the personal self that are lost - "the outlines of the confining selfhood melt down," as James expressed it, and the individual finds himself part of a vastly widened consciousness. The experience involves the transcendence, not the obliteration, of the personal self. But the reports do vary in the degree to which the sense of identity is felt to be a part of the experience, and this may have to do with the stage of the individual's development in Self-realization. Assagioli has observed that it can be a function of training, writing that

in experiences of a mystical, intuitive type, the universal aspect is predominant, that is the invasion of the consciousness

by a wider Reality. On the other hand, in experiences gained through psycho-spiritual training, in which the consciousness seeks to rise to the Self and achieves a momentary union with It, the sense of self-consciousness remains uppermost. The individual continues to feel "present" and active, while participating in a far wider type of consciousness. (1967, p. 17.)

Bound up with this sense of widened consciousness is, in Happold's words, "the conviction that the familiar phenomenal ego is not the real I." He describes this further as "the feeling of absorption without loss of identity, the feeling of ceasing to be oneself and yet at the same time discovering what one is convinced is one's true self" (1964, p. 53). This empirical observation concurs with Assagioli's view of the conscious "I" as a reflection or fragment of the Higher Self; there are not two selves, but one Self manifesting in different degrees of awareness (see p. 6).

Another characteristic of these experiences is the sense of reality, the enhancement rather than the dimming of awareness. Sri Aurobindo writes that in this state the individual "receives a sense of the unreality of the world and the sole reality of the Silence which is one of the most powerful and convincing experiences of which the human mind is capable"(quoted in Stace, 1960, p. 50). Western writers fully agree with this observation:

Although so similar to states of feeling, mystical states seem to those who experience them to be also states of knowledge. They are states of insight into depths of truth unplumbed by the discursive intellect. They are illuminations, revelations, full of significance and importance, all inarticulate though they remain; and as a rule they carry with them a curious sense of authority for after-time. (James, 1958, p. 293.)

In the true mystic there is an extension of normal consciousness, a release of latent powers and a widening of vision . . . Though he may not be able to describe it in words, though he may not be able logically to demonstrate its validity, to the mystic his

experience is fully and absolutely valid and is surrounded with complete certainty. (Happold, 1964, p. 19.)

Perhaps most important of all . . . was the report in these [peak] experiences of the feeling that they [self-actualizers] had really seen the ultimate truth, the essence of things, the secret of life, as if veils had been pulled aside. Alan Watts has described this feeling as, "This is it!", as if you had finally gotten there, as if ordinary life was a striving and a straining to get someplace and this was the arrival, this was Being There!; the end of straining and striving, the achievement of the desire and the hope, the fulfillment of the longing and the yearning. (Maslow, 1962a, p. 9.)

And those writers who are also experiencers are inclined to say, with Thomas Merton, that "ordinary ways of seeing and knowing are full of blindness and labor and uncertainty. The sharpest of natural experiences is like sleep, compared with the awakening . . ." (quoted in Bridges, 1970, p. 71). As a result of his own experience, Koestler writes that

"mystical" experiences, as we dubiously call them, are not nebulous, vague or maudlin - they only become so when we debase them by verbalisation. However, to communicate what is incommunicable by its nature, one must somehow put it into words, and so one moves in a vicious circle. When I say "the I had ceased to exist," I refer to a concrete experience that is verbally as incommunicable as the feeling aroused by a piano concerto, yet just as real - only much more real. In fact, its primary mark is the sensation that this state is more real than any other one has experienced before - that for the first time the veil has fallen and one is in touch with "real reality," the hidden order of things, the X-ray texture of the world, normally obscured by layers of irrelevancy. (Quoted in Stace, 1960, p. 233.)

Additional characteristics of these states are the sense of timelessness, of eternity and immortality; feelings of perfect peace, serenity and joy; the experience of brilliant light; and the subsequent inability to express or convey the impact and meaning of the experience to others. With respect to this last, individual writers have

often resorted to punctuation - italicization and capitalization - as an aid in communicating the full significance of what they have experienced, yet frequently complain of their frustration in actually succeeding in getting much of it across.

Following are some excerpts taken from personal accounts, in which some or all the above features are present. It is fitting to state here that there are many degrees of peak-experiences, which we might define simply as altered states of consciousness that are subjectively felt to be superior to ordinary states of consciousness. These range from merely a heightened sense of well-being to the full unity experience, with impact ranging from mild to overwhelming. I have been selective in choosing those examples which I felt would give the clearest picture of the essential components.* The accounts have been taken mainly from the collections of James, Johnson and Happold. The first is the well-known often-quoted experience of Tennyson, in which he induced a "waking trance" in himself by the silent repetition of his name until

all at once, as it were out of the intensity of the consciousness of individuality, individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state but the clearest, the surest of the surest, utterly beyond words - where death was an almost laughable impossibility - the loss of personality (if so it were) seeming no extinction, but the only true life. (Quoted in James, 1958, p. 295, n. 3.)

In that time the consciousness of God's nearness came to me sometimes. I say God, to describe what is indescribable. A presence,

*Due to considerations of space I have edited accounts which are quite a bit more extensive in the original. In so doing much of their flavor - the intensity, the compelling sense of an experience overwhelming in its significance for the individual - has perhaps been sacrificed.

I might say, yet that is too suggestive of personality, and the moments of which I speak did not hold the consciousness of a personality, but something in myself made me feel myself a part of something bigger than I, that was controlling. I felt myself one with the grass, the trees, birds, insects, everything in Nature. (Quoted in James, p. 303, n. 12.)

Suddenly I became aware of a super-real state of being, with a completely relaxed feeling of blissful peace and trust in a Power of supreme beneficence and perfect harmony. One felt at one with it all and yet retained one's individuality. (This is one of the times when language fails, for it is a paradox when expressed in words, but while being experienced no difficulty exists.) (Quoted in Johnson, 1971, p. 50.)

I was overwhelmingly possessed by Someone who was not myself, and yet I felt I was more myself than I had ever been before. I was filled with an intense happiness, and almost unbearable joy, such as I had never known before and have never known since. And over all was a deep sense of peace and security and certainty. (Quoted in Happold, 1964, p. 134.)

We possess an "inner sense" which at special times when we succeed in interrupting the habitual flow of distractions and passions gives us direct and clear knowledge of our Soul. . . . I used to experience an inner form, full of strength, beauty and joy, a form of light and fire which sustained my entire being; stable, always the same, often recaptured during my life; forgotten at intervals, but always recognised with infinite delight and the exclamation, "Here is my real Being". (Quoted in Assagioli, 1967, p. 15.)

In the earliest stages of a long convalescence, when my body was too weak to lift its head from the pillow, the dark and empty inertia in which I lay was filled with light. It did not come in a sudden blaze, but so gently that I scarcely knew when it came. Barriers were down; my aloneness had gone; I was at one with every living creature and thing. (Quoted in Johnson, 1971, p. 52.)

[I was immersed in] radiant white light, the Light of the Spirit. . . . I was aware of Love - Universal Love - Peace, Joy, Bliss, Ecstasy - all we think of on the earthly plane of consciousness as being intangible - to such an extent that it is impossible to express it in words. I was aware of all Life as One and that Life is eternal. (Quoted in Johnson, 1971, p. 52.)

I was conscious of bodily well-being, vigour and lightness, as if I were walking on air . . . There was an intense feeling of joy, certainty, union with the All - of "omni-identity", if the word

may be passed. . . . It is still, more than twenty-three years after its first appearance, energizing me ever. (Quoted in Johnson, 1971, p. 181.)

On this occasion it seemed to me that I passed, after the first few inhalations of the gas [nitrous oxide for dental work] directly into a state of consciousness already far more complete than the fullest degree of ordinary waking consciousness, and that I then passed progressively upwards . . . into finer and finer degrees of heightened awareness. . . . I was still able to think in the ordinary way, and with some surprise that I was not being made unconscious by the gas I was inhaling, but very much the reverse. . . . As for the emotional tone of this phase of the experience, I can only describe it as being compounded of wonder, joy and a wholly peaceful inevitableness for which there is no name. . . . the extraordinary feeling of the rightness of things increased . . . [Then the emphasis shifted] from the emotional to the intellectual. . . . this was a condition of complete and spontaneous lucidity, where there was not the slightest need to "think". One simply knew . . . It was perfectly true, what one had read in the books; in reality (as opposed to the comparative unreality in which we live) the All is the One. . . . (Quoted in Johnson, 1971, pp. 152-153.)

Out of all my experiences, justifying them and unifying them, and absorbing them as it were into itself, emerged one triumphant conviction - a conviction which passed far beyond the limits of normal certitude - the conviction that the Universe is an organic, a living Whole; that All is One. (Quoted in Johnson, 1971, p. 181.)

I was standing among pine trees looking out at the sky when suddenly the heavens opened, as it were, and caught me up. I was swept up and out of myself altogether into a flood of White Glory. I had no sense of time or place. The ecstasy was terrific while it lasted. It could have lasted only a minute or two. It went as suddenly as it came. I found myself bathed with tears, but they were tears of joy. I felt One with everything and everybody; and somehow I knew that what I had experienced was Reality and that Reality is perfection.

I would like to add that no words seem to me able to convey a thousandth part of the depth and reality of that experience . . . I am convinced that the state of consciousness beyond mind, beyond personality, is Reality, the Perfect State of Consciousness . . . (Quoted in Johnson, 1971, p. 52.)

The final account is the well-known one of Bucke, which started him on his own research of altered states and resulted in the book Cosmic Consciousness:

All at once, without warning of any kind, I found myself wrapped in a flame-colored cloud. For an instant I thought of fire, an immense conflagration somewhere close by in that great city; the next, I knew that the fire was within myself. Directly afterward there came upon me a sense of exultation, of immense joyousness accompanied or immediately followed by an intellectual illumination impossible to describe. Among other things, I did not merely come to believe, but I saw that the universe is not composed of dead matter, but is, on the contrary, a living Presence; I became conscious in myself of eternal life. It was not a conviction that I would have eternal life, but a consciousness that I possessed eternal life then; I saw that all men are immortal; that the cosmic order is such that without any peradventure all things work together for the good of each and all; that the foundation principle of the world, of all the worlds, is what we call love, and that the happiness of each and all is in the long run absolutely certain. The vision lasted a few seconds and was gone; but the memory of it and the sense of the reality of what it taught has remained during the quarter of a century which has since elapsed. I knew that what the vision showed was true. I had attained to a point of view from which I saw that it must be true. That view, that conviction, I may say that consciousness, has never, even during periods of the deepest depression, been lost. (Quoted in James, 1958, pp. 306-307.)

At this point the question must arise, how valid are such experiences? Since most of us have not had them, how seriously must we take the claims of those few who have? In spite of the fact that they have felt real to those who have had them, how do we know they are actually significant of a reality existing beyond the boundaries of normal consciousness?

One very compelling argument for the validity of superconscious states is the fundamental agreement in the reports of those who have experienced them. As James noted, "In Hinduism, in Neoplatonism, in Sufism, in Christian mysticism, in Whitmanism, we find the same recurring note, so that there is about mystical utterances an eternal unanimity which ought to make a critic stop and think . . ." (1958, p. 321).

Whatever their ultimate significance, these states do occur, and

must be taken into account in any study of human consciousness. They are phenomenologically factual. James wrote as follows of his own experience as a result of taking nitrous oxide:

One conclusion was forced upon my mind at that time, and my impression of its truth has ever since remained unshaken. It is that our normal waking consciousness, rational consciousness as we call it, is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different. We may go through life without suspecting their existence; but apply the requisite stimulus, and at a touch they are there in all their completeness, definite types of mentality which probably somewhere have their field of application and adaptation. No account of the universe in its totality can be final which leaves these other forms of consciousness quite disregarded. (1958, p. 321.)

It is entirely possible, as the above passage suggests, that the rational mind within which we normally function may serve to limit our experience of reality. James warns us not to let ourselves be tyrannized by our rational function when he insists that "the existence of mystical states absolutely overthrows the pretension of non-mystical states to be the sole and ultimate dictators of what we may believe" (1958, p. 327). And Happold shares this view, writing that

the result of a study of the whole range of mystical consciousness is inevitably to throw doubt in any unbiased mind on any claim of the nonmystical and rational consciousness, based on intellect and the senses alone, to be the only valid organ of perception. Unless it is dismissed as pure delusion, the experience of the mystics makes it impossible to accept the rational consciousness as the only form of consciousness. (1964, p. 18.)

Can the mystical experience be dismissed as pure delusion? Non-rational states of consciousness also include dreaming and hallucinatory states. When we awaken from these (but not while we are in them) we recognize them as delusory. But those who return from the superconscious

state claim it to have been more real, not less, than normal consciousness. Vivekananda distinguishes as follows between delusion and superconscious experience: "From one state a man comes out the very same man that went in, and from the other state the man comes out enlightened: a sage, a prophet, a saint - his whole character changed, his life changed, illumined" (1955, p. 77). The following is a comment by an individual who from time to time experienced superconscious states:

The spiritual life . . . justifies itself to those who live it; but what can we say to those who do not understand? This, at least, we can say, that it is a life whose experiences are proved real to their possessor, because they remain with him when brought closest into contact with the objective realities of life. Dreams cannot stand this test. We wake from them to find that they are but dreams. Wanderings of an overwrought brain do not stand this test . . . I have severely questioned the worth of these moments. To no soul have I named them, lest I should be building my life and work on mere phantasies of the brain, but I find that, after every questioning and test, they stand out to-day as the most real experiences of my life, and experiences which have explained and justified and unified all past experiences and all past growth. Indeed, their reality and their far-reaching significance are ever becoming more clear and evident. When they came, I was living the fullest, strongest, sanest, deepest life. I was not seeking them. (Quoted in James, 1958, p. 303.)

That which enhances life and growth, we instinctively feel, must also conform to the natural order of the universe, and is in that sense more real. Therefore the experience is to be judged by its fruits. Jung emphatically confirms this view:

No matter what the world thinks about religious experience, the one who has it possesses the great treasure of a thing that has provided him with 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. Where is the criterium by which you could say that such a life is not legitimate, that such experience is not valid and that such pistis is mere illusion? Is there, as a matter of fact, any better truth about ultimate things than the one that helps you to live? (1960, pp. 113-114.)

If we can assume, therefore, that superconscious experience is

valid, the next question to arise is, why do some and not others experience it? There are a number of students of mysticism who believe that this expansion of consciousness may be the next step in the human evolutionary process, and as such would first make its appearance in isolated individuals before becoming a universal characteristic. Evolution, which appears to have come to a halt on physical levels, may now be proceeding on levels of consciousness.

One cannot help receiving the impression, on reading Maslow's accounts of self-actualizing people (1954, 1962b, 1971) that the human race is tending in the direction of expanded consciousness. Jung, in commenting upon the state of enlightenment in the Eastern sense of the term, seems to be hinting at this conclusion: "All this is a step in the evolution of a higher human consciousness on the way towards unknown goals, and is not metaphysics in the ordinary sense" (1962, pp. 143-135). Bucke, in his study of "cosmic consciousness" was convinced that the evolution of consciousness is a fact. After making a diligent search for cases of cosmic consciousness, he reached the conclusion that these cases are far more numerous in modern times than in the ancient past. This fact, he wrote,

goes far to confirm the conclusion that just as, long ago, self consciousness appeared in the best specimens of our ancestral race in the prime of life, and gradually became more and more universal and appeared in the individual at an earlier and earlier age, until, as we see now, it has become almost universal and appears at the average of about three years - so will Cosmic Consciousness become more and more universal and appear earlier in the individual life until the race at large will possess this faculty. (1969, p. 383.)

Underhill's study of mysticism led her to conclude that

if the theory of evolution is to include or explain the facts of artistic and spiritual experience - and it cannot be accepted by any serious thinker if these great tracts of consciousness remain outside its range - it must be rebuilt on a mental rather than a physical basis. (1960, p. 73.)

Happold sees the evolution of life as "a process of organic involution upon itself, as a movement from the extremely simple to the extremely complex" with "a steady increase in interiorization, an enlargement of the psyche or consciousness" (1964, p. 33). He goes on to ask,

what line may evolution be expected to follow? May it not be the growth of an ever higher form of consciousness, spreading out ever wider and wider, until it embraces more and more of mankind, a greater and greater intensification of noogenesis, an expanding interiorization and spiritualization of man, which will result in an ability to see aspects of the universe as yet only faintly glimpsed? And, if that be so, may we not see in the mystics the forerunners of a type of consciousness, which will become more and more common as mankind ascends higher and higher up the ladder of evolution? (1964, p. 34.)

With these hypotheses Eastern philosophy is in agreement. This concept of evolution is implicit in Eastern systems of thought, particularly Hinduism, where it is held that all of evolution is primarily an evolution of consciousness, from its dimmest beginnings in primeval matter (as responsiveness to stimuli) to the full and complete awareness of the Self-realized individual; physical evolution with its increasing complexity of nervous organization is merely the vehicle for this development (Coster, 1968, pp. 79-82).

But Eastern philosophy further asserts that man does not have to wait passively for the tide of evolution to carry him to the next high-water mark, that he may take his own evolution in hand and speed up his progress in the inevitable journey toward Self-realization. For this purpose various systems of practice, including yoga, were

developed, systems which in fact have much in common with the mystical practices of the West. A study of these reveals that there are certain basics essential to the process of Self-realization. We shall next turn our attention to an examination of these basics.

Steps toward Self-realization

Western mystical writings abound with instructions for reaching higher states of consciousness and achieving Self-realization; and in the East, systems such as Raja Yoga and the Buddhist Eightfold Path have been developed for the same purpose. The basic assumption in all of these is that through specific methods the individual can learn to enter at will a state of Self-knowledge (samadhi in the East). The goal of these systems is complete union with the Self, in which the individual lives and functions continuously at the superconscious level. But the seeker is warned that there are no short-cuts to this goal (although sporadic glimpses of it may occur along the way in the form of peak-experiences), that the process is a slow and gradual one requiring much sincere effort. Further, it is a many-sided process of growth reaching into every area of the individual's life. In Western mysticism, union "is arrived at by an arduous psychological and spiritual process . . . entailing the complete remaking of character and the liberation of a new, or rather latent, form of consciousness" (Underhill, 1961, p. 81). In Buddhism the seeker follows the Noble Eightfold Path

whose steps are frequently described as falling into three main groups. First, under right views and aspirations comes Right Knowledge; secondly, under right speech, action and livelihood

comes Right Action, and finally, under the last three stages, usually translated as right effort, concentration and meditation, comes Right Mind-development. (Humphreys, 1968, p. 2.)

The Raja Yogin practices the "eight means" to union with the Self which involve control and training of body, emotions and mind, and which are essentially equivalent to the Buddhist method. A study of the practices involved in these major disciplines reveals two chief components: mental training and character development. Both are essential and, since they are mutually enhancing, are worked upon simultaneously.

The tendency of the beginning seeker is to emphasize meditation practice while ignoring character development. But this is a mistake, for the final goal cannot be reached in this one-sided way. Vedanta, the philosophy of the Vedas which are the ancient scriptures of Hinduism, teaches that "It is extremely difficult for man to know his real Self because it is veiled from him by maya, the phenomenal world of appearance, which includes his own body, mind, and ego, with which he mistakenly identifies himself. Yet the whole purpose of his existence is to seek and find the Atman" (Bridges, 1970, pp. 74-75). Transcendence of the limited personal self is acquired through the practice of meditation and of detachment. Meditation lifts the mind to those higher levels which are the domain of the Self; detachment frees the individual from identification with the personal self, enabling him to realize his true identity. But detachment entails character development, although the reason why this is so may not be obvious at first glance. Western mysticism emphasizes the need to overcome "sin." The East does not speak of sin but of wrong identification, i.e., with the limited personal

self. This identification leads to selfishness, greed, pleasure-seeking; in fact, to all that which the Christian mystic terms sinful. Therefore, if one is to find his true identity he must relinquish his absorption in his false identity. It follows that he must grow beyond selfishness, greed and all the rest of the "sins." In other words, "the perceiver has to be worthy of the percept," as Maslow phrases it, for "the person who is good, true, and beautiful is more able to perceive these in the world outside - or the more unified and integrated we are, the more capable we are of perceiving unity in the world" (1962a, p. 14).

There are a number of techniques by which this growth into a new dimension of being is accomplished. They can be summed up under three headings: meditation, self-observation, and visualization. The first is defined by Patanjali in his Yoga Sutras, which is the ancient Hindu classical text of Raja Yoga, as follows:

- 1 The binding of the perceiving consciousness to a certain region is attention (dharana)
- 2 A prolonged holding of the perceiving consciousness in that region is meditation (dhyana) (Johnston, 1970, p. 61.)

Johnston, in his commentary on these sutras (aphorisms), writes:

"Attention is the first and indispensable step in all knowledge.
Attention to spiritual things is the first step to spiritual knowledge"
(1970, p. 61).

Meditation, however, is many things to many people. In placing the emphasis on meditation as a mental activity, I am well aware that there are some who would disagree, particularly those who feel that in order to experience higher states of consciousness, it is necessary to

get the intellect out of the way and to by-pass it in some fashion. Yet intellect performs an exceedingly important function in the process of Self-realization. The highest kind of meditation involves training the mind, through the reasoning process, to intense one-pointed concentration. After the individual has become proficient at this he may suddenly one day find that his consciousness has broken through to a new dimension. This is the superconscious level and the state is technically called contemplation. It is described in similar terms in the literature of both the East and the West. At this level the individual experiences glimpses of truth that he has not suspected before. If he has a well-trained, perceptive intellect, he will be able to translate his experience intelligibly for the benefit of others, as well as for himself when he returns to ordinary consciousness. Now it is true that it is possible to enter blissful states of consciousness by techniques which by-pass the intellect. Many Western mystics have done so. They have also for the most part failed to articulate their experiences so that others could understand and benefit from them.

The importance of this intellectual training will perhaps be better appreciated if we look at the creative scientists who do have the trained minds with which they are able to interpret their insights and by means of which they can eventually transmit their findings to the rest of the world. They are actually quite proficient in the practice of meditation, although they do not call it by that name. Newton, for example, when asked how he came by his great discoveries, replied, "By always thinking unto them." He later enlarged upon this: "I keep

the subject constantly before me and wait till the first dawnings open little by little into the full light" (quoted in Andrade, 1954, p. 35). This is nothing but meditation. Creative scientists past and present have spoken of the long period of intense concentration upon a problem preceding the sudden flash of inspiration which provides the solution, and this followed by the arduous and painstaking process of translating the discovery - which generally does not come in the form of words - into concrete terms (Hadamard, 1954; Harding, 1967; Hutchinson, 1949; Rugg, 1963; Wertheimer, 1959).

In the same way the meditator may become a scientist and discoverer of the unknown territory of the superconscious. But the reasoning mind is essential here as well because, as Bailey writes in her commentary on the Yoga Sutras, "Unless the mind or intellect can grasp and transmit that which the soul [or Self] knows, the mysteries remain unexplained . . . and the knowledge possessed by the soul [or the contents of the superconscious] must remain nothing more than a beautiful and unattainable vision" (1927, p. 254). The trick is to know when the intellect has served its purpose and it is time for a higher function - that of intuition - to supersede. And this applies as much to spiritual as to scientific discovery. The meditator carries his reasoning as far as it will take him; when he can go no further, he lets all thinking stop and waits for an illumination of the subject under consideration. It will not come in the form of the discursive thinking that he is accustomed to, and in this consists the "leap beyond logic" of the scientist and the meditator as well. Once illumination occurs, the

rational mind then functions again to formulate the insight so that it becomes accessible to others. Intellect, therefore, is not despised, but is put to use in the development of something much greater. Only when intellect is regarded as the highest mental faculty and is thus permitted to shut out the whisper of intuition, does it become a bar to progress.

Meditation of this kind serves a dual function: it facilitates the development of creative insight, as we have seen; it is also a powerful agent in the transformation of character, and this in two ways. First, it aids in controlling the emotional nature. According to yoga philosophy, three qualities condition the life of the individual: tamas, rajas and sattva. Tamas, or inertia, dominates the physical nature. The emotional nature is characterized by rajas, or activity. When this is dominant in the personality the life is "chaotic, violent, emotional and subjected to every mood and feeling," in the words of Bailey (1927, p. 149). The mental nature is characterized by sattva, or rhythm and balance. When the mind becomes dominant in the personality, through the practice of meditation, the life is stabilized and organized and directed in a balanced way. Thus, the cure for the pain and difficulty of an excessive emotional life is the development of the mental nature. The second way in which mind transforms character is illustrated in the following statement from the Dhammapada, a book of aphorisms ascribed to the Buddha: "All that we are is the result of what we have thought." In the Judao-Christian tradition the same idea is presented: "As a man thinketh in his heart, so is he."

A growing number of modern psychologists, among them those who are working with behavior modification techniques, are expressing views which seem to be saying essentially the same thing. Ellis and Harper write: "For permanent and deep-seated emotional changes to be effected, thinking changes, or drastic modifications of the individual's philosophy of life, appear to us to be necessary in most instances" (1972, p. 21). According to Homme,

It is easy to overlook the fact that thinking about making a response is an approximation to it. This is most clearly seen, perhaps, in the case of sexual behavior. If one thinks about sex, the probability that one will engage in sexual behavior is proportionately increased. This phenomenon is less apparent in the case of other behaviors, but there is no reason to doubt its generality. (1965, p. 509.)

Assagioli states this same idea as a principle:

- I. Every idea or image tends to produce the state of mind, the physical state, and the acts that correspond to it.
- II. Attention and repetition reinforce the effectiveness of the idea or image.
- III. The effects of the idea or image, i.e., the activation of that which it signifies, are produced without our being aware of them. (1970, p. 4.)

All of this is quite in accord with the teaching of Raja Yoga that, whatever quality we wish to cultivate in ourselves, if we meditate on it regularly, we will find ourselves increasingly in possession of it. What we think about continuously we become. Thus we can bring healing and growth-enhancing forces to bear upon our life by thinking thoughts which are conducive to them, and by continuously substituting thoughts about the qualities which our future self might possess for thoughts about the characteristics which we now possess. The manifest personality gradually conforms to the new images held in mind and

imagination. William James recognized this powerful capacity in man for creative growth, Allport tells us, and affirmed "that the one ultimate act of freedom at man's disposal is his ability 'to keep the selected idea uppermost'" (1955, pp. 86-87).

Since the object of all this is integration with the Self, it makes sense that the choice of a subject for meditation should be anything which leads to an understanding of the Self, its nature, its qualities and manifestations. The individual, pondering and dwelling upon this topic over a long period of time, eventually thinks his way into the state of being of the Self. In this verse from the Bhagavad-Gita, the Self, symbolized as Krishna, promises:

Whosoever works for me alone, makes me his only goal and is devoted to me, free from attachment, and without hatred toward any creature - that man, O Prince, shall enter into me.
(Prabhavananda & Isherwood, 1951, p. 97.)

A suggestion as to the mechanics of this process is offered by

Merrell-Wolff:

Now the rationale behind the ethical discipline is clear. He who causes himself to act, think, feel, etc., in a form that is, in fact, the natural expression of the Awakened Consciousness, sets up a condition that tends to induce that consciousness. It is simply another illustration of the familiar relationship manifested between electricity and magnetism. An electric current always produces a magnetic field, but, likewise through the appropriate employment of a magnetic field, we can induce an electric current. (1973, p. 61.)

What is the nature of the Self? For those of us who have not experienced it, an understanding can be developed through the reports of those who have looked momentarily through the eyes of the Self. What becomes clear as we study them is that the Self and the realm in which it moves, the superconscious, can be characterized by the highest values

recognized by humanity. At times of illumination and mystical perception, writes Sorokin, reality is seen as "true, good, perfect, integrated, alive, lawful, beautiful, etc. That is, the reality-describing words that are most accurate and suitable to report what is perceived are the very same words which have been traditionally called value-words" (1967, p. 186). Maslow found that the descriptions of the nature of Being as perceived in peak-experiences "could be boiled down to a quintessential list of characteristics which . . . [are] about the same as what people through the ages have called eternal verities, or the spiritual values, or the highest values, or the religious values" (1964, pp. 65-66). He lists some of these as "truth, goodness, beauty, justice, oneness, order, comprehensiveness, perfection" (1969, p. 131).

It follows from this that meditation on the eternal values should be conducive to eventual Self-realization. For example, love is an intrinsic characteristic of the higher nature, as one individual found when he attained that state of unity in which "the moral precept to 'love thy neighbor as thyself' suddenly appears . . . as a description of fact and no longer as a command" (Bridges, 1970, p. 115). Therefore, meditation on love should ultimately bring the seeker to the condition of unitive consciousness which is characteristic of the experience of the Self. And this is exactly what Patanjali tells us:

By perfectly concentrated Meditation on sympathy, compassion and kindness, is gained the power of interior union with others
(III:23) (Johnston, 1970, p. 73.)

The second technique for achieving Self-realization is that of self-observation. Having decided that the topic of meditation is to be

an ideal or value, the problem remains of determining which one. This is done by first determining which are most conspicuously absent in the personality nature. The individual does this by practicing systematic self-observation, i.e., daily reviewing as dispassionately as possible the thoughts, motivations and acts of the personal self. In this way he discovers those traits in himself which stand in most glaring contrast to the nature of the Self, and thus act as obstacles to union with the Self. The method of self-observation, Lilly writes, is one known from ancient times.

In yoga and in Eastern thought it has been called establishing the fair witness or the witnessing self. I think of it as becoming an observer and watching the operations of the programs which are governing your thinking and behavior. You can pull out of an experience, step back, and watch the program.
(Quoted in Keen, 1971, p. 92.)

By means of this technique, the individual grows steadily more objective about himself, a condition which most psychologists would agree is one of the first steps toward mental and emotional well-being. One becomes "a spectator before whom life unrolls itself as a parchment is unrolled before the eyes of the scholar who seeks to decipher it" (Coster, 1968, p. 226). This also helps the individual to free himself from automatic and conditioned modes of thinking and reacting.

It seems that our acts, thoughts and true motivations register as they occur somewhere in the psyche, and without the use of some technique of this sort, will turn up in such devious ways as bad dreams and vague anxieties and depressions. At least this is the opinion of Maslow who states emphatically that

every falling away from species-virtue, every crime against one's own nature, every evil act, every one without exception

records itself in our unconscious and makes us despise ourselves. Karen Horney had a good word to describe this unconscious perceiving and remembering; she said it "registers." If we do something we are ashamed of, it "registers" to our discredit, and if we do something honest or fine or good, it "registers" to our credit. The net results ultimately are either one or the other - either we respect and accept ourselves or we despise ourselves and feel contemptible, worthless, and unlovable. (1962b, pp. 4-5.)

The advantage of the technique of daily self-observation is that it makes the whole process a conscious one. We do not have to wait for disturbing dreams or feelings to tell us that things are not right with us, but can see what is amiss while it is in the process of happening. The effect of this will be greater peace of mind - if what we have learned is acted upon and not simply ignored or forgotten.

In becoming the detached observer of the play of emotions and thoughts within himself, the individual is able to see things in truer perspective. He is not so absorbed in his emotional life, and is less ego-invested in his opinions and attitudes, which he finds have often been ill-formed. The results are an increase of understanding, wisdom and mental efficiency. He knows himself, perhaps for the first time, as one for whom choice has become possible, one who is no longer the victim of impulse and conditioning. Self-insight means freedom, Allport has noted, for "a patient who achieves a high degree of self-objectification, who sees his personal equation clearly written out, is at last in a position to weigh his inclinations, comprehend his limitations, and follow with some success a self-chosen course of action" (1955, p. 84). This capacity of man to transcend both himself and his immediate situation, May writes,

is the basis of human freedom. The unique characteristic of the human being is the vast range of possibilities in any

situation, which in turn depend upon his self-awareness, his capacity to run through in imagination the different ways of reacting he can consider in a given situation. . . . The "self" is the capacity to see one's self in these many possibilities." (1971, p. 141.)

May's "self" is the same as Wylie's "self as subject or agent" (1961, p. 1); it is Assagioli's conscious self or "I" (see p. 5) that point of pure self-awareness which is the reflection in the personality of the Self. This point of self-awareness, the only point at which man becomes free, is also the point at which he can begin his ascent to knowledge of the Self, for the detachment from the personal self which it produces is the essential first step.

Our spiritual being, the Self, which is the essential and most real part of us, is concealed, confined and "enveloped" first by the physical body with its sense impressions; then by the multiplicity of the emotions and the different drives (fears, desires, attractions and repulsions); and finally by the restless activity of the mind. The liberation of the consciousness from the entanglements is an indispensable prelude to the revelation of the spiritual Center. (Assagioli, 1965, p. 214.)

But simply understanding oneself is not enough, as Carkhuff and Berenson point out: "Ultimately, the client needs not only to understand but to resolve the discrepancies between his ideal and real self, insight and action, and illusion and reality, if he is to achieve emotional integration" (1967, p. 179). Patanjali offers us a simple formula by which this may be achieved:

When thoughts which are contrary to yoga [union] are present there should be the cultivation of their opposite. (II:33)
(Bailey, 1927, p. 191.)

Once the individual has determined what he needs to overcome, he begins to meditate on the opposite quality and in this way gradually builds it into his repertoire of behavior. The mechanism by which this occurs has

been suggested by Assagioli (see p. 34).

This is accomplished not only through meditation, but also through visualization, which can be either literal or symbolic. In visualization of the literal type, the individual might take the quality which he is learning to know and understand through his meditation on it and apply it to himself. Using his imagination, he can work out the details with respect to his behavior, and visualize the new quality as it would manifest in actual situations as he interacts with his environment.

Symbolic visualization, to my mind, presents several advantages over the literal kind. For one thing, not being tied to specific situations, it is likely to have more generalized effects. At the same time it avoids the limiting effects of a too-rigid conception of how the new behavior should manifest, one drawback of literal imagery; in other words, it can allow for growth of conception. In addition, its effects can be more far-reaching in ways which we may not be able to perceive at the outset. In Jung's view a symbol is "an image of a content that largely transcends consciousness. . . . For an authentic symbol can never be fully explained. . . . For this reason a symbol always addresses the whole psyche, its conscious and unconscious parts and all its functions as well" (Jacobi, 1962, p. 94). Furthermore, symbols are more adaptable to individual use; for example, a symbol suggested by the therapist to the client can be interpreted by the client in any way that suits his temperament and stage of development.

An illustration, taken from an actual case of the author, might

help to clarify all of these points. A patient, suffering from depression associated with deep feelings of inferiority and isolation, was asked to visualize herself traveling in space to a great white sun; merging into it and feeling herself pervaded by qualities emanating from it, such as love, strength and peace; seeing others in the light and realizing that all carried a unit of this light within them, that all have come from the same source and that all were therefore of equal value, including herself; then to return carrying her portion of the light within her. This symbolism could allow her to develop relationships in her environment in a natural and organic way. It also could be accepted on whatever level she chose, from a biological level to a religious one: Biologically, we are all made of the same basic elements; socially - that we are all of equal value is the basis of our democratic system; religiously, all are equal in the sight of God. The white sun can be a metaphor for primeval matter, or for God, however the patient wishes to see it.

It is extremely important in all of this to get at the true problem, and not merely its overt manifestation. This is why continuous self-observation is an essential accompaniment to the practice of meditation and of visualization. In this way the individual is constantly exploring his true feelings and motivations, and the entire procedure becomes a self-correcting system, aided by the higher values and standards of behavior which he is evolving through his meditation. A second important reason for the use of the observer technique is that it provides a means of checking progress, thus

helping the individual to avoid the danger of self-deception. He asks himself such questions as, "Was I really being more loving, or was it an act designed to make me appear superior to others?" It might also be pointed out here that the effectiveness of self-observation depends on the individual's determination to be strictly honest with himself.

Imagination and thinking are apparently very powerful forces for change, and we have more than just Patanjali's assurances that this is so. Recently, behavioral psychologists have stumbled onto this ancient procedure of "cultivating the opposite," which they have named covert conditioning. They are providing strong evidence of its value, as some brief examples will show: College students' attitudes toward the elderly were changed significantly in a positive direction as a result of brief imagined scenes practiced daily (Cautela & Wisocki, 1969); children have been helped to overcome phobias by means of imagining themselves in the feared situation accompanied by their favorite fictional heroes (Lazarus & Abramovitz, 1965); heroin addiction and obsessive-compulsive behavior were successfully treated by covert procedures (Wisocki, 1970, 1972); sexual deviations have been successfully treated (Cautela & Wisocki, 1971); and covert techniques have been effective in the treatment of obesity, alcoholism and excessive smoking (Cautela, 1971).

What is becoming increasingly obvious through the success of the covert techniques of behavior modification is that the individual has very great powers of choice, will and imagination. He can stand apart from himself, observe his behavior and decide to change it, and in this exercise his freedom of choice. He can then exercise his will in

holding an idea or image unwaveringly in consciousness until it is actualized in some fashion. In short, he can choose a higher value to replace a lower one, then keep the "selected idea uppermost" until it becomes an intrinsic part of his life expression.

It can be seen that in all of this there is no question of repression, whose dangers are fully recognized in Eastern psychology. "Emotion is force, however generated, and for all save the very few a force which is being produced each moment of the day. Such force obeys the law which applies to every form of energy, that if repressed it will, like a dammed up stream, find an outlet in some other way" (Humphreys, 1968, p. 139). The energies associated with emotions and drives are simply rechanneled, and thereby transmuted and transformed.

This view obviously diverges from that of Maslow and others, that basic and instinctual needs must be gratified before the individual can move on to higher satisfactions. But as Sinha remarks, "The Indian psychologists' outlook is a little different in that they admit the existence and pressing nature of basic needs, and at the same time feel that for the integration of personality these basic needs should be reduced and reoriented to help the cultivation of higher needs" (1969, p. 276). The implication is that basic needs can be reoriented. Akhilananda writes that while Western psychologists do not seem to believe that instincts can be changed, the Eastern view is that "when the spiritual nature of man is evolved in the form of love, unselfish service, sacrifice, and other such noble tendencies, his primitive urges drop off" (1950, p. 50). However, some Western psychologists, including Freud, have expressed a point of view approaching that of

the East. Wolf and Schwartz write that

we wish to state our belief that human desires may be directed by reason. "The voice of the intellect is a soft one, but it does not rest until it has gained a hearing," Freud said. "Ultimately, after endlessly repeated rebuffs, it succeeds. This is one of the few points in which one may be optimistic about the future of mankind, but in itself it signifies not a little." (1959, p. 50.)

The approach to Self-realization outlined above is one which entails a life-long process of continuous growth. It is a system of self-education in the true sense of the meaning of education, (educare = to draw out). It provides the means for moving those "upper limits to the possibilities of growth" which Allport believes are movable "by virtue of the capacities for reflection, for self-objectification, and to a degree by breadth of education, and by the effort an individual may put forth" (1955, p. 88).

It is therefore not a procedure which will produce instant happiness, for growth always entails struggle. This is a fact which a number of psychologists have recognized. "Self-actualization or continuous growth necessarily involves phases of uncertainty, anxiety, or lack of adjustment as indispensable in the initial stages of bringing into being higher planes of human development and expression," writes Sutich (1969, p. 88). This kind of struggle, however, is very different from the suffering and turmoil engendered through wandering in the dark of confusion and despair, lacking that central purpose by whose agency meaning and coherence gradually but surely light up the whole of life.

This approach can also be utilized as a therapeutic procedure. As such it meets Van Kaam's ideal of a psychotherapy whose final aim is

"not a static well-being on the part of [the] client but his full acceptance of a dynamic existence opening up to continually new horizons" (1967, p. 148). It has the advantage of promoting from the beginning the client's self-reliance and independence from the therapist because he takes his development into his own hands. He is not helped so much as he is taught how to help himself. In this way he is left free to work out his own destiny. Through self-observation and reflection he determines for himself the next step ahead for him. Through meditation and visualization he himself builds the bridge between that next step and his present condition. Thus he is not confined by the therapist's idea of what would be good for him, but is guided instead by what he innately knows to be good for him. For the same reason this approach is one which is adaptable for individuals at many different stages of development, for in it the individual is permitted to choose his own ideal, and what he sees as the ideal embodies the next stage for him.

The sense of separateness which characterizes the normal state of consciousness for most individuals results in loneliness, isolation, self-consciousness, aggressiveness, fear; in fact, most of the miseries which, in their extreme, drive people to mental health clinics. The cure for many could be the sense of unity with all others which, as we have seen is imparted by the gradual merging of the self with the Self. As the individual works steadily and patiently, using mind, imagination and will to bring him nearer to this goal, he can also expect to experience a continual increase in self-understanding and integration, and a kind of deep contentment underlying the turmoils

of his everyday surface life. Ultimately the moment will come when the light of the Self pours into his consciousness, illuminating his being and existence. This illumination, according to Assagioli, "is a state of consciousness characterized by joy, serenity, inner security, a sense of calm power, clear understanding, and radiant love. In its highest aspects it is the realization of essential Being, of communion and identification with the Universal Life" (1965, p. 53).

But the implications of this development go beyond the individual to society as a whole. Love is the predominant characteristic of the Self which knows the fundamental unity of all Selves, while separateness is a characteristic of the personal self which has not experienced unity with others and therefore finds it difficult to identify with them. The outgrowth of the narrow and constricting personal self entails a widened sphere of identification, extending beyond identification with a single love object or with one's family to identification with society and the world. For

He whose heart is steadfastly engaged in Yoga, looks everywhere with the eyes of equality, seeing the Self in all beings and all beings in the Self. (Lin, 1942, p. 78.)

Ethicality and morality are offshoots of the one fundamental principle of love. They are loving one's neighbor as oneself, and therefore treating him as one would like to be treated. Love leads to cooperation, sharing and constructive aid. Its opposite - separateness - leads to competition, selfishness and greed, and in the end destruction. As people become less selfish, more loving, more responsible and Self-controlled, they not only become happier but they become better citizens of the world. Thus growth in Self-realization is good for society as

a whole as well as for the individual, and if achieved by enough people could prove to be the solution to society's major problems.

It is my belief that this approach adheres closely to the guidelines set forth in major Eastern and Western spiritual disciplines, but in a manner which makes it practical for the use of Westerners who cannot and do not wish to retreat from the world, yet feel within themselves a deep urge to discover the deeper dimensions of their being and to understand something of the meaning of their existence. Any development along these lines by such people would be a considerable asset to society, because of the fact that they do choose to stay in the world and thus contribute their enhanced moral and creative powers to the everyday world of human activity. The far-off goal of this approach is union with the Self and entrance into the level of the super-conscious. Its minimal claim is to promote personality change in a positive direction along individually predetermined lines. It was to verify this claim that the following study was undertaken.

C H A P T E R I I

METHOD

Subjects

Individuals were invited, through a notice placed in the university newspaper, to take part in a "Workshop in Self-Realization," in which they would receive training in meditation techniques based on the principles of Raja Yoga. In this notice they were also informed that the workshop would run six months and that, if they completed it, they could earn 4 university credits. At the introductory meeting, after a description of the workshop was provided, 43 people signed up in two groups. Of these, a total of 38 appeared at the first group meetings. At the end of the 5-week instruction period of the workshop, 12 had dropped out. At the midpoint of the workshop, which coincided with the 2nd semester of school, 8 more had dropped out for various reasons, including lack of motivation to keep up with the work, lack of time or inability to find a suitable place to meditate in the dormitory; 2 of these, who were related to each other and were experiencing interpersonal difficulties, dropped out because they felt that the meditation was enhancing these difficulties. Case reports are provided on the 18 participants who completed the workshop.

Procedure

Introductory Meeting: At this meeting prospective participants were given a description of the basic assumptions underlying the approach, the structure of the workshop and the type of work in which

they would be involved. A hand-out was also distributed which provided a brief summary of the talk (see Appendix A).

1st Session: At this meeting, an Adjective Check List (ACL) devised by S. Epstein and providing a personality profile along 4 dimensions, i.e., Sense of Well-being, Energy, Integration and Sense of Self-Worth (see Appendix L), was administered. Group members were also given a personal questionnaire to fill out at home and return the following week (see Appendix B). The questionnaire was expected to provide information about each participant which could be used in designing his individual program of meditation.

A brief talk was given on the nature of the Self according to theory and personal experience. Assagioli's concept of personality was presented, and general guidelines to Self-realization were offered. The first 2 sections of the Meditation Manual, the Constitution of Man and Meditation (see Appendix C), were distributed along with the preliminary meditation form (Appendix D). The meditation process was explained and practiced, and members were instructed to write out and turn in at the next meeting a paragraph describing their highest values as determined through their daily meditation.

2nd Session: Discussion centered on the importance of character development as an accompaniment to meditation practice. The technique of self-observation (see Appendix E) was presented and practiced. Group members were instructed to write out and turn in the following week a paragraph describing their outstanding obstacle to growth, as determined by them after a week's self-observation. Paragraphs describing their highest values were turned in, together with the completed

questionnaire. The 3rd section of the Meditation Manual, Self-Observation, was distributed, along with the self-observation form (Appendices C and E).

3rd Session: Participants were given careful instructions for keeping a detailed self-observation record in the coming week. This entailed the answering of specific questions daily at the time of the evening review with respect to the manifestation of the trait which they had chosen as their major obstacle to growth (see Appendix F). This record was primarily for the purpose of evaluating behavioral differences as compared with a final record to be kept at the end of the workshop. At this meeting also, members turned in paragraphs describing the obstacle on which they had chosen to focus.

4th Session: Meditation for creative change, its dynamics and effects, were discussed. Individual meditation phrases, or seed thoughts*, chosen for each group member on the basis of material from the questionnaires and other assignments turned in by them at preceding meetings, were given out. These phrases were taken from a variety of sources, including Eastern scriptural writings, such as the Bhagavad-Gita, and the Judao-Christian Bible. Members were instructed to use these in Stage II of the preliminary meditation form. The group meditated together, a practice which was repeated at all succeeding meetings. Members turned in their detailed self-observation records**

*So-called because capable of unlimited development - growth and flowering - as they are meditated upon.

**Needless to say, none of this ran perfectly smoothly and some members were late in handing in materials.

and were given the 4th section of the Meditation Manual, Meditation for Creative Change, was given out.

5th Session: Meditation for creative insight and its connection with scientific discovery were discussed. The technique of visualization was described and imagery sequences were distributed. These were of 4 different types, i.e., the "Sun", the "Tree", the "Mountain" and the "Lotus" (see Appendix H), suited to the personality and needs of individual members. Specifically, the "Sun" imagery was given to those who described themselves as isolated, alienated, having low self-esteem or critical of others. Its use was avoided for those who tended to be over-emotional, who were instead given the "Tree" imagery. This latter was also designed for the enhancement of concentration and for the cultivation of specific qualities. The "Lotus" was assigned when it seemed that the individual needed to develop the expression of a quality already present in a limited way. The "Mountain" was used for those who perceived themselves as lacking in purpose and determination.

The final meditation form (Appendix G) was described and practiced, and the final section of the Meditation Manual, Meditation for Creative Insight, was given out. At this time also, because self-observation records in some cases were confused and unclear, it seemed essential to obtain a more complete profile of each individual. To this end, participants were asked to make lists of what they liked most and least about themselves, and these were handed in.

6th and Succeeding Sessions: At this point, meetings became bi-weekly instead of weekly. Group members met together to meditate, to discuss problems, raise questions, and share insights and experiences.

Once each month, new seed thoughts were given out and report forms (see Appendix I) turned in. Brief talks were presented on various related topics, e.g., the metaphysics underlying the Raja Yoga system, the path of growth toward the Self as embodied in the practices of Eastern and Western mysticism, etc.

Interpersonal sharing at these meetings was at a minimum, although encouraged. Group members appeared to be reluctant to relate personal experiences other than the most superficial, such as difficulties with concentration. Because this meant that there was little opportunity for feedback from participants, individual meetings were instituted during the last 2 months of the workshop, alternating with group meetings. Thus, individual meetings of 10-15 minutes duration occurred twice toward the end of the workshop. Almost all members expressed satisfaction with this arrangement, which made it possible to deal more directly with individual problems.

Participants received a total of 6 meditation seed thoughts, whose choice was based upon information from the monthly report forms as well as from the early materials. Midway through the workshop a new imagery sequence - the "One Life" (see Appendix H) - was given, in response to complaints from some members that they were finding the repetition of the initial sequences monotonous. The new imagery was the same for all since it was felt to embody principles basic to the theory of the Self.

At the next to last group meeting, instructions were given for the final week's detailed self-observation (Appendix J). This was different from the initial instruction in that members were asked to rate

themselves on a number of negative traits which they had reported in their questionnaires and in the lists of their most-liked and least-liked characteristics, rather than only the single obstacle to growth they had chosen. This was done for a number of reasons: first, because of the very uneven quality of the initial self-observation records. While a few followed instructions exactly, many records were vague. A few members were unable to focus on a single problem, while some later became aware of a more relevant one that they needed to work on. In addition, during the 1st week of detailed self-observation, some members reported changes already occurring in themselves as a result of meditation and the close self-observation. This conforms to the finding of Johnson & White (1971) that self-observation procedures alone can contribute to behavioral change. But meditation even for so short a time may also have played a part, and ideally the week of self-observation should have preceded all other work. This was not done because it was felt that it might have discouraged participants, who were primarily interested in learning to meditate, from continuing in the workshop. The fact that change occurred initially would appear to invalidate the records for the purpose of accurate measurement of differences between pre- and post-workshop behavior. For all of these reasons, it seemed appropriate at first to omit the use of pre- and post-study comparisons on the basis of the records. It was later decided, however, that some information could be gained from a final week's detailed self-observation, even if in many cases it could not be compared with the initial record. Therefore, the group members were

asked to watch for a 1-week period for any manifestation of all the negative traits they had reported as characteristic of themselves, and report on whether they discovered any change in these traits after six months of meditation. These records were turned in at the final meeting.

At this last meeting also, a brief questionnaire was given to provide miscellaneous information of interest (Appendix K).

CHAPTER III

RESULTS

Individual Results

Case Report No. 1 - R.A.

R.A. was a 21-year-old male, a senior majoring in environmental design, whose hobbies were plants and reading. Although he was raised as a Catholic, since entering college he had had no religious inclinations or beliefs. His reasons for participating in the workshop were to find a new outlook on life, to improve his relationships with others and to achieve Self-realization. He had never meditated before, but had for a short while practiced Hatha Yoga. At that time he felt that he "was on a different consciousness level . . . When I was influenced by this experience, my body didn't impose itself on me. I wasn't worried about anything and I had ultimate faith in everything."

R.A. listed love and honesty as the qualities he admired most. He saw as his positive characteristics that he was sincere, caring and optimistic. On the negative side he felt that he was critical, impatient, demanding, and that he lacked trust and understanding of others. In his initial self-observation record he wrote of feelings of strong dislike toward several people who made him feel uncomfortable for various reasons; specifically, one who acted superior, a couple of others who had made life difficult for him in his freshman year. The flavor of his comments was that of defensiveness arising from a sense of inadequacy and helplessness. However, he felt that as a result of the meditation he had been doing for the past two weeks since the

workshop had begun and of the practice of self-observation itself, these defensive reactions were already changing. He wrote, "I find myself more aware of myself, everything I do . . . I feel for the first time that I'm in control rather than just reacting to everything."

Because the adjectives checked on the questionnaire showed him to be rather emotional, he was assigned the "Tree" imagery sequence; however, he preferred the "Sun" sequence which was used in a group meditation during one of the early workshop sessions and, without making the fact known until the end of the workshop, he used this latter throughout. He was assigned the following seed thoughts:

1. Let the Self control the outer form and life and all events.
2. Love is perceptive understanding, the ability to recognize that which has produced an existing situation, and a consequent freedom from criticism.
3. Give up emphasizing the will-to-love and emphasize in your consciousness the need of others for understanding, compassion, interest and help. Self-forgetfulness is the first step upon the road to spiritual love and understanding.
4. Start by practicing the arts of caring, service and goodwill in every situation and you will call the springs of love and regenerating power into being in yourself as well as your environment.
5. Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.
6. Both love and mind must be expressed in terms of service before the full flower of either is attained.

As can be seen, the overriding theme of these phrases is love, the rationale of their use being that R.A. needed to develop this quality in order to overcome traits which were essentially its opposite, i.e., criticalness, impatience, lack of understanding, etc.

R.A. reported meditating regularly in the beginning. He was not so regular with his evening review, stating that he was usually too tired at the end of the day to do it. However, he did report that he would review his actions at various times during the day "therefore

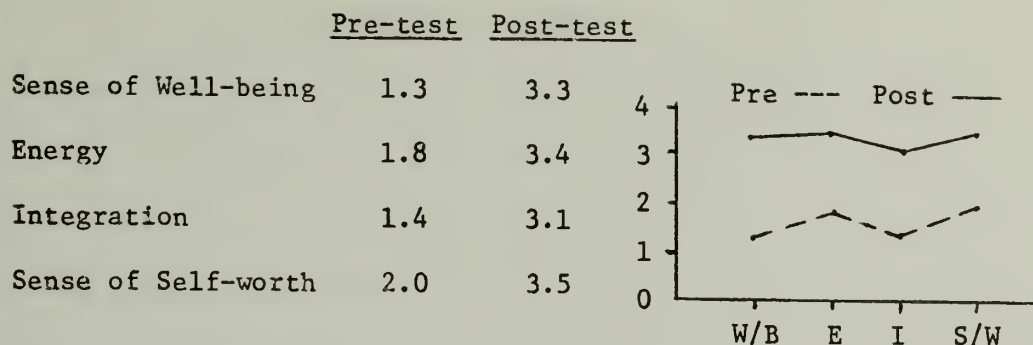
keeping up a constant analysis of myself." As with many others in the workshop, school vacations and intersession temporarily interrupted his daily routine. During the latter half of the workshop he was again meditating regularly and doing the evening review more frequently, and by the last month he was able to report that he was doing both every day. At that time he also expressed enjoyment of the work, writing that he looked forward to his morning meditation and that it was the high point of his day.

R.A.'s entries under Item 2 of the monthly report form - insights arrived at during meditation - were extensive and to the point, and indicated that he was making good use of the meditation period. An example is the following, which dealt with the 5th seed thought:

Principles form the bounds within which we must structure and plan our lives. They are not rules as such, because they are self-imposed, not dictated by some outer force. If we stay within these bounds, we give order and purpose to life, which in turn, gives us peace, not only of mind, but also of spirit. We are what our principles are.

R.A. reported experiencing an increasing depth of concentration to the point of achieving "total absorption," becoming oblivious of his physical body and surroundings. This occurred gradually over the six-month period. In his entries under Item 4 - self-understanding as a result of the evening review - he spoke about now being able to understand "what I'm doing when I'm doing it and why," but did not give specific examples. His entries were often concerned instead with the changes in himself that he observed taking place.

R.A.'s pre- and post-test ACL scores are shown in the following table and graph.



The above indicates that personality change did occur and corroborates R.A.'s statements to that effect. He began reporting these changes in the first month of the workshop. Highlights from his reports follow:

- 1st month: "I'm much more relaxed and understanding. I find it easier to talk and get along with others. . . . I'm more self confident, happy, secure. More perceiving, appreciative."
- 2nd month: "I'm much more purposeful, understanding and less overpowering. I'm calmer under pressure and much more objective. I don't worry as much as before and take things in stride. I don't feel alone anymore when I'm by myself. I'm more sensitive to other's wants and feelings . . ."
- 3rd month: "I'm willing to accept and face up to many realities of myself that I originally would deny or overlook." He found himself more "willing to accept some conditions and events naturally and without resentment" and felt that this had "produced a more open, objective and flexible attitude. I think that I'm not as moody or temperamental . . ."
- 4th month: "I don't jump to hasty conclusions and do things for which I'll be sorry for later. I'll analyze the situation, causes, reasons and summarize within myself the entire situation - usually unconsciously, i.e., without stopping to think. I feel more responsible and reasonable."
- 5th month: "Whereas before I wouldn't give a second thought in doing something spiteful, I wouldn't think of doing it now. My intentions have come in line with my seed thoughts and show it in my actions."

In addition, he verbally reported during the fifth month of the workshop a specific example of the change in him: He found himself able to relinquish a relationship with a girlfriend whom he knew did not love him,

but who was having difficulty telling him so for fear of hurting him. She was interested in someone else, and though he still cared for her, he let her go and wished her well. He said that two months previously he would have been unable to do this, that he would have suffered visibly in her presence in order to punish her. It was his belief that meditation on the third seed thought was the effective agent in this change. He noted also that he was very happy these days, that he felt very loving and couldn't seem to stay angry with others. It was his feeling that his friends also seemed happier when in his presence, and in fact several of his close friends were spontaneously confirming the changes which he was subjectively experiencing, remarking to him about differences they perceived in his behavior. His use of alcohol was reduced "drastically" to an occasional drink, usually wine at dinner once or twice a month. He wrote, "I don't feel the pressure or need to drink in social circumstances to feel relaxed. . . . I've quit dope fairly recently, entirely, not feeling the need to indulge." As to major turning-points, he wrote in the second month: "I've noticed a gradual acceptance, on my part, of myself as I really am. In doing so, I feel very confident in relating to others. It's one of the nicest feelings that I've ever had." And in the fourth month: "For about a month now, I have felt 'light'. It's very hard to describe. . . . It could be called free, positive, worry free, light hearted, loving, interested and appreciative. I don't know what it is, but I know it's for real. . . . the past month has been the best ever since I can remember."

In contrast to the defensiveness of the initial self-observation

record, R.A.'s final record was much more positive in tone. He described only two incidents in which he found himself being critical of others, adding after one of these, "However, as soon as I realized what I was doing, I proceeded to accept them for what they are, rather than what I expected." The following is taken from his summary of the changes he felt to have occurred with respect to his negative traits at the end of the workshop:

In respect to being critical, I have found that I have stopped prejudging people and therefore have no standard(s) to put them down with. I am never critical of anyone verbally. I still start thinking in my old way, but as soon as I do, I cancel it out, [in the beginning deliberately but now automatically] Impatient: Every once in a great while I get impatient which I regret afterwards. However, for me, it's a long step forward since I used to get impatient and lose my temper at everyone all of the time. . . . Now the only time I lose my patience is with myself because I've found out how imperfect I really am. . . . I have become much more open and receptive to everyone else . . . One may get hurt occasionally by leaving oneself so open, but the relationships that do follow far outweigh the disadvantages . . . I cannot say that I understand everything everyone does, but I've become much more perceptive, especially in realizing when someone is troubled or distraught and does something which he ordinarily wouldn't do. . . . I can ignore these negative actions . . . This basis of understanding has prevented me from being critical, impatient, angry and hurt . . . This alone has made meditation worth it for me. In general, I know I've changed. I've been told and I can see it in the way I think and act. . . . It makes me wonder how I ever got along before I started.

It seems reasonable to conclude that R.A. achieved definite improvement with respect to all of his negative traits, and in addition he seems to have gained objectivity and a sense of control over his actions.

Case Report No. 2 - N.C.

N.C. was a 26-year-old female, a junior majoring in English; her

hobbies were crafts such as painting, needlework, etc. After having attended Catholic school for nine years, she left the church at the age of 14 and now has no religious "interests." As her reason for entering the workshop she wrote, "This seems to answer an enormous void I feel - spiritually. I want to look more deeply into my thoughts - my values." She had never meditated previously.

N.C. listed as her most important values serenity and equilibrium. The most positive statements that she could make about herself were that she was blunt, that she enjoyed laughing, learning and thinking, and that she was affectionate with her child. She recognized that she was self-doubting and hard on herself - "I sometimes do not like me." She felt that she was emotional, "fly-apart," brooding, anxious about scholastic achievement, and lacking in discipline and serenity. Although she chose her lack of self-discipline as her most serious problem, during the week of detailed self-observation she recorded instances of anxiety and insecurity with respect to her scholastic ability. The basic picture which emerges from this record is that of a young woman whose self-esteem was extremely low, and who had bound her self-worth to her ability to do well in school.

The "Sun" imagery sequence was assigned to N.C. along with the following seed thoughts:

1. The lower heart is dependent on the outside world. If it hears something terrifying it throbs; if it hears something enraging it stops; if it is faced with death it becomes sad; if it sees something beautiful it is dazzled. But the heavenly heart, when would it have moved in the least?
2. There is a peace that passes understanding; it abides in the hearts of those who live in the Eternal. There is a power that makes all things new; it lives and moves in those who know the Self as one.

3. One may recognize all relative imperfections, yet be able none the less to affirm unhesitatingly the Good.
4. Love is the supreme solvent, the only power that can create permanent harmony out of chaos, either in the personality, the state or the nation.
5. Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.

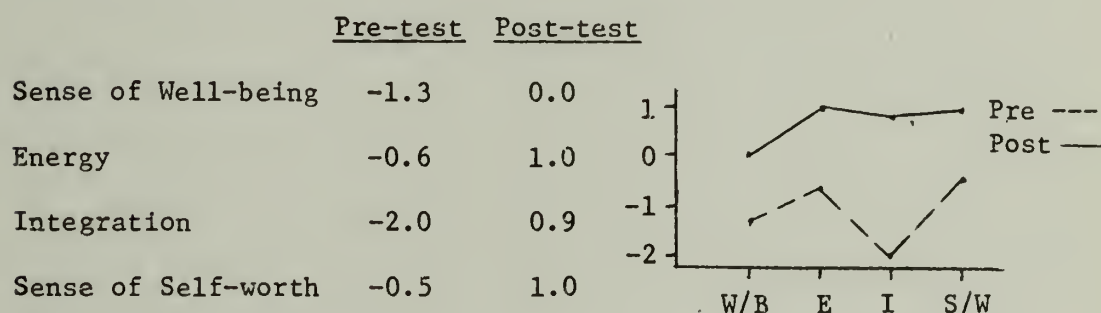
These phrases were aimed at the development of emotional stability (1 and 2) and a sense of self-worth resting on a broader base than that of scholastic ability (3 and 5). It was felt that daily meditation practice itself would result in more self-discipline. N.C. used the second seed thought for 2 months because she lost the third one and neglected to obtain another copy of it.

N.C. was irregular in turning in her monthly reports, and in those which she did turn in, did not always respond to all the items. Therefore, it was difficult to know how regularly she meditated, at least in the first few months of the workshop. In her last 3 report forms she reported missing few meditations or evening reviews. Her entries under Item 2 - insights - were extremely brief, no more than a sentence or two, and indicated that she was not able to lift herself above personal concerns to a more abstract frame of reference. This seems to contradict her statement at the end of the 4th month: "I am finally 'losing myself' in meditation. I am able to forget my body, and achieve an elevation . . . a transcendence of the 'lower self'." But it is possible that by "lower self" she meant the physical body rather than the personality in day-to-day life, which was the meaning of the term as used in the workshop.

N.C. found that the evening review of the daily events and reactions aroused negative emotional responses in her, and was therefore

difficult and painful to do. This state of affairs began to improve during the latter half of the workshop when she began feeling better about herself. Although she stated that she was gaining some insight into her problems, she did not relate any specific new self-understanding, and it is impossible to know to what depth she achieved this.

Pre- and post-test ACL scores were as follows:



The greatest amount of change appears to have been with respect to Integration, and this was borne out by her verbal report during the 5th month that her school work, as reflected in her grades, had improved. In her final self-observation record, she reported being able to discipline herself in her work with a resulting sense of accomplishment and pleasure in the work. This record was again unfocused on a specific problem, but was more positive in tone than the initial record. Though she reported feelings of anxiety, she recorded three days in which no negative feelings manifested, as opposed to none in the initial record. Changes occurred gradually during the beginning of the workshop, with greater momentum during the second half:

2nd month: "I think I am beginning to develop a more positive attitude toward myself. I feel more confident at times."

3rd month: "I feel a little less unsure of myself. I feel less constricted somewhat. But I still feel a measure of anxiety . . ."

- 4th month: "I am reaching the sense of equilibrium I have sought - I am reaching an understanding of the blocks to this equilibrium I have run against. . . . My behavior is less up and down. I am more stabilized."
- 5th month: "I am more objective about my daily activities - my responses to situations are more objective."
- 6th month: "I have a little more self-confidence now; I am not afraid to be open with others (a little more so, now). I am a little more trusting with my feelings."

At the end of the 4th month she reported this turning-point: "I am beginning to like myself more. In turn, when I like myself more, I feel freer in interaction with others - and I have a more positive interaction with others."

In summing up, N.C. wrote: "I am beginning to like me. This is the most positive aspect of my participation in this workshop. I am working out a new, more positive, self-concept." It would appear that she actually achieved improvement along the dimensions focused upon in the meditation work, i.e., emotional instability, low self-esteem and lack of self-discipline.

Case Report No. 3 - D.D.

D.D. was a 21-year-old male sophomore in elementary education, whose interests were automobile mechanics, camping, hiking and music. He was born Catholic and attended parochial school in the elementary grades, but now described himself as skeptical about religion. Interest in meditation led him to participate in the workshop and he hoped to achieve self-knowledge and a calm attitude. His previous experience with meditation consisted in attendance at three meetings of a meditation group. He reported no "peak" or mystical experiences.

D.D. listed as his highest values freedom, harmony, peace, love and

physical health. He regarded himself as contented, friendly, outgoing, loyal, trustworthy, kind, generous and responsible. On the negative side he viewed himself as materialistic, impulsive, unreflective, inconsistent and lacking in sensitivity, concentration and self-assertiveness. For his week of self-observation he focused on the problem of his impulsiveness - "the basic problem is that I don't think about why I do things either before, during or after I do them." This same problem also made it difficult for him to carry out any program of detailed self-observation, he felt, and consequently he turned in a very sketchy record. What did emerge from the attempt was his realization that "I space out very often and my mind races with no direction, therefore I don't concentrate on anything in particular."

Largely because of this last characteristic he was assigned the "Tree" imagery sequence, since this required careful attention to detail. His assigned seed thoughts were as follows:

1. In the Universe all things are but a reflection of the Divine.
2. The way of introspection leads to revelation.
3. Not the factory, but the workshop of the spirit will renovate the world.
4. Develop the capacity to live increasingly as the king seated on the throne between the eyebrows. This is a rule that can be applied to the everyday affairs of life.
5. By concentrating the thoughts, one can fly; by concentrating the desires, one falls.
6. He who is content with wisdom and clear-seeing, who is victorious over the senses, to whom a piece of dirt, a piece of stone, a piece of gold are all equal, is established in Yoga.

These phrases were chosen in order to aid D.D. in developing concentration, reflectiveness and a degree of transcendence of materiality.

Unlike most workshop participants, D.D. reported doing the evening review with regularity, rarely missing, but meditating irregularly and

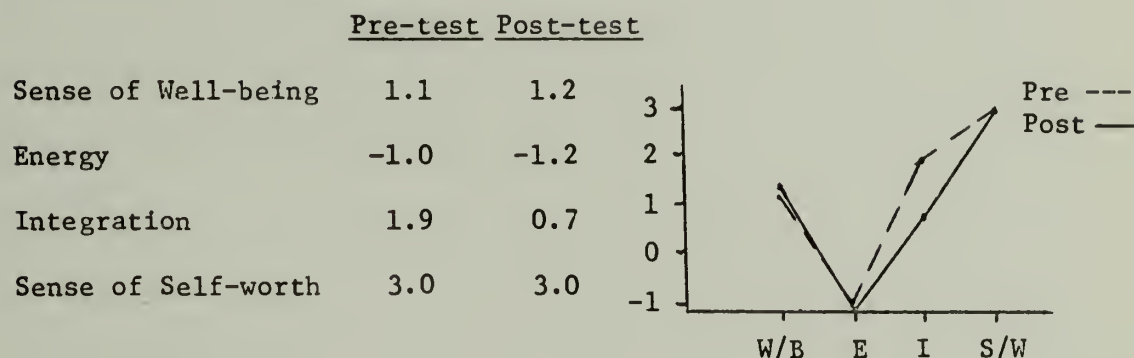
in the end infrequently. He found meditation difficult, and was easily distracted by noise or by stray thoughts and mundane concerns. His monthly reports were also irregular in that he failed to turn in the 2nd and 6th. He explained that he had not meditated during those months and that he therefore had nothing to report. His difficulties with meditation were apparent in his reported insights, which were scanty and undeveloped, and sometimes dealt only with his observations about himself.

D.D. was one of the few who reported phenomenal effects of meditation. In three separate reports he described the sensation of his consciousness rising up beyond his head. This occurred only during group meditations at the bi-weekly sessions. He described the most vivid of these experiences as follows:

I felt one time that I could see myself in the room . . . sort of from higher up . . . I could see everything in the room very clearly. At the same time I could see part of my head moving upwards - like a shadow of my body moving out of my physical being - I knew that I was entering some other world - that if I was able to go a little higher that I would be in this other state. My "shadow" stopped moving - I lost concentration, yet had difficulty opening my eyes and coming back to normal.

The evening review brought home to D.D. rather clearly that one of his chief problems was a lack of organization, a trait that he did not seem to be aware of at the beginning of the workshop. This was a theme which recurred in each report that he turned in, beginning with the first: "I realize that I am very disorganized and rather scatter-brained in my approach to things . . ." "I realize how disorganized I am - constantly changing from one thought to another." "I am often nervous at times when I shouldn't be. I tend to get carried away and talk too much at times - babble. I'm very disorganized - missing appointments, etc."

Pre- and post-test ACL scores indicate no positive change and an actual slight drop in Integration, as displayed in the following table and graph:



The negative change in Integration is interesting in view of his perception of the changes in himself:

- 1st month: "I am a little better organized. If an idea comes to me at night during evening review, I am better able to carry it out the next day."
- 3rd month: "More methodical, I can concentrate longer on a subject - more 'mental duration'."
- 4th month: "Haven't really noted much change - am a bit more collected and calmer in crisis situations getting better at handling these - whether this comes as a result of meditation or just actual experience I don't know."

It is likely that the discrepancy can be accounted for by the fact that, at the first administration of the ACL, he had not yet discovered in himself his lack of organization; this became clear only as he became more self-aware as a result of the evening review, and this new self-awareness was reflected in his responses at the second administration of the ACL.

During the final week of self-observation, D.D. found little change with respect to his materialistic tendencies and his lack of sensitivity.

He was not quite as impulsive: "I still do things on the spur of the moment but generally I look ahead to the outcome and consequences . . . I feel that I'm beginning to be aware of when I should think before I act . . . I seem better able to plan when planning is necessary yet still retain a degree of spontaneity." He felt that he had gained a little more self-assertiveness and was now "a little more able to realize when I should state my views and opinions." His greatest gains were in reflectiveness and concentration. With respect to the former, he wrote:

The evening review has really helped this. Days used to come and go without meaning. Now I'm beginning to see much more value and meaning in time. I think the evening review has helped me in this aspect tremendously. I can really tie together all the bits and pieces of a day, where before I would just go to sleep and block past events out.

As to his ability to concentrate, he found that improvement correlated with regularity of practice:

Meditation has helped me focus on the non-concrete a lot - but only when I meditate regularly. I have found myself going down hill every time there is a gap in frequency of meditation in this aspect. At first . . . I couldn't concentrate and felt I wasn't getting anywhere. After I forced myself to meditate I noticed that it became much easier to concentrate - however - it had the effect of "snowballing", the longer the gap between meditations the harder it was for me to get into it again.

He felt that he had made some progress in concentration, and could at least understand better his problems with it. As a result of his participation in the workshop, D.D. wrote, "I tend to value life a little more and tend to work harder to improve myself, rather than idly sitting and watching time pass by. I feel this workshop changed my life for the better in several ways, mostly a clearer understanding of myself and recognition of ability and inability to deal with

certain problems."

In sum, with respect to the three traits which the meditation work was designed to improve, D.D. made some minimal gains in reflectiveness and concentration, none in freeing himself from materiality.

Case Report No. 4 - S.D.

S.D. was a 22-year-old female, a senior majoring in human development, and engaged in volunteer social service work. Her interests were music, camping, hiking and dancing. Although from a Jewish background, she had never believed in organized religion. However, she did believe in a higher power, and in "something spiritual" within man which could contact this power. Her reasons for joining the workshop were partly that she was attracted to spiritual disciplines generally, but primarily that she hoped to achieve self-improvement and personal growth - to be more purposeful, tolerant and serene. Previously she meditated "sporadically, for about 3 months, 3 years ago. At that time was generally happy, content - liked self and others. Don't know if this was result of meditation or not. Felt serene right after meditations. Generally calmer." She described one mystical experience which occurred while she was taking a walk, feeling very positive and absorbed in thought. "Suddenly looked up and saw circle of light in front of me. Glanced around and noticed everything was glowing. Whole environment then lit up - objects melted and all that existed was light. This lasted around 30 seconds - then things returned to 'normal'. Whole experience felt very spiritual and affected me for weeks." S.D. wrote that she was also subject to frequent psychic experiences, which she did not describe, and to dreams which have deep

spiritual significance for her.

S.D. listed compassion, serenity, peace, wisdom and inner strength as the qualities she valued most. She felt that she possessed such positive traits as a sense of humor, loyalty, sensitivity, basic warmth and receptiveness, and a liking of people and life. But she felt that she was overly judgmental of others, vain, emotional and overly sensitive, and that her impatience led to a lack of compassion. Her initial self-observation record was careful and detailed. She chose impatience as her major problem and was able to note the frequency of its occurrence (an average of four times a day) as well as give specific examples. The record provides a picture of one whose impatience had its roots chiefly in an undercurrent, pervasive anger. S.D. was angry with everything - people, circumstances, even her pet dog on occasion, and frequently with herself. When anger was not present, there was a quality of drivenness about her actions and reactions, which resulted in manifestations of impatience.

S.D. was assigned the "Lotus" imagery sequence and the following seed thoughts:

1. Stability. Serenity, Strength. Service.
2. Give up emphasizing the will-to-love and emphasize in your consciousness the need of others for understanding, compassion, interest and help. Self-forgetfulness is the first step on the road to spiritual love and understanding.
3. Love is perceptive understanding, the ability to recognize that which has produced an existing situation, and a consequent freedom from criticism.
4. Love is the supreme solvent, the only power that can create permanent harmony out of chaos either in the personality, the state or the nation.
5. One may transform earthly life only through the bond with the Higher World.
6. Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.

The predominant theme of these phrases is love, since it was felt that an increase of empathy and tolerance (derivatives of the basic quality of love) would lead to a decrease in anger and impatience. The lotus imagery seemed most appropriate because S.D. felt that she possessed already her most highly valued characteristic of compassion, but that other things, such as anger and impatience, got in the way of it and obstructed its expression; the image of the growing lotus carries the connotation of hidden potential lying latent within and gradually coming into expression.

Unfortunately, S.D. meditated sporadically, doing it fairly regularly some months and hardly at all others. Her evening review was infrequent, and she herself felt that this affected the quality of her meditation. Although she generally seemed to lack organization, there were also some mitigating circumstances in the form of sudden changes in her life. As with others in the workshop, she found that merely the recognition of the need for an evening review, even when it was not done regularly, resulted in the development of a degree of objectivity, so that by the fifth month, although the evening review was "almost non-existent," she found herself frequently checking her behavior during the day.

S.D. made good use of the meditation period when she did do it, her copious insight entries showing well-developed thought. One brief example follows:

Service - "sewing light into environment." With development of other ideals one incurs responsibility. Service should never be for martyrdom or self-gain however, but the outgrowth of one's increasing understanding of his position in the universe. For

service to be truly "SERVICE," person must use serenity, strength, compassion and wisdom as motivating forces.

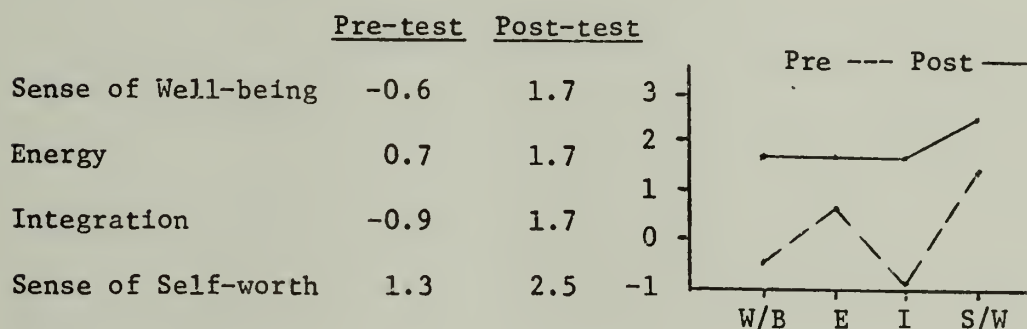
Meditation seemed to be easy for her, and without regular daily practice she was yet able to achieve deep concentration. "Feel like I am becoming increasingly absorbed in meditating (feel like I've been farther and farther away when I return to normal)." Some of her experiences are described in the following excerpts:

- 1st month: "I have lately developed a warm feeling in the area around my heart - feel a strength (physical feeling) emanating from there whenever I meditate."
- 3rd month: "One time during higher meditation, had sensation that my consciousness was floating upwards on a golden pole - finally reached a golden bulb from which arms radiated outward. Increasing feeling that my body is gone - I become just my consciousness Also, increasing feeling that I am going farther and farther 'away' in meditation, and yet the 'place' I'm going to becomes more and more real."
- 5th month: "For a few seconds felt a total loss of ego. Visualized self as simply a 'link' in the process of evolving. had never before realized how much ego I had until I felt its absence and the lack of pride that usually goes with ego."

S.D. made some real discoveries about herself as a result of self-observation: "Realized that I am not as open and direct as I thought I was . . . Also realized that my bouts with depression are an indulgence . . . Finally, realized that my hyper-emotionality is something that I work myself into, by dwelling on issues 'for argument's sake'. . . ." Her big discovery, she felt, was "the magnitude of my vanity and how this controls so much of my life" and the realization that "in some situations I feel diminished by other people's participation - feel I must control situations to preserve my 'identity'. Am enormously vain." The dept of her self-perceptiveness is shown in her comment

at the end of the workshop that vanity "is a very subtle and pervasive element in my personality, and therefore doesn't show up too frequently in the daily incidents." Yet she was aware of its presence and by the midway point in the workshop had decided that this constituted a greater problem for her than impatience.

S.D.'s pre- and post-test ACL scores are depicted as follows:



It would appear that some change did occur and this agrees with S.D.'s subjective impressions. Improvement was uneven, however, as these excerpts from her entries show:

1st month: "I have been less impatient. I feel stronger, happier in general, like myself more. I have been enjoying doing routine things (cooking dinner, etc.) that previously bored or frustrated me. . . . I have been more patient with other people - don't want cars to go faster, people to talk faster. Seem to get less upset with people for things that previously might have 'set me off'. I have been feeling more positively towards myself . . . am more compassionate towards myself when I don't live up to my own standards. . . . I occasionally slip back to the 'I'm so inadequate' thing, but this is happening less frequently. I am really surprised by this . . ."

3rd month: "I seem much more self-assured. Am relaxed in situations that previously would have terrified me. I am less prone to depression. I think I am friendlier, more open, and more courageous."

4th month: Reported no change this month, but wrote, "I have maintained most of the positive things that developed

in past months, however. (Rarely depressed, less emotional, more organized, friendlier.)"

5th month: "I have been more critical of myself lately and very aware of certain hypocrisies in my behavior. I think I've been more tolerant of other people lately. Conversely, I've also noticed a return to some of my old impatience."

S.D. noted that "a few people have said I'm more organized and less tense: and in the third month felt that a major turning-point had taken place: "It dawned on me the other day that I really like other people - which is a major realization to me - somehow has made me happier and more able to relax. I have also noticed that I no longer think of myself as being a totally introverted, helpless creature - but consider myself a competent, somewhat outgoing human." In her final summary she wrote:

This has been an especially turmoil-ful time . . . and my recent meditations have been rather irregular. Because (perhaps) of this, some of the progress I had made in overcoming problem traits has been slowed or even reversed. This is especially true for emotionalism and impatience, which were becoming very minor in comparison [to what they had been in the beginning]. I do not, however, feel that I have really "lost ground." The strengths that I had gained while meditating helped me to easily pull through a bad time which otherwise might have shattered me. Most importantly, it has become clearly apparent to me that meditation has had an important positive effect on me . . . For a period of quite a few months, up to a few weeks ago, my emotional outbursts had dwindled to the point of being almost non-existent. When I did have an emotional outburst, it quickly and completely subsided. . . . I have recently shocked myself with a return to a few of my old-style emotional outbursts. I hadn't realized how much progress I had made until I reenacted my "old self". . . . Now that I am again meditating I can almost feel the emotionalism quieting down. . . . I am still too easily hurt, but nowhere near as much as before. . . . I am still a terribly vain creature. I don't really think I made much progress at all in changing my vanity. . . . I had made very rapid and significant strides in dealing with my impatience [until meditation was interrupted]. My recent impatience is more often directed at things or situations than at people.

Her final self-observation record was again carefully detailed and showed that, in spite of the backsliding she reported, incidents of impatience occurred on the average just over once a day.

It would be interesting to see what S.D. could have achieved if she had been able to maintain the program in a regular fashion. She showed a facility for meditation and a real capacity for insight into herself; it is likely that she could have made considerable progress in self-development. At any rate, she did achieve some improvement with respect to her anger and impatience, the primary focus of her meditation work.

Case Report No. 5 - J.G.

J.G. was an 18-year-old female freshman student, whose interests were music, reading, gardening and water-skiing. Raised as a Catholic, she now considered herself agnostic. Her purpose in joining the workshop was to become more self-aware, relaxed, and better able to deal with "the problems, frustrations and pressures of college life." She had never meditated previously.

The qualities she admired most were self-understanding, awareness, creativity, peace with oneself and others, love and understanding. She felt that she was friendly, intelligent, honest and caring about others; but that she was a victim of self-doubt, worried about impressing others and afraid to be herself, and consequently did a lot of "role-playing." She felt also that she lacked purpose and creativity. For her initial week of self-observation she focused on the problem of self-doubt and insecurity. She kept careful records which showed that

she was troubled by these feelings several times a day (average, 2 1/2 times).

She was given the "Sun" imagery sequence and the following seed thoughts:

1. The light is within you. Let the light shine.
2. As a solid rock is not shaken by the wind, wise people falter not amidst blame and praise. Wise people, after they have listened to the laws (spiritual principles), become serene, like a deep, smooth, and still lake.
3. One may transform earthly life only through the bond with the Higher World.
4. Love is the essence of Life itself. There is nothing that it cannot perfect once its true origin and nature is recognized as the basic expression of Divinity in the world. If you could perfectly practice love, every inner conflict would solve itself.
5. Love is the supreme solvent, the only power that can create permanent harmony out of chaos either in the personality, the state or the nation.
6. Not the factory, but the workshop of the spirit will renovate the world.

The rationale behind the use of some of the above phrases will be obvious; those dealing with love were given on the grounds that it is the feeling of separateness from others which leads to social fears and insecurity, and that the development of love could counteract this ("Perfect love casteth out fear").

J.G. was quite regular with her meditation, missing on the average 3 times per month. She was less regular with the evening review, missing it about twice a week. Her record of insights was unremarkable, but showed that she was able to maintain the proper focus, i.e., she worked with the ideas in general and abstract terms. Her experiences during meditation tended to be on the order of vivid, spontaneous images:

Once I pictured myself inside my mind. I was standing in front of the triangular door (mental, emotional, physical). The door

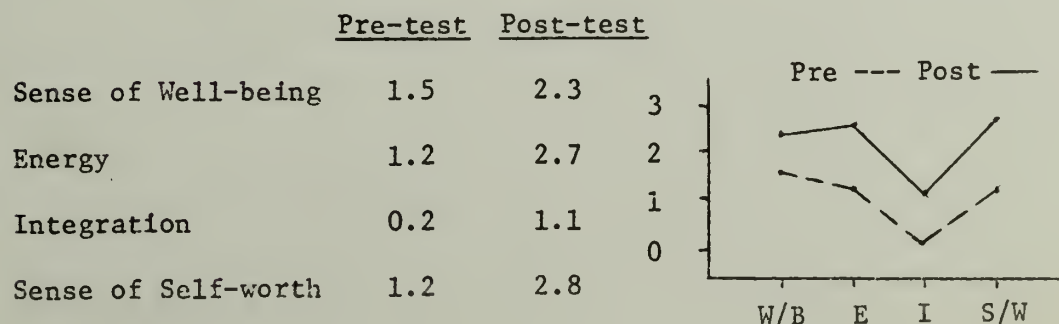
opened and out shone the light of the Higher Self. I wanted to enter the doorway but the light was too bright and intense. I was blinded. I knew that if I entered the doorway, I would learn the answers to many questions and truths but I also knew that the light was too bright.

For J.G. meditation was not the dynamic process that it was for some others. At the end of the 4th month she wrote that meditation "Wasn't as lively, or vivid as before. It seems too routine, not creative or inspiring. . . . often I feel as if I am grinding thru a prearranged program rather than creating something . . . I don't feel I'm getting deep enough into the meditation. It's more like I'm just sitting there, thinking."

She did, however, make some progress in self-objectivity:

- 1st month: "I've learned to recognize situations in which I will be afraid to be myself and go along with the crowd."
 2nd month: "I notice now when I am annoyed it is usually because I am tired or have just had a few chance things go wrong I've noticed some stubbornness and pride in myself . . . I am not logical or true to my beliefs."
 3rd month: "I am gaining a greater realization of my needs and dependencies. I realize I am not as mature as I once thought."
 6th month: "My evening review has made me more aware of my actions and attitudes. Also, even during the day I sometimes gain insights about myself. . . . I realize that I am an achiever type person. I still am too concerned with grades rather than learning."

Her pre- and post-test ACL scores are depicted below:



This shows that some positive change occurred, and in fact J.G. felt that this was the case. It is fair to state at the outset that, as a beginning freshman, J.G. was likely to have felt more insecure than she would have otherwise at the start of the workshop (which began in the 2nd month of the fall semester), and that as she adjusted to university life she would feel less so. It is possible that this accounts for the change. Following are some excerpts from her entries.

- 1st month: "I am more self-confident, happier. I feel an inner satisfaction and peace. I don't get annoyed as easily at trivial disturbances. I am more optimistic. . . . I feel more relaxed and less tired. . . I don't feel nervous or hyperactive, but I do seem to have more energy."
- 2nd month: "I went through finals, amazingly enough, much calmer than I thought was possible. . . . I have more independence and confidence in myself now."
- 3rd month: "I am a much happier person now. I have not been in a depressed mood in a long time. . . . I feel less dependent on other people for support and confidence. . . . I feel friendlier towards strangers whereas before I might have felt somewhat intimidated by a roomful of people I didn't know. Now, I am more likely to start a conversation. . . . Before I started the meditation class, I would walk to classes feeling very neutral about things in general. Now, I almost always seem to have a sense of well-being and happiness. I notice I smile a lot more than I used to."
- 4th month: "I have more of a desire to work with others in projects on social issues - to change things that I feel are wrong with society. . . . I have more self direction and motivation I am also gaining more of a curiosity and desire for learning and knowledge."
- 5th month: ". . . even though I was overtired and sick with a cold, I was much less irritable than the previous time. . . . I remained in good spirits because of positive thinking . . . I am better able to organize things now. . . . I find myself naturally wanting to make my own decisions instead of letting others make them for me. . . . I guess the basic change has been that now I am doing more thinking about myself and about the meaning of my actions and thoughts. I feel

I am more active and involved in determining my own life rather than just gliding along letting events just happen. . . . I am better able to state my own opinions in a group of people."

6th month: "I find that I can accept people in spite of their weaknesses more than I used to. . . . I am more determined to set my own goals and values and make my own decisions rather than relying on what others think."

In her final week of self-observation, J.G. noted incidents of self-doubt and insecurity occurring on the average of once every two days.

In her summary of what she felt she had achieved at the workshop's end, she wrote:

I feel that I have more self-confidence now than in the fall. I am usually more sure of myself even though I get in situations where I do feel insecure. I am much less worried about impressing others and role-playing. I am able to act and say the things that I want to. . . . One thing I have noticed definitely is that I am much less nervous now taking tests. I realize my abilities and my shortcomings much more now . . . I still do not feel very creative but perhaps that will come with time.

It is difficult to come to any definite conclusions about J.G.'s progress because of the fact, noted above, that she was an incoming freshman facing a new experience. She did make a good adjustment to her new life and this could not help having an effect on her sense of well-being. However, while many people adjust by conforming, the most outstanding change reported by J.G. was in the development of a sense of autonomy. From one who was constantly "role-playing," she appears to have taken strides in becoming her own person. We can only speculate as to the role that meditation played in this development.

Case Report No. 6 - M.G.

M.G. was a 53-year-old male whose interests were counseling, reading, travel and sports. Raised as a Protestant, he described

himself as "not deeply religious." By participating in the workshop, he hoped to discover something about "the nature of the universe" and "the mysteries of Life" as well as to "better understand my fellow man." He had never previously meditated. His values were personal ones: self-assertion, self-fulfillment, a sense of self-worth, a "more dynamic personality." His positive qualities he listed as good judgment, objectivity and rationality, and the ability to be forgiving and understanding. He did not like his materialism, his lack of self-assertiveness, his reserve and inability to "mingle freely" in social situations, his tendency to fear new people and situations and to withdraw. His self-observation record described instances of deep feelings of inadequacy and ineffectuality in social and academic performance, withdrawal from situations which held any threat or challenge, and consequent self-dislike.

M.G. was assigned the "Sun" imagery and the following seed thoughts:

1. As a solid rock is not shaken by the wind, wise people falter not amidst blame and praise. Wise people, after they have listened to the laws, become serene, like a deep, smooth, and still lake.
2. Perfect love casteth out fear.
3. That man attains peace who, abandoning all desires, moves about without attachment and longing, without the sense of "I" and "mine".
4. He whose heart is steadfastly engaged in Yoga, looks everywhere with the eyes of the equality, seeing the Self in all beings and all beings in the Self.
5. If man knows how to judge his feelings, he will select the worthiest of them, and it will be love.
6. Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.

In his monthly reports he indicated only once the regularity of his meditation and evening review, to say that during the holidays it had "faltered." When asked about this personally, he stated that he did

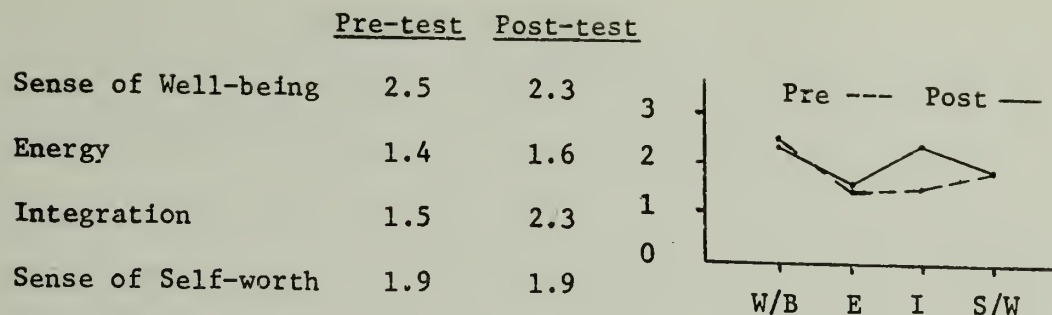
meditate regularly (but did not do the review), yet he continued to omit this information on the report forms. Therefore it is difficult to estimate how much effort he actually put into the work. In addition, he frequently missed group meetings and almost always arrived quite late to those he did attend, so that he was denied whatever stimulation group participation might have afforded him.

In the 5th month of the workshop, at the time of the first individual meetings with participants, M.G. spoke about his difficulties with meditation in that he did not quite know how to reflect on the seed thought. Although the group members had been invited from the beginning to seek individual help if they needed it, he had not done so prior to this time. Some suggestions were offered, but since he did not attend his 2nd individual meeting, there was no way of knowing whether these were effective for him.

His replies to items on the report forms were exceedingly scanty; he recorded no meditation experiences and no self-understanding as a result of the evening review. Statements of insight achieved through meditation were very brief. One example - and the most extensive - is as follows:

Love of oneself and of others is the energizing force in all endeavors. It is difficult or probably impossible for two opposing emotions to surface simultaneously, thus if love can dominate then other emotions are subdued or relegated to an inferior status. Love is the most rewarding emotion.

M.G.'s ACL scores are displayed below:



Not surprisingly, virtually no change occurred. He himself reported change only once, at the end of the 3rd month:

I believe I have made some progress in freeing my rigid stance, approach and thinking in my approach to life's philosophy. I believe I have changed direction somewhat from a staid irresolute position on life's endeavors to a more fluid and carefree approach. That life should not be taken as seriously as formerly practiced.

M.G. misunderstood the instructions for the final week of self-observation, and instead of reporting on the manifestation of all of the undesirable traits each day, he took one per day. Naturally, this means that the record yielded very little information. In his summary he wrote, "I believe there has been improvement in most of the areas." However, there is no evidence to corroborate this. He noted also that "I have become more satisfied with myself. . . . I am more tolerant of others . . . I have become more people-minded, more socially minded, and my sphere of consciousness has widened."

It is unfortunate that M.G.'s needs were not better understood near the beginning of the workshop, and that he was not able to be more active in making his needs known, for it is possible that with more individualized help he might have been able to derive some benefit from meditation.

Case Report No. 7 - E.H.

E.H. was a 20-year-old female, a junior majoring in geology. Her interests were parapsychology, drawing, sports and traveling. Although she was born Jewish, she received no religious training, but had lately developed an interest in understanding Judaism. Her purposes in entering the workshop were to enhance her potential, to "get deeper into my core" and "closer to the cosmic forces." She had never meditated before but had had one peak-experience which occurred in a large crowd of students: "I became totally oblivious to my surroundings . . . and found myself going thru what I termed a hall of mirrors. It was a glimpse into infinity, total peace and utter silence pervaded and I traveled deep into my core."

E.H. listed freedom and love and its derivatives as her highest values. She felt herself to be basically kind to others, positive in her attitudes and able to "appreciate every moment of living." She disliked the way her kindness sometimes became dishonest in order to maintain good relations, her occasional intolerance and sense of superiority, irresponsibility and academic laziness. In her self-observation record she did not focus on a specific problem, but generally on behavior which ran counter to her ideals. What mainly emerges from this record is her self-questioning about her lack of honesty in dealing with others; while ostensibly this behavior was intended to keep peace and protect others' feelings, she wondered whether it was actually for their benefit or her own.

In her questionnaire and other materials, E.H. came across as exuberant and high-minded, but with a tendency to what may be termed

"spiritual pride" or moral superiority. The first two qualities could be regarded as desirable provided that they were balanced with level-headed realism (which may also have been present but which was not manifest). In order to ensure this balance and at the same time to counteract the sense of superiority, she was assigned the "Mountain" visual sequence, stressing such qualities as humility, patience, deliberateness. In assigning the seed thoughts, it was decided to focus on the disturbances in her reactions to others which can be summarized as a sense of superiority, a lack of tolerance and a dishonesty which very likely served to maintain her image as a spiritually superior individual. Therefore she was given the following phrases for meditation:

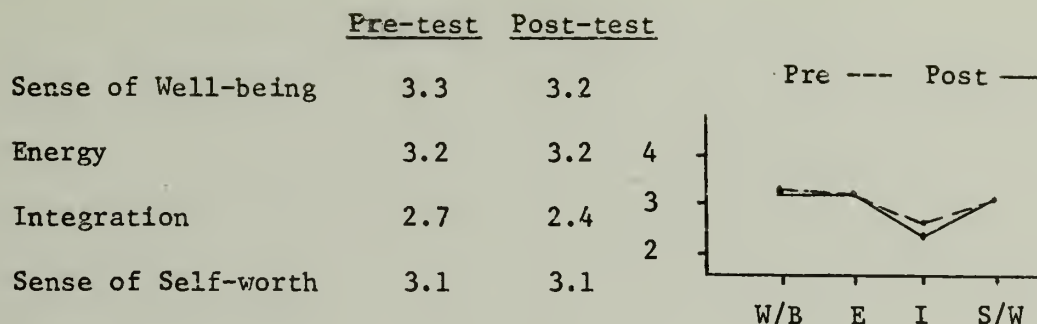
1. Love is perceptive understanding, the ability to recognize that which has produced an existing situation, and a consequent freedom from criticism.
2. One may recognize all relative imperfections, yet be able none the less to affirm unhesitatingly the Good.
3. Give up emphasizing the will-to-love and emphasize in your consciousness the need of others for understanding, compassion, interest and help. Self-forgetfulness is the first step upon the road to spiritual love and understanding.
4. He whose heart is steadfastly engaged in Yoga looks everywhere with the eyes of equality, seeing the Self in all beings and all beings in the Self.
5. The most effective way to achieve right relations with any living thing is to look for the best in it and then help that best into the fullest expression.
(E.H. objected strenuously to this phrase which she considered too concrete and elementary - she had already been attempting to put this idea into practice. At her individual meeting it was agreed that she was probably correct and the following phrase was substituted.)
Both love and mind must be expressed in terms of service before the full flower of either is attained.
6. Not the factory, but the workshop of the spirit will renovate the world.

E.H. reported doing both her meditation and evening review with regularity. Her insights showed that she was able to maintain reflection

on general and abstract levels consistently. In view of her major problem, described above, it is not surprising that she reported experiencing a negative reaction to the 4th phrase, "violently disagreeing" with it, but she continued to work with it until "in successive meditations that negativity was dispelled" and she began to understand more of the significance of the seed thought. She reported one bad experience while meditating during the first month in which "suddenly I couldn't perceive anything. It was as if I rammed head on at high velocity against a solid wall. It was frightening because I felt spiritually and even physically tightly enclosed. My breathing was shallow and I felt a tinge of desperation. It left me dampened for a number of days afterwards." What the significance of this was, is not clear. It was an exception, however, and she went on to write that "usually during meditation I experience a very keen awareness" and that she sometimes experienced "a surge of energy accompanying a particularly engrossing new realization."

Although she faithfully practiced the evening review, E.H. had little to say about any increase of self-understanding, except with respect to the changes she was noting. Her one observation along these lines was written at the end of the 2nd month: "There is still too great a degree of hypocrisy within me. I contemplate goodness, love . . . and I find that these are not always my motivations."

ACL pre- and post-tests yielded the following:



The above data indicate that no change took place. But E.H.'s subjective observations were very different.

1st month: "I'm gentler with people's attitudes and don't come on so strongly anymore. . . . I feel extremely confident, more so than before, and as a result my behavior with others has assumed a much more compatible role. I find myself being fairer with others, giving people more of a chance to let their real parts show. It's so easy to prejudge, I do a little bit less of it."

2nd month: "An instinctive understanding of others has sharply increased. Often I feel I understand the motivations behind people's behaviors . . ."

3rd month: "Definitely I've become very sensitive to people around me. I'm much more careful of how I treat them. That is, I tone myself down so that I won't hurt others, and in the presence of a different sort of person I behave so that they will feel comfortable and accepted. . . . I've noticed myself being more poised and at ease in the company of others and in turn, they are put at ease."

4th month: ". . . I find it very easy now to communicate, and seem to be attracting scores upon scores of friends, and it is all unintentional. I . . . find myself acutely placid. I never get frustrated or angry. . . . my patience has increased tremendously."

At the end of the 6th month, she described this major turning-point:

"Attitudes and behavior towards others have steadily changed from the very beginning of the workshop. I'm patient, understanding and interested. That interest is the most subtle change that has affected me." E.H. found corroboration for her observations about herself in

the spontaneous comments and reactions of others:

4th month: "There have been incredible changes in the way people react to me! People, new people I meet, talk to me of an aura of absolute happiness around me and tell me how serene and happy I make them feel."

6th month: "Others have observed that I'm filled to the brim with life, always smiling and happy and excited."

In her individual meeting during the 4th month, E.H. related that she had previously been very shy and that, although she felt she had mostly overcome this before beginning the workshop, she still seemed to lack the "techniques" for getting to know others and communicating with them. She now felt that meditation had brought about a spontaneous flow of interest in and caring about others so that she no longer felt the need for techniques and was relating to people very well. She found that people were turning to her as someone who could be understanding and sympathetic.

In her final week of self-observation, E.H. found only "occasional moments of irresponsibility" to record, but found improvement along all dimensions of her behavior. Irresponsibility had "dwindled somewhat" and there was "remarkable change" with respect to academic laziness in that she now took "joy and pride" in her studies. The most notable change occurred with respect to her major problem of which the components were intolerance and the sense of superiority. Although she had previously had a tendency to treat other people's views as immature and trivial, she now wrote "I am tremendously more open and receptive to others' sense of what is important" and no longer "finding them slow-to-develop personalities or immature. I'm learning that everyone is important," Her tendency to be dishonest in relating to others

was "very rarely a problem any more," for she found that she could no longer justify dishonesty for any reason. She wrote, "I have begun to learn the gift of compassion. I'm no longer harsh with anyone. . . I've acquired a respect for others, not simply mankind en masse, but the individual human. . . . I've changed in that I've become much more fair and open. I'm willing to learn from others and want to." In her final summary she added: "The change that I've undergone has been from one of cynicism to one of pure optimism, and it has surprised me. All I see in people is their potential. I'm not blind to their faults, but I don't condemn them so ferociously as I once had. What I'm looking for is their strength, and very often I find it."

It is difficult to account for the discrepancy between the ACL data and E.H.'s view of what had been happening to her. One explanation could be that her general level of euphoria had risen, leading her to perceive things as better than they actually were, and also leading to the attraction which she seems to have had for many people. Another explanation might be that the ACL did not measure the kind of change which E.H. experienced, i.e., it did not include such adjectives as tolerant, concerned-about-others, interested-in-others. Without further information in the form of objective observations of E.H.'s behavior, it is not possible to form any definite conclusions about the degree of change which actually did take place.

Case Report No. 8 - M.H.

M.H. was a 21-year-old male, a senior majoring in history, whose interests included politics, philosophy, reading and writing. He was

raised a Catholic and educated in parochial schools, but he now described himself as agnostic, with an attitude of cynicism toward the Church. He admitted to an aversion to such words as "religious," "mystical" and "spiritual," but felt that the workshop might help him to attain peace of mind and a measure of self-discipline. He had never meditated before.

M.H. listed self-acceptance and peace with oneself as his highest values. He regarded as favorable about himself that he was sensitive, ambitious and could sometimes be kind. On the negative side he felt himself to be condescending, unaccepting, manipulative and guarded. He recognized these traits as components of an underlying basic attitude, writing, "These seem to be characteristics of one general 'thing,' I think, which I would like to get rid of." His initial self-observation record was unusable since he misunderstood instructions and did it incorrectly. Since he was predominantly an intellectual whose major problem was an attitude which could be characterized as separative, the "Sun" imagery seemed most appropriate for him. In addition he was assigned the following seed thoughts:

1. One may recognize all relative imperfections, yet be able none the less to affirm unhesitatingly the Good.
2. Love is perceptive understanding, the ability to recognize that which has produced an existing situation, and a consequent freedom from criticism.
3. He whose heart is steadfastly engaged in Yoga, looks everywhere with the eyes of equality, seeing the Self in all beings and all beings in the Self.
4. Love is the supreme solvent, the only power that can create permanent harmony out of chaos either in the personality, the state or the nation.
5. Give up emphasizing the will-to-love and emphasize in your consciousness the need of others for understanding, compassion, interest and help.
6. Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.

M.H. reported regular meditation and evening review, which last "has been a feature of my life, always," His recorded insights were meager and he did not appear to have gotten deeply involved in working out the significance of the phrases. At times his entries seemed to relate only distantly, if at all, to the idea he was supposed to be considering. For example, his total entry for the 3rd month was as follows:

Emotional stability is certainly something to be valued and worked at.
 There's an incredible interrelatedness to problems.
 Each in our own way practices a "right" way.
 Yoga = life.
 There's an important difference between criticism and "directive."
 In giving up smoking, I was "giving up" the desire to smoke.
 The seed thought implicitly assumes rising above something.

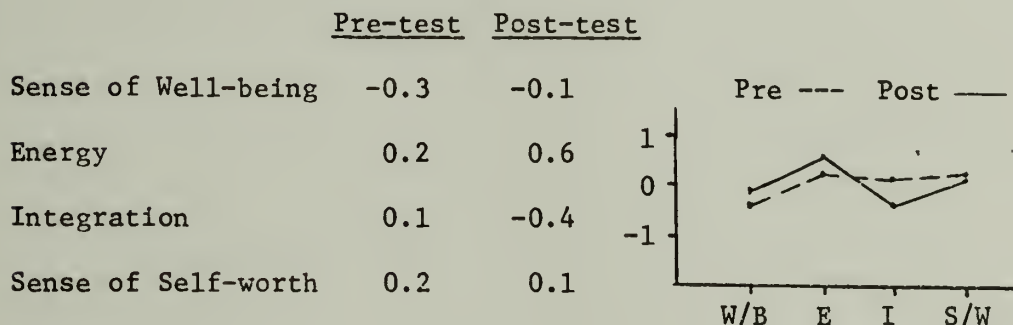
During meditation he began to experience seeing a "third eye in the middle of my forehead,"* and this gradually became a permanent feature. During the last two months of the workshop he reported seeing a "wave-line," resembling an attenuated alpha-rhythm tracing, whose peaks became steeper ("active, fast") when he was tense and nervous, but which flattened out (became "slow") when he was calm. This, too, became a permanent part of his meditation experience.

M.H.'s only reported insight into his behavior occurred during his 1st month: "In this month I believe I'm beginning to look at myself as an individual. I see some of my attitudes and behavior prior

*This is a common experience among beginning meditators. The significance of this fact is not known to me. The "third eye" in Eastern occult doctrine refers to an energy center in the head, whose development through meditation results in the capacity for clairvoyant vision.

to this month as unbelievable. I was at times a criticizing machine rather than a human being." Subsequent entries were almost always self-admonishments of one sort or another, e.g., "I can know myself if I really want to" and "I sort of need a structure to my life. . ."

His pre- and post-test ACL scores were as follows:



The above indicates that no change occurred, but M.H. felt that there had been some degree of improvement:

- 1st month: "Less critical of self and others, but I still maintain my caustic polish. . . . I'm spending more time trying to understand others."
- 2nd month: "I'm not as physically nervous as I have been. I'm learning to slow down, taking things more gradually - more effectively. . . . I've been less critical of my friends, more helpful to everyone, and I have more of a sense of 'what is right'."
- 3rd month: ". . . I've been able to act at least civilly to even the most irritable people I've met. Sometimes I do much better. Marked improvement! I channel my negative energies, at least some, away by laughing about, realizing its absurdity."
- 4th month: ". . . I can't drink as much as I used to."
- 5th month: "I'm a little nerved up at times, but that's because of an increased tempo in my daily schedule. Overall, I'm more relaxed, I can face situations with ease that formerly I couldn't at all."
- 6th month: "I've been 'seeing' my life more clearly in the last month or so. . . . I'm optimistic about the future and seem to feel I have more control of it. . . . Feel better physically. More definite about plans. More practical. Sleep less."

In addition to the above, M.H. reported, verbally and in his final

questionnaire, having given up cigarettes without any difficulty and without any subsequent longing to smoke in the 3rd month of the workshop, after "seven years of moderate to heavy smoking." M.H. saw as a major turning-point the fact that he had begun to like himself and others better:

4th month: "I now take an active effort to be a good person. I think I always did this in some form, but I seem to be making a lot more progress lately . . ."

5th month: ". . . I sort of like myself more, but I'm not at where I should be. My attitude toward others isn't so harsh."

6th month: "I like myself more. I like other people better too. I really don't have a 'grudge' against anyone in particular."

And some of his friends had commented that he seemed more relaxed and happier - a "blissed-out baboon," according to one. M.H.'s final self-observation record revealed scattered instances in which he was guarded, manipulative and non-accepting, but as there was no way of comparing these to their prevalence at the beginning of the workshop, it was not possible to estimate whether he had achieved any improvement in these dimensions.

Case Report No. 9 - B.K.

B.K. was a 23-year-old female who had completed 2 years of college as a sociology major and was now studying nutrition. Her interests were reading, gardening, nature, hiking and camping. Raised as a Baptist, at about the age of 16 she rejected the Church and "suffered a great emotional and psychological crisis." She now had no use for organized religion, regarding it as hypocritical. She had had a peak-experience while using marijuana, in which she had felt a

sense of oneness with everything, a sense of joy and of being "vibrant with energy." Having thus discovered that there were other levels of consciousness, she now wanted to learn how to reach them through meditation and for this reason entered the workshop. In addition she wanted to "experience a better understanding of what (or who) I really am. . . . to improve my power of concentration." She had never practiced meditation before.

B.K.'s highest values included unity, love, justice, wisdom and order. She found it difficult to determine her positive characteristics other than her intellectual capacity, but had a better idea of her undesirable traits, which she listed as emotional instability, intellectual laziness, lack of discipline and purpose, lack of self-confidence and uneasiness with others. As her major problem, she chose to focus on her emotional instability, but her record of detailed self-observation revealed chiefly that this was a young woman who was intensely dissatisfied with herself - her lack of purpose and determination and consequent waste of time - and often became depressed over it. In addition, she experienced extreme tension when facing exams.

In view of the above, the "Mountain" imagery sequence, stressing the qualities of energy, determination and perseverance, seemed appropriate. She was assigned the following seed thoughts; whose main focus was her emotional instability and lack of directed purpose:

1. The lower heart is dependent on the outside world. It if hears something terrifying it throbs; if it hears something enraging it stops; if it is faced with death it becomes sad; if it sees something beautiful it is dazzled. But the heavenly heart, when would it have moved in the least?
2. Stability. Serenity. Strength. Service.

3. Well-makers lead the water wherever they like; fletchers bend the arrow; carpenters bend a log of wood; wise people fashion themselves.
4. Love is the supreme solvent, the only power that can create permanent harmony out of chaos either in the personality, the state or the nation.
5. By concentrating the thoughts, one can fly; by concentrating the desires, one falls.
6. Both love and mind must be expressed in terms of service before the full flower of either is attained.

The 4th phrase on love was included, although it did not strictly apply to her problem, on the assumption* that troubled individuals are usually deeply self-absorbed and that it is often helpful for them to be able to look away from themselves for a time.

B.K. reported meditating regularly for the most part; she did the evening review infrequently, but "I think during the day about what I would think about during the evening." Her recorded insights show that she could sometimes sustain her thinking on general levels but that she was more often unable to rise above personal levels, while yet managing to keep focused on the meditation theme. In illustration, the following are excerpts from her meditations on the 5th and 6th seed thoughts:

I would benefit so much more from school if I could eliminate all the desires and hangups I have about it - the desire for good grades, etc. When I just think, without feeling uptight about it, I get places. Being emotional, thinking about grades, etc. keeps me from thinking well. Desire is what keeps us from seeing the true nature of things. Mankind has screwed up the world . . . Concentrating the thoughts rather than desires (greed, hatred, power, etc.) would let us live in harmony with each other and the rest of the world.

I must look at my knowledge, skills, abilities and education in terms of how they can be useful to others, not just to myself.

*Formed out of my experiences as a clinical psychologist.

I need to be outer-directed, self-less. . . . The only way to truly be in harmony with the universe is to do away with those disturbing factors - greed, injustice, inequality, etc. It takes love in all its dimensions.

This kind of reflection, while not serving the function of meditation as emphasized in the workshop, which was to enable the individual to transcend the personal self, did serve the purpose of helping B.K. to think more constructively about herself. At times it also served as a review:

Too often when I think about what or who I want to be, I think in terms of what I want to be doing, or where I want to be living. I tend to depend on outside circumstances for my happiness, instead of looking to myself to change (or just accept) myself.

My life really is very selfish. I need to get away from this concern for only myself. . . . Concentrating on myself implies that I am more important than everyone else. I am just as important, but no more important.

In light of the latter observation, her comment with respect to the 4th seed thought is interesting: "I had a hard time working with this seed thought - I have a hard time thinking about love."

From the beginning of the workshop B.K. experienced headaches following meditation, particularly when she achieved deep concentration, which was not often. Associated with the headaches were a feeling of warmth in the head, and a slight nausea or dizziness. She was advised to cut down the amount of time she spent meditating, and at the end of the 4th month she wrote that she seldom had the headaches any more. She described a good meditation as follows:

Sometimes when I come out of meditation and open my eyes, everything around me has a strange look and feeling about it. It's like the realm I enter while meditating is a whole other place, which is always there but I don't recognize it until I'm meditating. It's very strange. It's like I open my eyes and very slowly come back to where I am. It's difficult to put into words.

And this was associated with "good, really peaceful feelings." She wrote later, "It seems that I can experience in meditation what I don't experience in the rest of my life - unity with other people, harmony, and peace. It calms me down."

B.K. achieved a limited degree of self-understanding. Her most relevant comments are included in the following excerpts:

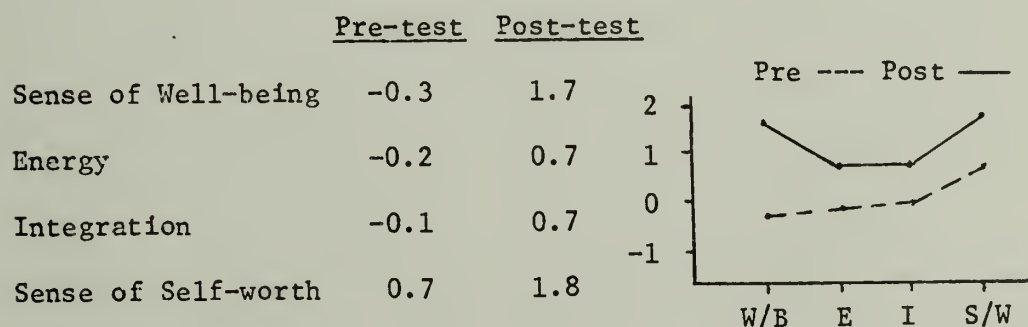
1st month: "I realize that much of what I do during the day is stuff I do to avoid doing something else (like studying). My determination is always lacking."

2nd month: "I don't feel any new understanding of myself. I keep seeing the same shortcomings, the same bad habits, and the same bad reactions."

3rd month: "I'm not seeing anything new; but I am seeing to what a great extent some of my problems affect me. My daydreaming and fantasies seem to be an attempt to experience an end to problems, if only for a short time."

5th month: "Most of the time I am too concerned about the future, what will I do? where am I heading? to enjoy myself now."

Pre- and post-test ACL scores are presented below:



These indicate that some change did occur, but B.K. seemed to have been unaware of this as it was taking place, as the following excerpts show:

1st month: "I have become more thoughtful and analytical about myself, but I have not changed outwardly."

2nd month: "I analyze (or attempt to) more than I used to but there hasn't been much real change. Sometimes I'm more optimistic and tend not to let things bother me, but other times no."

5th month: "On days when there is no pressure - of school, etc. - I can live more in the present. I enjoy myself

more, I appreciate things more. These days are few."

She made no entries at all during the 3rd and 4th months. Then, at the end of the 6th month, after she had completed her final week of self-observation, she wrote:

I am seeing myself in a different light, it seems. I am not as unfriendly, uneasy, etc. as I thought I was. I often talk to people first, I begin relationships. I have more confidence now, I think. My discipline has improved. I have been evaluating my educational goals in terms of service, of how I can really be useful. It's hard to say exactly what I mean - in general, I just feel a lot better about myself. I am also more optimistic. I feel happier.

She verbally reported that she was surprised to note these changes and that she would not have become aware of them if it has not been for the detailed self-observation.

The tone of her final record was considerably brighter than that of the initial record. There was no sign of depression. Whereas the initial record was one of frequent episodes of procrastination, listlessness and resulting anger toward herself, the second record contained such phrases as the following:

I had a lot to do . . . I got it done.
I had things to do - studying - at school - got them done - had enough discipline - made myself think.

I feel good about the day . . . I accomplished what I wanted to accomplish. No uneasiness, no lack of self-confidence, etc. what a nice day." I had a beautiful day. No problems - except possibly lack of discipline in getting some school work done, and instead I got other important things done, so really no problem.

B.K. recorded only two negative incidents during the entire week. One centered around worry and upset over a financial situation, but "I forced myself to calm down . . . I did this in a matter of a few minutes. That's an improvement!" The other occurred when she was forced to eat

supper alone in the school cafeteria and she felt uneasy about it - "awkward, a stranger, out of place." With respect to her discomfort with other people she made the following observation:

. . . I often used to feel unfriendly, since I didn't speak to strangers much. Then I started to begin conversations, and have met good people and made friends. I realize that I speak to others as much as or more than others speak to me. Who's the unfriendly, uneasy one? These observations have changed my views about myself a little.

Following are her specific comments on each undesirable trait:

Emotional instability - I feel as though I have more control now. Certain particular problems, like extreme nervousness related to school, are gone. . . . I don't get upset so easily - I feel more stable.

Intellectual laziness - This is still somewhat of a problem, though not as much as before. . . .

Lack of discipline - This is probably my biggest problem, though I have improved some. I can get things done when I have to. The fact that I have continued this course for 6 months indicates to me that I have perhaps more discipline than I thought.

Lack of purpose- For awhile, this felt like a really heavy problem. It was related to my educational goals, and now I feel better about that. Things have worked themselves out in the past month and I feel better about what I'm doing and where I'm going.

Lack of self-confidence - I think this will always exist to some extent for me, but it's not so great any more. . . .

Uneasiness with others - I sometimes have to make a real effort to overcome this with certain people, but I find that the more effort I make, the less uneasy I feel. . . .

In her summary, B.K. wrote: "While doing the evening review it felt strange not to find these traits showing up." She went on to speculate, however, that the week of self-observation may just have happened to be a good one for her - "good things happened and school is almost over for this year" - and that this may have accounted for her positive feelings. She added: "When I began this course I was

beginning school again - it was new and I had definite problems with it. Now I've been here awhile and it's not surprising that some of the problems have diminished. . . . since the last month or so, my goals are more defined and narrowed. I know where I'm at. And I feel good about myself." Nevertheless, B.K. does seem to have gained some emotional stability and some sense of direction in her life; whether this was the result of meditation or a natural development cannot be determined with any certainty.

Case Report No. 10 - P.K.

P.K. was a 24-year-old male, who had received a B.S. in mechanical engineering but was currently working as a painter. He was interested in reading, camping and hiking. Born Jewish, he attended the Ethical Culture Church with his parents as a youngster, later found himself attracted to Quaker ideas, e.g., "going within oneself to be in touch with spiritual forces." This latter was reinforced by experiences with drugs and by the study of yoga and psychic phenomena. His previous experience with meditation was limited to a Hatha Yoga course he had begun 1 1/2 months before, which centered around physical postures and exercises. He continued with these for a few months after beginning the workshop. When he entered the workshop, he had been searching for some meditative discipline which would help him to achieve awareness of higher levels of existence.

As his highest value, P.K. listed the sense of unity or oneness, and all of the qualities which he held to be an expression of this state of consciousness, e.g., love, truth, creativity, etc. P.K. felt

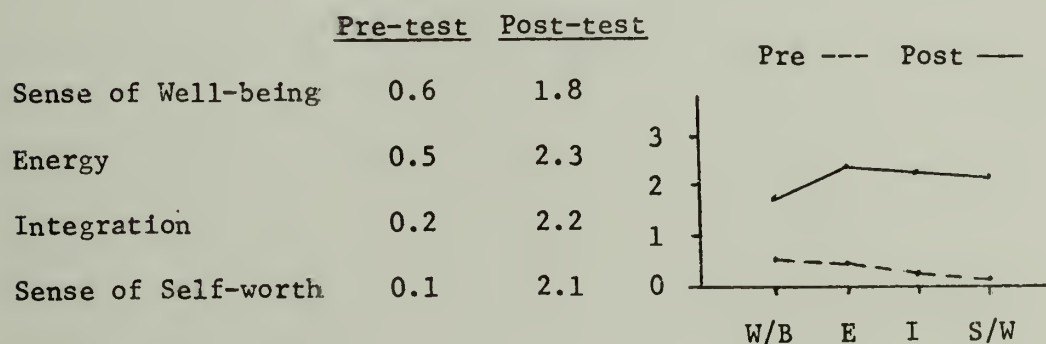
that his positive characteristics were that he had a very inquisitive, active and perceptive mind. He disliked about himself that he acted impulsively without regard for results, that his mind was filled with "a lot of garbage," and that he was sometimes self-conscious, sometimes too loud and over-confident. His main problem he felt to be his tendency toward impulsive reactions and his self-observation record reflected a fair amount of confusion about his responses to others, i.e., defensiveness, resentment and guilt which he did not understand. He seemed to feel that he knew what his responses should be ideally, but had difficulty getting them into expression. Therefore, he was assigned the "Tree" imagery, which carries the implication of growth and expression of specific qualities, and the following seed thoughts:

1. Let the Self control the outer form, and life and all events.
2. Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.
3. All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him like a shadow that never leaves him.
4. Let the qualities of the Self be the motives of my daily life: I am that Self.
5. One can approach the Highest with the Chalice filled with the best thoughts. When the Good lives, it opens all the gates to the Higher World.
6. In the Universe all things are but a reflection of the Divine, and in a spark of light the Divine Energy is at play.

P.K. reported very regular meditation and evening review, except for a brief time during the school vacation. His recorded insights were unremarkable, and he seemed unable to develop any real depth of thought. In his last monthly report he wrote that he was now spending more time on the visualization portion of the meditation and getting more out of it, but he did not enlarge on this. P.K. was one of two

participants (see C.M. - case report No. 12) who reported being energized by meditation - "almost like adrenalin." He also reported that in lifting his consciousness at the close of the meditation period he had found a "centering point," a point of peace and stillness, to which he was able to return at various times during the day. P.K. did not make any progress in developing insight into his behavior, including the impulsive reactions which concerned him during his first week of self-observation. His most significant comment under Item 4 was "I have a lack of determination and patience and I must work hard to overcome them. These cause slight depression because I am aware of what I have to do."

His ACL scores indicate that some change did occur:



But P.K. had little to report on observed changes in himself, as these excerpts show:

- 1st month: "I am more directed than before."
- 2nd month: "I am a little bit more determined and am beginning to believe in something - but don't ask me what because I don't know."
- 3rd month: "I am trying to relate to 'faith'. I have not been brought up with any religion but I am beginning to at least try to get a little faith. I still have no word I feel comfortable with - Tao, God, Cosmic Spirit, etc."
- 5th month: "I have found the beginning of a centering point."

As can be seen, these pertain mostly to spiritual attitudes. When asked about behavioral changes, P.K. stated that he interacted little with people during the day on his job and so had little opportunity to observe his behavior. However, his final self-observation record and summary did reveal some change, but as a result of conscious control rather than the spontaneous effect of inner growth. The following is his evaluation of each of his undesirable traits:

Impulsive reactions: "I did not do this much at the beginning of the workshop, but enough to call it a problem. I do it very little now. If my reaction to a situation is quick and wrong I can usually catch myself before it affects other people. . . . I am controlling myself better than before."

Mind filled with "garbage": "My mind is more centered . . . I still have a few days at a time (when something has come up that greatly upsets the daily routine, or could) when my mind just wastes itself away."

Too loud and over-confident: "I am controlling myself much better these days. It does not happen often. . . . I am more aware of this than at the beginning of the workshop and do not do it very often."

In addition, P.K. found that he was drinking and smoking marijuana much less than before.

Here we have the reverse of the situation with E.H. (case report No. 7), who reported considerable change but whose ACL scores provided no evidence for it. It is possible that P.K. was not very self-aware, and his monthly reports do seem to support this view, as did his initial self-observation record which showed him at a loss to understand the feelings which motivated his impulsive reactions. It is possible also that, as with B.K., the changes occurred so quietly and gradually that they never impinged on his consciousness. But he does seem to have gained some of the control that he was seeking, if not the full expression of his ideals.

Case Report No. 11 - R.L.

R.L. was a 21-year-old male, a junior majoring in wildlife biology. His interests were music and sports. A Catholic, he attended parochial schools for 13 years, but now felt alienated by what he saw as the hypocrisy and materialism of the Church. His "need to find answers" motivated him to participate in the workshop and he hoped as well to achieve acceptance of himself and others. He had never previously meditated.

R.L. listed as his highest values harmony with and understanding of himself and others. The most positive thing he could think of to say about himself was that he was becoming aware of his deep problems; but he did not like his moodiness and alienation, his lack of self-control, his non-acceptance of himself and others. His initial self-observation record revealed that R.L. was almost continuously self-absorbed and oppressed by a sense of unworthiness and failure to live up to his own and others' expectations of him. He felt unaccepted and unacceptable. He deplored his actions ("lack of self-control") which were attempts to gain attention, but was able to recognize that this behavior arose out of a need for acceptance and recognition. The desperate urgency of this need is illustrated by his comment that "It's like I look at myself through everybody's expectations of what I should do in life. If it occurs to me that I'm not living out those expectations, I start panicking."

Because of his sense of alienation, R.L. was assigned the "Sun" imagery. His seed thoughts were as follows:

1. One may recognize all relative imperfections, yet be able none the less to affirm unhesitatingly the Good.

2. Love is perceptive understanding, the ability to recognize that which has produced an existing situation, and a consequent freedom from criticism.
3. Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.
4. Love is the supreme solvent, the only power that can create permanent harmony out of chaos either in the personality, the state or the nation.
5. Give up emphasizing the will-to-love and emphasize in your consciousness the need of others for understanding, compassion, interest and help. Self-forgetfulness is the first step upon the road to spiritual love and understanding.
6. Let the qualities of the Self be the motives of my daily life: I am that Self.

Phrases 1, 3 and 6 were aimed at lifting his self-esteem through helping him to shift his basis for self-judgment from an outer to an inner perspective. The other phrases, whose theme is love, were chosen to help him get his attention off himself and thus to counteract his intense self-preoccupation.

He reported meditating fairly regularly, less so for the evening review. He had difficulties with both, but particularly with the review in which he would find himself either getting emotionally involved in reliving the day or being easily distracted and unable to keep his attention on it. Occasionally he was able to achieve, during meditation, enough depth of concentration to lose awareness of his physical body and he reported that, like M.H., he sometimes "saw" an eye.

Though he maintained his meditation on general levels, his personal preoccupation with acceptance was a nearly continuous undertone, as the following entry for his 5th month's meditation illustrates:

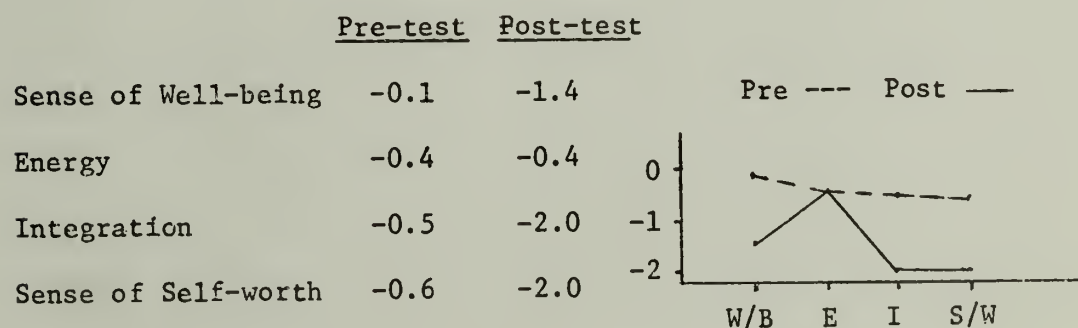
There is always a need for protection and defense for the self. The person feels a need for protecting the self, which includes emotions . . . When the self is forgotten about and is replaced by more humanistic motivations, one is able to perceive himself as just one person in the crowds of many. Acceptance and understanding is easier to arrive at when one thinks in terms of others. As well as learning from other people, the person learns more about himself.

R. L. was acutely aware of his difficulties, as shown by these excerpts from Item 4 of the report form:

- 1st month: " . . . I look at myself through the eyes of everyone else and pass judgment on what I see. . . . Because of this, I feel as if all eyes are upon me when I walk into a store or classroom, as if . . . they resent what I am."
- 3rd month: "I have always felt . . . a need [to] impress people . . . Feeling accepted would come if I felt I had impressed, and feelings of dejection would result if I had not . . . in order to impress, I would employ the mannerisms and do the things that I knew would be acceptable. The concept of what myself wanted was never thought of."
- 4th month: "I . . . am aware of this need, that sometimes overpowers me, of impressing people. I realize that it's good to be able to make people laugh, and to laugh with people, but I play too much importance in being able to do that. This shows that need for acceptance, once again . . . that keeps popping up."

R.L. reported at the end of the 6th month that he was no longer doing the evening review, and that for some time he had been giving it no more than superficial treatment. He felt that he was too attached to his actions to be able to understand them and "seemed to have built up some barriers" to self-observation.

In his last monthly report R.L. wrote that he had "reverted backwards . . . because of my attempts at [self-] understanding," and this is indeed borne out by his ACL scores, displayed below:



Up until the 6th month, however, R.L. had felt that things were progressively improving.

- 1st month: " . . . I am able to uncover my motives in my actions [through the evening review]. I have become much more analytical . . . One thing that has been gained is a greater amount of understanding. . . . Also, I experience many [changes] in mood and attitude where before there seemed to be one constant feeling of gloom. This has become less frequent . . . I have become very tension ridden, or uptight. . . . I know that it lies within the boundaries of my imperfections and acceptance of myself."
- 2nd month: "I've surely become more critical of myself . . . it seems that I am not satisfied with the face value of things that I do, but show greater impetus in finding the underlying motivations . . . I seem to have accepted more fully [my] imperfections . . ."
- 3rd month: Reported being able to quit smoking without difficulty after having tried previously without success. ". . . I have become more self-oriented . . . but not in an egotistical fashion. . . . A stronger need to be good to myself . . ."
- 4th month: Reported the insight that self-centeredness creates barriers between people, and that without this "one feels a sense of harmony and union towards all things. I have felt these feelings to some degree at different times, but they were not very long-lived."
- 5th month: "Accepting myself, little by little, has become one evident change . . . I am more analytical . . . I've been reminiscing, lately, back to the start of last semester, and can see that I have progressed internally. There are still those not so pleasant days, as there were then, but they are not as numerous at present."

His recorded turning-point was in the form of an important realization which, however, he was apparently unable to put into effect in his life:

In the past I always felt a need for being somebody. I felt it was my responsibility to shape myself into someone who would meet the approval of other people. I have realized lately that what I feel and who I become is only important to me . . . I've realized that by trying to please everybody, by being this way for this person, and that way for another in hopes of acceptance, that I was overlooking the responsibility of being myself."

Apparently during the 6th month the little progress R.L. seemed to have been making broke down. The tone of his final self-observation record was one of pessimism and discouragement, as these excerpts show:

I have become disillusioned at my constant recurring failures which come about very frequently as of late. . . . I am constantly comparing myself to other people. . . . rehashing imperfections . . . It seems that things are hopeless at times like these. . . . Aside from feelings of worthlessness and inferiority most of the day, there isn't too much else that I can remember. . . . I was very self-conscious and felt as if people were being critical of me. . . . The self-criticism just goes on . . . I've become too involved with my imperfections, and have felt guilty . . .

R.L. felt that even in participating in the meditation workshop he had been motivated by his need to impress others: "That feeling of having to be somebody for everyone to see has been very domineering . . .

When nobody seemed to look any more, it was here that these negative traits made themselves known" (i.e., he became aware of his real motivation). He planned to go on meditating, this time for himself, in hope of regaining some of the earlier good feelings and some eventual self-understanding.

R.L.'s changes were clearly in a negative direction, and both the ACL results and his own observations concurred in this. He reported none of the feelings of calm peacefulness during meditation that many others had. And the close scrutiny of the evening review only brought what he saw as his glaring faults into greater prominence in his mind, instead of engendering objectivity as it did in others. This case suggests that, where personality maladjustment is more than moderate, a meditation program such as this one may not be adequate to bring about improvement, unless combined with psychotherapy.

Case Report No. 12 - C.M.

C.M. was a 21-year-old female, a senior majoring in animal science, whose interests were tennis and horse training. Brought up as a Roman

Catholic, she had fallen away from church-going, but now "looked for religion outside the church" in her daily life. Through participating in the workshop, she hoped to develop "a greater understanding of myself and . . . more meaningful relationships with other people. I don't like feeling uptight, resentful, or frustrated." She had never meditated before.

She valued the pursuit of knowledge by which one would be able to be helpful to others. She liked about herself that she was strong-willed, sensitive and caring toward others and "competitive but a good sport." But she did not like her dependence on physical pleasures and tendency to overdo (e.g., eating and drinking), her sarcasm and unwillingness to listen to others, and her deviousness. She considered her tendency to overindulge her most serious problem and decided to focus on it for her detailed self-observation. This record presented a picture of one who was subjected to moods of depression and boredom, easily felt injured by what she saw as lack of concern from others, and impulsively sought gratification in smoking and eating. She was not without some insight, writing that she thought her over-indulgence had something to do with the lack of emotional gratification. "I can't put my finger on [it] but I do get strange feelings of being unloved at times." When she was not eating or smoking, she was preoccupied with thoughts of doing so. When she gave in she was overcome by guilt and self-dislike. And, as stated, these instances were often related to incidents in which she felt that others were not giving her enough sympathy or consideration. It was at times like this that her sarcasm also manifested. In addition to smoking and over-eating, C.M. frequently used marijuana.

She was assigned the "Sun" visualization and the following seed thoughts:

1. One may recognize all relative imperfections, yet be able none the less to affirm unhesitatingly the Good.
2. If man knows how to judge his feelings, he will select the worthiest of them, and it will be love.
3. Love is perceptive understanding, the ability to recognize that which has produced an existing situation, and a consequent freedom from criticism.
4. Give up emphasizing the will-to-love and emphasize in your consciousness the need of others for understanding, compassion, interest and help. Self-forgetfulness is the first step upon the road to spiritual love and understanding.
5. That man attains peace who, abandoning all desires, moves about without attachment and longing, without the sense of "I" and "mine."
6. Both love and mind must be expressed in terms of service before the full flower of either is attained.

It will be seen that the predominant theme of these phrases is love.

These were chosen for use on the assumption that, in relatively healthy people, the best cure for the preoccupation with receiving love is to get the individual's mind off himself and directed toward others in the attempt to give love. If he can thus turn himself around successfully, he usually finds that others respond in kind.

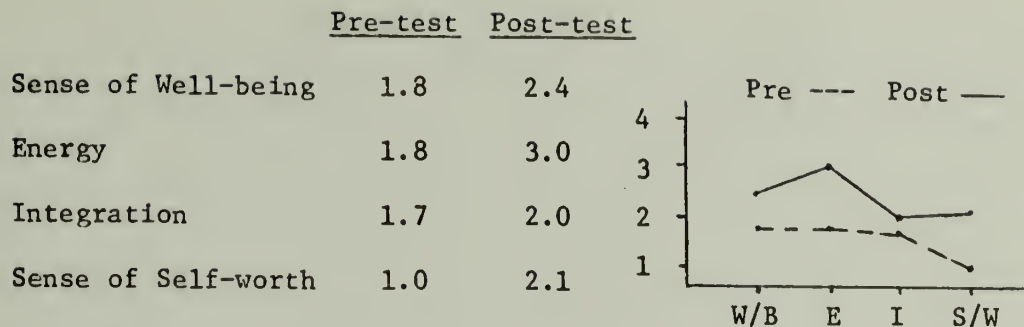
C.M. reported missing an average of about 7 days a month for both meditation and evening review. Yet she appeared to receive immediate positive effects from meditation practice: "After meditation I have a feeling of great calm and self-confidence . . . great mental and physical relaxation" and "I find my mind feels alert and active and seems to receive energy which I carry throughout the day with me. If for some reason I miss a day I always feel a sort of loss." Meditation for her was like a "shot of adrenalin." If she had been tired beforehand, after meditating she had abundant energy for the day. C.M. was

the only participant who reported thinking, not in words, but in images for the most part; she would "see" whole scenes which would symbolically represent her thought on any given topic. Her recorded insights, although not remarkable, show that she made appropriate use of the seed thoughts: "Man's highest virtue is love, to be weak is to criticize, to lust after something that doesn't belong to one, to engage in petty arguments, to blind oneself with hate or fear." "The true way for man is to look away from himself, use his eyes for seeing others and use his heart for helping others." She expressed enthusiasm about the 4th seed thought, saying that it was most relevant and meaningful for her.

C.M. also made good use of the evening review, and some of the things she learned about herself were as follows:

- 1st month: "I realize that the nervous energy I have must be channeled away from compulsiveness and gluttony towards love and understanding of my fellow man. . . . I have a better understanding for some of my feelings of irritation . . . I understand more why I feel anxious at times and often merely lying down for a few minutes and reviewing my morning meditation causes the feelings to disappear."
- 2nd month: "I find I can go for days without wanting anything to excess until some tiny thing may trigger off an emotion and I may feel depressed. Usually it has to do with my relationships with others."
- 4th month: "Often I see myself as not being sincere. It stems from my wanting to help people but using words instead of actions."
- 5th month: "I realize I am often bound by selfishness and [the desire for] personal gain which causes me to boast or speak sharply to others."

Pre- and post-test ACL scores are presented below:



In C.M.'s view, she experienced a complete turn-around in attitudes and behavior. Here are excerpts from her entries:

- 1st month: "I am calmer and more quiet spoken. I do not feel the need to verbalize my feelings as much. I seem to notice people's actions more and try to understand what causes them. I have more patience and do not spout off the top of my head when angry. I realize all people have problems like myself and it makes me more empathetic . . . I criticize my actions in a more objective manner which does not lead to so many feelings of guilt and anxiety. My behavior towards others is much more kindly. . . . Also, if I see someone in trouble I no longer feel silly if I walk over and offer help. . . . I feel less like a martyr than before."
- 2nd month: "I am calmer . . . I find I listen to what others have to say and enjoy everyone's company . . . I no longer have extreme ups and downs, instead I am relaxed and ready to absorb knowledge and understanding from others. I do not force my opinions on others but merely speak honestly . . . rather than saying something I know they want to hear. . . . I used to constantly talk. Now I am asked why don't I talk more? I am much more of a listener than a speaker now and after talking I know I said something I wanted others to hear. . . . A lot of times when I confront someone I don't like my morning meditation comes back to me and I have actually felt negative attitudes towards others turn into positive ones."
- 3rd month: "I have become extremely sensitive to the people around me and without them saying a word, I can detect their feelings and often help by offering my services to cheer or just listen to their problems."
- 4th month: "I no longer desire grass - in fact it has no effect other than to give me a headache. Due to an increasing peace within [I have no purpose in taking it]. . . . I find myself unhappy when I smoke grass, eat

too much, or drink alcohol. In the past three weeks I have not [done any of these things]. I am more at peace than I can ever remember yet I do not dwell on that . . . but would rather spend my time on others or on nature. . . . I no longer criticize myself as much as study my situation thoroughly. I am more objective when looking at myself and others. I am no longer plagued by moods of bitchiness nor am I quick to jump on people. . . I can remember when a lot of company made me irritable, now I am able to relate to my roommates' friends."

5th month: "I am happier . . . No longer do I judge people for their actions. . . . I do not go on 'ego' trips any more but feel others can teach me valuable things. I find my attitude towards others one of listening, understanding and compassion."

C.M. noted also that, whereas she had previously been quite moody, now her friends "have remarked on how I never seem to be in a bad mood. My roommates and others seek my advice on matters. I seem to be able to cheer people up who are depressed." Her boyfriend had called to her attention that at parties now she took only one drink, but that previously she would have 3 or 4; she had not noticed this. By the midpoint of the workshop she had totally given up smoking, and this without any difficulty although she had previously made unsuccessful attempts; after having seen the foolishness of smoking suddenly, she no longer experienced a desire for it. In personal conversation at the end of the workshop she called attention to the fact that she had lost a good deal of weight; she had not dieted, she said, but her desire for junk foods and her compulsive eating had disappeared and she lost the weight without effort. One unlooked-for improvement was in her grades, as she reported at her individual meeting; she found that she no longer did her school work with the attitude of getting it over with, but that she was able to get interested and absorbed in it - and this made an objective difference in her grades.

In addition to all of these changes, C.M. felt that she had begun developing psychic sensitivity, that she could frequently pick up the moods of those around her, and that when she could verify her impressions they always turned out to be right. She felt that she experienced an actual change in consciousness at these times, and she would know that she was in tune with an individual, but that she would lose this if she had any negative feelings toward the individual or was self-absorbed. Once she corrected her own attitude, she would be once more "in tune."

C.M. was a graduating senior and by the end of the workshop was already working at a job which represented the beginning of her career and which deeply engrossed her. She was in the midst of many changes. For this reason she neglected to turn in her last monthly report and seemed also to have forgotten the instructions for her final week of self-observation. During this week she took a course in mind control, was totally absorbed in this and the effects it was having on her, and filled her journal with these impressions. Thus her record yielded no information relevant to this study. In her final summary, however, she noted that meditation had made her "slowly more aware of myself and the world around me as if a heavy curtain between me and others had lifted slowly. . . . In the beginning I was leary of people, had no idea how to deal with them, and felt I was quite alone. [Now] I feel a part of every living thing."

It is perhaps fair to say that, if C.M.'s goal was to develop "more meaningful relationships with other people," then that goal was met. The feeling of being unloved, at the bottom of her tendency to over-indulge, was entirely gone, and she was very actively engaged in

giving to others the concern and consideration she had previously sought for herself.

Case Report No. 13 - E.M.

E.M. was a female in her mid-forties who had earned a Master's degree and was interested in psychology, writing, reading and sports. Since her parents were not members of a church, she was not given any formal religious training, but was exposed to their interest in less conventional beliefs such as those associated with yoga, transcendentalism and Christian Science. She had meditated sporadically since she was a teenager, using chiefly the techniques of Western mysticism. She reported two peak-experiences which occurred when she was a young adult and in which she "for several days felt the whole world was transformed and I was literally walking in paradise." Her purpose in joining the workshop was to "learn more about meditation, to be more faithful and disciplined in its practice, to learn how to share this with others . . ."

Her ideals were to be open and receptive, unified, purposeful and organized. She felt that her positive characteristics were her spiritual nature, her liking for solitude and prayer, her love and warmth for others, her enjoyment of intellectual pursuits, and her discipline of her body through exercise and outdoor activity. Her undesirable traits were her lack of discipline and organization, her tendency to procrastinate, her inability to carry her inner ideals through into her daily life, and her conflicting desires and motives which prevented her from achieving her goals. Since she appeared to have misunderstood

the instructions for self-observation and focused on the meditation practice itself, reporting on that, her record provided no useful information. However, her lack of discipline and organization, which was perhaps her chief problem, manifested itself throughout the workshop: she consistently came late to meetings, missed about half of them, and was constantly late in turning in her reports and other materials. She neglected entirely to turn in her 1st and 6th monthly reports.

In view of this, she was given the "Mountain" imagery sequence, stressing such qualities as determination, purpose and perseverance, and the following seed thoughts:

1. By concentrating the thoughts, one can fly; by concentrating the desires, one falls.
2. Well-makers lead the water wherever they like; fletchers bend the arrow; carpenters bend a log of wood; wise people fashion themselves.
3. Stability. Serenity. Strength. Service.
4. As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.
(Since E.M. did not show up for the meeting in which the 5th seed thoughts were distributed, and did not make an attempt to obtain hers, she used the 4th seed thought for 2 months.)
5. Develop the capacity to live increasingly as the king seated on the throne between the eyebrows. This is a rule that can be applied to the everyday affairs of life.

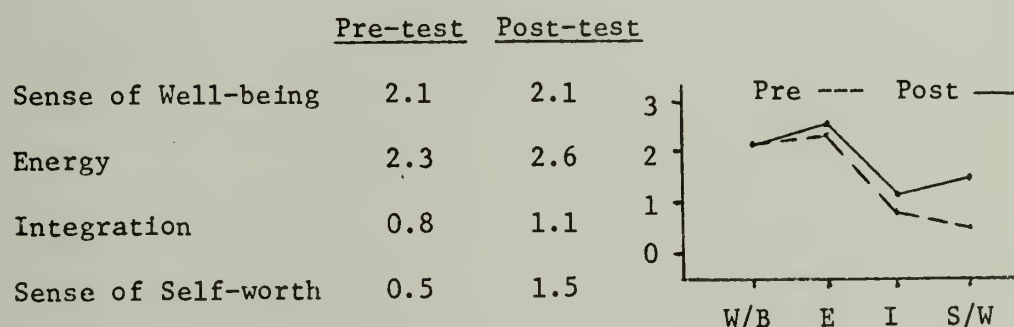
E.M. reported doing both the meditation and evening review with regularity. Meditation was effective in bringing to her a deep sense of peace and this lasted throughout the workshop:

- 2nd month: "I have had the experience of being lifted to a place of great all-pervading light and peace and this lasted throughout my meditation."
- 3rd month: "A sense of peace accompanies my meditation almost regularly now . . ."
- 4th month: ". . . I awake with a new lifting of the heart and sense of well being in the a.m. instead of feeling weighted with sleep and lethargy."

5th month: "By dwelling on the image of the king at the center of my being I have felt a sense of order and peace permeate my life during meditation and this has spread to include a greater sense of peace and order during the day at times and I am aware of it during the evening review."

Her meditation took the form of affirmation rather than discursive thinking, e.g.: "I am in control of my life and I can work in my life to make changes in accord with my ideal." "At every moment I have the ability to bring every part of my life into complete harmony with my central purpose." Her only relevant self-observation as a result of doing the evening review was reported at the end of the 2nd month: "I have a tendency to act without thought or reflection, impulsively, when I am disturbed or excited."

Her ACL data show no change except along the dimension of self-worth:



Yet E.M. felt that she had made some progress along other lines as well.

2nd month: "My thoughts no longer fly in many directions. I find concentration on the seed thought is easier. . . . I do feel that I am able to recollect my purpose during the day more often. I do feel a greater sense of peace and stability as I go about my work."

3rd month: "I do feel differently about my life at this time and often wake up hopeful and even joyful now once again. . . . A greater sense of peace and stability; I feel also that I have more to give others as I feel more grounded myself."

4th month: "I find that it has been helpful to be part of a group and to have a planned morning and evening meditation. This has steadied me and enabled me to have the discipline to persist even when I felt otherwise. . . . I am a person who needs discipline and this has made a great difference in my inner life to try to sustain this for these months."

5th month: "I find that I am more able to stand apart from myself and observe myself. During the day I am more in control of things before they happen whereas earlier I found I was only able to be aware of them after they occurred if they were of an emotional nature."

As a major turning-point, she noted that "I feel more in control of my self and my circumstances now."

I had really been in some despair over my outer situation, especially relationships with others and had allowed people and circumstances to control me. I have changed this . . . I definitely feel more in control of my life and that I am more of a whole in each day's activity.

She verbally reported, toward the end of the workshop, that the greatest change in her had been the ability to look at herself objectively; she found this most valuable. She received some corroboration of her new feelings of peace in the spontaneous comments of others:

My children have commented on my greater tranquility and joy during the day. . . . my daughter said this week that she had noticed a great difference in me . . . She said I seemed like a new person to her and she wondered how this had happened. . . . I have had three people remark on the greater serenity and peace which they have noticed in my face and personality and that I seem much happier in the last two or three months.

In her final self-observation record, E.M. reported her attempts - which were mostly successful - to be more organized in her daily activities. As was the case with P.K., however, one receives the impression of the attempt to control tendencies rather than their undergoing change through spontaneous growth. Nevertheless, in her final summary, E.M. wrote the following:

Lack of discipline and organization: "I have been much more disciplined since last half of course . . . I feel that I have improved 75% here."

Tendency to procrastinate: "I find myself slipping into this at times but feel I have improved a great deal here . . ."

Conflicting desires and motives: "This just seems to have cleared up in many cases by itself - old conflict between social life and work goals and family time - I feel that meditation and evening review makes all the difference here."

E.M. appears to have experienced some change in a positive direction, particularly with respect to her feelings about herself. As to her ability to be organized, it was noted that she did attend the final meetings - although she yet arrived late - and that she turned in her final self-observation record on time! However, there is not enough data from the monthly reports and final record to support her belief that she achieved any real improvement in this direction.

Case Report No. 14 - B.N.

B.N. was a 20-year-old male, majoring in biology, whose interests were reading, writing and arts. He attended Catholic school until the 5th grade, but later his religious beliefs were shaken by the influence of an atheistic friend. For the last two years, however, he had been inclining toward a "relationship with what might be called 'God'." He had been doing transcendental meditation for the past 8 months and entered the workshop because he wanted to see how the two types of meditation compared. He also wanted to achieve a sense of harmony with the world, and wrote that he was "not satisfied with myself . . . my life can be much more complete and sometimes . . . I feel sad or depressed." He had had peak-experiences a few times, which occurred while he was meditating or walking or in the presence of a loved friend.

At these times he "felt as if I was love, that I need no security and that fear was not important. That I had achieved a much closer unity between myself and the world."

B.N. listed as his highest value "oneness with the world which is oneness with God which is to become love." He felt that his positive traits were his lovingness, givingness, sincerity, pursuit of understanding and persistence. He did not like his lack of concentration when studying, his inability to communicate and uneasiness with others, his preoccupation with and uneasiness about sex; he felt also that he was egotistical and ambitious for "ego-flattering attainments." His initial self-observation record did not focus on any single negative trait but on all of them; however, what emerged as the predominant problem was his difficulty with sex and this seemed to be associated with his uneasiness with others. The tone of the entire record is one of vague depression together with a tendency toward denial ("I really don't consider it a problem now but today it bothered me a bit").

B.N. was assigned the "Tree" imagery and the following seed thoughts:

1. Energy follows thought: "As a man thinketh, so is he."
2. One can approach the Highest with the Chalice filled with the best thoughts. When the Good lives, it opens all the gates to the Higher World.
3. That man attains peace who, abandoning all desires, moves about without attachment and longing, without the sense of "I" and "mine."
4. Give up emphasizing the will-to-love and emphasize in your consciousness the need of others for understanding, compassion, interest and help. Self-forgetfulness is the first step upon the road to spiritual love and understanding.
5. One may recognize all relative imperfections, yet be able none the less to affirm unhesitatingly the Good.
6. Love is the delicate art of evoking in others that which is best and highest, humanly and spiritually.

The 1st three phrases were directed at B.N.'s sexual preoccupation, in an attempt to help him realize the role that thought plays in behavior and to help him shift his thinking onto different levels. The phrases on love (4 and 6) were assigned because of his expressed (in monthly reports) difficulties in relating to others.

He reported meditating and doing the evening review with regularity. At the end of the 2nd month he reported that he had difficulty quieting his emotions during the meditation period and had to spend "too much time" at that stage. He reported also being uneasy and restless when meditating on the 2nd seed thought. In his 5th month he wrote that he had "found a very strong feeling of peace and internal quietude, like I have never felt before, during my evening review." B.N.'s recorded insights were voluminous and showed that he succeeded in keeping his reflections impersonal and general. His thinking had a psychological bent as these excerpts, from the 1st, 2nd and 6th reports respectively, demonstrate:

Emotions are an inherent part of living but we must be able to feel a certain amount of detachment so as not to be controlled by them. . . . Self awareness is essential for self realization. It seems to be comprised especially of awareness of how we manifest ourselves to the world and a deep insight into ourselves. Our minds can be either a source of liberation or imprisonment. As long as we are bogged down by fear, frustration, confusion and self ignorance then we shall be weighed down. We can overcome these.

Ultimately all joys and sorrows are in one's mind. This does not negate the importance of the "rest of the world" but indicates the importance of how we perceive that world. We project so much into the world that is not really there and then our emotions react in reference to our projections as if they were the event itself. We try to make reality conform to our perceptions.

It seems that one of the best and highest human spiritual things is honesty. Honest communication is the first step in development,

upon that love and all fulfillment can be founded. . . . As we wish to express ourselves and be felt by others, so do others. If we can listen to them and bring out what they have inside then we have succeeded in one of the most important steps in communicating. One of the best ways to give to someone is to open one's heart and mind and simply accept him.

B.N. was already quite introspective at the start of the workshop, so the evening review presented no difficulties for him. That is, he found it easy to think about his feelings and reactions. But he seemed unable to get below the surface of these reactions to their underlying motivation. The following excerpts reveal disturbances in his relationships with others and his confusion about the problem:

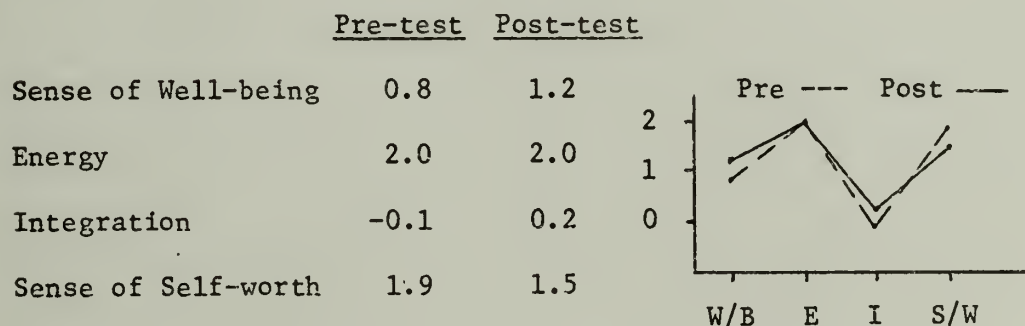
- 1st month: ". . . I was always thinking stupidly ambitious thoughts that were self-flattering. I recognized the stupidity of this and don't do it [now]."
- 2nd month: "I have thought of how we persecute each other and tried to recognize this in myself and correct it. . . . I still hesitate sometimes to say what I feel for fear that the individual will react hostilely towards me. . . . I've had several experiences that were good with people but spend much time alone. I intentionally bring this upon myself but it sometimes makes me feel unsatisfied and alone."
- 3rd month: ". . . felt like there must be more to relationships [with people] . . . I have a hard time just talking trivia with people yet feel it's getting better. It's stupid to feel that everything has to be profound."
- 4th month: "I noticed that often I just walk away from people when I could talk with them and enjoy their company . . . I saw a girl who I've known for quite awhile and love and feel very close to. And she was busy and so I felt and was thinking how I wanted to stay and really share my lovingness and I was disappointed. Then I realized that she didn't want to be with me at the moment and by really loving it was right for me to leave altho it wasn't what I wanted. Really loving doesn't entail what it's romantically made out to be and that's hard but necessary to accept."
- 5th month: "I have felt a lot of tension this month on all levels. . . . I feel like I'm not changing enough but I really am in many ways and am pleased. . . . There were a couple of times when I felt relaxed and communicative and I would look a person in the eye and really see into them. Very often I'm too

self-conscious and feel reluctant to look people in the eye."

6th month: B.N. mentioned some interactions with girls two years previously in which he had not acted with honesty. " . . . I feel my self respect went way way down. Since then I've been often not feeling as good as I could and often rather distant from people. . . . am now trying to face up more to myself and my fears . . . every day one hides or avoids one's problems, one is asserting in one's own mind their reality and power (even tho they are unreal)."

Despite this last statement, one receives an impression on reading this material of B.N.'s very real tendency to deny and avoid his problems. Becuase of this and because of his own confusion, his difficulties never emerged with clarity.

There were no differences between his pre- and post-test ACL scores:



B.N. felt ambivalent with respect to the changes he perceived in himself:

1st month: "I have become closer to several people than before as I have tried to give on a more sincere level than before. . . . The change that is most obvious is that I don't feel the need to boost my ego all the time. . . . I know also that I have to accept myself and all the world and that means other people, rather than being defensive towards them."

2nd month: "I feel like I'm more sincere and open with people and yet still often feel rather detached (in an alone way). . . . I feel that my relationships with men and

- women are deeper and better . . . I feel that in general I see myself more as I am and altho I can't say that all my actions seem to be real and what please me, there are from time to time experiences that are very meaningful and make me feel more alive."
- 3rd month: "I had a good vacation and did get closer to some people. I guess that is really one of the most important things. . . . I went out with a few women and . . . enjoyed myself and felt relaxed. . . . I feel that in some way I accept myself better and yet I often feel tense and uneasy. I still feel frustrated and lonely at times but it's not bad."
- 4th month: "I think I used to have big highs spaced infrequently between big lows and . . . I now have a more even fluctuation. I still feel sad sometimes and insecure but I more often feel happier and communicative than I used to altho I feel I could communicate better than I do. . . . I feel almost more than ever the need to love and be loved in a good all around way. I'm doing all right at it. I'm pleased. I could do better but I'm pleased. . . . I feel that I can just talk on an easygoing level with more spontaneity and enjoyment than before."
- 5th month: "This month was odd in that I fluctuated greatly from feeling very pleased with myself and that I was really getting to be able to communicate with people the way I want and can, to feeling tense and down."
- 6th month: " . . . I needed mostly to learn to communicate. I feel like I've been working more at that and not just thinking about it. I have much to do with my life and must take it seriously and not be deterred by hang ups, etc. I feel more positive."

B.N.'s final self-observation record reflects the same ambivalence and uncertainty, and is well represented by his own summary:

Lack of concentration - In general I concentrate a good deal better. However there are days when I'll spend hours in front of a book and not have read well 4 pages. . . . but it is definitely improved.

Ill-at-ease about sex - I don't have the conscious ill-at-ease I had before where I would actually feel uncomfortable if I sat down and the conversation turned to sex. Now, in fact, I will from time to time partake in discussions and even enjoy them as I find them relevant . . . But I still feel a kind of nervous reaction in me when the topic comes up at times and I find it odd because I really at least consciously don't find the topics disturbing (as I used to in a way) but I still have some nervous reactions.

Ill-at-ease with others - My previous ill-at-ease with others was largely due to my ill-at-ease about sex. It has gone down and so has my ill-at-ease with others. Very much so. . . . I still don't feel that there is the profundity in my relationships that there should be. . . .

Egotistical - I feel in my mind that here I have made by far the most progress. . . . One hard thing is that I have come to realize how weak and stupid I am. Really. It gets me a bit sad sometimes to realize that I'm not what I'd like to idealize myself as, however I never feel pessimistic. . . .

Ambitious to attain - . . . I realized that [I have been] thinking in terms of status and that's stupid. . . . I have tried to stop this stupid ambitiousness and cultivate my energies in more productive ways. I feel that in general I have been pretty successful and I am pleased.

Preoccupation with sex - It's improved but it's still on my mind too much.

In spite of his many self-assurances (or perhaps because of them!) one can't help feeling that B.N. essentially made no progress, either in self-understanding or in growth. It seemed always as if there were some deeper problem that he was not looking at, which stood in the way of any growth and would continue to do so until he dealt with it. This thought was conveyed to him, together with the suggestion that it might be helpful for him to seek counseling at some time. This suggestion was accepted and acted upon.

As was the case with R.L., the workshop approach does not seem to have been adequate to bring about real change, and a more intensive approach appears necessary.

Case Report No. 15 - D.S.

D.S. was a 19-year-old male, a sophomore majoring in psychology. His interests were travel, music and current events. Born to the

Jewish faith, he "disliked it from the start, and after formal obligations were over with, I swore off any type of organized religion."

He now considered himself agnostic, writing, "All I dare assume is that there is some founding order, power, fate, or set of rules by which everything is governed." His motivation for entering the workshop was to understand himself better and to feel more at peace with himself. He had previously done transcendental meditation briefly.

D.S. wrote that he had had peak-experiences as a result of listening to music which he could not describe in writing - "some things are just too much to write down."

D.S. listed his highest value as peace, in the world and with oneself. He felt that his good qualities were his sense of humor, his ability to understand others and his desire to help. His negative traits were self-doubt, self-criticism, worry and tension, insecurity and feelings of dependency, and feelings of isolation, loneliness and inadequacy. He focused on self-doubt for his initial week of self-observation and produced a record which documented his shyness and uneasiness with others, his feelings of inadequacy when he felt he was unable to "perform as expected," and his need to prove himself to others. With respect to this last, he made the following insightful statement: "I wish to impress my knowledge and experiences onto people . . . It is a need (a yearning?) to gain respect in place of the lack of respect I must [feel] for myself."

In response to these problems, he was first assigned the "Sun" visual sequence. A week later he reported that he had gotten deeply absorbed in this imagery, that it had been a real "trip" for him, but

that he had temporarily lost control of the imagery, i.e., spontaneous images began to occur. While he reported very positive feelings associated with this, the loss of control was upsetting to him. It appeared that the "Sun" sequence was too emotionally stimulating for him, so the "Tree" imagery was substituted for it. He was assigned the following seed thoughts:

1. Stability. Serenity. Strength. Service.
2. Give up emphasizing the will-to-love and emphasize instead the need of others for understanding, compassion, interest and help. Self-forgetfulness is the first step upon the road to spiritual love and understanding.
3. That man attains peace who, abandoning all desires, moves about without attachment and longing, without the sense of "I" and "mine."
4. As a solid rock is not shaken by the wind, wise people falter not amidst blame and praise. Wise people, after they have listened to the laws, become serene, like a deep, smooth and still lake.
5. As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.
6. Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.

These phrases were directed primarily at D.S.'s feelings of isolation and insecurity, and at the same time his extremes of emotion which became evident from the beginning of the workshop. Although his expressed feelings at that time were very positive, in that he returned after one week of meditation in a state of euphoria, glowing with peace, self-confidence and love for everyone, the contrast between this excess of well-being and the self-report materials he was turning in made it apparent that he was subject to some emotional instability.

During the 1st month of the workshop D.S. meditated every day. Thereafter, his meditation became gradually less regular until at the end he was doing it only 2 or 3 times a week. The evening review was

more regular except that when it aroused negative feelings, which it did frequently, he would bring it to an end. He was able to meditate deeply enough to lose awareness of his body.

In his meditation, D.S. was seldom able to rise above personal concerns. His reflections seemed to have little relation to the seed thoughts, whose meaning he often misread. Some of these reflections were as follows:

- 1st month: "I am looking at myself now not as just another member of the University, my dorm, and my floor, but as a significant member - someone with something to say, something to give; a person of importance. I feel much stronger - my will, my aspirations, my confidence have all grown enormously. The insight that has repeated itself continuously has been the recognition of my abilities and strengths. I have recognized the importance of myself to me. I now understand that I come first - I must come first - in all situations, because I have to live with me and my decisions."
- 3rd month: "One cannot have personal thoughts about others until one has become totally personal with oneself."
- 4th month: "I must listen to myself, the sounds I make, the thoughts I have, the things I do, and I must make a sense out of these things only I can know, without losing touch of reality . . . After knowing these things and their meanings, I can use them . . . in my conscious life, and again look - this time at the results. What works is what makes me happy, what doesn't is dropped."

He recorded no insights for the 5th and 6th months, for by this time he was having difficulties with meditation. One reason for this may have been that, shortly after beginning the workshop, he also became involved with another meditation group, although he was warned about the undesirability of meditating too much and of combining two different kinds of meditation. This second group used a devotional type of meditation, and one which therefore would have the effect of enhancing emotions. For some types this is not harmful, but for D.S. it was

certain to have detrimental effects. It interfered with the meditation that he was doing for the workshop, since he stated that he spent half of each morning meditation using the second meditation. During school vacation, he became deeply involved with this group and meditated almost continuously. As he phrased it, he "got on a spiritual high" until this finally "burst like a bubble," leaving him anxious and shakily aware of himself as a troubled individual. It is difficult to understand clearly what the state of his consciousness was at this time, since he was unable to articulate it. He dropped the second meditation group, but it was several weeks before he could meditate again without feeling anxious. It was at this point that he returned for the second half of the workshop, but he was not able to meditate daily after this. Instead, he reported verbally, he was using the seed thoughts as guidelines for action, by attempting to recall them at various times during the day.

D.S. did not develop any real objectivity or ability to understand himself. The following are some of the results of his self-observation:

- 1st month: Reported that he was becoming "quite aware of my lack of objectivity in some situations and an emotional take-over in others."
- 2nd month: ". . . I am beginning to (or so I think!) nail down my daily actions, thoughts, and other lower-consciousness happenings along some general guidelines. . . . I can't be more clear now."
- 3rd month: ". . . I am a hypocrite. I tell myself to take it easy, but I put myself in situations where I feel tense - e.g. taking 20 credits this semester . . . getting myself emotionally involved with women."
- 4th month: "I realize the need to drop the serious and dedicated side of meditation. To be too serious omits happiness by definition - and happiness and a sense of fulfillment is what I am after. I can't let things bog me down. . . . I've got to keep busy. Too much thought develops into bad thoughts. If I am

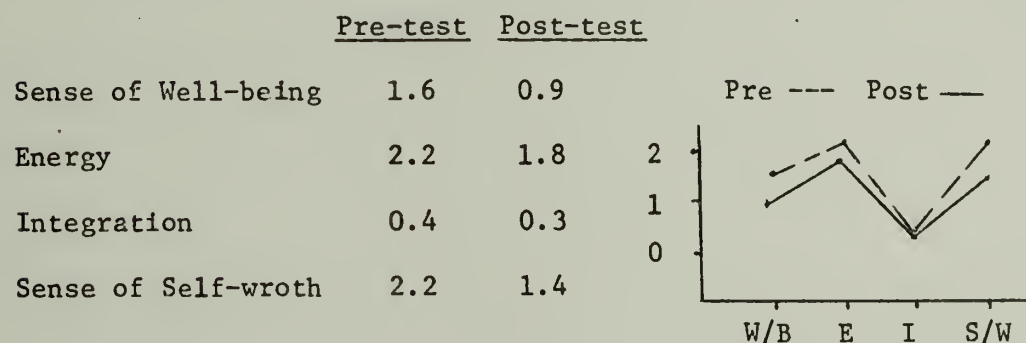
busy, I have a sense of fulfillment which gives me good thoughts."

5th month: No entry.

6th month: "I can identify my moods throughout the day through a rundown of events - although it is unnecessary - I identify my moods as they come."

This last sounds like a justification for no longer doing the evening review, and he wrote in this same report, "Try the review every nite, but if I'm down, I have to dismiss it prematurely before ending."

The ACL data show a slight change in a negative direction for D.S.



In the 1st two months, D.S. felt that positive change was taking place. This came to a halt with school vacation and he seemed to have lost whatever gains he had made.

1st month: ". . . an increase in my determination to run my life according to my standards, and no one else's. My self-respect has also been given a lift. . . . I am more capable of talking to, relating with, and being around others. Unfortunately, I find it very difficult to carry on any kind of real emotional attachment with anyone. . . . my way of relating to anyone in an emotional way is messed up, not to the extent of how it was before meditating, but still it remains a question . . . if I am able to relate emotionally to someone in a manner which will be appropriate."

2nd month: "I am more pleased with myself. I can put up with unpleasant situations with more patience and less frustration. I am feeling more regard for myself as an individual being . . . cracking free from playing (a) role(s) others would like . . . This

particularly applies to my [family]. Also, it applies toward my thinking and attitudes in relation to females. . . . progression along the lines of self-approval and self-acceptance. . . . I find that I have more confidence in myself in meeting other people."

3rd month: "More understanding and self control of/over myself."

4th month: "A better definition of what I am after in life. In other words, what makes me happy. This is always changing and is difficult to express."

5th month: No entry.

6th month: "More distinct ups and downs. Recently, when feeling a down approaching, I tried very hard to divert my thoughts away . . . Result is a feeling of limbo - I usually try to get to work as soon as possible when this happens - otherwise I'll go 'down. I must divert my thoughts myself or enter an environment which is happy and carefree. In general, I've tried to divert my thoughts away from those women who have been on my mind recently (within last month or two) resulting in a fewer number of downs and not so extreme."

D.S.'s final self-observation record was not very different from his first. In it he described incidents in which he felt lonely, isolated, socially inadequate and out of touch with others; his low self-esteem was only relieved when he was involved in accomplishing some work. His summary seemed to present an accurate picture of his situation:

I have my periods of self-doubt, but . . . not so severe, except when I really go down. . . . My self-criticism is constant, but not so overwhelming. I become more secure every day, which is fine for a relative statement! I am more secure now, but I don't know where that leaves me. My worrying has lessened, too. What I used to experience was a desperate worry. What I feel now is a scare, which happens cyclically as I hit bottom, which centers around my perceived hopelessness at those times. When I began, I was groping for someone/thing to hang onto. Now I realize that this is unrealistic . . . Sometimes I want to be dependent - most of the time I know that I must depend on myself. I feel less isolated than I did in Oct., but I still feel quite alone. My generalized feeling of inadequacy in the beginning has dissolved. I am more confident in my ability overall. My present feelings center around meeting people and getting to know them without getting my neck chopped off in the process. Overall, I'm probably a bit less tense, but for the last month or two, I've been getting very tense in mind and body. Getting along with others - no change. The hassles are all the same at the same

intensity. . . . I just can't seem to be able to relate well to [people].

I feel that the workshop has helped me to gain more insight and objectivity to my situation, but a huge question remains . . . Did the improvements that did take place with respect to my obstacles and unliked traits happen as a result of the meditation, or would it have occurred by itself, or maybe using some other method (i.e., therapy)???

The first question, of course, is whether any improvement actually did take place. This does not seem to be the case. What does seem likely is that D.S. began to take note of his moods and reactions, instead of simply passively experiencing them, and that he began to attempt to exert some control. This in itself is a degree of improvement, but this case reinforces the conclusion drawn from those of R.L. and B.N., that with problems that are more than moderate a more intensive psychotherapy is needed. D.S. was advised to seek counseling and did actually do so.

Case Report No. 16 - V.S.

V.S. was an 18-year-old female sophomore student, whose interests included yoga, reading, writing, sports and dance. Raised as a Protestant, she "became disenchanted with the narrowness and lack of relevance" and dropped out of the Church at the age of 15. After having a mystical experience with LDS at 17, she became interested in Eastern religions and meditation. She practiced meditation for a year and "found it beneficial." Since her first mystical experience, during which she experienced "ego transcendence, union with the One - the Self, death and rebirth," she has had numerous such experiences both with and without the aid of LSD. She entered the workshop because she

now felt ready to commit herself to the regular practice of a meditative discipline; she was also attracted to the workshop's emphasis on character development, which she felt she needed. She had "renounced" drugs.

V.S. listed realization of oneness or unity as her highest value. She regarded as her positive characteristics enthusiasm, optimism, willingness to understand and confront problems, desire to understand rather than prejudge, and a growing compassion and concern for others. She did not like her lack of self-discipline and inability to settle down to one activity, her impulsiveness, hot temper, fear of criticism and tendency to feel guilty. But her most serious problem, she felt, was her need for attention "which is so great that I lose control of myself playing ego-games." In her initial week of self-observation she recorded an average of one clear instance a day in which this occurred, and one day in which she seemed to be in need of attention the entire day.

Because she seemed well on the way to developing a sense of unity with others and did not require this emphasis, and because the tone of her responses on the questionnaire as well as the adjectives she checked on the questionnaire showed her to be a rather emotional and excitable individual, the "Sun" imagery seemed to be less appropriate than the "Tree" imagery, which she was assigned. In addition, she was assigned the following seed thoughts:

1. He who, being established in unity, worships Me dwelling in all beings, that yogi abides in Me.
2. Give up emphasizing the will-to-love and emphasize instead the need of others for understanding, compassion, interest and help. Self-forgetfulness is the first step upon the road

to spiritual love and understanding.

3. Love is perceptive understanding, the ability to recognize that which has produced an existing situation, and a consequent freedom from criticism.
4. Love is the supreme solvent, the only power that can create permanent harmony out of chaos either in the personality, the state or the nation.
5. Freed from attachment, fear and anger, being absorbed in Me and taking refuge in Me, purified by the fire of wisdom, many have attained my Being.
6. Not the factory, but the workshop of the spirit will renovate the world.

The choice of the above phrases, of which the predominant theme is love, was based on the assumption that the antidote for the need of attention, which involves self-absorption, was the self-forgetfulness required in the attempt to truly love others.

V.S. reported meditating regularly throughout the duration of the workshop. In the 4th month this was interrupted because of illness, but following this she began to meditate more frequently - sometimes four times a day - because she greatly enjoyed it. At this point she was warned (or rather, reminded) about the effects of over-stimulation from too much meditating, and she reduced it to once a day. Her tendency to excess once again manifested in the 5th month when, feeling in a religious mood one day she spent several hours practicing a devotional type of meditation, and "had one of the most intense religious experiences of my life." Following this she developed insomnia, writing, "I can't seem to turn off my mind at night." She was again warned about over-stimulation and, although she felt the insomnia was due to tensions arising from a personal situation, she accepted the advice not to repeat her action. Evening review was not so regular as meditation, being done about twice a week, but she reported that she

frequently analyzed her actions during the day.

Insights recorded on the report form were quite extensive. They indicated that, although her meditation frequently centered upon herself in relation to the rest of the world, this thinking was done within the context of universals. At times she was able to transcend personality concerns and reach more abstract levels of thought, as the following example shows:

From reflection on the seed thought I came to see love as a power which exists everywhere in the universe and which, when it is allowed to enter one's being, will produce a transformation within the person. This love is greater than that which is found between persons, although love between persons is an expression of that power. . . . It is this power that keeps the universe tending toward harmony - it is the inner drive to focus energy and maintain the universal order. When the ego is filled with love it becomes that power, and tends to work to create harmony on other levels such as socially and politically or ecologically.

Perhaps as a result of having used LSD, V.S. appeared to have some facility in going beyond the normal limits of consciousness, writing that "when I meditate I feel like I'm expanding, moving from a squeezed, tight knot into free space." Early in the workshop she reported the following:

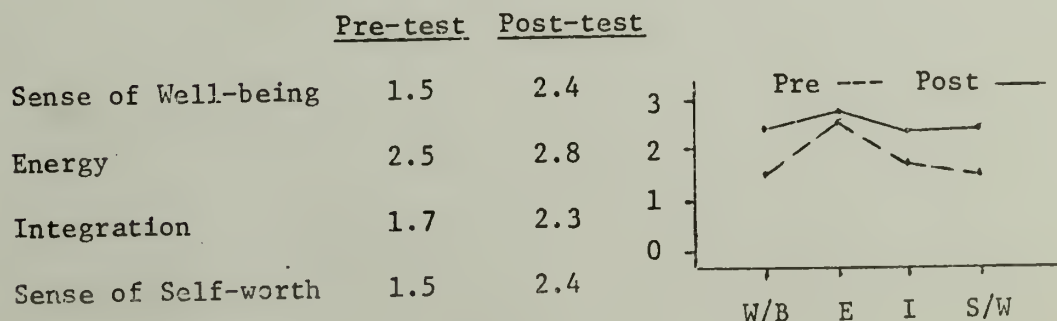
I have experienced a glow of light at the point of the third eye [the center of the forehead between the eyebrows] which has gradually grown to fill my whole being. When this has occurred I have felt infinite, indescribable bliss. I have experienced the sensation of floating through a realm beyond time and space, cut loose from ordinary thought patterns and limits.

This is not yet the full mystical experience of which the sense of unity is the most characteristic, but it does have some of the earmarks of peak-experiences and appears to occupy an intermediate position in the range of mystical awareness.

V.S. showed herself to be adept at developing self-understanding, as the following excerpts from her reports demonstrate:

- 1st month: "I have begun to see that my need for attention was preventing me from doing things that I wanted to do and was causing guilt feelings. . . . I began to be conscious of such bad habits as my tendency to gossip, my tendency to pass harsh judgements on people, and my competitive urges."
- 2nd month: "I become aware of the impressing games I was playing with people. Not only was I trying to be the center of attention, I was also trying hard to preserve a phony image."
- 3rd month: "I've watched myself struggling to focus my energy - to make decisions about my life and then to act on those decisions."
- 4th month: "I have begun to see how much of my desire for enlightenment is the result of fear and the need to grasp onto an identity. I have defined myself as 'spiritual' and then I catch myself laying a more-spiritual-than-thou trip on people. It is my ego asserting itself. . . . I have withdrawn much more than I think is good. . . . I have stepped out of the flow of life and renounced the world rather than finding my unity with life through participation in it."
- 5th month: "I have friends whom I really love, but I tend to block my expression of that love because I am afraid. . . . So many of my relationships are very distant because I am not honest and open with my feelings. . . . Feeling insecure in myself . . . I attach myself to people's opinions about me and thus become afraid of exposing my weaknesses and problems."
- 6th month: "[Previously] I wanted no part in political action or social change . . . I see now that this was in reality a defensive reaction, a backing away from problems in relating to the world that I felt unable to deal with."

Pre- and post-test ACL scores were as follows:



The above shows a small amount of change, fairly evenly distributed among the four dimensions, and this bears out the changes which V.S. subjectively felt to be occurring:

- 1st month: "I have become calmer and quieter. . . . I have also developed greater powers of concentration in my studies and a higher degree of motivation. . . . I resent others less and feel closer to them. At the same time I am happier with myself and more willing to accept and understand my weaknesses."
- 2nd month: "I noticed myself quieting down, demanding less attention, and feeling less lonely. I began to see other people more in terms of their needs rather than in terms of my own. I wasn't using people to build up my ego as much. While this was happening I started feeling more alive, healthier, and I became more physically active."
- 3rd month: "This month I've become more action-oriented rather than thinking-oriented. . . . I felt that I needed to step outside my ego and get involved in other people more. So I began doing volunteer work at [a mental hospital] I have succeeded in developing more self-discipline. I've also become less erratic in my moods - my life has become more flowing and I have fewer bursts of anger."
- 4th month: "This month I have watched myself go through a spiritual crisis. . . . I have been going through a process of emerging out of fear and insecurity to reach a point where I take the love I have and use it for the enlightenment of all. I used to hate political activists. Now I feel it is time that I became involved in working out social problems rather than cutting myself off the way I have in the past."
- 5th month: "The biggest change that I have noticed in myself is increased tolerance. People's inconsistencies and inadequacies, including my own, don't bother me as much. I flow with things more, and I take my work less seriously. As a result I get more work done and feel less neurotic and rushed about it. I feel like I am achieving a balance in my life."
- 6th month: "I feel very much a part of the world, and as a result I have found the motivation to work for social change and the evolution of all people. Problems no longer seem so threatening - they appear to me as riddles or puzzles to solve rather than as potential catastrophes. I have also become more efficient and organized. . . . I don't think about myself as much as I used to I feel much more self-confidence than I once did. . . . In the way I relate to people I am being more honest because I feel less afraid."

V.S. found corroboration for her subjective feelings in the remarks of her friends who noted her increased tolerance and ability to be more direct in confronting difficult and painful issues. They also commented that she seemed happier and less worried.

Her final self-observation record revealed only scattered instances of her fear of criticism and she concluded that "my previous bad traits have virtually ceased to bother me." She found also that she felt less disturbed under difficult conditions than previously, writing that under such conditions "I feel very calm and detached. It's like I am watching myself suffer from a calm place inside." Unfortunately, through an oversight the trait which she had in the beginning considered her major problem - the need for attention - was not included in the list of traits for the final self-observation record, so that an accurate measure of change could not be obtained. However, at a meeting following the end of the workshop she reported that this need had undergone a metamorphosis of sorts. She no longer engaged in attention-getting behavior. Her life had become busy and she seemed to have forgotten herself to an extent. Now instead she at times experienced a need for support, i.e., during times of special stress, and felt more the need of close, long-lasting relationships. Thus her need changed from that of superficial attention to a deeper, more mature one of relationship. Her mode of dealing with such needs also had undergone change: From playing "ego-games" she now found that she could directly ask for support when she needed it, and further that she was able to get it. Conversely, she was also now able to sense when others needed her support and to give it.

This last - the increase in sensitivity - was an unlooked-for effect of meditation, and a mixed blessing: "Ever since I began meditating I have become increasingly more conscious of my feelings and the feelings of other people, both good and bad. This has helped me in many ways, but it has also made me very sensitive to my environment and to bad situations."

V.S. felt that major turning-points had occurred in her attitudes and resultant behavior. One of them was the turning away from absorption in her own problems and interests to an identification with humanity and a concern for humanity's problems: "I can't ignore social problems any longer." The other turning-point she described as follows:

My change in attitudes and behavior toward others directly affected my change in attitude toward myself. I began by trying to see other people as manifestations of the higher Self rather than as egos separate from me. In this way I was able to direct my attention away from my ego and its cravings for love. At first I had to struggle and progress was slow. Then one day I became aware of how much I had changed. [She here described an incident which brought this change to the forefront of her consciousness.] I realized that I had come to regard myself as part of the total pattern of the universe and a manifestation of the higher Self rather than as a separated, alienated ego. I had known this intellectually before but now I've grown to experience it. The feeling has had a big effect on my life - I've come to accept my faults instead of trying to hide from them and this has made me less defensive and more understanding and compassionate.

And, she added in the final questionnaire, "I am now living my philosophy rather than thinking it."

It appears that V.S. did achieve improvement along the dimension which was the focus of her meditation work, and turned herself around from being a self-absorbed individual in constant need of attention to one who could freely give her attention in a creative way to her environment.

Case Report No. 17 - B.W.

B.W. was a 31-year-old male who had earned a B.S. in mechanical engineering and was now majoring in psychology. His interests were mountain climbing, motorcycles, travel and photography. Raised as a Protestant, he now viewed organized religion as "all man made." He reported having had several peak-experiences on LSD and "by complete solitude in a wilderness," but he offered no description of these. By participating in the workshop he hoped to achieve "knowledge and control of myself, power of concentration, increased abilities of perception." He had never previously meditated.

B.W.'s description of his highest value was "to become as much of a total human being as possible, to develop all areas of myself to their fullest extent." He listed as his positive characteristics his liking of people, his strong sense of justice, his independence and frank honesty. His negative traits were that he was impulsive and emotional, harsh and demanding of himself and others, insufficiently persevering, selfish and egotistical, and cruel when angered. For his initial week of self-observation he focussed on his impulsiveness, lack of emotional control and lack of perseverance, because it was these three that stood in the way of his achieving his goal of self-development. Most of the incidents he described were those in which he had to struggle with the impulse to throw aside the studying he had to do and to go out with friends. By the end of the week he found that the act of observing his behavior had itself enabled him to gain some control: "Every time I got the urge to split, I realized that that urge was my emotions gaining control, and that the time I was wasting by thinking of going

would be better spent by getting the work done." The detailed self-observation was also effective in aiding him to clarify his problems, and he wrote: "I've made a distinction . . . My impulsiveness and lack of control over my emotions are always in relation to other people. My lack of perseverance is strictly in relation to what goals I set up for myself. Now it seems so obvious that I don't understand why I didn't see this [before]."

Because of its connotation of development of latent potential, B.W. was assigned the "Tree" imagery. He was given the following seed thoughts:

1. As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.
2. Well-makers lead the water wherever they like; fletchers bend the arrow, carpenters bend a log of wood; wise people fashion themselves.
3. That man attains peace who, abandoning all desires, moves about without attachment and longing, without the sense of "I" and "mine."
4. If man knows how to judge his feelings, he will select the worthiest of them, and it will be love.
5. Give up emphasizing the will-to-love and emphasize in your consciousness the need of others for understanding, compassion, interest and help. Self-forgetfulness is the first step upon the road to spiritual love and understanding.
6. Both love and mind must be expressed in terms of service before the full flower of either is attained.

The first 3 phrases were aimed at his stated problems of emotionality, impulsivity and lack of perseverance. The last 3 were directed at his selfishness and egoism which, although he did not choose them as his focus, were felt to be equally serious problems.

B.W. meditated steadily at the rate of 3 to 4 times per week throughout the workshop, except during school vacation when his routine was disturbed. He did his evening review less often, preferring to review at various times during the day and thus making it a "continual

ongoing process." He recorded a number of experiences, not necessarily during meditation and often while in the wilderness:

- 1st month: "I have felt a warm joy of experiencing a oneness, a common bond with everything, a realization of perfection of the universe and being a part of that perfection by being in tune with and vibrating in harmony with the energy of the universe."
- 2nd month: While doing the evening review "a strong emotional feeling came to me completely out of context with my attention - 'No! I can't, not with this chain around my neck.' It surprised and shocked me. . ." He spent the next few moments trying to understand this. "A few moments later, I saw one eye, looking at me. As it came closer and closer, I saw my own reflection in it."
- 3rd month: "A moment of perfect peace, when all of my self was in perfect harmony with my surroundings beside a calm river, under tall trees with golden leaves, facing an early morning sun. Not a feeling of merely being a witness to such a scene, but being part of the experience itself as it was happening."
- 4th month: "While watching a most beautiful sunset from the top of a local mountain, I felt that it was a perfect moment of peace and I had a strong desire to use that moment for meditation. . . . I thought of the recent visualization - the One Life, and as I did, I 'saw' or perhaps had an awareness of or a feeling for everything being composed of atoms or molecules, with no beginning or end or form or shape that we usually assign to objects. I felt as if at that moment I was not existing as a body, but as a spirit, not located in one specific spot, but existing all throughout my field of vision, through the air, the atmosphere, to the sun, the solar system and even beyond."
- 6th month: "Several times this month, I have felt and seen images of perfect harmony and unity, and at various times while my regular state of consciousness experienced a complete integration of myself with my surroundings, not feeling separate from anything, and being a part of everything."

B.W.'s reflections were a good working blend of personal and impersonal levels of thought, as these two excerpts, from the 4th and 5th months, illustrate:

From all of the emotional responses that man is capable of, one might attempt to reduce them to a few core feelings; if this

reduction were in fact possible, I feel that these would be two basic emotions, love and non-love.

My seed thoughts have been leading me, it seems, in an upward and outward direction, from growing within to growing out and reaching out to others. After one reaches a level of understanding with himself, he should not stop there, because as my life has improved because of another's interest and help. I may be able to bring some understanding and concern to another whose life may become more meaningful.

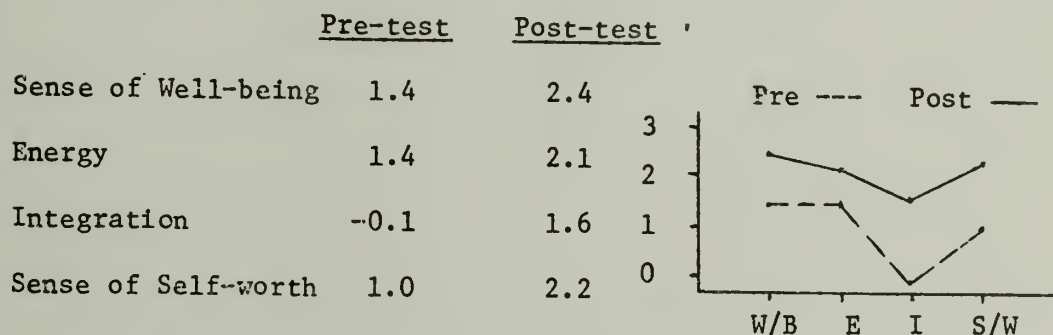
He made fairly good use of the evening review:

1st month: "My reflections have given me an insight into my relationships with the people in my life, and I don't know if I'm really getting across to people that I do care for them and enjoy spending time with them, don't know for sure how much of myself I have given to the relationships. I am attempting to be truthful and sincere with them and myself."

3rd month: "I have been the most selfish person I know."

4th month: "The most significant understanding is that I'm not bringing as much of the attitude and insight and awareness from meditation into the rest of my life as I could."

His ACL data show that some change occurred:



And this agrees with his own observations:

1st month: "Seem to get more done. Better powers of concentration. Take time to know others. More honest with myself. Getting outside myself and watching and listening (observing)."

2nd month: "I don't take myself as seriously as I did. I don't make as many judgments of others, and when I do, I almost immediately wish I hadn't. I will go out of my way to help others."

- 3rd month: "A tendency to do more with less, to eat less, to use the clothes I have rather than buy new ones, in short, to place less and less importance in or on material things, and derive more pleasure from very simple things - a sunrise, a smile, the peace of a quiet room, the smell of a burning candle."
- 5th month: "If I can retain a certain attitude that I have now, I no longer actively pursue ideals or goals, what life brings to me seems to fit just right, I see something positive in everything that happens to me, and I have found a great deal of peace."
- 6th month: "I didn't think I had made enough headway on my selfishness over the past year, but the last few days as I examined my actions [in doing the detailed self-observation], I realize that I have indeed improved . . . I am calmer and more together than I have been in a long time, and I notice a tremendous ease in the way I can relate to others. Also, as the semester comes to an end, I don't have the panic I had experienced in previous semesters. . . . By forgetting my own selfish interests, I have been able to realize a much broader understanding of the word love."

Others noted (in the 4th month) that he was able to "get a lot more accomplished, healthier in body and spirit;" and in the 6th month he wrote that people "have told me that they consider me a special person." He felt that a major turning-point in his attitudes centered around a growing acceptance of himself and others. He observed this change from the beginning and throughout the duration of the workshop:

- 1st month: ". . . a bending of direction from a somewhat negative view of myself toward an acceptance of self, and appreciation of my good points, an attempt to identify what is good, true, and beautiful in my own experience."
- 2nd month: ". . . a gradual tendency to accept myself as I am, more than in the past, and from the point of acceptance, to be able to move on and build upon what is rather than wish I wasn't what I am."
- 3rd month: ". . . a growing acceptance of others which is unconditional, that is even if they do not like or accept me."
- 4th month: "I think I can have something in common with every person, rather than pointing out our differences, finding out what we have in common, concentrating on those things which will bring us together instead of dividing us."

5th month: "In the past month, I have not taken the world or myself as seriously as I did a year or two ago, am at ease with my life and work, and I find I enjoy others more when I don't have to take all of what they are doing as seriously as they are."

In his final self-observation record, B.W. reported a couple of incidents involving emotionality and selfishness, and indicated greater awareness and control of both. One incident occurred when he found that his car, which had just had an expensive repair, would not start. "I got very emotional for a few moments until I realized that my display of emotion wouldn't help the situation, so I calmed down and started tracing out the connections, and in twenty minutes I found the problem, corrected it and was on my way. A year ago I would have stormed back into the house and wasted a lot of energy yelling." He described one incident of impulsiveness, "but that impulsiveness was directed in the concern for others and my involvement with them. When I saw that a friend was lonely, I went to her . . ." This contrasts with an incident related in his initial record in which he called a friend on impulse, adding that "I didn't really care if I saw her, but I needed a night out and arranged to meet her in a bar."

In his final summary, B.W. evaluated each of his negative traits as follows:

Impulsive - I can't really state if I am less impulsive than I was prior to the workshop, however my attitude with respect to my actions and reactions has changed. I am able to express what I feel in a way that will not hurt others but will let them know what and how I feel . . .

Emotional - My emotions are . . . controlled to a much greater extent.

Harsh with self and others - When I don't do something as well as perhaps I might have, I feel that I still gave it my best effort under the existing conditions, and am comfortable with it. I do not wish to be judged, therefore I don't judge others.

Insufficiently persevering - This change has been a large one, that may be summed up in the old saw "There's nothing to it but to do it." My inability to get things done was not so much a matter of procrastination as it was just plain being lazy. . . .

Selfish and egocentric - I'm not as selfish as I was a year ago, but I know I still got a long way to go before I can say that I am not a selfish person. At one point in my life, I believed that I was the most important person in the world. Now I realize that we must have concern for every person and every thing if we are to continue with this form of existence. . . .

Cruel when angered - Since I control my emotions much better now, I don't get angered, and don't want to ever be cruel; there is enough of cruelty in the world now, what is needed is more love.

He stated also that his use of cigarettes and alcohol had greatly decreased.

With respect to the traits which were the focus of his meditation work, B.W. at the end of the workshop was still impulsive (though he had changed the things he was impulsive about), was more emotionally controlled and more persevering. In addition, he found that he had changed in other ways that he had also come to value as highly. He felt that the workshop had given him "something of practical value that I can use for the rest of my life" and that he was now able to "relate to more of life in its entirety rather than in the ego involved way before meditation." And this accomplishment was giving him great satisfaction.

Case Report No. 18 - J.S.

J.W. was a 20-year-old male, a junior majoring in sociology, whose interests were music, literature, skiing and traveling. Born Catholic, he attended parochial school for 12 years, but was no longer a churchgoer and was "looking for a philosophy not as a crutch but as

a means for self-improvement." He had once experienced, through the use of LSD and mescaline, "an overwhelming euphoria, a feeling of being totally unconquerable and joyous." His motivation for participating in the workshop was the hope that "this will develop my human potential to a great extent and help me make worthwhile use of all my faculties." He had previously meditated for a short while using techniques he had found in books which involved concentration on points in the body, such as the forehead, and on words or phrases.

His highest value was to develop his potential, to be in touch with his true inner self and express this. He made no clear statement about what he thought his positive traits might be, but saw clearly his negative ones, which he listed as his inability to relate to people, his fear of criticism, his lack of energy and interest in life, his inability to organize his life constructively, and his tendency to depression. His initial self-observation record was more of a diary of daily events in that he neglected to focus on a single problem. However, this journal presents a clear picture of a young man with a deep sense of inadequacy and worthlessness. He felt very much a non-person who could not possibly be interesting to others. In social situations he could seldom think of anything to say, and if he did, he had difficulty in getting his meaning across clearly. He was very uneasy with others, always on the sidelines, an "observer" and never a participant. He was keenly sensitive to the disapprobation of others, imagined or real. This basic disturbance in his relationships affected his ability to concentrate, not only on his studies, but also on what others were saying, causing him to feel even more an outsider. In

addition, he was unable to be organized and purposeful in his studies, and he was not doing well in school. His record was pervaded with a sense of hopelessness and depression.

He was assigned the "Sun" imagery, for obvious reasons, and the following seed thoughts:

1. Give up emphasizing the will-to-love and emphasize in your consciousness the need of others for understanding, compassion, interest and help. Self-forgetfulness is the first step upon the road to spiritual love and understanding.
2. There is a peace that passes understanding; it abides in the hearts of those who live in the Eternal. There is a power that makes all things new; it lives and moves in those who know the Self as one.
3. One may recognize all relative imperfections, yet be able none the less to affirm unhesitatingly the Good.
4. Love is the supreme solvent, the only power that can create permanent harmony out of chaos either in the personality, the state or the nation.
5. Let the qualities of the Self be the motives of my daily life. I am that Self.
6. As a solid rock is not shaken by the wind, wise people falter not amidst blame and praise. Wise people, after they have listened to the laws, become serene, like a deep, smooth, and still lake.

The above phrases were aimed at improving his relationships with others (1 and 4) and helping him to develop a sense of self-worth through the expression of the best that was in him (3, 5 and 6). He reported doing both the meditation and evening review with regularity. On the whole he found meditation a positive experience:

[It's] hard to really settle down when I meditate but I find that just the effort of trying makes me feel a lot better . . . It helps me relax some and concentrate on what needs doing.

Sometimes during meditation I can really relax and the head feels suddenly very open and receptive, my thoughts become more coherent and logical and I feel that I am really making progress, that things are becoming ever more understandable and clear. Meditation also seems to dispel from the mind unnecessary negative thought and allows one to feel more at ease with himself.

These comments were made at the end of the 5th and 6th months, and J.W. also verbally reported at this time that the clarity of thought he was achieving in meditation was beginning to extend beyond the meditation period itself, so that if he had a class immediately afterward he would find it easier to pay attention and comprehend.

His recorded insights showed that his intense self-preoccupation never permitted him to rise above personal concerns in meditation.

Some excerpts follow:

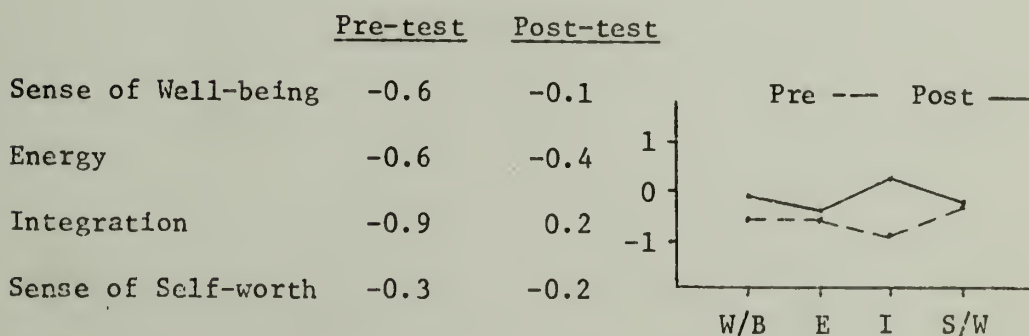
- 1st month: "I am coming to realize that I cannot sit back passively and expect people to make me happy. I must work for my own happiness in life."
- 3rd month: "Communicating with people is a matter of thinking and the more I learn to think the better I will be able to communicate. You have to let people know your mind otherwise they will draw their own conclusions making you feel manipulated and misunderstood."
- 5th month: "By letting the qualities of the Self be the motives of my daily life I find that the day's activities are done with a much more enlightened spirit. As long as I can act straightforward and truthfully I am more assured as to how others will interpret my actions. . . . I know that if I can always act responsive to my own good, true motivations then I will not feel guilty. I will feel authentic."
- 6th month: "One of the main problems I face is an inability to relax and act natural due to feelings of inadequacy. The best thing to do I find especially in classes is to make sure I'm prepared for them in the first place, in this I mean that I should attempt to really understand my studying instead of just glossing over things and hoping I won't have to account for them. I have been really trying to understand what a wise person really is . . . a wise person should try not to let every little thing bother him. Of course he should have concern for his actions but the main concern should be toward improving future action, learning from the past objectively and developing a determination not to make the same mistakes over and over."

This kind of reflection, however, did seem to serve the purpose of helping him to pull things together and think constructively about himself.

J.W. appeared to have made fair use of the evening review, developing a slightly deeper understanding of his problems:

- 1st month: "I have come to understand that my problems are mostly a result of my own weakness and inadequacy and not as a result of what others bring down upon me."
- 2nd month: "I can really see now that I must constantly work to change my own attitudes and actions instead of expecting others to change theirs."
- 3rd month: "My life frustrates me a great deal and I often feel that I have no control over what happens to me. People on all sides are trying to draw me into things which I know in my heart I don't really need or I am not ready for yet."
- 4th month: ". . . sometimes interpret people's glances as hostile or their intentions as hollow or selfish. It's a defensive thing I do to avoid contact and complication. What I fear is that I won't be accepted or that people will judge me unfairly or criticize . . ."
- 5th month: "I have begun to realize more that I must work with what I have in order to improve myself. This helps me to appreciate my better aspects and work with them to develop more self-confidence and assertion. I have begun to think on more wider aspects of the world than just simply as it pertains to me; previously I guess I was just too wound-up in my own problems and couldn't see anything interesting in the world. I find myself much too selfish and introverted, if I exercised a little more tolerance of people I might be a lot better off."

Except with respect to integration, J.W.'s ACL data indicate no change:



But J.W. felt that there was a decided improvement:

- 1st month: "After meditation I feel elated and my spirit strengthened so that I can talk to and face people better and feel more an equal who deserves acceptance. . . . I used to notice all the things in other people which bothered me, but now as well I can see the things in myself which might aggravate others."
- 2nd month: "I find myself more activated and alert therefore less prone to lapse into stupid daydreaming and laziness. I can concentrate my energies and efforts better and get more out of everything I do. I have made great strides in decreasing drinking and drug taking. I am much more at ease and confident in myself. . . . I can respect the ideas of other people more than I used to without feeling contempt for things that I don't necessarily agree with but I don't let myself be persuaded by foolishness either, at least not as much as I used to anyway."
- 3rd month: "I am becoming progressively more able to go by my own mind and stop relying on others to decide for me. I feel more alert and capable of organizing my own affairs. I am less doubtful of my abilities and more able to speak my mind and not fear criticism."
- 4th month: "I find meditation helpful in clearing the head in the morning and as a result I can study and act better afterwards. . . . I am able to cope with the pressures of the university much better I feel. Things that happen I don't take so personal as putdowns but instead I try to see what possible truth they may hold. . . . I believe I am becoming more rational and down to earth rather than off in left field somewhere. I am less subject to indiscernible anxieties . . . I am less apathetic and more self-assertive . . . I am more self-confident in relations with other people though often I still have trouble raising a smile and a hello . . . I am learning to take criticism as well as to face-up and act maturely. . . . I feel I am gaining some respect for being able to express myself better . . . instead of sitting silent and confused as I used to. I still have a hard time speaking in classroom groups because of inhibition and inability to remain calm and think clearly under pressure. Around the dorm I get this peer pressure about going 'straight' because I don't engage in as much foolishness as I used to especially in regards to drugs . . . It's kind of hard to get around the prevailing norms in this place without feeling ostracized."
- 5th month: "My attitude is getting progressively more positive, sometimes I actually feel naturally high. I still often lapse into a depressed state and start feeling pretty moody and self-lacerating but I can see this more as basically self-pity . . ."

6th month: "I am less apprehensive in groups and feel a little less inadequate than in the past. I used to clam up a lot and was unable to think of things to say, but little by little I am beginning to loosen up . . . Lately I have begun to develop more alertness to my thought process during the day, so that I am more aware of feelings and sensations that come into consciousness. . . . I feel an increase in consciousness developing and this gives me a greater interest in the world around me."

At the end of the 5th month, he reported the following as a major turning-point: "It appears that I do have some redeeming qualities. It's still pretty hard to assess and work with them but the feeling of a better relationship to the world is beginning to come over me."

J.W.'s final self-observation record was again a diary of daily events, but was quite different in tone from the initial record, in that it was a good deal more optimistic. One receives the impression on reading it that now he was far more in touch with his environment. He was frequently able to lift himself above his self-absorption and take a real interest in the subject matter of his classes, so that his comment, quoted above, that "I have begun to think on more wider aspects of the world than just simply as it pertains to me" was amply borne out. While his first record was a chronicle of one unhappy moment after another, in this final record he reported only 2 or 3 negative incidents. His concentration and study habits had improved, so that he was able to make such comments as these: "I was determined I was going to read all 700 pages of this book. What a drag . . . but I kept on all afternoon and evening and got about half of it read. I managed to keep up a minimal interest which helped me overcome the tediousness of it all." He added later, "A lot of what I read still goes over my head but I find

if I concentrate enough I can assimilate a pretty good understanding . . ." He mentioned the fact that he hadn't overslept in a long time, together with the recognition that his habit of doing so wasn't a result of overtiredness but of "apathy." The record still showed him to be an isolated individual, still the outsider; but he seemed a little less preoccupied with this problem so that, whereas in the first record continual references to it were made, in the final record there were only a few (he was, however, studying for final exams in this week and therefore may have had fewer opportunities for interaction), including the following poignant comment:

Many people were hanging around the pond in the grass so I found myself a spot and tried to do some reading . . . I was distracted watching people and wondering what we all might have in common that we could relate with each other but the barriers seem so high and wide. People seemed friendly and happy enough in their own groups and couples. Rick, who I know from the dorm came along, we talked for a few minutes. He seemed apprehensive I think partly due to me and the way I act. I am too self-conscious and defensive to relax and I tend to say things that put people off.

J.W. summed it up in this way:

. . . the meditation does seem to shed some light in my mind and makes the world a somewhat more interesting place. In fact it has greatly stimulated my interest in school work and other study so that I have been able to keep up with things fairly well this semester. Though I don't feel I've made any great advances in relating to other people I do find myself more at ease when I do relate and converse with others. At least I feel that I have something to offer and I am more likely to assert myself. On criticism, I can take it as it comes but I am less likely to take it too personally. I try to see what valid points there may be and this helps me to gain insights.

J.W. seemed to have gained a little objectivity and insight into his problems. He appeared to be a little more in control and better organized. He was less depressed and more interested in the world around

him. But virtually no inroads were made in his major difficulties in relating to people, and it seems that a more intensive approach would be necessary for this goal to be met.

Group Results

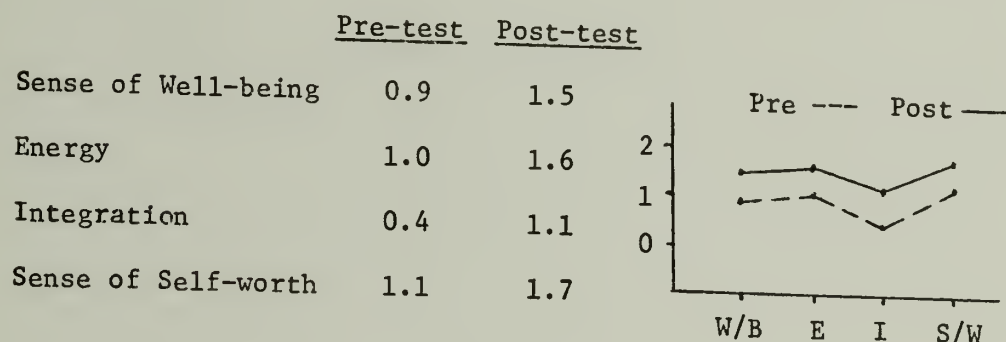
Clear-cut change in a positive direction occurred in 9 cases (R.A., N.C., S.D., J.G., E.H., B.K., C.M., V.S., B.W.). In 2 of these (J.G., B.K.) outside circumstances may have been a contributing factor. This appears more likely to be true with respect to J.G. than B.K., but in neither case is it possible to determine how much change can be accounted for by meditation and how much by circumstances. In 8 of the cases, the reported change agreed with the ACL data. In one case (E.H.) it did not, but since there was other supporting evidence in the form of feedback from E.H.'s friends, it seems reasonable to conclude that the ACL did not measure the kind of change which occurred.

There was mixed change in 2 cases (D.D., P.K.), improvement occurring in some but not all of the target behavior. In both cases the reported change disagreed with the ACL data. In one (D.D.), the data showed no change, but the kinds of change reported (better concentration, more objectivity) were not measured by the ACL. In the other (P.K.), the data showed considerable change - an average of nearly 2 points - which his self-reports did not fully corroborate.

In 7 cases, no positive change in target behavior occurred. In one of these (R.L.), change occurred in a negative direction. Of the remaining cases, 4 reported some change, but data from the monthly reports and final self-observation records did not convincingly support this. Two others (J.W. and E.M.) reported change which concurred with

the ACL data, but this improvement was not in the target behavior.

Pre- and post-test ACL group averages are depicted below:



While these data indicate change in a positive direction occurred evenly along all 4 dimensions, t-tests done on each revealed that the differences were not significant.

With respect to the kinds of change which occurred, 13 participants reported greater objectivity and self-awareness; 12 reported increased self-confidence, self-acceptance or higher self-esteem; 11 said that they were more stable emotionally or had greater self-control; 11 were more relaxed, calm, peaceful and serene, and less anxious, worried or nervous; 11 felt that they were more sensitive to and understanding of others, more helpful, less critical and more tolerant, friendlier and more interested in others; 10 reported being happier, less depressed, more optimistic; 10 felt that they were better organized and got more done, were more self-disciplined, more purposeful and directed; 9 were able to concentrate better, were more interested in studies, and of these, 4 reported improved grades; 8 were inclined to be less angry, impatient and irritable, and more accepting of circumstances; 8 reported a decrease of defensiveness in that they found themselves more open and honest and relaxed with others; 5 felt better physically, had more

energy or were sleeping less; 5 reduced their drinking; 5 reduced or stopped the use of drugs, 3 stopped smoking; 3 were less lonely; 3 felt they were less egotistical; 2 developed a greater interest in social issues; 1 became more independent and autonomous; and on the negative side, 1 reported being more tense and self-critical.

Regularity of meditation did not appear to be an important factor in effecting change. Seven out of 9 in the group which showed change, and 5 out of 7 in the no-improvement group meditated regularly. Those who were able to develop or who were already possessed of some capacity for insight into their behavior were more likely to achieve improvement. Nearly half of those in whom positive change occurred showed evidence of being good self-observers*, while none of the other 2 groups did. but an even more highly correlated factor was that of degree of personality disturbance. At the beginning of the workshop, 6 participants were judged to have more than moderate problems on the basis of information from the initial self-observation record. These were people who reported almost daily anxiety, severe inhibition, feelings of worthlessness or guilt, or serious difficulties in relating to others. Of these, only one achieved positive change; the rest showed no change or change in a negative direction. These relationships are shown in the table below:

*The criteria for this designation were (1) the ability to perceive beneath surface behavior (e.g., "realized that my hyper-emotionality is something that I work myself into by dwelling on issues for argument's sake") and/or (2) the ability to perceive behavior of which the individual had been previously unaware; (3) these perceptions occurring several times over the 6 month period.

	<u>Meditation</u>		<u>Capacity for Insight</u>		<u>Personality Problems</u>	
	Regular	Not Regular	Good	Poor	Average	Greater than Average
Positive Change	7	2	4	5	8	1
Mixed Change	1	1	0	2	2	0
No Positive Change	5	2	0	7	2	5

Most of the effects of the meditation involved personality or character change, but there were also some phenomenal effects which were experienced during meditation itself. Thus 4 participants reported a variety of physical sensations including a feeling of warmth in the head or around the heart, and a feeling of energy rising in the spine. Two subjects found that meditation relaxed them, and 2 found themselves energized by it. Five participants reported losing consciousness of their bodies and one of these also lost consciousness of his surroundings. One reported the sensation of his consciousness rising out of his body to a point above his head, from which he felt he was able to perceive his surroundings. Two felt that they went "far away" during meditation. Seven reported vivid spontaneous imagery. Three felt an increasing keenness of awareness, while 4 experienced deep peacefulness. One experienced a brief loss of ego and one experienced several times a sense of oneness with everything. Some negative experiences were also reported. One subject occasionally experienced dizziness, 2 developed headaches while meditating which gradually occurred less often. One developed insomnia from meditating to excess. And 2 reported a sense

of uneasiness or fear while meditating; in one case this seemed related to the seed thought and its significance rather than the meditation practice itself; in the other the reason was not clear.

C H A P T E R I V

DISCUSSION

Positive change in target behavior occurred in exactly half (9) of the total number of individuals who participated in the 6-month workshop program of meditation. Of the rest, 2 achieved some change, 6 evidenced no change of target behavior, and 1 changed in a negative direction.

The most prominent kinds of change, in terms of the number of participants reporting them, were increased self-objectivity and self-awareness; increased emotional stability, with greater peacefulness and contentment and less worry and tension; increased interest in, understanding of and liking for others; increased organization and concentration. Each of these was reported by at least half of the subjects.

Group differences in pre- and post-test ACL scores were not significant. However, an examination of the kinds of change which occurred suggests that the ACL may not have reflected the magnitude of change which actually did occur in the group as a whole (if we accept the participants' self-observations as accurate). The characteristic in which the greatest number of subjects reported change - objectivity or self-awareness - is not represented among the adjectives of the ACL (see Appendix L). This is true also of emotional stability and self-control; of honesty and openness with others; and of understanding and sensitivity to others, tolerance, friendliness and interest in others. Positive change with respect to these traits was reported by more than half of the participants and makes up a large share of the reported

changes. In addition, it is possible that group differences might have approached significance if the program had continued longer, perhaps a year or more.

If all participants in whom some positive change occurred are considered, including 2 individuals for whom change occurred but not in preselected behavior, the total becomes 13, or slightly more than two-thirds of the entire group.

Of the 7 in whom no positive change in target behavior occurred, 5 were judged in advance to have greater than average problems of adjustment. This finding suggests that this type of meditation program is not effective, by itself, as a psychotherapeutic agent for disturbed individuals. If all 6 of the participants whose problems were more serious than the average are eliminated from the analysis, the results are clear positive change in 8 subjects, mixed change in 2, and no change in 2. Thus, 10 out of 12 achieved some change in target behavior. And if we include change in non-target behavior, the tally becomes 11 out of 12. These results suggest that, for relatively well-adjusted individuals, the meditation program is highly effective in enhancing growth and bringing about a higher level of integration. They suggest also that individuals may thus be helped to go beyond the "normal" condition of human beings which is viewed as neurotic by such writers as Maslow, Frankl and Jung.

From one point of view, human existence is comprised of 3 areas of functioning: (1) the individual's relationship to himself, i.e., his feelings about himself and his subjective experience; (2) his relationships with others; and (3) his relationship to objects, i.e., his

effectiveness and productivity in his chosen line of work. Participants in the workshop reported improvement in each of these areas. They became more objective about themselves and at the same time more self-accepting; they became happier and more stable emotionally, making in some degree that transition from tension and worry to calmness and peacefulness which William James saw as "the most wonderful of all those . . . changes of the personal centre of energy" (1958, pp. 228-229). They grew less critical of others, more understanding, friendlier, liked others more, and were more honest and open with them; in fact, they experienced to an extent a "shifting of the emotional centre towards loving and harmonious affections, towards 'yes, yes,' and away from 'no,' where the claims of the non-ego are concerned" (James, 1958, p. 217). While none reported an enhancement of creativity, many found that they were more organized and purposeful, and better able to concentrate. All of this tends to support the claims of mysticism as outlined above (see pp. 7-15).

Almost none of the participants experienced the phenomenal effects of Self-realization, and this was an expected result since the workshop approach was designed to promote personal growth rather than the deliberate alteration of consciousness. However, two of the characteristics of mystical states, the loss of the sense of "I" and the sense of oneness with everything, were experienced by 2 group members, both apparently for the first time.

One might wish to ask at this point what part expectation played in the achievement of positive results. Participants entered the workshop program with the belief that meditation would have a beneficial

effect upon them and some entered for that purpose alone. This is a difficult question, since undoubtedly expectation plays some part in everything that human beings experience. In addition, expectation is an inextricable component of these meditation techniques. The phrase, "As a man thinketh, so is he," is one which unavoidably sets up expectancies; the concept embodied in this phrase was a basic tenet of the workshop program and was expounded in the Meditation Manual. At the same time, that expectation alone cannot account for results is shown by those cases in which individuals changed in ways that surprised them and in which no change was perceived (although expected) throughout the workshop until the final week of detailed self-observation.

A more pertinent question, perhaps, is what part did expectation play in the production of spurious effects? It seems likely that those participants who felt they had changed, when their meditation reports and self-observation records gave no convincing evidence of change, did so as a function of their initial expectations.

Another question of interest pertains to the respective effects of meditation, visualization and self-observation. While expectation cannot be separated out as a distinct variable, it would be possible to design studies having either meditation, visualization or self-observation as the single independent variable. However, the purpose of the present study was to evaluate the effects of a total program containing the basic components held to be necessary in Eastern and Western mystical disciplines. Also, in view of the dangers of meditation without an accompanying attention to character development, discussed above, it was felt that self-observation had to be a part of

any program utilizing meditation or visualization techniques.

Undoubtedly all three of these techniques are effective. In the present study some participants felt that the evening review itself had a direct effect on their behavior, that as a result they thought before reacting and then did not react in the usual way. In the study of Johnson & White (1971), cited above, self-observation alone was found to be effective in behavioral change, specifically the number of cigarettes smoked per day. Other studies have determined the effects of meditation alone (Benson, Wallace & Cooke, 1971; Boudreau, 1972; Kondo, 1958; Seeman, Nidich & Banta, 1972) and of visualization alone (Cautela, 1971; Cautela & Wisocki, 1969, 1971; Crampton, 1969; Desoille, 1965; Rochkind & Conn, 1973).

Of the two techniques of meditation and visualization, the former was preferred by a majority of the group; specifically, 8 preferred meditation, 4 preferred visualization and 4 liked both equally well. One participant made an interesting comment with respect to the relative value of the techniques for her, to the effect that while she had more "experiences" associated with visualization, she felt that her primary growth resulted from meditation on the seed thought. It might be of interest if future studies were undertaken to determine the different effects of these two techniques.

At the end of the workshop only 2 participants stated that they might not have completed it if university credits had not been given. Most felt that the program had been of real value for them. One individual described it as one of the few courses he had ever taken which had given him something of practical value that he could use all

of his life. Nearly all expressed satisfaction with the techniques they had learned, while about half felt they would also like to explore other techniques.

In hindsight, there appear to be a number of ways in which the study could have been improved. First, the week of detailed self-observation ought to have preceded all meditation work in order to obtain an uncontaminated picture of pre-study behavior. Second, while careful instructions for the detailed self-observation were given, a surprising number of subjects did not seem able to follow them. Some more precise method, such as special forms for daily use providing checklists and specific questions to be answered, might have yielded a more accurate measure. And third, individual meetings with participants should have been instituted at the beginning, for a better understanding of their needs and difficulties. Preliminary personal interviews would also have been quite helpful in this regard. Finally, since some expressed dissatisfaction with using the same visual sequence for several months, these should have been changed monthly along with the seed thoughts.

CHAPTER V

SUMMARY

Modern psychology is beginning to glimpse a new dimension in the total nature of human beings, one which appears to be the source and foundation of the empirical self. It is called the Self because it is experienced as true being, the central core of the total personality configuration. While the concept is new to Western psychology, it is age-old in the East where religious systems are based upon it and techniques have been developed for achieving Self-realization.

This dimension has a characteristic nature and effects which can be studied and experienced. Realization of the Self involves the transcendence of ordinary consciousness and the experience of a new wider state of awareness. Characteristics of this state are the sense of unity or oneness with everything, the sense of having discovered one's true self, a heightened sense of reality, a sense of timelessness, and feelings of perfect peace and joy. Lack of contact with this essential part of our nature is the cause of many of our present ills, personal and collective, according to such writers as Maslow, Proffoff and Jung. Conversely, union with the Self results in the transformation of personality. Some components of this new state are an inner equanimity which no outer turmoil can disturb, an end to anxiety, new attitudes of acceptance and love toward others, and enhanced creativity. Achievement along these lines would constitute an improvement in all aspects of an individual's existence, his relationship to himself, his relationships with others, and his productivity.

The transcendence of the personal self, the shift of identity to a new and higher center, and the consequent enhancement of life, have been the objective of practices developed by both Eastern and Western mysticism. These practices have basic elements in common which entail mental training and character development. These two are equally essential for the highest level of achievement and are facilitated through the use of techniques of meditation, visualization and self-observation. The latter two are useful for character development, while meditation is effective for both character change and mental training. That meditation can have an effect on the personality is a view that has long been held in Hindu and Buddhist teachings; it is a fact which is now coming to be recognized by modern psychologists in the West.

The present study was an attempt to verify the effectiveness of these techniques in promoting personality change in a positive direction along individually predetermined lines. A group workshop, in which individual meditation programs were worked out for each participant, was conducted over a six-month period. Eighteen subjects completed the workshop and, of these, nine obtained clear-cut positive change, two achieved mixed results, six did not change, and one changed in a negative direction. Positive change occurred in all three areas of functioning: the individual's relationship to himself, to others and to his work. This result lends support to some of the claims of mysticism. The results indicated also that the workshop program was by itself not useful as a therapeutic approach, but was effective in promoting personal growth in individuals who are relatively healthy psychologically.

REFERENCES

- Akhilananda, Swami. Hindu psychology: its meaning for the west. London: Routledge & Kegan Paul Ltd., 1971.
- Technique of emotional development and integration. In Explorations in altruistic love and behavior, Pitirim A. Sorokin, ed. Boston: Beacon Press, 1950.
- Allport, Gordon. Becoming. New Haven: Yale University Press, 1955.
- Andrade, E.N. da C. Sir Isaac Newton, his life and work. New York: Doubleday Anchor, 1954.
- Assagioli, Roberto. Jung and psychosynthesis. P.R.F. Issue No. 19. New York: Psychosynthesis Research Foundation, 1967.
- Psychosynthesis: A manual of principles and techniques. New York: Hobbs, Dorman, 1965.
- The technique of evocative words. P.R.F. Issue No. 25. New York: Psychosynthesis Research Foundation, 1970.
- Bailey, Alice A. The light of the soul. New York: Lucis, 1927.
- Bridges, H. American mysticism. New York: Harper & Row, 1970.
- Bucke, R.M. Cosmic consciousness. New York: E.P. Dutton, 1969.
- Carkhuff, Robert R. & Berenson, Bernard G. Beyond counseling and therapy. New York: Holt, Rinehart & Winston, 1967.
- Cautela, Joseph. Covert conditioning. In The psychology of private events, A. Jacobs & L. Sachs, eds. New York: Academic Press, 1971.
- & Wisocki, P. A. The use of imagery in the modification of attitudes toward the elderly: a preliminary report. Journal of Psychology, 1969, 73, 193-199.
- & Wisocki, P. A. Covert sensitization for the treatment of sexual deviations. Psychological Record, 1971, 21, 37-48.
- Coster, Geraldine. Yoga and western psychology. Delhi: Motilal Banarsidass, 1968.
- Challoner, H. K. The path of healing. London: The theosophical Publishing House, 1972.
- Crampton, Martha. The use of mental imagery in psychosynthesis. Journal of Humanistic Psychology, 1969, 9:2, 139-153.

- Desoille, Robert. The directed daydream. Three lectures given at the Sorbonne, January, 1965.
- Eastcott, Michal J. The silent path. New York: Weiser, 1971.
- Ellis, Albert & Harper, Robert A. A guide to rational living. N. Hollywood, Calif.: Wilshire Book Co., 1972.
- Frankl, Viktor E. Man's search for meaning. New York: Washington Square Press, 1963.
- Fremantle, Anne, ed. The protestant mystics. New York: Mentor, 1964.
- Gerard, Robert. Psychosynthesis: a psychotherapy for the whole man. P.R.F. Issue No. 14. New York: Psychosynthesis Research Foundation, 1964.
- Hadamard, Jacques. The psychology of invention in the mathematical field. New York: Dover, 1954.
- Happold, F. C. Mysticism. Baltimore: Penguin, 1964.
- Harding, Rosamond. An anatomy of inspiration. London: Frank Cass & Co. Ltd., 1967.
- Homme, Lloyd E. Perspectives in psychology: XXIV - Control of coverants, the operants of the mind. Psychological Record, 1965, 15, 501-511.
- Horney, Karen. Neurosis and human growth. New York: W. W. Norton, 1950.
- Humphreys, Christmas. Concentration and meditation. Baltimore, Penguin, 1968.
- Hutchinson, Eliot Dole. How to think creatively. New York: Abingdon-Cokesbury, 1949.
- Jacobi, Jolands. The psychology of C. G. Jung. New Haven: Yale University Press, 1962.
- James, William. The varieties of religious experience. New York: Mentor, 1958.
- Johnson, Raynor C. Watcher on the hills. London: Hodder & Stoughton, 1971.
- Johnson, Stephen M. & White, Geoffry. Self-observation as an agent of behavioral change. Behavior Therapy, 1971, 2, 488-497.
- Johnston, Charles. The yoga sutras of Patanjali. London: Stuart & Watkins, 1970.

- Jung, C. G. Commentary on The secret of the golden flower, trans., Richard Wilhelm. New York: Harcourt, Brace & World, 1962.
- Psychology and religion. New Haven, Yale University Press, 1960.
- Two essays on analytical psychology. Cleveland: World, 1961.
- Keen, Sam. A conversation with John Lilly. Psychology Today, 5:7, December, 1971, 75-94.
- Laski, Marghanita. Ecstasy. Bloomington, Indiana: Indiana University Press, 1961.
- Lazarus, Arnold A. & Abramovitz, A. The use of "emotive imagery" in the treatment of children's phobias. In Case studies in behavior modification, eds., L. P. Ullman & L. Krasner. New York: Holt, Rinehart & Winston, 1965.
- Lilly, John. The center of the cyclone. New York: Julian Press, 1972.
- Lin Yutang, ed. The wisdom of China and India. New York: Modern Library, 1942.
- Maslow, A. H. Comments on Dr. Frankl's paper. In Readings in humanistic psychology, eds., A. J. Sutich & M. A. Vich. New York: The Free Press, 1969.
- The farther reaches of human nature. New York: Viking, 1971.
- Lessons from the peak-experiences. Journal of Humanistic Psychology, 1962a, 2:1, 9-18.
- Motivation and personality. New York: Harper, 1954.
- Religions, values, and peak-experiences. Columbus, Ohio: Ohio State University Press, 1964.
- Toward a psychology of Being. Princeton: Van Nostrand, 1962b.
- Rochkind, Milton & Conn, Jacob. Guided fantasy encounter. American Journal of Psychotherapy, 1973, 27:4, 516-528.
- May, Rollo. Contributions of existential psychotherapy. In Creative developments in psychotherapy, Vol. I, eds., A. R. Mahrer & L. Pearson. Cleveland, Ohio: Press of Case Western Reserve University, 1971.
- Merrell-Wolff, Franklin. Pathways through to space. New York: Julian Press, 1973.

- Murphy, Gardner & Murphy, Lois B. Asian psychology. New York: Basic Books, 1968.
- O'Connell, Vincent F. Person and personality: sketch for a psychotherapy of self-actualization. In Creative developments in psychotherapy, Vol. I., eds., A. R. Mahrer & L. Pearson. Cleveland, Ohio: Press of Case Western Reserve University, 1971.
- Osis, Karlis & Bokert, Edwin. ESP and changed states of consciousness induced by meditation. Journal of the American Society for Psychical Research, 1971, 65:1, 17-65.
- Prabhavananda, Swami & Isherwood, Christopher, trans. Bhagavad-gita. New York: Mentor, 1951.
- Proffoff, Ira. The symbolic and the real. New York: Julian Press, 1963.
- Rugg, Harold. Imagination. New York: Harper & Row, 1963.
- Sinha, Durganand. Integration of modern psychology with Indian thought. In Readings in humanistic psychology, eds., A. J. Sutich & M. A. Vich. New York: The Free Press, 1969.
- Sorokin, Pitirim A. The ways and power of love. Chicago: H. Regnery, 1967.
- Stace, Walter T. The teachings of the mystics. New York: Mentor, 1960.
- Sutich, Anthony J. The growth-experience and the growth-centered attitude. In Readings in humanistic psychology, eds., A. J. Sutich & M. A. Vich. New York: The Free Press, 1969.
- Underhill, Evelyn. The Essentials of Mysticism. New York: E. P. Dutton, 1960.
- Mysticism. New York: E. P. Dutton, 1961.
- Van Kaam, Adrian. The goals of psychotherapy from the existential point of view. In The goals of psychotherapy, ed., A. R. Mahrer. New York: Appleton-Century-Crofts, 1967.
- Vivekananda, Swami. Raja-yoga. New York: Ramakrishna-Vivekananda Center, 1955.
- Wertheimer, Max. Productive thinking. New York: Harper & Row, 1959.
- Wisocki, P. A. The successful treatment of heroin addiction by covert conditioning techniques. Paper presented at the Third Annual Behavior Therapy Symposium of Brockton VA Hospital, Brockton, Mass., April, 1972; also in the Journal of Behavior Therapy and Experimental Psychiatry, in press.

- Treatment of obsessive-compulsive behavior by covert sensitization and covert reinforcement: a case report. Journal of Behavior Therapy and Experimental Psychiatry, 1970, 1, 233-239.
- Wolff, Alexander & Schwartz, Emanuel K. Psychoanalysis in groups: the role of values. The American Journal of Psychoanalysis, 1959, 19, 37-52.
- Wylie, Ruth C. The self concept. Lincoln, Nebraska: University of Nebraska Press, 1961.

APPENDIX A

WORKSHOP IN SELF-REALIZATION

In this workshop we will be attempting, through techniques of meditation, to achieve contact and integration with the Self. The state of consciousness of the Self-realized individual has been described as "characterized by joy, serenity, inner security, a sense of calm power, clear understanding, and radiant love. In its highest aspects it is the realization of essential Being, of communion and identification with the Universal Life." (R. Assagioli, Psychosynthesis.)

This state of consciousness is the ultimate goal of the techniques we will be using. While such a state is not likely to be achieved within the time limits of the workshop, everyone can make some progress toward its ultimate achievement. The techniques learned here can continue to be applied, after the workshop is ended, for continuing spiritual growth throughout life.

The emphasis on the work we do will be on regular, steady growth toward integration with the Self. Although some phenomena - e.g., "peak" experiences - may occur, there will be no emphasis on phenomena as such. We will primarily be looking for the realization in consciousness of the nature and qualities of the Self, and for the consequent expression of these in daily life and in all relationships.

The techniques we will be using are very specific. They are based on the system of Raja Yoga, which emphasizes the transforming power of mind and of thought to achieve union with the Self. These methods have been used for ages in the East and they work if they are practiced with regularity and a sense of commitment. For this reason it would not be worthwhile from your point of view to take part in the workshop if you feel you cannot follow a daily routine. You will get little from just meeting with the group and listening to what goes on.

The work involves a 15-20 minute meditation in the morning and a 5-10 minute review in the evening. You will be keeping a journal on the results of both of these sessions, and also filling in a brief report once a month. Suggestions for reading will be offered, and while this will be of definite value to you, you won't be required to do it. Some materials will be given out, with holes punched for a three-ring binder, so it would be a good idea to get a loose-left notebook to hold them; you might want to keep your journal in this also.

The workshop will run six months. For the first five weeks we will meet weekly; for the rest of the time bi-weekly. The first five meetings are instructional and it is really important not to miss any, because different techniques will be dealt with each time; the steps are sequential and all of them are essential to the work you will finally be doing. If for any reason you must miss, an individual meeting will have to be arranged before the next session.

If you decide you would like to participate, or if you have any further questions, call me (Cora Scott) at 665-4767, evenings,

APPENDIX B

PERSONAL QUESTIONNAIRE

Name Age

1. Occupation or Major: Age
2. Level of education reached:

Non-academic courses and workshops:

Self-education:

3. Interests and hobbies:
4. What occupation, if any, would you prefer to the one you now have?
5. What kinds of people do you admire and respect most? (You can name specific examples.)
6. How well do these adjectives describe you? Rate them on the following scale.

1 2 3 4 5

very little very much

reflective 1 2 3 4 5

sentimental 1 2 3 4 5

solitary	1	2	3	4	5
----------	---	---	---	---	---

demonstrative 1 2 3 4 5

imaginative	1	2	3	4	5
-------------	---	---	---	---	---

```
logical      1 2 3 4 5
```

outgoing	1	2	3	4	5
----------	---	---	---	---	---

emotional 1 2 3 4 5

analytical 1 2 3 4 5

artistic 1 2 3 4 5

(sensitive to art or beauty)

```
reserved      1 2 3 4 5
```

philosophical 1 2 3 4 5

(concerned w. meaning & concepts)

excitable 1 2 3 4 5

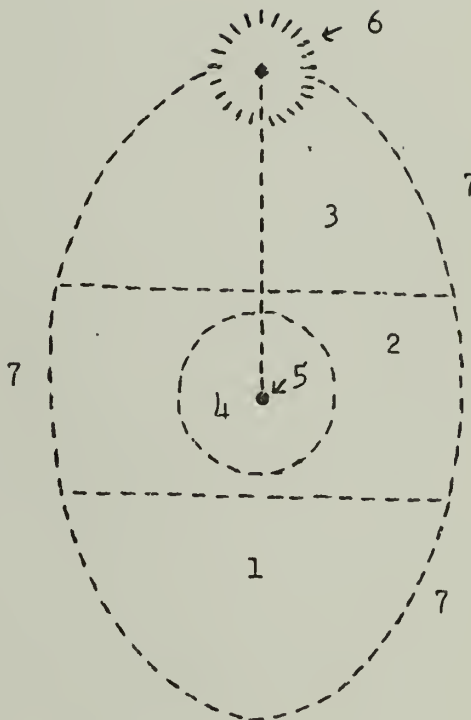
rational	1	2	3	4	5
----------	---	---	---	---	---

7. Briefly describe your religious background and present orientation.
8. Have you ever had a religious, mystical or "peak" experience? How frequently? How was it induced? Describe it briefly.
9. Have you ever practiced meditation? What kind? (Describe briefly.) For how long? What were the results?
10. What led you to participate in this workshop?
11. What do you hope to achieve by participating in this workshop?

APPENDIX C
MEDITATION MANUAL

THE CONSTITUTION OF MAN*

1. The Lower Unconscious
2. The Middle Unconscious
3. The Higher Unconscious or Superconscious
4. The Field of Consciousness
5. The Conscious Self or "I"
6. The Higher Self
7. The Collective Unconscious



1. This corresponds generally to the Freudian unconscious.
2. Corresponds to the Freudian preconscious; formed of "psychological elements similar to those of our waking consciousness and easily accessible to it."
3. "From this region we receive our higher intuitions and inspirations - artistic, philosophical or scientific, ethical 'imperatives' and urges to humanitarian and heroic action. It is the source of

*Taken from Psychosynthesis, by R. Assagioli. Direct quotes are in quotations.

the higher feelings, such as altruistic love; of genius and of the states of contemplation, illumination, and ecstasy. In this realm are latent the higher psychic functions and spiritual energies."

4. Comprised of "the incessant flow of sensations, images, thoughts, feelings, desires, and impulses" of which we are directly aware and can readily observe.
5. The point of pure self-awareness. This center is usually confused with the field of consciousness, "but in reality is quite different from it. This can be ascertained by the use of careful introspection. The changing contents of our consciousness (the sensations, thoughts, feelings, etc.) are one thing, while the 'I', the self, the center of our consciousness is another. From a certain point of view this difference can be compared to that existing between the white lighted area on a screen and the various pictures which are projected upon it."
6. The real Self, contacted during certain types of mystical experience, as distinguished from the personal "I" or empirical ego. "This Self is above, and unaffected by, the flow of the mind-stream or by bodily conditions; and the personal conscious self should be considered merely as its reflection, its 'projection' in the field of the personality." "There are not really two selves, two independent and separate entities. The Self is one; it manifests in different degrees of awareness and self-realization."
7. Corresponds to the Jungian concept.

The Atman Doctrine of Hinduism

The self, the ego of which we are normally conscious, it is asserted, is not the true self. It is conscious only by fits and starts; it is bound up with bodily organizations and mental happenings which are subject to change and decay; it is, therefore, only an ephemeral, phenomenal self.

In man there is another self, the true Self, which is not affected by ordinary happenings and which gives him a sense of identity through numerous bodily and mental transformations. It does not change in the slow changes of the organism, in the flux of sensations, in the dissipation of ideas, or in the fading of memories. This true Self Hinduism calls the Atman. The atman is immortal, constant, and unchanging, and is not bound by space-time. It is not only an individual self, it also has a universal quality. It is "that by which the universe is pervaded, which nothing pervades, which causes all things to shine, but which all things cannot make to shine." In its nature, moreover, this True or Greater Self is divine. (Happold, 1964.)

What is the nature of the Self? Maslow found that the descriptions of the nature of Being as perceived in peak-experiences "could be

boiled down to a quint-essential list of characteristics which . . . [are] about the same as what people through the ages have called eternal verities, or the spiritual values, or the highest values, or the religious values" (Religions, Values and Peak-Experiences). He lists some of these as "truth, goodness, beauty, justice, oneness, order, comprehensiveness, perfection."

MEDITATION

Whosoever works for me alone, makes me his only goal and is devoted to me, free from attachment, and without hatred toward any creature - that man, O Prince, shall enter into me.

- The Bhagavad-Gita

All writers on the subject of spiritual development are agreed on the power of the ideal to draw one upwards to the goal. . . . A noble ideal, if firmly held and steadily pursued is the most powerful agent for self-unfolding known to man.

(Humphreys, 1968)

[Meditation is] the deliberate consideration of and dwelling upon some one aspect of Reality - an aspect most usually chosen from amongst the religious beliefs of the self. Thus Hindu mystics will brood upon a sacred word, whilst the Christian contemplatives set before their minds one of the names or attributes of God, a fragment of Scripture, an incident of the life of Christ; and allow - indeed encourage - this consideration, and the ideas and feelings which flow from it, to occupy the whole mental field. This powerful suggestion, kept before the consciousness by an act of will, overpowers the stream of small suggestions which the outer world pours incessantly upon the mind.

(Underhill, 1961)

Concentration is the fixing of the chitta (mind stuff) upon a particular object. This is dharana.

Sustained concentration (dharana) is meditation (dhyana).

(Johnston, 1970)

Meditation is but the extension of concentration and grows out of the facility a man achieves in "fixing the mind" at will on any particular object. It falls under the same rules and conditions as concentration and the only distinction between the two is in the time element.

Having achieved the capacity to focus the mind steadily upon an object, the next step is developing the power to hold the mind stuff or chitta unwaveringly occupied with that object or thought for a prolonged period.

(Bailey, 1965)

The most helpful analogy is probably that of a searchlight. The factors which determine a searchlight's value are its power, its capacity for clear and unwavering focus, the size of the field thus clearly lighted, and the ease with which it can be focused where desired. The human equivalents of these factors will in like manner determine the value of the thought-machine as an instrument for meditation. All these factors are developed by the practice of concentration, the effect of sustained effort being an ever-increasing field of clear focus into which no extraneous subject may intrude.

(Humphreys, 1968)

St. Dionysius wrote that three things were required to attain to higher and truer vision:

The first is, possession of one's mind. The second is, a mind that is free. The third is, a mind that can see. How can we acquire this speculative mind? By a habit of mental concentration.
(Meister Eckhart, quoted in Eastcott, 1969)

This is in strictest conformity with the eastern method, which aims first to put a man in control of his mental apparatus, so that he becomes the one who uses it at will and is not (as is so often the case) the victim of his mind, swayed by thoughts and ideas over which he has no control, and which he cannot eliminate, no matter how strong may be his desire to do so. . . .

The first step, therefore, is mind control. This means the power to make the mind do as you want, to think as you choose, to formulate ideas and sequences of thought under direction. . . .

In concentration there should be a consciousness in the meditator all the time that he is using his mind. In meditation this consciousness of the mind being used is lost, but there can be no day-dreaming and no following of chance ideas which emerge in relation to the object of thought. . . . If the process is successful, there is evoked little or no reaction in the meditator, either of pleasure or absence of pleasure. Emotional reactions are transcended and the mind is, therefore, left free to act in its own right. The result is a clarity of thought never before achieved, because the mind in ordinary activity is always associated with and affected by desire of some sort. In this state of consciousness desire is transcended, just as later in the stage of contemplation, thought is transcended. When the mind is stunned into inaction by inhibition or persistent repetitions, it cannot be transcended in contemplation, nor used in meditation. To practice making the mind blank, is not only foolish, but actually dangerous. . . .

It is quite easy to induce in oneself an hypnotic condition by the rhythmic repetition of certain words. We are told that Tennyson induced in himself a heightened state of consciousness by the repetition of his own name. This is not our object. The trance or automatic condition is dangerous. The safe way is that of an intense mental activity, confined within the field of ideas opened up by any particular "seed-thought" or object in meditation. (Bailey, 1969)

Preparation for Meditation

Time: If possible let the daily period begin the day. It stands to reason that at the end of a long day's happenings the mind is in a state of flux, whereas in the morning it is relatively quiet and therefore more easily raised to higher levels of consciousness. Again, if we start the day with a mind that is focussed on spiritual values, we shall live at any rate part of the day from a spiritual point of view, and once this habit is formed it is only a matter of time before the whole trend of our daily life is modelled upon the ideals of the meditation period. . . .
(Humphreys, 1968)

Above all, let the student remember that for steady growth, regularity of practice is essential. When a day's practice is omitted, three or four days' work are necessary to counter-balance the slipping back, at least during the earlier stages of growth. When the habit of steady thought is acquired, then the regularity of practice is less important. But until this habit is definitely established, regularity is of the utmost moment, for the old habit of loose drifting re-asserts itself . . . Better five minutes of work done regularly, than half an hour on some days and none on others. (Besant, 1966)

Place: It will be found advisable to use, if possible, the same place every day, for the area chosen will be gradually tuned to the vibration of the meditator's mind. As such, it will become in time so sympathetic to his mode of thought that it will form, as it were, a garment of thought-substance to be assumed at will, thus saving the waste of energy of re-creating this atmosphere every time. In this way the student will be able to begin his meditation each day at a comparatively high level, without having to build anew from the foundations every time he settles himself to meditate. (Humphreys, 1968)

Posture: Choose . . . a position which keeps the head and spine erect, and bodily circuit closed, and the whole body at once poised and alert yet relaxed and comfortable. If an upright, unsupported back can be maintained with comfort, so much the better; if not, let the shoulders lightly rest against a support such as the wall, with a small cushion in the hollow of the back. The head should be held erect or drooping a little forward, as in the attitude of most Buddhist images. The eyes should be closed . . . The hands should be folded in the lap. Whether the body be seated cross-legged on a low seat or couch or upright in a chair is entirely for the student to decide. Comfort is the first necessity in order that the very existence of the body may be forgotten with the minimum delay. If a chair be used, let the feet be crossed, for this will serve the same purpose as crossed legs. The purpose of thus closing the circuit is to eliminate wastage of the energy generated during meditation, and in order that the positive and negative forces of the body may the more easily find their equilibrium. . . .

Having chosen the most convenient posture, make sure that no single muscle is in undue tension, for the body can never be forgotten while cramp or the desire to fidget intervene. Strive to imitate the glorious serenity of pose exhibited in every Buddhist figure. (Ibid.)

Breathing: In the absence of bodily purity and great experience the practice of special breathing may be very dangerous. It is in no way conducive to spiritual development, but has much to do with the psychic development which students at an early stage should best avoid. It is all too easy in one's ignorance to awaken forces over which one has no control yet which, when awakened, will place the student at the mercy of obsessing entities. For beginners, the safest and therefore, wisest course is merely to take half a dozen slow, deep breaths in order to induce physical repose, and to awaken the brain to its maximum functioning. (Ibid.)

Concentration: Begin each period of concentration with an act of will. Formulate a firm intention in the mind and announce it to yourself. "I am now going to concentrate for so many minutes, and during that time I have interest in nothing else." If worldly matters are hovering on the margin of the mind deal with them rapidly, and definitely lay them aside as one might chain up a fractious puppy until it was time to take it for a walk. In the same way deal with each desire that threatens the mind's serenity. (Ibid.)

The question may be asked, what is the easiest way to teach oneself to concentrate? . . . To be profoundly interested in some new and intriguing subject, and to have one's attention focussed on some fresh and dynamic matter will automatically tend to make the mind one-pointed.

A second answer might be given: Be concentrated in all that you do all day every day. Concentration will be rapidly developed if we cultivate the habit of accuracy in all the affairs of life. Accurate speech would necessitate accurate attention to that which is said, read or heard, and this would necessarily involve concentration and so develop it. True meditation is after all an attitude of mind and will grow out of an attitude of concentration.

The objective, therefore, of all our endeavor is to train the mind so as to make it our servant and not our master, and to cultivate the power of concentration preparatory to true meditation work. The earnest student, therefore, will carry this close attention into the affairs of everyday life and will thereby learn to regulate his mind as an apparatus for his thought.

Let me emphasize here the necessity of a constantly concentrated attitude to life. The secret of success can be expressed in the simple words: Pay attention. In talking to people, in reading a book, in writing a letter, let us steadily focus our thought on what we are doing and so gradually develop the capacity to concentrate.

To this cultivated attitude there must be added definite concentration exercises, carried forward each day, with perseverance. This involves the fixing of the mind upon a particular object, or a chosen topic for thought. To this succeeds a process of steadily and quietly learning to abstract the consciousness from the outer world and exoteric conditions and focus it at will on any subject.

The regular unremitting work of daily concentration gradually overcomes the difficulty of control . . . (Bailey, 1969)

Without doubt, O mighty-armed, the mind is
hard to curb and restless; but it may be
curbed by constant practice and by indifference.

- The Bhagavad-Gita

When the mind loses hold of its object, whether devotional or intellectual - as it will do, time after time - it must be brought back, and again directed to the object. Often at first it will wander away without the wandering being noticed, and the student suddenly awakes to the fact that he is thinking about something quite other than the proper object of thought. This will happen again and again, and he

must patiently bring it back - a wearisome and tiring process, but there is no other way by which concentration can be gained.

It is a useful and instructive mental exercise, when the mind has thus slipped away without notice, to take it back again by the road along which it travelled on its strayings. This process increases the control of the rider over his runaway horse, and thus diminishes its inclination to escape.

(Besant, 1966)

Need for Care in Meditation

No rules can be usefully laid down for the length of any exercises, whether in Concentration or Meditation, but all experienced teachers agree that it should at first be short. Fifteen minutes is cited as quite sufficient for the first twelve months, and even five minutes' strenuous effort, if regularly practiced, will achieve remarkable results. Above all, err on the side of brevity. The humblest attempt at Concentration causes a hitherto unexperienced stimulation of the nerve centres of the brain, and overstimulation may lead to serious trouble. Begin, then, with a very brief period, and let it be increased as comfort and experience dictate. After all, it is the quality rather than the quantity of effort that produces the qualities desired.

(Humphreys, 1968)

Students frequently complain of over-stimulation and of such an increased energy that they find themselves unable to cope with it. They tell us that, when attempting to meditate, they have an inclination to weep, or to be unduly restless; they have periods of intense activity wherein they find themselves running hither and thither serving, talking, writing and working so that they end by undergoing a violent reaction, sometimes to the point of nervous collapse. Others complain of pains in the head, or headaches immediately after meditating, or of an uncomfortable vibration in the forehead, or the throat. They also find themselves unable to sleep as well as heretofore. They are, in fact, over-stimulated. . . . These troubles are the troubles of the neophyte in the science of meditation and must be dealt with carefully. Rightly handled, they will soon disappear, but if they are ignored they may lead to serious trouble. The earnest and interested aspirant, at this stage, is himself a difficulty, for he is so anxious to master the technique of meditation, that he ignores the rules given him and drives himself, in spite of all the teacher may say or the warnings he may receive. Instead of adhering to the fifteen minute formula which is given him, he endeavors to force the pace and do thirty minutes; instead of following his outline, which is so arranged that it takes about fifteen minutes to complete, he tries to hold the concentration as long as possible, and at the height of his effort, forgetting that he is learning to concentrate, and not to meditate, at this stage of his training. So he suffers, and has a nervous breakdown, or a spell of insomnia, and his teacher gets the blame and the science is regarded as dangerous. Yet all the time, he himself is the one in fault.

When some of these primary troubles occur, the meditation work should be temporarily stopped, or slowed down. (Bailey, 1969)

Results of Meditation

[The meditator] finds that the mind, when properly governed and disciplined, is capable of wider and deeper responses; that it can become aware of ideas and concepts which emanate from a deeply spiritual realm and which are communicated by the soul. (Ibid.)

The concentrated intelligence, the power of withdrawing outside the turmoil, mean immensely increased energy in work, mean steadiness, self-control, serenity; the man of meditation is the man who wastes no time, scatters no energy, misses no opportunity. Such a man governs events, because within him is the power whereof events are only the outer expression; he shares the divine life, and therefore shares the divine power. (Besant, 1966)

Any person who takes up this practice and follows it regularly for a few months will at the end of that time be conscious of a distinct growth of mental strength, and he will find himself able to deal with the ordinary problems of life far more effectively than heretofore. . . . [Many people] forget that the source of all thought is the unborn, undying Self, and that they are only drawing out what they already possess. Within them is all power, and they have only to utilize it, for the divine Self is the root of the life of each, and the aspect of the Self which is knowledge lives in everyone, and is ever seeking opportunity for his own fuller expression. The power is within each, uncreate, eternal; the form is moulded and changed, but the life is the man's Self, illimitable in his powers. That power within each is the same power as shaped the universe; it is divine, not human, a portion of the life of the Logos, and inseparable from Him. (Ibid.)

RECOMMENDED READING

- Bailey, Alice A., The Light of the Soul, Lucis Publishing Co., 1965.
- Bailey, Alice A., From Intellect to Intuition, Lucis Publishing Co., 1969.
- Eastcott, Michael J., The Silent Path, Weiser, 1969.
- Humphreys, Christmas, Concentration and Meditation, Pelican, 1968.
- Johnston, Charles, The Yoga Sutras of Patanjali, Stuart & Watkins (London), 1970.

The first and last book on the above list are translations of the Yoga Sutras of Patanjali, the basic text of Raja Yoga, written centuries ago. The rest are books on meditation, and all very good ones.

SELF-OBSERVATION

Our spiritual being, the Self, which is the essential and most real part of us, is concealed, confined and "enveloped" first by the physical body with its sense impressions; then by the multiplicity of the emotions and the different drives (fears, desires, attractions and repulsions); and finally by the restless activity of the mind. The liberation of the consciousness from the entanglements is an indispensable prelude to the revelation of the spiritual Center. (Assagioli, 1965)

A study of the practices involved in the spiritual disciplines reveals two major components: mental training and character development. Both are essential and both should be worked at simultaneously, since they are mutually enhancing. By means of these two activities transcendence of the limited personal self becomes possible; for mental training frees us from illusion and develops in us the capacity for clear vision, while character development brings the nature of the lower self into conformity with that of the higher, without which there can be no relationship between the two, and without which meditation could be dangerous. By all accounts, the process of meditation makes available greater resources of energy; but energy is a neutral force, so that one result of this is that any weakness or imbalance in the personality is intensified, and the individual could end with worse problems than when he began. Character development, as a continuing accompaniment to mind development, provides a safeguard. As Alice Bailey explains it:

The energy that pours in during meditation pours down through the mechanism . . . The weak point is always discovered and stimulated. The cure for this situation can be summed up in the words: - control of the thought life and transmutation.

During meditation, if effective, energy from the soul pours into the brain, and has a definite effect upon the nervous system. If, however, the mind is not controlled and the emotional nature dominates (as in the case of the pure mystic) the effect makes itself felt primarily in the feeling apparatus, the emotional states of being. When the mind is the dominant factor, then the thought apparatus, in the higher brain, is swung into an organized activity. The man acquires a new capacity to think clearly, synthetically and potently as he discovers new realms of knowledge. (Bailey, 1969)

The following helps to clarify why the stimulation of the emotional nature is undesirable:

Emotion, by tending towards the personal, hinders the cool, dispassionate examination of laws and principles which leads to enlightenment. Pure thought is always impersonal, and emotion, which is linked with desire and therefore inevitably personal, introduced factors which obscure the issue and make cool judgment far more difficult.

But, it may be argued, both art and mysticism spring from the emotions. Is this common assumption true? Art is an expression of impersonal beauty through a personal medium, and it will be found that the greatest art, of whatever country and whatever time, is the most impersonal. . . .

As for the mystic, if it be argued that he seeks and finds enlightenment through emotions, the answer is three-fold; first, that most of the great mystics have built the intensity of their devotion on the foundation of a noble intellect; secondly, that the guiding light of the true mystic is an intuition which is dimmed rather than made brighter by excessive feeling; and thirdly, that the emotion, if it can be so described, by which the greatest mystics have been most conspicuous is a profound serenity of mind, produced by a vision of true values and of life's immeasurable unity.

This serenity, enables the student to rise above the contending forces of attraction and repulsion, and to grow as indifferent to moral as to physical pain. The emotions, like the mind, must be trained to mirror the Ideal, and this is impossible while they respond under the impulse of desire to every whim and fancy of the personality. Only when they have been trained no longer to respond to outside stimulus will they cease to be a source of confusion to the mind, for emotion, as already pointed out, makes clarity of thought impossible. (Humphreys, 1968)

Eastern philosophy teaches that the seeker must free himself of illusion based on wrong knowledge or error, before he can find Reality. Because of the nature of the human mind it is impossible for us to comprehend things and events as they really are, completely and without distortion. From this incomplete perception, illusion arises, as the following excerpt illustrates:

If we hold a piece of red glass before our eyes and look at green objects, they will appear to us to be black. The vibrations that give us the sensation of red are cut off by those that give us the sensation of green, and the eye is deceived into seeing the object as black. So also if we look at a blue object through a yellow glass, shall we see it as black. In every case a coloured medium will cause an impression of colour different from that of the object looked at by the naked eye. Even looking at things with the naked eye, persons see them somewhat differently, for the eye itself modifies the vibrations it receives more than many people imagine. The influence of the mind as a medium by which the Knower views the external world is very similar to the influence of the coloured glass on the colours of objects seen through it. The Knower is as unconscious of this influence of the mind, as a man who had never seen, except through red or blue glasses, would be unconscious of the changes made by them in the colours of a landscape.

It is in this superficial and obvious sense that the mind is called the "creator of illusion." It presents us only with distorted

images, a combination of itself and the external object. . . .

The truth that we only know our impressions of things, not the things . . . is one which is of vital moment when it is applied in practical life. It teaches humility and caution, and readiness to listen to new ideas. We lose our instinctive certainty that we are right in our observations, and learn to analyse ourselves before we condemn others.

(Besant, 1966)

For we move in a prison, the prison of mind. Yet this is a prison which has no guardians that we have not placed ourselves, and self alone has put us under restraint. . . .

The walls of the prison are concepts, thoughts, opinions, and all the beliefs which are rightly described as pre-judices, being things pre-judged. Our prejudices in this sense are varied and voluminous. . . .

We love opinions, and are always ready to offer one on every subject, whether we know anything about it or not. Yet each one firmly formed is a barrier between our understanding, in the sense of im-mediate knowledge, and the light. As Keats wrote in a letter, "The only way to strengthen one's intellect is to make up one's mind about nothing."

(Humphreys, 1971)

Yet Eastern philosophy also teaches that Reality can be known through right discrimination; and discrimination is acquired through the practice of meditation and through detachment. Meditation lifts the mind to those higher levels which are the domain of the Self; detachment is aided by self-observation, and frees the individual from identification with the personal self, enabling him to realize his true identity.

Detachment entails character development, but the reason why this is so may not be obvious at first glance. Western mysticism emphasizes the need to overcome "sin." The East does not speak of sin but of wrong identification, i.e., with the limited personal self. This identification leads to selfishness, greed, pleasure-seeking; in fact, to all that which the Christian mystic terms sinful. Therefore, if one is to find his true identity he must relinquish his absorption in his false identity. It follows that he must grow beyond selfishness, greed, and all the rest of the "sins." In others words, "the perceiver has to be worthy of the percept," as Maslow has found, for "the person who is good, true, and beautiful is more able to perceive these in the world outside - or the more unified and integrated we are, the more capable we are of perceiving unity in the world" (Maslow, 1962a).

In the method of Raja Yoga the seeker must discover in himself the hindrances which stand in the way of union with the Self. He does this by practicing systematic self-observation, i.e., reviewing as dispassionately as possible the thoughts, motivations and acts of the personal self. This practice, as John Lilly tells us, is one known from ancient times:

In yoga and in Eastern thought it has been called establishing the fair witness or the witnessing self. I think of it as becoming an observer and watching the operations of the programs

which are governing your thinking and behavior. You can pull out of an experience, step back, and watch the program.

(Lilly, quoted in Keen, 1971)

By means of this technique, the individual grows steadily more objective about himself, becoming a "spectator before whom life unrolls itself as a parchment is unrolled before the eyes of the scholar who seeks to decipher it" (Coster, 1968). This also helps the individual to free himself from automatic and conditioned modes of thinking and reacting:

Our normal life, says the yogin, is one of confused thinking; we never see clearly the motives of our actions nor the consequences of our deeds. Automatism is characteristic not only of our body but also of our mind. We follow the line of least resistance, seeking pleasure and avoiding pain. We are the victims of habits developed in early childhood . . . If one were to sit down at the end of a day and recapitulate all that he had done from morning until evening, he would find that very little was undertaken after conscious deliberation. (Behanan, 1964)

In addition, it seems that our acts, thoughts, and true motivations register as they occur, somewhere in the psyche, and without some technique of this sort to uncover them, will turn up in such indirect ways as bad dreams and vague anxieties and depressions. Certainly this is Maslow's view:

The serious thing for each person to recognize vividly and poignantly, each for himself, is that every falling away from species-virtue, every crime against one's own nature, every evil act, every one without exception records itself in our unconscious and makes us despise ourselves. Karen Horney had a good word to describe this unconscious perceiving and remembering; she said it "registers." If we do something we are ashamed of, it "registers" to our discredit; and if we do something honest or fine or good, it "registers" to our credit. The net results ultimately are either one or the other - either we respect and accept ourselves or we despise ourselves and feel contemptible, worthless, and unlovable. (Maslow, 1962b)

The advantage of the technique of daily self-observation is that it makes the whole process a conscious one. We do not have to wait for dreams or disturbing feelings to tell us that things are not right with us, but can see what is amiss while it is in the process of happening. The effect of this will be greater peace of mind - if what we have learned is acted upon and not simply ignored or forgotten.

In becoming the detached observer of the play of emotions and thoughts within himself, the individual is able to see things in truer perspective, because he is no longer submerged in his emotions and is becoming less ego-involved in his opinions and attitudes. He knows himself, perhaps for the first time, as one for whom choice has become possible, one who is no longer the victim of impulse and conditioning. He begins to know freedom. At this point he begins his ascent to the Self. As Lilly writes:

As soon as you get distance you realize you are not the programmer and you are not that which is programmed and you are not the program. Your identity becomes established as an independent agent. Once this ability to disidentify yourself from old programs, programming and from the programmer becomes generalized you have the key to higher states of consciousness. By refusing to identify with the programs you transcend them and gain a measure of control.

(Lilly, quoted in Keen, 1971)

The ultimate aim of all of this is to do away with qualities in ourselves which stand in the way of Self-realization:

It has been said that all that we regard as independent of ourselves we can master, but over that which we believe to be ourselves we have no power. Before, therefore, we can begin to remove an unwanted quality we must, as it were, stand back and look at it. So long as a man identifies himself with hatred for example, he cannot control his hate. As has been pointed out, he might as well try to lift himself up by his belt. Regard yourself, therefore, as a scientist, and lay the offending vice upon the laboratory table. Examine it, analyse its cause, its nature and its results, and face the fact that you are allowing it to dominate your mind. . . . To examine an emotion objectively is to remove its power to dominate the mind.

Begin by examining your motives in little things. You decide to go to the cinema. Why? To 'rest' your mind after a long day's work, as you explain to yourself, or to avoid the effort entailed by the serious study which the better side of you wishes to pursue? Or is it because your wife or a friend wants you to accompany them, and you lack the courage to refuse, or is it just that you feel a desire for the emotional 'kick' which you get from the modern sex-ridden films? Again, why do you get up when you do, and not earlier or later; why do you eat four meals a day instead of two, when you know quite well that two are enough for you; why do you buy new clothes when you do, and read the books you read? There are reasons; find out what they really are. You may be shocked at them. You will certainly be surprised.

Now analyze the motives for your opinions. As Miss Coster demands in her Yoga and Western Psychology, "How much of your opinion is based on family tradition, on fear of or desire for change, on class-prejudice, on fear of personal loss, or fear of seeming to be a crank? If your opinions were entirely based on emotion, on personal like and dislike, your problem would be far easier. It is the intricate confusion of fact and emotion, it is the skill with which personal desire presents to you perfectly adequate reasons for your cherished opinion that make the conflict so acute, and real candour so rare and so difficult."

"What are the facts?" should be our constant query, for when these are truly ascertained there is time enough to consider what, if anything, is to be done about them. . . . You are smoking a pipe. What are you doing? Inhaling the fumes from burning dead leaves.

You object to that description, on the ground that smoking is a harmless habit? That is another question entirely; the fact remains that you are inhaling the fumes from burning dead leaves. If you wish to do so, do so by all means, but know what you are doing, even though the truth makes it seem less enjoyable. We live so much in a fool's paradise that it is well to wake up wherever and whenever possible. Cultivate a habit of ruthless realism, unceasingly asking and answering the question, 'What?' of all phenomena. (Humphreys, 1968)

The end result of all this effort is to free the "I", the center of pure self-awareness, from the entanglements of ever-changing emotions and thoughts, for:

. . . activity of mind and the focus of awareness are not the same. They only appear to be so when that focus, the center of "I-ness," Operates at the level of the discursive mind. Then it is inevitably identified with it and carried on its movement. If, however, "I" can be withdrawn from this identification, it is as if the focus were moved to the center of a revolving wheel, a place where all parts of the circumference are equally distant, which makes it the only place where it can "scan" the whole field with equal clarity. The center revolves, but it is nevertheless still and quiet.

In effect, what it means to the student is that, if he is sufficiently awake, he can in any situation draw back, as it were, into himself and try to observe, as if from outside, what is taking place. . . . Properly performed, this deliberate withdrawal to the still center brings matters into clearer focus, less colored by fear or prejudice, and so brings one closer to the reality of things. Doctors and psychotherapists' are constantly warned not to become "ego-involved" with people and conditions. Judges in a court of law symbolize the impartiality they should have by their regalia and by sitting aloof. If this state of mind is lost, the work suffers. It is the same in every situation in life.

(Bendit, 1970)

One cannot see things happening when one is entirely involved in the event. The old tag about the wood and the trees applies. To see the wood as a whole one must be outside or above it. So, to observe the lower form of selfhood at work one must, even in some small degree, have detached oneself from it . . .

Gradually, this state of suspended observation can become something approaching normal for any individual who persistently practices it. He begins to find himself oriented more or less permanently towards the Pole Star of his deeper and essential Self, and sets his course through life accordingly.

(Bendit & Bendit, 1970)

We should not expect too much of ourselves any more than we should expect too little; and if we can laugh at ourselves and our ridiculous mental and physical habits, we shall find that this is itself a liberating factor. . . . The important thing is the possession of a sense of humor, even about serious things. It helps to free one from thinking he is too important and burdensome, and so by removing anxiety, gives the mind some degree of quietness.

(Bendit, 1970)

No man with the necessary determination and patience can fail to achieve, comparatively quickly, an improvement in character. Success is the reward of quiet, unremitting effort rather than of intermittent bursts of energy, and it is a type of work which may be, and ultimately must be, practised at all times of the day. The student is therefore advised to regard the methodical improvement of character as the true day's work, and the world of wage-earning and social activities as a school wherein to learn those principles of action which must sooner or later be built in as qualities.

(Humphreys, 1968)

MEDITATION FOR CREATIVE CHANGE

Although most of us are not yet fully aware of it, human beings possess very great potential powers of choice and will, thought and imagination. Man's ability to stand apart from and observe himself is the first step in the direction of freedom of choice. For with increasing detachment, he can clearly distinguish between various courses of action and behavior. At the point of pure self-awareness, relatively free of the trammels of emotion and opinion, the "I" becomes free to choose a higher value in place of a lower one. And this constitutes the first step in the actualization of his innate spirituality.

Having chosen, it is his capacity of will which keeps him on course. Will, in this sense, is the ability to hold an idea or image unwaveringly in consciousness until it finds expression in the outer life. William James recognized this powerful capacity in man, affirming that his one ultimate act of freedom is his ability "to keep the selected idea uppermost." Will is closely related to self-control, but not that kind of self-control in which the individual grinds his teeth while telling himself vainly that he will not do the thing he cannot keep from doing. Instead, the power of thought and of imagination are brought to bear in the process of bringing into being that which the will has determined, and self-control follows naturally. This might better be termed Self-control, or control of the self by the Self, since the ideal is determined through meditation, those moments when we are in closest contact with the Self.

Most people are not aware of the extent to which thought governs their lives, yet this is a fact which was recognized in ancient times. "All that we are is the result of what we have thought," the Dhammapada (a book of Buddhist aphorisms, ascribed to the Buddha) tells us. In the Christian tradition the same idea is presented: "As a man thinketh in his heart, so is he."

All that we are and do is the result of what we have thought, and action, good or bad, may be described as precipitated thought. No single voluntary act can be performed without a preceding motion of the mind, however 'instantaneous'. From raising the foot to the planning of New Delhi, each act exists as a thought in the mind before that thought appears as an act.

Our behaviour, then, is the outcome of our mental processes, of what we are, but what we are at the moment depends on what we have done in the past. Thought, therefore, not only decides what we do, but what we are, whether that bundle of qualities be known as character, karma or the soul.

Now Buddhist philosophy has always taught, and modern science is gradually coming into line, that force and matter are interchangeable terms. There is neither an ultimate unit of matter nor of energy - the concepts are interchangeable. At one end of the scale, however, force is so little limited with matter that it may be thought of as 'pure' force, and at the other end matter is so dense that it may be regarded as motionless. Between these

two extremes lies every degree of density of matter and purity of force. Now the level at which thought functions is higher than the highest level which the eye can see, yet thought is itself a form of matter as regards the medium in which it moves, though it may be regarded as force as regards its origin. But if the skilful hands of the potter can mould a lump of clay into the likeness of his thought, how much more does every thinker to some extent, and the trained thinker to a very great extent, mould the more tenuous matter of thought into definite shape as he decides at will. Hence the saying "thoughts are things," and hence the meaning of the word 'imagination,' which means image-building. . . . The power of such thoughts varies, of course, with the intensity with which they were created, and their repetition. Most of them swiftly fade away; others remain, to have their inevitable reaction for good or bad on the mind which gave them birth.

-- Humphreys, 1968

A growing number of modern psychologists are expressing views which appear to be in essential agreement with this, among them Ellis and Harper, who write that:

human emotions and feelings are not magically existent in their own right, and do not mysteriously flow from totally unconscious or repressed somatic needs and psychic desires. Rather, they almost always, in the case of adolescents and adults, and even in that of fairly young children, directly stem from ideas, thoughts, attitudes, or beliefs, and can usually be radically changed by modifying the thinking processes that keep creating them.

All of which brings us to the paramount thesis . . . that man can live the most self-fulfilling, creative, and emotionally satisfying life by intelligently organizing and disciplining his thinking.

For permanent and deep-seated emotional changes to be effected, thinking changes, or drastic modifications of the individual's philosophy of life, appear to us to be necessary in most instances.

-- Ellis & Harper, 1972

It is easy to overlook the fact that thinking about making a response is an approximation to it. This is most clearly seen, perhaps, in the case of sexual behavior. If one thinks about sex, the probability that one will engage in sexual behavior is proportionately increased. This phenomenon is less apparent in the case of other behaviors, but there is no reason to doubt its generality.

-- Homme, 1965

This idea is set forth as a principle by Assagioli:

- I. Every idea or image tends to produce the state of mind, the physical state, and the acts that correspond to it.

- II. Attention and repetition reinforce the effectiveness of the idea or image.
- III. The effects of the idea or image, i.e., the activation of that which it signifies, are produced without our being aware of them.

(Assagioli, 1970)

Strong evidence of the value of imagination and thinking in creating personality change is being provided today by behavioral psychologists practicing psychotherapy. They call their procedure "covert conditioning" and are using it to treat many conditions which have been previously considered quite resistant to change. Some examples: College students' attitudes toward the elderly were changed significantly in a positive direction as a result of brief imagined scenes practiced daily; children have been helped to overcome phobias by means of imagining themselves in the feared situation accompanied by their favorite fictional heroes; obesity, alcoholism, excessive smoking, sexual deviations, heroin addiction, obsessive-compulsive behavior have been successfully treated using techniques which involve the processes of thought and imagination.

This is a momentous discovery, for it means that it is possible for us to free ourselves from the past. The ideas and attitudes which underlie our present actions and reactions have been inherited from a past during which we passively received them into our conscious and unconscious minds. But now this need no longer be so. (In fact, it never needed to be so. We have merely believed that we were the helpless victims of ourselves, of others, of the past; hence we were!) Now it is possible to sow new seeds in this ground, the thoughts and images from which will spring all our future actions and reactions.

A simple formula by means of which this is achieved is offered in the Yoga Sutras of Patanjali:

When thoughts which are contrary to yoga are present there should be the cultivation of their opposite. (II:33)

Yoga is union with the soul. When, through self-observation, the individual has determined the obstacle within himself which stands in the way of that union, his next step is to determine its opposite, and then by meditation upon that quality to build it into his repertoire of behavior. "For thought is power, and to think of a quality tends to strengthen it" (Humphreys, 1968).

A word of caution is necessary at this point. In choosing the opposite quality to one which is unwanted, it is important to be careful that a true opposite is chosen:

The usual habit among people who attempt this method of self-discipline is to try to cultivate what I might call the verbal rather than the psychologically indicated opposite. . . . Thus the drunkard will perhaps try to hold before himself the beauty of temperance, the person subject to violent outbursts of temper will

aspire to self-control and calmness, and the jealous person often tries to feel more loving. But there are many different causes for drunkenness, for bad temper, and even for jealousy. Drunkenness may be a form of gluttony, a desire for pleasurable sensation; but very often drink is used as an antidote for timidity and diffidence, or as a means of counteracting depression, and in such cases it is not temperance but self-confidence and courage that are the 'opposite' to be meditated upon. Outbursts of temper may result from selfish indifference and brutality of nature, but quite as often they are the indirect result of thwarted instincts, long-continued repression, over-conscientiousness, nervous hypersensitivity; and for the thwarted, hypersensitive person to meditate upon calmness and self-control is to evade the whole issue. Similarly the opposite of jealousy may be not love, but generosity or confidence and security. Hence the value and the success of this method depend on an insight and a self-knowledge that are rare.

(Coster, 1968)

The need, therefore, is to get at the true attitude, not its overt expression. This is why continuous self-observation is an essential accompaniment to the practice of meditation. In this way we constantly explore our true feelings and motivations, and the entire procedure becomes a self-correcting system. Another important reason for self-observation is that it provides a means of checking progress, thus helping us to avoid the danger of self-deception. We ask ourselves such questions as, "Was I really being more loving, or was it an act designed to make me appear superior to the others?" It should be obvious that the effectiveness of self-observation is absolutely dependent upon our capacity to be strictly honest with ourselves.

The opposite quality chosen is generally an ideal:

A noble ideal, if firmly held and steadily pursued, is the most powerful agent for self-unfolding known to man. It acts both as a guiding star in the darkness of our imperfection, and as a model upon which to mould the plastic substance of our thoughts, and outward acts. The process of evolution is not merely an ever-becoming, it is an ever-becoming-More, and if the Most at which we aim be sufficiently definite we shall move the more swiftly towards its accomplishment.

(Humphreys, 1968)

C. G. Jung provides some insight into the workings of this process:

I always worked with the temperamental conviction that in the last analysis there are no insoluble problems, and experience has so far justified me in that I have often seen individuals who simply outgrew a problem which had destroyed others. This "out-growing" revealed itself on further experience to be the raising of the level of consciousness. Some higher or wider interest arose on the person's horizon, and through this widening of his view the

insoluble problem lost its urgency. It was not solved logically in its own terms, but faded out in contrast to a new and stronger life-tendency. It was not repressed and made unconscious, but merely appeared in a different light, and so became different itself.

(Jung, 1962)

Having chosen his ideal, the individual begins to meditate upon it, considering its meaning, its effects, its source, its relationship to other qualities, etc. This is necessarily an abstract activity. He attempts to think in terms of universals, and keeps himself and his problems out of it. Why this is so is more easily understood if it is remembered that he is attempting to transcend his personal self and unite with that high aspect of himself which is part of the Whole. He is helped in this if, for the little space of a daily meditation period, he can entirely forget himself. The process is somewhat as follows:

Let us suppose [we have chosen] a quality like Serenity. We repeat the word and begin to consider its meaning, value, significance, and what it is able to bring about.

The first precept is to watch the thinking processes, to keep a check on them, noticing immediately the mind begins to wander, watching if it follows certain lines of association, or gets back to the same grooves again and again. Patiently we must bring it back to the central theme. . . .

Here the use of the will comes in. The work we wish to do now means a steady brooding on the subject; all its aspects must be included, its meanings and its implications, otherwise we shall achieve little more than our usual thinking. We must not permit any jumping to conclusions or one-sided examination. Neither should we allow our thinking to be coloured by emotions of any kind. The whole process must be kept under control. . . .

The second precept is persistence. We are quickly apt to think we have uncovered all there is to the subject being considered, but must persist through this phase. It is a mental reaction. If need be, we can restimulate attention by reading something on the subject, by looking it up in a dictionary or by listing questions on it to which we should like an answer. . . .

No matter how simple may be the subject, if we persist with it there are always new significances to be found and deeper fields of comprehension to be arrived at. New realizations are the treasure trove of meditation, and in their pursuit we also add to the aptitude of our minds. Just as an athlete builds up his physical body through training, so the mind is flexed in reflective meditation and becomes more responsive, discerning and alert.

(Eastcott, 1969)

The following is an example of the technique of meditation for building a new quality into the personality:

Let us suppose that a person realizes that he is vindictive, and wishes to alter this characteristic. It is almost impossible for any one who feels definitely vindictive to jump from that state of mind to one of active goodwill, but by cultivating some more general quality which is in a deep sense opposite and not merely contradictory, he can undermine his vicious tendency. In his case it has perhaps been shown that vindictiveness is a use of power to inflict pain, and that gentleness is its valid opposite. Having determined to eliminate vindictiveness he begins by making a close study of gentleness in all the variety of its manifestations - the feeble gentleness which goes with timidity, the courteous gentleness of the saint, which is a mixture of patience, tolerance, and power held in reserve. Thus he builds up an attraction toward the new quality, and his mind tends to flow into this pattern more and more readily. He continues to deliberate daily for some minutes upon the quality, and takes every opportunity of expressing it in practice. His experience, as evidenced by many who have tried the experiment, is likely to be as follows: First he becomes acutely aware as never before of his automatic vindictiveness. Then there is a period in which the automatic trend is partly offset by the deliberately induced habit. If he is sufficiently determined and persevering his persistence of will can break up and really destroy the old condition. He will find that even in provocative circumstances the tendency to vindictiveness does not recur.

(Coster, 1968)

It can be seen that in this procedure there is no repression of unwanted characteristics; the dangers of repression were fully recognized in Eastern philosophies. Instead, there is a gradual weakening of the unwanted tendency as energy is withdrawn from it and focussed in new directions. Conversely, there is no "acting-out" of disturbing emotions, a procedure which is common in some kinds of psychotherapy. There is a good reason for this: If "thought is power" it would not make good sense to energize disturbing elements by concentrating thought upon them.

Again, there is no deliberate dredging up of unconscious contents. This is not because the "shadow" side of us is to be avoided, but because it is dealt with in a natural way by means of self-observation, as portions of it rise up into the light - as they certainly will and must when motives are daily examined. In this way one is never overwhelmed by more than he can assimilate, but deals with aspects of himself only when he is ready to and has the strength to handle them.

At the same time, by virtue of his having identified with the observer-self - the central "I" which is closely related to the Self - in all of this work, he metaphorically stands on a hill from which broader vistas can be perceived and each event or element is seen in its true perspective and relationship to the whole. With the serenity and the vision which this high position affords him, he becomes the wise ruler of his inner world - and of himself.

MEDITATION FOR CREATIVE INSIGHT

One way to understand the nature of meditation is to contrast it with prayer. Alice Bailey writes:

Meditation differs from prayer in that it is primarily an orientation of the mind, which orientation brings about realizations and recognitions which become formulated knowledge. . . . But it is asking, demanding and expecting which are the main characteristics of prayer . . .

(Bailey, 1969)

Patanjali defined meditation as follows:

The binding of the perceiving consciousness to a certain region is attention (dharana)

A prolonged holding of the perceiving consciousness in that region is meditation (dhyana) (III:1,2)

It will be noticed that this approach is a secular one, in that nothing is said about the Self, or the soul, or God. And in fact meditation, by this definition, is the first step in the pursuit of secular knowledge - although those creative scientists who are so proficient in its practice do not call it by that name. Newton, when asked how he came by his great discoveries, replied, "By always thinking unto them." This is nothing but the practice of meditation. Johnston, in his commentary on Patanjali's text, writes: "Attention is the first and indispensable step in all knowledge. Attention to spiritual things is the first step to spiritual knowledge" (1970).

Patanjali presented us with a description of the meditation process and its results:

When the perceiving consciousness in this meditation is wholly given to illuminating the essential meaning of the object contemplated, and is freed from the sense of separateness and personality, this is contemplation (samadhi).

When these three, Attention, Meditation, Contemplation, are exercised at once, this is perfectly concentrated Meditation (sanyama).

By mastering this perfectly concentrated Meditation, there comes the illumination of perception (III:3,4,5).

Johnson (from whose translation the above sutras were taken) expands upon this:

First, the beam of perceiving consciousness is focussed on a certain region or subject, through the effort of attention. Then this attending consciousness is held on its object. Third, there is the ardent will to know its meaning, to illumine it with comprehending thought. Fourth, all personal bias, all desire merely

to indorse a previous opinion and so prove oneself right, and all desire for personal profit or gratification must be quite put away. There must be a purely disinterested love of truth for its own sake. Thus is the perceiving consciousness made void, as it were, of all personality or sense of separateness. The personal limitation stands aside and lets the All-consciousness come to bear upon the problem. The Oversoul bends its ray upon the object, and illumines it with pure light.

(Johnston, 1970)

It can be seen that this is a system of mind training, but one very unlike the kinds of training we are offered in our schools; if indeed the latter can be termed mental training at all, for "it should always be remembered that the training of the mind does not consist in cramming it with facts, but in drawing out its power. The mind does not grow by being gorged with other people's thoughts, but by exercising its own faculties" (Besant, 1966).

It will also be noted that there is no emphasis whatever placed upon emotional responses, for while these may be pleasing and desirable, they do not lead to the highest states of awareness:

True meditation is not simply an ecstatic experience, an emotional state of bliss or feeling of transcendency. Neither is it just an entry into a void. Some forms of meditation do, it is true, lead in these directions, but they will not assist us to take up our highest potential, and the processes that we should follow are those which are positive and utilize the higher powers of the mind.

(Eastcott, 1969)

Alice Bailey distinguishes between the mystic, whose responses are almost purely emotional, and the knower:

Prayer, plus disciplined unselfishness, produces the Mystic. Meditation, plus organized disciplined service, produces the Knower. The mystic . . . senses divine realities, contacts (from the heights of his aspiration) the mystical vision, and longs ceaselessly for the constant repetition of the ecstatic state to which his prayer, adoration and worship have raised him. He is usually quite unable to repeat this initiation at will. . . . In meditation, the reverse is the case, and through knowledge and understanding, the illuminated man is able to enter at will into the kingdom of the soul [or Self], and to participate intelligently in its life and states of consciousness.

The mystic, especially in the West, gains his flash of insight; he sees the Beloved; he touches heights of awareness, but his approach, in the majority of cases, has been the heart approach, and has involved feeling, sensory perception, and emotion. The result has been ecstasy. . . . Afterwards, if we are to believe the writings of the mystics themselves, there has followed a period of readjustment to the life of every day, and, frequently,

a sense of depression and disappointment that the high moment has passed, coupled with an inability to speak with clarity of that which has been experienced. . . . The Knower has a different method from that of the mystic. His is the directing of the intellect to the object of its search; his is the way of the mind, and its discipline and control.

Personal feeling is ruled out. The aspirant masters the mind, holds it steady in the light and then sees and knows. Then the stage of ILLUMINATION follows.

In the truly illuminated man, we have that rare combination of the mystic and the knower; we have the product of the mystical methods of the East and of the West; we have the union of head and heart; of love and the intellect. This produces what, in the Orient, is called the Yogi (the knower of union) and, in the Occident, is termed the practical mystic - which is our rather unsatisfactory way of designating that mystic who has combined the intellect with the feeling nature, and is therefore, a co-ordinated human being - with brain, mind and soul functioning with the most perfect unity and synthesis.

Meditation causes our beliefs to change into ascertained facts, and our theories into proven experience.

All things will stand revealed to the man who truly meditates. He will comprehend the hidden things of nature, and the secrets of the life of the spirit. He will also know how he knows.

(Bailey, 1969)

Meditation is a methodical procedure for raising the consciousness:

Now consciousness can function at any level on which it has an instrument. Most men live in their emotions or, at the best, the lower mind, but in meditation one raises the level of consciousness, reaching first the higher mind, the realm of abstract ideas and ideals, and then, at first in flashes of satori, as it is called in Zen Buddhism, and then continuously, the plane of intuition or Pure Knowledge, when thought has become unnecessary and the knower and the knowledge blend in one. From this point of view, the science of meditation may be called the culture of consciousness.

(Humphreys, 1968)

The aim of meditation is alignment, a blessed word which is the key to many a lock on the road of self-development. There are many planes of consciousness, from the highest, where dwells the unmanifest Light, through the intuition, the higher and lower intellect, the emotions, the psychic plane and so to the physical. Use other terms if you will, but the life-force flows through

all these planes on its way both down and up again, but if any is blocked or twisted or out of the true the amount of the force available is thereby reduced. In meditation we rise through the planes to the highest that we can reach, from the workaday plane of thought-emotion to the feet of the Self within.

(Humphreys, 1971)

In the above paragraph, one reason for the need of character development as a continual accompaniment to meditation practice is provided. Without this, not only is the amount of life-force reduced, but we stand in very real danger of distorting that amount of illumination which we are able to receive.

Some lower wish or even unconscious element [in ourselves] may be stimulated by the energy received and rise up, using the disguise of 'holiness' to assert itself. The inner worlds are all too apt to glamour us, and we fall into the trap of giving our personal motives some high, 'divine' origin. Dramatic injunctions that we have a high calling should always be regarded with suspicion. The subconscious can play all kinds of tricks!

The main criterion for assessing the level of impressions is their impersonality. Messages that 'boost' the personality, that flatter and hold high promise we may always suspect as distortions.

(Eastcott, 1969)

Meditation will sooner or later raise the consciousness to a level at which occasional and hazy glimpses will be obtained of the realm above the physical. This is the psychic world, filled only with the shadows and reflections of Reality, a world of illusion through which the seeker after truth must delicately pick his way. To one whose vision has hitherto been confined to the physical plane, anything super-physical is all too easily labelled 'spiritual,' and the visions, voices and 'messages' which fill the seance room can without difficulty impose themselves on a credulous audience as worthy of acceptance. Let not the student be fooled by their enchantment, nor by those who in all sincerity believe themselves the bearers of such 'messages.' There are in the West to-day a score of 'Adepts' and 'Messiahs,' many of whom genuinely believe the nonsense claimed on their behalf, yet a little common-sense would prick the bubble world of illusion in which they live. . . . Because the student occasionally becomes aware that he possesses senses which are super-physical, it only means that he has peeped through into the next plane of his being. Pass on, for here is the realm of illusion, and Reality lies far beyond. To waste one's precious time in cultivating psychic powers is to side-step from the Path of Self-Enlightenment. These powers will be useful at a later stage, but for the time being are best ignored.

(Humphreys, 1968)

First we need to realize the truth of the old tag that "thoughts are things" - not "things" in the sense of physical objects, but rather as sound- or light-waves are objective and can create patterns even in physical matter. Our minds are constantly forming such patterns, sometimes evanescent and flowing, but sometimes more fixed and permanent. Among the more enduring we naturally expect to find such ideas as are habitual to a person: a picture of God or the Devil, of Christ or the Buddha, a Teacher, and so on. They are in the mind of the individual, formed by his thought, colored by his feeling. If they become sufficiently strongly charged, they can be projected "out" from the mind so that they appear to be independent entities of the same order as the contents of the mental world which are not the creation of the person concerned. These latter, apart from anything else, may be collective images like those current in Christianity, or of people like Lenin or Mao, or they may be the thoughts of others and of much the same quality as our own, but made by another and not ourselves. . . .

Whatever the origin of these, they quite evidently are highly significant to the one who sees them. To him they have meaning; and it is this matter of meaning in the context of his personal life that we need to try to elucidate. Why at a particular moment do we encounter a particular experience? What is its significance to us at this instant? These are the first and constant questions. It is only secondary to try to discover exactly what it is that we have seen, assuming this to be possible with any certainty which can rarely be done.

It is, however, important that we realize the tricks the mind can play in throwing out such "eidetic images." Not only can they mislead such people as mediums; they can also lead the student astray, making him believe that he is being taught by some superior being and shown the inner mysteries of the world. This experience, he feels, exalts him to some high spiritual rank. This is especially dangerous to the devotee dedicated to a particular teacher. Such a person may indeed be receiving special guidance; it would be idle to deny such a possibility, knowing what we do about telepathy and other forms of extrasensory perception. It is much more usual for an individual to have created for himself his own guru or the kind of guide said to be behind the medium in spiritualism.

There is here a touchstone which it is well always to bear in mind. Anything which tends to exalt the pride of the individual, to make him feel superior or special in the subtlest way, or conversely, anything which makes him feel guilty and wicked or inferior, is suspect. We all have our bigness and dignity; we all do things of which we are ashamed. But if our inner teacher seems to sit in judgment on us, to take a moralistic attitude, he is more likely to be a figure based on our own thoughts about ourselves, our wishes and aversions, than to be a "real" person in the sense of having independent existence.

From the above it can be seen why a carefully discriminating mind is essential in this work, and why there must be no seeking after phenomenal experiences. One may find such phenomena, if he chooses, but in doing so he may be permanently (more or less) diverted away from the process of developing those higher faculties innate in mind.

These faculties are not to be confused with 'powers,' in the sense of the super-normal abilities of clairvoyance, psychometry and the like, many of which pertain to psychism rather than to spirituality. Rather they are the awakening of hitherto dormant aspects of the inner man, and are the result of the deliberate expansion of the field of consciousness which comes, at first spasmodically and as the result of effort, later with increasing ease and for longer periods. One may describe the process as the raising of the rate of the mind's vibration. Science is beginning to realize that Energy (or Spirit) and Matter are the two poles of the same primordial source, varying only in the rate of vibration at which they manifest. Most of us, for example, tend to focus our consciousness in the feelings or the concrete mind, thus limiting ourselves to the negative world of effects. Yet far above these levels lies the world of causes, and he who would learn to cooperate with the ordered processes of cosmic evolution, or 'becoming,' must rise of his own effort to the plane on which alone they may be understood.

(Humphreys, 1968)

Over-emphasis, must not be placed, however, on the attainment of above normal or phenomenal states of awareness. The long path of meditation is a process of steady, step by step building in consciousness, and such experiences . . . cannot be expected until we are well along the way. . . . True arrival at these levels is also a matter of evolutionary growth, which brings about naturally - if slowly - the gradual expansion of consciousness. Illumination cannot be attained until we are sufficiently evolved or elevated in ourselves, for, as Plotinus pointed out, 'like only can apprehend like.' To put it another way, our own vibration must be sufficiently heightened to permit - and render possible - recognition of the higher vibrations of the subtler planes.

(Eastcott, 1969)

Above all, one must be ready to await developments patiently.

The results of meditation do not always occur at once. They may be delayed for days or even months. Just as when we have been unable to recall something, and it drops at an apparently unconnected moment suddenly into the mind, so it is sometimes with the effects of meditation. We may suddenly get an idea, or thought, or even a direct injunction which answers or is a guide to a long held problem. The workings of the unconscious are still a mystery, and it seems that things get delayed sometimes on its

higher levels before they reach the conscious level, where we wait.

The path of meditation can well be compared with the long stillness before day-break. There is frequently nothing to mark it but a quietly increasing light. The gradual dawning of a new world in our consciousness comes silently. . . . As the spider spins out of its own substance the thread it will proceed along, so we, through meditation, build our pathway out of our own consciousness. It must, therefore, be an inner, silent, secret path which we carve for ourselves.

(Eastcott, 1969)

Contemplation

The student who has raised his consciousness above the limitations of the thinking mind, who has freed himself, at least in meditation, from the grosser forms of self-illusion, and who has attained some measure of control over the faculty of enlightenment must now prepare himself for a further spiritual adventure, contemplation. But between meditation and contemplation there lies a state of consciousness not easily described. It comes at the moment when the seed [thought] is dropped, yet before consciousness is attuned to contemplation without seed. It is an emptiness which is at the same time positive, a fierce, dynamic reaching up of consciousness which, having achieved its utmost heights, waits "poised in pure expectancy" This 'centre in the midst of conditions,' as it is described in The Secret of the Golden Flower, is at once the crown of all previous effort and the prelude to greater victories to come. It is a hovering stillness in the silence of a seeming void, a Void which will only be filled when subject and object, the knower, knowing and the known are merged in unity.

(Humphreys, 1968)

In the meditation process up to this stage there has been an intensive activity, and no condition of quiescence, of negativity, or of passive receptivity. . . . Thought has dominated the consciousness during the stage of "meditation with seed" or with an object, but now even this has to go. . . . For as my objective is neither sensation nor feeling, neither is it thought. Here lies the greatest obstacle to the intuition and the state of illumination. No longer is the attempt to hold anything in the mind to be prolonged, nor is there anything to be thought out. Ratiocination must be left aside, and the exercise of a higher and hitherto probably unused faculty must take its place. The seed thought has attracted our attention, and awakened our interest, and this has sustained itself into the phase of concentration. This again prolongs itself into contemplation, and the result of the latter is illumination.

Thus we have the mind focussed and used to its utmost capacity, and then the cessation of its work. Next comes the use of the will to hold the mind steady in the light, and then - the Vision, Enlightenment, Illumination!

(Bailey, 1969)

Knowledge has three degrees - opinion, science, illumination You ask, how can we know the Infinite? I answer, not by reason. It is the office of reason to distinguish and define. The Infinite, therefore, cannot be ranked among its objects. You can only apprehend the Infinite by a faculty superior to reason, by entering into a state in which you are your finite self no longer - in which the divine essence is communicated to you. This is ecstasy. It is the liberation of your mind from its finite consciousness. Like only can apprehend like; when you thus cease to be finite, you become one with the Infinite. In the reduction of your soul to its simplest self, its divine essence, you realize this union, this identity.

(Plotinus, quoted in Eastcott, 1969)

For greater clarity of understanding, here is the entire process in summary:

Follow a logical chain of reasoning step by step, link after link; do not allow the mind to swerve a hair's breadth from it. Do not allow the mind to go aside to other lines of thought. Keep it rigidly along a single line, and steadiness will gradually result. Then, when you have worked up to your highest point of reasoning and reached the last link of your chain of argument, and your mind will carry you no further, and beyond that you can see nothing, then stop. At that highest point of thinking, cling desperately to the last link of the chain, and there keep the mind poised, in steadiness and strenuous quiet, waiting for what may come. . . .

This is what is called "meditation with seed." The central figure, or the last link in reasoning, that is "the Seed." You have gradually made the vagrant mind steady by this process of slow and gradual curbing, and at last you are fixed on the central thought, or the central figure, and there you are poised. Now let even that go. Drop the central thought, the idea, the seed of meditation. Let everything go. But keep the mind in the position gained, the highest point reached, vigorous and alert. This is meditation without a seed. Remain poised, and wait in the silence and the void. . . . Suddenly there will be a change, a change unmistakable, stupendous, incredible. In that silence . . . a Voice shall be heard. . . .

Along such lines you can learn to bring into control your mind, to discipline your vagrant thought, and thus to reach illumination. One word of warning. You cannot do this, while you are trying meditation with a seed, until you are able to cling to your

seed definitely for a considerable time, and maintain throughout an alert attention. It is the emptiness of alert expectation, not the emptiness of impending sleep. If your mind be not in that condition, its mere emptiness is dangerous. It leads to mediumship, to possession, to obsession. You can wisely aim at emptiness, only when you have so disciplined the mind that it can hold for a considerable time to a single point and remain alert when that point is dropped.

(Besant, 1959)

As the mind assumes a more and more subordinate position, these powers of the Ego [Self] assert their own predominance, and intuition - analogous to direct vision on the physical plane - takes the place of reasoning, which may perhaps be compared to the physical plane sense of touch. In fact, the analogy is closer than at the first glance may appear. For intuition develops out of reasoning in the same unbroken manner, and without change of essential nature, as the eye develops out of touch. . . .

When the mind is well trained in concentrating on an object, and can maintain its one-pointedness - as this state is called - for some little time, the next stage is to drop the object, and to maintain the mind in this attitude of fixed attention . . . The dropping out of objects of consciousness belonging to the lower worlds is thus followed by the appearance of objects of consciousness in the higher. . . . These are the inspirations of genius, that flash down into the mind with dazzling light, and illuminate a world.

(Besant, 1966)

Contemplation is an utterly impersonal awareness of the essence of the thing observed. Its technique, if one may use such a word in this connection, consists in achieving the utmost one-pointedness of thought upon a given subject and then raising one's conception of the subject at the same time as one's consciousness. In concentration, the concrete mind is fixed, let us say, on something round. In meditation, the consciousness is raised to the abstract mind and the subject to its highest form, that is to say, to the abstract conception of roundness which its form enshrines. In contemplation, the consciousness becomes completely impersonal, a focus of attention upon a subject which is now perceived in its inmost essence bereft of any form. The nature of the subject is immaterial, for the contemplator KNOWS that its inmost essence and his own are aspects of the same Universal Essence of Pure Mind. Whatever the ideal may be, the contemplator sees it for the first time as it is. . . .

In this condition the inmost Self of the contemplator is free to function on its own plane, having severed the bonds which fettered it to form. Whereas in concentration the intellect was taught to function without hindrance from the senses, and in meditation the intuitive mind was taught to rise superior to the intellect, in contemplation the whole machinery of the mind is

made quiescent, and the naked spark perceives the Flame unveiled. . . .

The channel between spirit and matter, between spiritual understanding and its lowest instrument, the brain, is for the moment unobstructed, and within the framework of his limitations the student for the moment KNOWS. . . .

In terms of mysticism, the contemplating consciousness perceives the Universal in each particular, the All in every part. Without losing self-consciousness, in the sense of an awareness of individuality, the contemplator perceives his identity with all the Universe, and knows that knowledge in the brain. At first this understanding comes in flashes of satori, as followers of Zen would say. Later the vision becomes more permanent, with corresponding effects upon the spiritual grandeur of the awakening mind. At this exalted level he solves at last the paradox of self. There is no longer any higher self, nor lower; only two facets of a perfect whole. He sees his inmost essence in the Essence of Pure Mind, yet in the world of illusion sees the same Self immanent in all. This dual process enables him to unite in one the claims of spirit and matter, those of the inner worlds and the world of every day. Freed from the tyranny of sense-reaction, he works in the world with a deeper insight to its needs, yet never loses contact with that Essence of Mind which is alone Reality. . . .

"In Contemplation we step out of existence into Being, out of the confines of time and space into the Eternal Now. Here dwells the Fountain. Take what you will."

(Humphreys, 1968)

SELF-REALIZATION AND RESPONSIBILITY

Let us assume that after many a promise made to yourself and broken, and many a genuine effort to begin which somehow failed, you have at last triumphantly begun; let us assume that after a series of doubts, delays and disappointments you have taught the unwilling mind obedience, and let us assume that after a period of wearisome and thankless toil some measure of efficiency in concentration has been won; what then? The answer is that when the searchlight of the mind is ready, and its beam becomes a sword of light obedient to the will, let it be used for the high purpose which engendered it. Around each one of us lies a tiny circle of light which we have wrested from the darkness of avidya (ignorance). Only in meditation can that circle of light be widened, and its brightness made a guiding beacon for those less fortunate. Here in this double purpose lies the goal of meditation, to increase one's own enlightenment, and to share it with the suffering millions of mankind.

Do not be deceived by the false antithesis of self development and service, the Arhat and the Bodhisattva ideal. On the one hand, no man can be of service to others until he has attained some mastery of his own instruments; on the other hand, all self-development and purification is undertaken in vain so long as there remains thought of self. . . . In service the subjective finds its liberation, yet that service will not be wise unless it is actuated from an understanding gained in the meditation hour.

When the whole strength of the will is bent towards unselfish purposes the unruly lower vehicles are slowly brought into alignment, thus permitting an uninterrupted flow of Life from the highest to the lowest, making the man as a whole a channel of world enlightenment, a fountain of spiritual life to all mankind. To produce this perfect alignment is one of the objects of meditation.

(Humphreys, 1968)

What is going to save this world from its present agony, economic distress, and chaos? What is going to usher in the New Age of brotherhood and group living? Who, or what, will save the world? May it not be the emergence into active being of a group of practical mystics, who, banded together in the sense of a divine unity, work in practical ways on earth? They will not retire into monasteries or to the silent places of the world, no matter how alluring that may appear, but they will participate in the normal life of the planet. They will be the business executives in our great cities; they will carry forward our political programs; they will lead the young along the paths of right education; they will control our economic, social and national destinies. They will do all this from the centre of their being and from the standpoint of the soul; they will know the secret of illumination; they will know how to submit all problems to the omniscience of the soul; they will know the secret of the life that makes all men brothers. . . .

Ours is the privilege of joining their ranks by submitting ourselves to the technique of meditation, to the discipline of right daily living and to the influence of the pure motive of SERVICE.

(Bailey, 1969)

BIBLIOGRAPHY

Excerpts in the reading materials have been taken from the following.

- Assagioli, R. Psychosynthesis. New York: Hobbs, Dornan, 1965.
- The technique of evocative words. Psychosynthesis Research Foundation, New York, 1970.
- Bailey, A. A. From intellect to intuition. New York: Lucis, 1969.
- The light of the soul. New York: Lucis, 1965.
- Behanan, K. T. Yoga, a scientific evaluation. New York: Dover, 1964.
- Bendit, L. J. Self knowledge: a yoga for the west. Wheaton, Ill.: Quest, 1970.
- & Bendit, P. B. The transforming mind. Wheaton, Ill.: Quest, 1970.
- Besant, A. An introduction to yoga. Madras, India: Theosophical Publishing House, 1959.
- Thought power. Wheaton, Ill.: Quest, 1966.
- Coster, G. Yoga and western psychology. Delhi: Motilal Banarsides, 1968.
- Eastcott, M. J. The silent path. New York: Weiser, 1969.
- Ellis, A. & Harper, R. A. A guide to rational living. N. Hollywood, Calif: Wilshire, 1972.
- Happold, F. C. Mysticism. New York: Penguin, 1964.
- Horne, L. E. Control of coverants, the operants of the mind. Psychological Record, Vol. 15, 1965.
- Humphreys, C. Concentration and meditation. New York: Pelican, 1968.
- Walk on. Wheaton, Ill.: Quest, 1971.
- Jung, C. G. Commentary, in Secret of the golden flower, trans., R. Wilhelm. New York: Harcourt, Brace & World, 1962.
- Keen, S. A conversation with John Lilly. Psychology Today, Dec., 1971.

Maslow, A. H. Lessons from the peak-experiences. Journal of Humanistic Psychology, 1962a, 2:1.

----- Toward a psychology of Being. New York: Van Nostrand, 1962b.

Underhill, E. Mysticism. New York: Dutton, 1961.

APPENDIX D

PRELIMINARY MEDITATION FORM

Meditation should be at the same time and same place every day; this helps it to become habitual, making it easier to slip into the right frame of mind for meditating. Early morning is preferable, so that the new understandings and attitudes you are developing during these sessions can have an effect on the day's activities.

During the period of reflection, the mind is held to the topic under consideration and not allowed to wander. A useful trick is to pretend you are going to give a talk on the subject and that you are now preparing your notes.

Stage I - Alignment

Relax the physical body. Mentally go over your whole body and see that each part of it is relaxed, particularly shoulders, neck and facial muscles. Do this rapidly, then forget the body.

Think of your emotional nature as perfectly calm and still. You can visualize a lake, if you wish, watching its rippling movements die down until it is absolutely motionless. Again, this is brief.

Think of your mind as poised and alert, yet receptive to insights coming from the Self.

Visualize the Self, the source of creative Life, linking up with the three aspects of the lower nature - physical, emotional and mental. This can be an abstract symbol; for example, you can visualize the three aspects as a triangle, pervaded by light from a point within or above, or you can see them as three centers of energy, receiving stimulation from a higher, radiating center. The important thing is to see the lower self as a channel for energy from the Self.

Stage II - Meditation

Focus consciousness within the head.

Reflect upon what you consider to be the highest values or ideals which humanity is capable of expressing, the qualities which you think the Self might embody. To help you in this, you might ask yourself why these particular qualities are valuable, what effect they might have if everyone expressed them; which of them seem most important to you. At the end of this period (which should take about 5-10 minutes) sum up your ideas to write down in your journal.

Stage III

End by seeing the light which you have accumulated radiating outward into your environment to all those you contact, remembering

that your personality is becoming a channel for the energy of the Self.

Note: If you are afraid of "losing" your insights, write them down at the close of Stage II; if not, wait until the meditation is completed following Stage III. If you do interrupt the meditation, be sure to finish with Stage III after taking notes.

APPENDIX E

EXERCISE IN SELF-OBSERVATION

This is to be done preferably at the end of the day.

Begin with a brief dis-identification: Think of yourself as the observer-Self, free of distorting emotions and preconceived opinions. It might be helpful to say something like the following:

I am not my physical body, but that which uses it.
I am not my emotions, but that which controls them.
I am not my mental images, but that which creates them.
I am a center of pure self-awareness.

From this position, and keeping in mind the ideal toward which you are working, review the events of the day - your thoughts, actions and true motivations - starting at the end of the day and going backward to include the entire 24 hours since your last review.

Don't relive events; don't get emotionally absorbed. You are an impartial observer, making a calm and clear-headed evaluation, noting progress as well as setbacks.

Journal: Write down any insights which come to you regarding your understanding of yourself. Note any changes that you find in your attitudes and behavior.

APPENDIX F

INSTRUCTIONS FOR DETAILED SELF-OBSERVATION
(INITIAL)

For your evening review this week, put to yourself the following question: "In what way has my particular obstacle in the way of Self-realization manifested today?"

Write down specific answers to the following questions:

- (1) How many times did the problem manifest today?
- (2) What situations aroused it?
- (3) How did you act each time?
- (4) How did you feel during and after each incident?
- (5) What do you believe was the motivation underlying your attitudes and reactions each time?

These questions are to be answered every day. At the end of the week you should have detailed records for seven days. These are to be turned in to me, since I need them for measurement purposes, so if you want a copy for yourself, make carbons.

The problem you have chosen to work on may not manifest overtly. That is, while you may feel your outward behavior was satisfactory, you may at the same time have recognized negative attitudes and reactions in yourself. Treat this in exactly the same way, answering all of the above questions as completely as possible.

Remember that specific answers are necessary, and not only for the purposes of my study. Although this work may seem tedious and time-consuming to you, it will be most enlightening for you and helpful in your efforts to deal with your problem. Honesty, at least with yourself, is of extreme importance. The habits you set up within yourself this week will continue to be of benefit to you in all future evening review work, and in fact for all future self-understanding and self-transcendence.

APPENDIX G
MEDITATION FORM

Stage I - Alignment

This is the same as in the preliminary form. You should try to make it brief and dynamic.

Stage II - Visualization

Follow your individual visualization sequence.

Stage III - Meditation

Choose one seed thought from your list as a topic for meditation. (Each seed thought that you choose is to be used for one month.) Think about its various meanings, all of which will not be obvious in the beginning. You may let your mind range over the whole field of related ideas as you seek to understand its application to various aspects of life, as long as you hold to the central theme. In proceeding in this way, you will be developing both mind and will.

Stage IV - Higher Meditation

When your reasoning has taken you as far as it can, lift your thought into the light of the Self and in mental silence, "listen" for a moment. (Don't prolong this time beyond 2-3 minutes. The mind must be poised and alert, but receptive; if you find yourself drifting passively, bring this stage to an end.) You may receive a brief flash of insight - a phrase, image or formless idea. Or the insight may descend into consciousness later in the day. In any case, it will be very elusive. Think it out carefully, and as concretely as possible, in order to anchor it in consciousness. (If necessary, stop and write it down.)

Stage V

End by seeing the light you have accumulated through meditation radiating outward into your environment to all you contact.

Journal: Write down any creative insights which come to you. This can be simply a new way of seeing things or it can be a real illumination. Make note of anything you experience.

APPENDIX H

IMAGERY SEQUENCES FOR MEDITATION

The Sun

Imagine yourself traveling through space to a brilliant white light a great distance away. As you approach it you see that it is a great sun. You reach the light, enter it and merge with it. Imagine that this white light emanates qualities and that you now feel them permeating your entire being. These are the qualities of love, strength, peace and joy. Feel each of them in turn radiating through you.

Imagine now that this great sun is made up of millions of tiny atoms of light. See these separating, each one surrounded by a human form. Realize that every human being has an atom of this great light within him, and that you also contain an atom of spiritual light. Realize that the light is the same in every human being, and that this means that all are of equal value.

Now return, carrying your light within you, realizing that it is always a part of you, filling you with love, strength, peace and joy, and that you carry this light with you wherever you go.

The Tree

Carefully form a mental image of a tree - this can be any kind of flowering tree that you choose. See the color and texture of the bark and leaves. See buds on the branches. See the roots burrowing in the ground, gathering sustenance. See the branches of the tree growing upward and outward toward the sunlight. Realize the significance of the sun, of the roots getting nourishment from the earth, and of the combination of these resulting in the flowering of the tree.

Now imagine the buds beginning to grow and gradually opening out into full bloom. Realize that each blossom represents a quality of the higher Self which can be expressed in daily life. Think of what these qualities are, e.g., love, truth, understanding, courage, etc. Recognize that this tree is an image of the self that you will become.

The Lotus*

Imagine a closed lotus bud. Visualize the shape of the bud resting on its broad green leaves on the water. Picture the smooth texture of its petals and their yellow or white closely folded form. Next, visualize the bud opening very slowly, revealing petal after petal, as each unfolds. As the flower opens wider, see its full beauty

*Taken from M. Eastcott (1971).

emerging and its golden center radiating in the sun.

Hold this picture of the open lotus for a few minutes with a sense of joy and admiration. Recognize it as a symbol of inner growth, unfoldment and expansion. Consider the significance of its roots being in the mud, its stem in the water and its flower in the air and sun.

Reflect on the correspondence between the Self and the lotus with its hidden potentialities for growth, harmonious development and radiation. See how the life within the lotus resembles the emanation of the Self, unfolding through the form and expressing its essence, quality and aims.

The Mountain

Imagine that you are standing at the base of a high mountain. You look up to the top and its majestic beauty and grandeur fill you with a deep urgent longing to reach it. You begin to climb. At first the way is easy, as it slopes gently upward. But after awhile you see that the path is becoming lost in tangled brush. It becomes necessary for you to carefully separate the tangle in order to proceed. See yourself doing this slowly and deliberately, but with strong determination, motivated by your urge to reach to top. Finally the path clears and you walk on.

Next you find the path obstructed by a huge boulder. You find that you must go all the way around it in order to go on; this means going out of your way for some distance and climbing over rocks, since there is no path here. You do this with energy and determination, and finally find yourself back on the path.

Now as you walk on you find the way growing more and more steep. You continue on, though it is difficult and you are getting tired. It finally becomes necessary to pull yourself up step by step by finding handholds. It is very difficult, but you are very determined not to give up. At last the path levels off, you come out into a clear space and see that you have made it to the top.

The air here is still and serene, and everything is bathed in Light, and you are filled with peace and great joy. You feel great satisfaction at having achieved what you set out to achieve.

The One Life*

Imagine the billions of life-forms, from the tiniest particles known to science to the great galaxies, from the most dense form of matter to the most subtle element. Think of them not as separate units, but instead as aspects or facets of one Whole, one absolute unity, a single Life manifesting through all that is. Think of this as a single organism, of which the human body is an analogy, with all of its parts interrelated and mutually interdependent, all fitting together like the

*Adapted from H. K. Challoner (1972).

pieces of a jigsaw puzzle. Imagine all of this as animated by a single Energy, circulating through all of the parts, much as the blood circulates through the human body, relating every part to all the others. And realize that everything that exists obeys similar basic laws which are universal laws.

Visualize this Whole as one pulsating, dynamic, creative field of consciousness, every form within it as having some measure of consciousness, ranging from the simple response to stimuli of the atom to the cosmic consciousness of the developed mind. Realize that there is nothing that can be outside or separate from this Life, that each life-form contributes to the Whole and has its destined part to play in the evolution of the totality.

You belong to this totality and are one with it. You are related intimately not only to those around you, but to all of humanity and all of nature, all bound together by invisible threads to one "body of Life." Try to see this with the inward eye, but also try to feel yourself one with the Whole, as a tiny cell in the totality of divine Being. Realize that the Higher Self is your conscious link with this Life.

APPENDIX I
MEDITATION REPORT FORM

Name Month

1. What is the seed thought you are working on?
2. Summarize from your journal entries the most significant insights you have gained from reflection on the seed thought.
3. Indicate any experiences you have had during meditation.
4. Summarize from your journal any increased understanding of yourself as a result of the evening review.
5. What changes in yourself have you noted, if any?
6. Have you noticed any major turning-point in your attitudes toward yourself? Your attitudes and behavior toward others? Describe.
7. What changes have others noted in you?
8. How regular was your meditation? Your evening review?

APPENDIX J

INSTRUCTIONS FOR FINAL DETAILED SELF-OBSERVATION

At the beginning of the workshop you listed the following as obstacles or traits that you did not like about yourself:

(Here a list of the undesirable traits was inserted.)

Some time between April 15 and April 29, please do your evening review along the following lines for seven consecutive days: Review the day in terms of the above traits to see how often they manifested and whether they are still a problem for you.

Please consider each trait and make specific notes about what you discover each day, and turn these in at the final meeting, April 30. You should have separate notes for each day.

At the end of this week of detailed self-observation, please write down how much change, if any, you think has occurred with respect to each trait since you began the workshop. Turn this in with the above.

This record is important and must be turned in for completion of the course.

APPENDIX K

FINAL QUESTIONNAIRE

1. One concept central to the work you've been doing in this workshop is that of the existence of the Higher Self and the need to identify with it. Did you find this concept difficult to accept in the beginning? What is your present attitude towards it?
2. Has your personal view of life - your personal philosophy - undergone any change as a result of your participation in the workshop? Would you describe this change?
3. Has there been any change in your use of drugs, alcohol or cigarettes? Please answer specifically.
4. How did you like the kinds of meditation techniques used? Were you satisfied with them, or do you feel you would like to explore other techniques?
5. Which did you prefer and/or get more out of - visualization or meditation on the seed thought?
6. Would you have completed the workshop if no university credits were involved?

APPENDIX L

ADJECTIVE CHECK LIST*

Please indicate how frequently you tend to have each of the following feelings. Work rapidly; first impressions are as good as any. The same item is never repeated, so there is no need to check for consistency. While there are similar items, they invariably have shades of differences. Use the following scale.

	1	2	3	4	5
	Almost Never	Sometimes	Often	Frequently	Nearly Always
1 secure		—	18 withdrawn		—
2 alert		—	19 resigned		—
3 in-command-of one's fate		—	20 self-conscious		—
4 spontaneous		—	21 stimulated		—
5 rejected		—	22 "all-together"		—
6 unrestrained		—	23 restrained		—
7 conflicted		—	24 disliked		—
8 likeable		—	25 bewildered		—
9 incapable		—	26 nervous		—
10 at-ease		—	27 vigorous		—
11 tired		—	28 incompetent		—
12 adequate		—	29 calm		—
13 angry		—	30 happy		—
14 unhappy		—	31 pleased-w-self		—
15 joyous		—	32 unworthy		—
16 affectionate		—	33 unafraid		—
17 frightened		—	34 helpless		—
			35 ashamed-of- self		—

*Devised by S. Epstein, Department of Psychology, University of Massachusetts.

36	uninhibited	_____	64	annoyed-with someone	_____
37	unreactive	_____	65	unthreatened	_____
38	free	_____	66	hopeless	_____
39	frustrated	_____	67	inhibited	_____
40	loveable	_____	68	natural	_____
41	clear-minded	_____	69	unfeeling	_____
42	energetic	_____	70	unrestricted	_____
43	fatigued	_____	71	singleness-of- purpose	_____
44	capable	_____	72	appreciated	_____
45	furious	_____	73	organized	_____
46	sad	_____	74	active	_____
47	displeased-w-self	_____	75	sluggish	_____
48	kindly	_____	76	inadequate	_____
49	worried	_____	77	jittery	_____
50	powerful	_____	78	gloomy	_____
51	pleased-w-one's values or motives	_____	79	annoyed-w-self	_____
52	unspontaneous	_____	80	warm-hearted	_____
53	alive	_____	81	threatened	_____
54	blocked	_____	82	guilty	_____
55	torn-in-differ- ent-directions	_____	83	moral	_____
56	unloveable	_____			
57	confused	_____			
58	tense	_____			
59	competent	_____			
60	disorganized	_____			
61	relaxed	_____			
62	cheerful	_____			
63	worthy	_____			

1	2	3	4	5
Almost Never	Sometimes	Often	Frequently	Nearly Always

ADJECTIVES GROUPED ACCORDING TO SCALES

Sense of Well-being

secure
unafraid
unthreatened

frightened
worried
threatened

happy
cheerful
joyous

unhappy
sad
gloomy

affectionate
kindly
warm-hearted

annoyed-with-someone
angry
furious

calm
relaxed
at-ease

jittery
nervous
tense

powerful
in-command-of-
one's fate

helpless
hopeless
resigned

Energy

energetic
active
vigorous

tired
fatigued
sluggish

stimulated
alive
alert

unreactive
unfeeling
withdrawn

Integration

clear-minded
organized
"all together"

bewildered
disorganized
confused

unrestrained
free
unrestricted
spontaneous
uninhibited
natural

blocked
restrained
frustrated
unspontaneous
inhibited
self-conscious

singleness-of-
purpose

conflicted
torn-in-different-
directions

Sense of Self-worth

pleased-with-
self
worthy

displeased-with-
self
unworthy
annoyed-with-self

competent
adequate
capable

incompetent
inadequate
incapable

likeable
loveable
appreciated

disliked
unloveable
rejected

moral
pleased with
one's values
or motives

ashamed-of-self
guilty

