# Transforming the Mind

## by Peter Shepherd

### On the Internet:

**Tools for Transformation : http://www.trans4mind.com/**

**Transforming the Mind : http://www.trans4mind.com/transformation**

**Living Consciously : http://www.trans4mind.com/new_life_course**

**The Insight Project : http://www.trans4mind.com/spiritual**

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# Transforming the Mind

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# Chapter One:
# INTRODUCTION

## An evolutionary jump

You may, at some time, have had a 'peak' experience, an ecstatic moment or a moment of greater understanding, when your consciousness expanded - and you knew it. When this occurs, the integration between left brain (logical thinking) and right brain (intuitive feelings and emotions) is manifested in increased energy-flow between the two sides. This is thinking and feeling in an holistic and balanced way. It is a foretaste of an evolutionary jump for humanity - and in essence, what the so-called New Age is all about - a new level of maturity in mental development, an *awakening.*

By learning how to arouse the whole brain, selectively *and at will*, the mode of consciousness may be freely altered, appropriate to the task or situation - whether a crisis, making music, relaxing, mental arithmetic, brainstorming, or contemplating nature.

In this new wide-awake consciousness, the world seems to be full of possibilities - it possesses a strong sense of rediscovered meaning. This is nothing mystical, it is essentially ordinary consciousness, operating for once at its proper efficiency.

**"When we pull back and get, for a moment, the 'bird's eye' view of life, it reveals meanings that are ungraspable by the narrow focus of our usual worm's eye view"** Colin Wilson

Research tells us that one side of the brain is usually dominant to the other, and that most of the time, very little of the potential capacity of the brain is in use. Brain studies have shown that people who are functioning optimally have a high level of inter-hemispheric communication and that the two sides are working in synchrony and balance, as described above. Also overall arousal is higher and under conscious control - this is the skill of sustained concentration.

The methods described in this book are designed to help you achieve this state by a step-by-step approach. The skills that are learnt and practiced give an objective understanding and control of the mind and just as important, a new understanding and empathy with others.

# What is Transpersonal Psychology?

Transpersonal Psychology is a synthesis of all known systems of personal enhancement; a basket of all the most workable techniques of growth therapy, continuously added to as new methods and ideas are carefully evaluated. In this context, many students' learning experiences over 25 years and considerable further research and development of our own, has enhanced Transformational Psychology as practiced on **The Insight Project** to the point where it has become one of the world's most effective and *far reaching* systems of mind/brain/ consciousness enhancement.

This book presents a selection of Transpersonal Psychology techniques, in particular those which can safely be practiced at home by a newcomer to the subject. In writing this book it has also been my aim to offer a summary of the broad streams of psychological thought that are the context and source of Transpersonal Psychology techniques. The main objective throughout is personal enhancement. The practice is based on the premise that we have learned disabilities which set boundaries to our action and knowing. But no one need accept that they must remain as they were shaped by their hereditary body-mind and by the conditioning of their childhood and culture.

Once we find a worthwhile goal, the power of will alone can change the programming of our minds. The human brain is so constructed that it will adapt itself to the demands of the mind, ordered by the power of will.

# How does Transpersonal Psychology work?

When you feel angry or depressed, in a self-defeating way, this is the result of negative or irrational inner-speech that you may not even be aware of, as it is often very fleeting or below the threshold of consciousness, or simply not recognized as such.

These evaluations are linked to earlier times, when they were instilled by force of painful experience. When such an experience was too uncomfortable to remember, the feelings (in the right brain) were repressed and made unconscious.

Considerable mental energy is locked-up by continuing to repress feelings and emotions, and this is justified by irrational and over-generalized conclusions about self and others.

The techniques presented in this book will enable you to look again at your beliefs with a fresh viewpoint. This will help you to release the effects of held-back trauma and have fuller access to your potential for intuitive, creative and holistic thinking.

With a more flexible outlook and greater freedom of emotional expression, new horizons may appear, and goals approached that before seemed out of reach. Problems and difficulties now become opportunities for creative choice and valuable learning, stepping-stones towards what you really want to achieve.

When, as with most people, 90% of the brain's capacity has been closed down due to neurotic repression, the remaining 10% is apt to fall into a robotic state. The individual acts out imprinted behavior patterns that are predictable from day to day and only responds semi-consciously when something attracts his attention. The unused 90% is susceptible to hypnotic influences and the individual is driven by his

environment and circumstances; this is far from the self-determined state he probably considers himself to be in. For most of us, a radical program of reawakening is urgently needed!

# The Insight Project - Discovering the Higher Self

This is a program of advanced self-analysis delivered by **The Insight Project** that may begin when you have achieved adequate objectivity of your mental processes to be able to work in this way. The factors that prevent awareness of the Higher Self (the non-physical essence of being -who you actually are) are dealt with in great depth, such that the results from this work will cause an everlasting freedom of viewpoint. The procedures of **The Insight Project** are tools with which progress on the spiritual path may always be supported.

We affirm that man's nature is essentially spiritual but that it is no good seeking for spiritual things until we can distinguish the spiritual from the mundane. To attain the higher mind of spiritual awareness and psychic ability we must be released from the thrall of the lower cognitive mind. This cannot occur with any stability (other than 'peak experiences') until work on the lower mind is complete. While large areas of our brain lay unused because of their repressed content, there is a potential Achilles heel to any postulated state of *satori*.

# What is required of you?

An open mind and a genuine desire to learn and expand. A major goal of Transpersonal Psychology is to facilitate the development of self-determined people taking full responsibility in their lives. Indeed, we need to explore the unmapped territory of our minds and develop it to the full, if we are each to have the *insight* to be able to effectively cut through the blinkered thinking in our environments, and make an impact on what is happening to our world's social, economic and ecological systems.

Resolving the chaos of fixed ideas which nearly everyone has to some extent, is a gradient process of analysis, of re-discovering objective reality and the honest truth about ourselves.

# Chapter Two:
# BACKGROUND PSYCHOLOGY

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The system of personal enhancement known as Transpersonal Psychology has been researched, developed and practiced over the last 25 years. The research included an inspection and validation program covering as many as possible of the existing techniques for human change: learning, therapy, healing and enhancement. The key to making sense of this vast body of information was discovering why certain techniques that worked well with some people were not effective with others. It was found that all workable techniques belong at a particular level of a hierarchical structure - the reason they may not work for an individual is that underlying levels are not in place and the individual is attempting to bypass them in his development.

Before beginning practical work on self-development, an overview of the human personality will help to provide a context.

## The evolution of man

Psychology, the study of the mind and how it works, is sometimes considered a new science, but this is quite mistaken. It is possibly the *oldest* science and in its most essential features even a *forgotten*  science. Perhaps this misconception arises because, except in modern times, psychology was incorporated into philosophic or religious systems.

In India all forms of yoga are essentially psychology. Sufi teachings, which again are chiefly psychological, are regarded as partly religious and partly metaphysical. Almost every religion developed psychological teachings, often connected with a certain practice. In Europe, even in the last decades of the nineteenth century, many works on psychology were referred to as philosophy.

When modern psychology emerged as a discipline at the end of the nineteenth century, it was based on an analytic, biological view: interest was in the component parts particularly in the biological 'realities' of brain, memory and so on, that could be empirically studied.  When psychoanalysis was developed during the early part of the twentieth century, as an application of psychology to treat mental conditions, it produced the notion of 'personality', about the reality of someone's individual and subjective presence in the world. As the century has progressed, 'personality' as a notion has changed and modified with every new school.

Each personality is that complex combination of drives, defenses, roles, learned adaptations, potentials and consciousness, that lives in the world and is a unique being. In some quite remarkable way each person is unlike any other being that exists, qualitatively different, and yet is subject to universal laws, social and biological causes, and learned behavior that is common to all, and which makes for cultural patterns of action, describable and analyzable difficulties and illnesses, and

similarities of behavior across cultures that are discernibly 'human'.

Here it is necessary to note that all psychological systems and doctrines, those that exist or existed openly and those that were hidden or disguised, can be divided into two chief categories:

Firstly, systems which study man *as they find him*, or such as they suppose or imagine him to be. Modern 'scientific' psychology belongs to this category.

Secondly, the systems which study man from the point of view of what he may become, i.e., his *possible evolution.* These last systems are in reality the original ones or in any case the oldest and only they can explain the forgotten origin and meaning of psychology: the study of the principles, laws and facts of man's possible evolution.

The 'evolution' of man in this sense means the development of certain inner qualities and features which usually remain undeveloped, and cannot develop by themselves. If man does not want it, or does not want it strongly enough and does not make the necessary efforts, and get the necessary help, he will never develop.

The irony is, that before acquiring any new faculties that man does not now possess, he must first acquire qualities that he *thinks* he already possesses but about which he deceives himself.

The following experiment will show how consciousness may be studied. Take a watch and look at the second hand, trying to be aware of yourself and concentrating on the thought, 'I am (your name)' and 'I am now here'. Try not to think about anything else, simply follow the movement of the second hand and be aware of yourself, your name, your existence and the place where you are.

Most people soon find themselves drifting into imagination and thought associations, demonstrating that man is not conscious of himself for most of the time. The illusion of his being conscious is created by memory. We actually remember only moments of consciousness, although we do not realize that this is so. In retrospect we remember those moments and assume we were fully awake the whole time.

If we want to have more prolonged periods of awake consciousness and not merely glimpses, we must understand that this will depend upon the command we have over ourselves, and that this requires long and hard work.

Man does not know himself. He does not know his own limitations and possibilities. He does not even know to how great an extent he does not know himself. So he assumes his mental state to be 'conscious', fully aware and self-determined, when in fact he is acting to a very great extent on automatic responses and continuously dramatizing all the influences of his past.

# Transpersonal psychology

Most psychologies and psychotherapies are interested just in the personality. It is only in recent years that a variety known as 'transpersonal psychology' has emerged, which combines, or perhaps re-integrates, psychology and the personality, with theology and the soul - two disciplines and two concepts that have been firmly separated in our materialistic Western world, but which used to go hand in hand. For instance in early Christianity there was a collection of books by different authors

under the general name of Philokalia, describing the psychology of mystical enlightenment, and this knowledge was the basis of Gnosis, itself the source of many of Gurdjieff's ideas. (Freud himself actually wrote about the psyche in terms of the 'soul', but his German was misguidedly translated into medical 'scientific' terms for the Anglo-American audience).

In psychosynthesis, which Assagioli developed in the 1930s, it is said that a person **has** a personality and **is** a soul. However, personalities in the world are obvious to us all; souls are only present for those with eyes to see. Assagioli's view of synthesis is of becoming more and more aware of soul, not only in oneself but also in others. His view, and the view of most spiritual disciplines, is that soul is basic and enduring, and that personality, though necessary for being in the world , is relatively superficial and changeable.

The soul is the context, the home, the 'unmoved mover', the uncreated source of life; the personality is full of content, learned responses, and is dynamic. The soul may in many people never be recognized in any explicit way, and the nature of this barrier and how to remove it, to become 'enlightened or to 'awaken', is the area which we are examining here, and ultimately resolving on **The Insight Project**.

In the eighteenth and nineteenth centuries, before Freud, and with the values of the Enlightenment and the idea of progress, it was assumed that the human being was becoming more and more rational and fully civilized. It was this assumption that Freud questioned, with his ability to discern the unconscious processes in people. He saw the significance of dreams as a communication of the unconscious to the conscious; slips of the tongue, mistakes, misemotion, aberrated behavior and illnesses manifested in ordinary living began to be acknowledged as effects of processes going on beyond our consciousness. Many hitherto unexplained phenomena came to be seen as symptoms of the conflict between the strong 'libido' (sexual) forces of the 'id' (the drive or life force of the core Self) and the 'super-ego' (the acquired conscience), as perceived by the 'ego' ( that part of the id that detaches early in development to form an independent personality - the 'face to the world').

There are five main parts of our total psyche: Higher consciousness - that which is aware of being aware; Normal consciousness - awareness in the everyday world - being, perceiving, relating; and of the inner world - of thoughts, concepts, attitudes, decisions, images, memories emotions, sensations and feelings. And the domains which lie below normal consciousness: the Pre-conscious - an interface of the conscious mind which, when it is evoked by interest and emotional commitment, goes searching for relevant data in the sub-conscious; the Sub-conscious - contains the powerful drives of love and fear, and the programs by which motives are decided and actions are carried out; and the Unconscious - the core Self which contains a record of everything one has felt and sensed since conception and of the evolutionary genetic-line before that. It also consists of genetic programming, which empowers the deepest drives for survival, attachment and expression common to mankind, which transmits the energy of emotions, which controls the stream of libido energies and the efforts involved in moving and perceiving with the physical body.

**Higher consciousness** is the essential self, the Higher Self. It is our personal centre of awareness, which is developed through self-knowledge. The Higher Self is the 'awareness of awareness' of which the mental (ego) 'I' is a pale reflection. There has been an acknowledgement throughout human history that a higher awareness, beyond the normal conscious experience, is possible for the individual, recognized

through dreams, religious and psychic experience, insights and creativity of every kind. It is usually frustratingly brief and infrequent but it is clear that with appropriate efforts and study, people can change and grow in awareness, whereby the field of consciousness becomes more and more observed by the Higher Self who is no longer asleep; then behavior is no longer determined only by conditioning. The Being is aware of the difference between his own motivation and that which is learned, acquired or installed in him, genetically or by conditioning; he knows what he is doing as he does it. The energy and attention tied up in the knots of unconsciousness becomes conscious and freely available, as truth is validated and the false discarded.

This second aspect of the psyche, **Normal consciousness**, is our everyday reality, internally and externally - the incessant flow of sensations, images, thoughts, feelings, desires and impulses which we can observe, analyze and judge.  The less aware a person is, the smaller this field of awareness will be and the more automatic his functioning.  The majority of people drift on the surface of this 'mind stream' and identify themselves with its successive waves, with the changing contents of their consciousness. So consciousness is often unreflective, not consciously noticed, determined by the many personal and social forces which have formed us, the cultural programming that moulds us into a 'consensus trance' of automatic, robotized behavior. In this hypnotized, half-asleep state, possessed by the conditioning of our background, we seem almost entirely the product of our genetic heritage, our personal environment and the society we live in - in the grip of forces stronger than ourselves and which we don't understand, be they biological, psychological or social.

The conscious mind contains all that one knows that is readily accessible. This information is well organized and interconnected on a logical basis. The characteristics of this 'analytical' mind are invaluable for learning, putting things in order and testing ideas. On the other hand the conscious mind tends to be inhibited by the very quality that make it so powerfully useful: it seeks to *be right*.

This part of the personality, the subject of cognitive and behavioral psychology, could easily, without reflection, be regarded as the whole, but the development of depth-psychology and the rediscovery of transpersonal psychology in this century has made it clear that this level of consciousness is only a part of the whole.

The third part, the **Pre-conscious**, is the ante-room of consciousness, where our various experiences are assimilated, our mental and imaginative activities are elaborated and developed in a sort of psychological gestation and interaction, before their birth into the light of consciousness. If consciousness is likened to a spotlight, the pre-conscious is everything within its range, but not illuminated at this moment. It is real to the person and accessible. It includes material from the sub-conscious that has been restimulated (made active due to a similarity or relevance of present circumstances or thoughts). The pre-conscious mind is like a problem-oriented and independent file-clerk. It looks over the shoulder of the conscious mind: when a problem is being considered, it conducts a search into the sub-conscious mind for clues that it considers relevant.

Its criteria for relevance do not always seem logical to the conscious mind, and therefore the 'file-clerk' learns to censor certain kinds of information from the sub-conscious, preventing them from rising higher into full consciousness. This 'censor' is below consciousness; consequently you cannot open-up your mind to the sub-

conscious simply by resolving not to block its signals; the defenses have first to be recognized, the reasons for them discovered and the pre-conscious censor re-programmed, before this is possible. This requires a procedure of concentrated introspection.

Interest, emotional commitment and the desire to solve a problem, cause the pre-conscious to work with the contents of the sub-conscious (and also through the sub-conscious to the unconscious) and the results eventually filter back into consciousness, if they are not censored. Intuition is an early recognition, below the conscious level, that one is on the right track - this causes a felt signal or increase of arousal which causes the conscious mind to pay attention to its periphery of consciousness, to dig a little and pull out the information. Because of the energy of this signal, it may also be registered on biofeedback devices such as a held pendulum or skin resistance galvanometer, which can be used to help the person recognize his intuition.

The **Sub-conscious**, is that part of his mind a person is unaware of, or which is out of his control, what Jung called the Shadow. The subconscious functions include vital background psychological activities such as the integration of new data and re-programming where necessary - a function which dreaming reflects - and the co-ordinates the carrying out of set patterns of behavior which can be safely left 'on automatic' by the conscious mind, freeing it to concentrate on the task in hand.

The sub-conscious contains all of the emotional and cognitive experience of a lifetime, whether pleasurable, ordinary or traumatic. Its contents are drawn upon by the pre-conscious when they seem relevant. It is a reservoir of information so vast and rich that it seems quite incredible to the conscious mind. Its contents are nevertheless consciously reachable by methods of psychological analysis (especially with the aid of biofeedback devices) which serves to resolve the defensive censorship of the preconscious.

The 'Shadow' aspect of the sub-conscious mind includes the roots of phobias, obsessions, compulsions and delusions and many complexes charged with intense emotion. These are developed in response to circumstances in the past and used in present time when re-stimulated by a similarity of circumstances; this occurs without conscious control, irrationally and without inspection - a 'reactive' mental process. Memory of the original, often dramatic circumstance and the accompanying fears and decisions is normally repressed, as it is unconfrontable and too painful to re-examine.

The **Unconscious** contains the fundamental survival drives and primitive urges (including genetic and race memories) that empower the functioning of the mind as a whole. It contains the entire kinesthetic recordings of the body (all of its feelings, sensations and pains) and is integrally linked with the body (which it co-ordinates and controls) - it is the 'body-mind'. It also contains the deepest level of Self: the fundamental (primal) experiences, imprints and decisions of this lifetime, from the womb onwards. These only normally surface consciously in symbolic form, in the context of dreams and behavior patterns recognized in retrospect. The deepest forms of psycho-analytic work aim to uncover their content to the light of consciousness. Jung's work on dreams and mythological symbology was instrumental in opening up the incredible world of the unconscious, and the existence of 'archetypes' - ways of being that are inherently programmed in the unconscious, making up the substance of the core Self - all the aspects of living that the individual works throughout his life to

'actualize,' or bring into existence at their fullest potential. His work also exposed the transpersonal dimension which lays beyond the racial stereotypes, but also the necessity of working through the primal and archetypal material, to differentiate and individuate the Higher Self - the spiritual, non-genetic, meta-self.

Both the primary-trauma of the unconscious and the secondary-trauma of the sub-conscious are connected with the 'body-mind', whereby defensive 'armor' in the form of chronic muscular tension, holds the bodily stress-reaction of 'fight or flight', continually in place. This occurs when an experience becomes too painful to view or is too uncomfortably repeated and then awareness of it is repressed - thoughts, emotions and bodily tensions. Unviewed, it then festers and persists. Though the tension may once have been appropriate, it is now a hindrance, and its perpetual nature holds the original trauma in re-stimulation (though the feeling or awareness of it may be repressed). And though the repressed cognitive and emotional reactions may have been rational in the past circumstance (in the effort to survive or overcome), if they are reactively dramatized in the present situation, and if they are not accompanied by a fresh appraisal of the current reality, they are the underlying cause of irrational or aberrated behavior, negative emotion and illness, and therefore have been a primary target of psychotherapy.

Because the body-mind functions inter-actively, work in Transpersonal Psychology may sometimes require a range of techniques to handle the problems. Physical symptoms (high blood pressure, ulcers, lack of energy, etc.) arise from stress, muscular tension, restimulated trauma, over-work, anxiety about social competence, threat or insecurity at work, rigid attitudes of perfectionism and fears of failure - based on low self-esteem, due to not having been 'good enough' for parents and other dominant figures. Such neurotic dependencies on others conflict with the drive for independency and self-fulfillment. Psychotherapeutic massage may be prescribed, to develop awareness of faulty attitudes and repressed feelings, and to help relax and de-traumatize the body.

Health
Energy
Relaxation

**PHYSICAL**

**CONSCIOUS**

What I say, do, think, perceive, feel

**PRE-CONSCIOUS**

Feelings, thoughts & memories touching awareness

**SUB-CONSCIOUS**

Fears of loss & abandonment; drives of love & belonging; the hurt & rejected child within - acted upon, but not normally conscious of.

**UNCONSCIOUS**

Deep archetypal drives that we unconsciously seek to actualise in life - drives for Self-actualisation, universal meaning, soul-mate, gender role, parental roles, etc.

*TRANSPERSONAL*          *TRANSPERSONAL*

The above diagram illustrates the structure of the mind in terms of levels of consciousness. Help directed at one level will affect the other levels of functioning - the powerful fears and drives of the sub-conscious affect physical health, feelings, beliefs and behaviors - an holistic approach is therefore most effective. The Transpersonal Psychology System takes account of this structure; the techniques progressively cut deeper and deeper through to the core Self, and into the Transpersonal realm that is the essence of Mankind. The gradient has to be right in order to ensure a secure and effective route through. Like the layers of an onion, the appropriate case becomes exposed and may be viewed and confronted. This approach, of handling the area of highest restimulation in the present time, is fundamental to the Transpersonal Psychology counseling and training system. However, there is no benefit to 'digging up' the unconscious. When it appears on the surface, when it is in restimulation in present time, in the pre-conscious, is when it should be handled. Primal Therapy and Rebirthing techniques dig up traumatic material at random, leaving much of it unhandled on the way, bypassing the charge thus restimulated, which builds up and destabilizes the person.

Following the lead of Bruer and Freud in their psycho-analytic practice, it has been found that the conscious re-experiencing and confronting of a painful experience, if done thoroughly enough to a full acceptance of the reality of the experience, serves to drain it of abrasive power: The energy used to repress the pain is released and the person is able to re-evaluate the past decisions surrounding the experience, to expose the lies which he has been living. Of course this is not possible without a gradient

approach, otherwise the person would have been able to deal with the material before and it would have been part of his experience which he could view and analyze in full consciousness.

Freud recognized that such dramatic incidents tend to run in sequences - the initial traumatic experience empowers or 'charges-up' later similar experiences. The earliest experience in such a sequence is termed an 'engram' (a long-standing psychiatric term for 'memory trace'), since it is a perception impregnated into the cells of the body-mind, during an experience of pain and unconsciousness.

To be able to discharge the engram, the later incidents that are restimulations of the initial experience, have to be looked at first. So working from the most recent incident - the memory most restimulated and therefore available to view in the present moment - back through earlier similar incidents, gradually removes charge from the basic engram, so it too can be re-examined and confronted in full, and its decisions or postulates exposed to view and changed to a more rational, self-determined viewpoint, appropriate to the present time and circumstances.

The energy or 'charge' that had been used to repress such unconfrontable material and hold it away from consciousness can be detected as it affects the body's skin resistance, and this may be read on a psychometer (skin resistance galvanometer). This biofeedback monitoring device may be used in psychotherapy to help detect charged material restimulated into the pre-conscious.

Jung first used the method in analyzing responses to word lists, to help clarify the unconscious processes of thought, enabling an otherwise unobtainable accuracy and penetration to his analysis. Using a meter for analysis is much more effective than the traditional psychoanalytical techniques of in-depth questioning and free-association.  Only if it is the largest reading item (on the meter), meaning it is the most accessible and handleable, is something examined further. The analyst does not have to spend years of blind probing to find out the root of a problem. Whatever the meter might reveal is coming from the knowingness of the person on the meter, the Higher Self, about the contents of his sub-conscious mind, although this may be slightly outside his conscious awareness. (The meter measures his energetic reactions - the meter cannot *itself* make judgments or tell right from wrong).

A basic tenet of psychoanalysis as originated by Freud, is that we are restricted from realizing more than a fraction of our true potential because of the repressed, negative content of the 'reactive mind': negative fears, resentments, motivations and dislikes. Although much of this content may have been appropriate at the time it was formed, during childhood, it is often no longer valid from the point of view of an adult. When the content is confronted and made conscious by the adult mind, it dissolves and loses its power to restrain thought and action, and there is a release of positive creative energy, the energy that had been used to repress the material.

# The child personality

One notable feature of humanity is the very long period of development preceding adulthood. Underlying the functioning of every adult is a complex personal history of childhood and adolescence.

Human beings are dynamic creatures, full of contradictions, experiencing trouble, conflict and fear as well as joy, boredom and satisfaction. The traumas within the personality are clearly seen in the overwhelming emotions of the small child or in the struggles for identity of the adolescent. Later on in life they are usually more controlled, or repressed in the subconscious, but are no less powerful.

The young child lives in a world in which fantasy is not clearly distinguished from reality, fears may be exaggerated and the conflicts generated are more intense and overwhelming - fears and expectations are more prone to distortion. How likely is it that experiences of such magnitude would simply fade away? More probably they are internalized and become part of the developed personality. Adult anxieties may cloak a residue of infantile fears and emotional memories.

Despite the primitive brain/mind development of early years, the essential personality of the child has transpersonal qualities, those of the Higher Self. Such a quality, in the course of a life, particularly in the relative helplessness of childhood, may easily become distorted. For instance, rejection of his caring efforts, in a less than understanding environment , may have been defended by withdrawal and fear, and leave the person with an internal 'frightened child' who is likely to emerge at any time, even after the original vulnerability has gone, or may become a permanent part of his character structure and be a constant handicap for life.

The primary human drive **'to survive'** may be subdivided into eight domains:

1) Survival of one's personal identity,

2) Survival through sex and family,

3) Survival through group membership,

4) Survival through the human race,

5) Survival through all forms of life on this planet,

6) Survival through the physical universe,

7) Survival through spiritual qualities, values and aesthetics,

8) Survival through universal consciousness (Eastern view) or through the mercy of God (Western view).

Assagioli considered that this drive moves beyond survival towards **creativity**, i.e. derived from the causation of the Higher Self. Taken together, these are drives towards fulfillment and growth. However it is an interaction of transpersonal and genetic inborn qualities and the cultural influence of the family and social environment, which affect the characteristics of the individual personality. To recover the creative drive of the Higher Self, these factors have to be taken into account.

# Parent - Adult - Child

The subconscious forces that trouble people are often to do with the profound things learned in childhood. From childhood to old age, inner conflicts confront us. From a very early age, the child plays very much an active role in his own development, learning at a fantastic rate, especially through play. But parents and others around the child, seek to influence this learning towards a pattern of behavior that suits their own needs, and conflict may result. Natural aggression may have been suppressed and now comes forth in a variety of ways, as repression of oneself or others (people project on to the external world, particularly material that they repress in themselves). Eric Berne made a useful analysis of the subdivisions of personality which all people have in common. Changes from one of these states to another are apparent in manner, appearance, words, gestures and bodily functions.

The first of these states, the **'Parent',** is an identification with the replayed recordings of unquestioned or imposed external events, perceived in the first five years of life. Particularly the parents and everything the child saw them do or heard them say, including non-verbally through tone of voice, facial expression, cuddling or non-cuddling. All the thousands of do's and don'ts. They are recorded as truth, from the source of all security, the people who are six feet tall at a time when it is important to the two-foot child that he please and obey them. It is available for replay throughout life. Some of it of course is inconsistent or contradictory between Mother, Father, Teacher or Priest.

At the same time, another recording is being made, of internal events - the responses of the little person to what he sees and hears. When replayed, the person in his **'Child'** identity feels again the emotion which the situation originally produced in him, and he is aware of the original interpretations, true or false, which he gave to the experience. What he saw and heard and felt and understood.  Since the little child had no vocabulary during his earliest experiences, many of his reactions are feelings. He has natural ways to express feelings and to experience movement and discovery - on the other hand there are parental demands that he give up these basic satisfactions for the reward of parental approval. This approval, which can disappear as fast as it appears, is an unfathomable mystery for the child, who has not yet made any certain connection between cause and effect.

The predominant by-product of the frustrating, civilizing process is negative feelings. This permanent recording is the inevitable residue of having been a child, even of kind, loving, well meaning parents (let alone abusive or cruel ones). As in the case of the Parent, the Child is a state into which a person may be transferred at any time, given an appropriate environmental restimulation which recreates the situation of childhood, bringing on the same feelings we had then (which may be good as well, of course). As soon as the child goes to school, he then begins to use his Parent or Child identities in dealings with others, which has a reinforcing effect.

By ten months a child has found he is able to do things which grow from his own awareness and thought.  This self-actualization in the form of play, learning and communication, is the beginning of the **'Adult'.**  Adult data accumulates as he finds out for himself what is different about life from the 'taught' data from the Parent and the 'felt concept' as a Child. The Adult develops a 'thought concept' of life based on his own data gathering and processing. The Adult, the 'I' using his analytical mind, tests the data from the Parent for validity and checks the feelings of the Child for

appropriateness to the present.

Creativity is born from curiosity in the Child. The Child provides the 'want to', either the Parental directives or alternatively newly self-determined Adult conclusions provide the 'how to'. Once checked out, these conclusions may become part of a belief structure, freeing the Adult for unrestrained creativity. But if negative Parental directives were accepted, creativity and even the freedom to adopt an Adult viewpoint may be restrained.

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# Sub-personalities

Under sufficient stress, the Adult can be impaired to the point where the Parent or Child take over inappropriately and reactively. They have been restimulated overwhelmingly by similar situations to the original recordings, and the 'I' takes on the identity of the Parent or Child viewpoint - that of imposing on or being imposed on; of dominating commandingly or feeling dominated; of controlling or being controlled; of being cause or being effect; of opposing or being opposed. Most people, in their transactions, compulsively and unknowingly slip into Parent or Child type sub-personalities.

In Freudian terms, individual behavior is determined by the 'id' forces (the unconscious instinctual drives, the uncurbed passion of the child, the raw requirements of primitive thinking), under control of the conscious function of the 'ego', which itself has been modified by the development of an ego-ideal or 'super-ego', a learned mode of controlling the ego, that may consist of conscious belief systems linked to sub-conscious roots. As Freud says, 'The ego is the part of the id which has been modified by the direct influence of the perception-consciousness system. The ego has the task of bringing the influence of the external reality to bear on the id and endeavors to substitute the *reality principle* for the *pleasure principle* which reigns supreme in the id. In the ego, perception plays the part which in the id devolves upon instinct'.

The Child, then, is the world of feelings and the id; this corresponds to right-brain mental processes. The Parent is the hypnotic world of commands, the superego which directs his conscience; this corresponds to left-brain verbal belief systems with repressed right-brain emotional and traumatic components, with energetic roots into the unconscious primal lower-brain.

The Adult is the mature ego of rational thought and free expression; this corresponds to integrated functioning with the left and right brain in un-repressed inter-active communication.

The stereotyped, habituated combination of all these is the 'persona', Jung's term for the mask that is one's presumed face to the world. This mask will be switched as the ego reactively identifies with one or other dominant sub-personality from his collection of Parent- or Child-type identities, to meet the perceived demands of his circumstances. He will tend to have a chronic, seemingly permanent mask that he identifies as his personality, as 'me!', but also many temporary masks for acute situations, which he may not even realize he possesses and uses, since they are adopted reactively and sub-consciously.

# Man the machine?

One of the most upsetting and insulting remarks made by Gurdjieff was his statement that Man is a machine. Unfortunately, Gurdjieff was right; for practical purposes we are machines in multitudes of ways we fail to recognize. We should be upset!

A person may appear to be acting intelligently and consciously, but he may be mechanically 'running on automatic'. By mistakenly thinking he is conscious, he blocks the possibility of real consciousness. Gurdjieff constantly emphasized that almost all human misery results from the fact that our lives are automatic, mechanical affairs. You (your behavior, thoughts and feelings) are then the **effect** of external and historical causes, rather than the **cause**, the initiator of desired actions.

Problems occur when reality changes but your automated responses carry on. Identities and defenses are reactively dramatized; though appropriate for the time they were set up, these are usually inappropriate for the present situation. When the situation fits an internal stereotype, your automated reaction then follows. If you have an emotional investment in the stereotype (feeling superior, dominant or safe) that makes it even more rigid, and you are unlikely to perceive that reality differs significantly. The automated stereotypings we know of as racist, ageist, sexist, classist, nationalist and so on, are enormously costly. Automates perceptions, emotions, thoughts, reactions and particularly identities, frequently become associated with many situations, so we can be lost for long periods - a lifetime in the extreme - in automated living, rarely being the mature Adult, the truly awake Self.

Man is a machine, but a very peculiar machine - a machine which can know he is a machine - but having fully realized this, he may find the ways to cease to be a machine.

First of all a man must know that he is not one, he is many. He has not one permanent and unchangeable 'I' but he is always switching from one sub-personality to another. Every thought, every feeling, every sensation, every desire, every like, every dislike and every belief is an 'I'. Each of them depends on the change in external circumstances and on the change of impressions. When a person says 'I' it sounds as if he means the whole of himself but really, even when he considers it represents the whole, it is only a passing thought, mood or desire. In most cases a person believes in the last 'I' which expressed itself, as long as it lasts: that is, as long as another 'I', sometimes quite unconnected with the preceding one, does not express its opinion or desire louder than the first.

The illusion of unity of Self is created firstly by the sensation of one physical body, secondly by one name and thirdly by a number of mechanical habits which are implanted into him by education or acquired by imitation. Having always the same physical sensations, hearing always the same name and noticing in himself the same habits and inclinations he had before, he believes himself to be always the same.

# Consensus trance

The automated state may be described as 'consensus trance', where the hypnotist is personified as the culture. It is a state of partly suspended animation and inability to function, a daze, a stupor; a retreat from immediate sensory-instinctual reality to abstractions about reality.

Becoming 'normal', a fully-fledged member of your culture, involves a selected shaping, a development of approved ('natural', 'godly', 'polite', 'civil') identities, and inhibition of disapproved ('evil', 'criminal', 'delinquent', 'disrespectful') ones. While it might be possible to role-play these, without internalizing them, this is difficult for most people. From a culture's point of view, it is far better if your everyday mind, the habitual, automates way you think and feel, is shaped to reflect the culture's consensus beliefs and values. Then you will automatically perceive the right perceptions and interpretations, think, behave and feel 'normally', for the best survival of the culture.

Identification, attaching the quality 'This is me!', is a process of defining yourself as only a fraction of what you could be. Your sensations ('I itch') and body ('I'm ugly'), your thoughts ('I thought of it first') and feelings ('I am depressed') are easy to identify with, and especially your name, but also a person can identify with anything. Your possessions, past events, family, job, community, a victim in a newspaper story, cars, country, humanity, the planet, God... the list is endless. A threat to the object of identification is a threat to 'me', with according restimulation of threatened-survival trauma, felt physically as well as emotionally. We usually have a number of socially defined roles with which we identify, such as parent, educated person, good listener, political activist, or pillar of the community. We also commonly identify with other people, spouse, heroes, role models. We may be conditioned to identify with socially approved roles and values, part of consensus trance. It all seems so effortless (although it actually takes a lot of energy).

Indeed it takes deliberate volitional control of attention - what Gurdjieff called self-remembering - to avoid automatically falling into the appropriate identity programmed by past agreement (enforced or not) for a particular situation. Self-remembering is the ability to pause, to think, to consider the alternatives; the ability to say 'No' to a stimulus, when we feel ruled by an unconscious habitual pattern. The way to deal with these habits is to pause in time, before dramatization takes hold. Of course, this is asking more than most people are capable of in the heat of the moment; by self-analysis of such reactivity you can understand why they arose and erase them completely.

The insecurity stemming from the common cultural belief that the universe is hostile, that we are flawed and fragile, makes identification, as an apparent shield against change, seem tempting. But reality keeps changing - by identifying with things we set ourselves up for eventual loss. The body gets ill, ages, eventually dies. The car breaks down. Possessions wear out, or may get stolen. Memories fade. Many of the things and roles you identified with were not your choices anyway - you were cajoled and conditioned to identify with many roles, ideas, people, causes and values that may have had no interest or were counter to your essential personality, your true self-determinism. Identification is too automatic, too subconscious. Gurdjieff expressed it as the fact that any one of your many identities can sign a check; all the rest of you is obligated to pay, whether you/they like it or not. The person who has to fulfill a promise may not be the same person who made the promise.

But the main cost of identification is that a conditioned system of automatically

available identities can hide you from the fact that you don't know your real identity, the essence behind these surface manifestations. Are you really your name? Your roles? Your feelings? Your intellectual mind? Your body? You are far more than anything you identify with.

A person in an identity state usually does not know that it does not represent the whole of himself - that is the horror of consensus trance. The usual range of identity states that we function in, ordinarily called personality, was called 'false personality' by Gurdjieff because the identity states were forced on us in the process of enculturation rather than by self-determined choice. The overall pattern we call consciousness is largely consensus trance, directly analogous to post-hypnotic suggestion in ordinary hypnosis: when the suggested/conditioned stimulus appears, the linked behavior, the conditioned response, the particular 'I' (or sub-personality) appears.

But we are not a blank state on which culture can write as it pleases with no consequences to us. We also have a unique genetic and spiritual endowment, which will begin to manifest more as we grow, so we might dislike athletics and like walking in the woods, for example, or find Shakespeare boring but enjoy writing letters, or find physics pointless but be fascinated with math, or search for deeper truth despite being ridiculed by others who believe what they're told.

Consensus trance induction does have some powerful techniques, however. Just as we record the Parent's do's and don'ts and our Child responses, childhood is inevitably a process of shaping the behavior and consciousness of the child to be 'normal', to fit social norms. And that inevitably involved certain aspects of your essential personality being invalidated, neglected, denied and punished until their external manifestations were suppressed. As an adult you would act docilely and subserviently, and try to feel that way inside. You would tell yourself that you are a good person, a normal person. Others would tell you, you are normal, and would accept you as a friend, reinforcing and validating your behavior. But inside, something, a part of your essence, has been squashed - you may also have a vague feeling that something isn't right, that even though you should be happy, you don't feel very happy. Some of your animation, your essential energy, has been lost to the maintenance of consensus trance. Or you may know that lots of things make you angry but you worry - 'Am I normal? I'm not supposed to feel like this'.

This sort of trance induction compares startlingly with conventional hypnosis. In an ordinary induction, it is time limited, only an hour or two. In real life your parents and your culture begin shaping your development from the moment of birth; it involves years of repeated inductions and reinforcement of the effects of previous inductions. Furthermore it's intended to last for a lifetime - there is no cultural therapist to give you the suggestion to wake up. Not until now at any rate.

In a conventional session, the subject does not expect to be bullied, threatened or harmed in any way by the therapist, it is a voluntary relationship between consenting adults. In the cultural situation, the power relationship between Parent and Child puts a strong forced quality on a natural consent to learn. Parents can use physical threats as needed, and actualize them with slaps, spankings, revocations of privileges or confiscation of toys. Since the easiest way to act in a culturally approved way is to feel that way inside, the fear of punishment helps structure internal mental and emotional processes in culturally approved ways. The parents may use conditional love and affection to manipulate, as a threat or to validate conformity. As the child

establishes social relationships with other adults and children (who also act as agents of the culture) he learns more about how he must act to be accepted. As these approved habits of acting become established and rewarded, they further structure the habitual patterns of mental functioning. Fear of rejection is a powerful motivator, because you have an inherent social instinct, a desire to belong, to be normal. Nobody likes being thought bad, but we are invalidated in so many ways that a general sense of unworthiness and guilt can easily be built up.

Another factor which gives this process great power, is that the mental state of a young child leaves him very open to suggestion. In our ordinary state there is an enormous amount of automatic association of previous knowledge to incoming stimuli, but the child does not have much other information to come instantly to mind, so the suggestions operate in a disassociated state, isolated from other mental processes - a hypnotically suggestible state.

The lack of language (which increases our ability to associate information) further contributes to the disassociated quality of the child's mind. When we try, as adults (predominantly verbal thinkers), to understand our enculturation and conditioning, it is difficult to recall because much of it is not stored in verbal form.

Additionally, children have a deep trust in their parents on whom they are totally dependent. The parent is unconscious of the cultural trance he himself is in and simply sees himself as acting 'naturally'. The mental, emotional and physical habits of a lifetime are laid down while we are especially susceptible as children. They have that compulsive quality that conditioning has; it is automatic. They may include suggestions that block later change, that even block later hypnosis on that subject, for example the resistance hypnotic subjects have to immoral suggestions.

# Defense mechanisms

The weakest moment in this conditioned state, the moment when you *could* detect that all is not as it should be, is when you switch from one identity state to another. But this is minimized, or 'buffered', by the way that identities are rationalized and structured together, part of an active arrangement of false-personality, that maintains its organization in spite of change and stress. Defense mechanisms smooth out the shock that occurs when we switch from one sub-personality to another, so we don't notice the contradictions in ourselves.

The internalized prohibitions of the culture are felt as one's conscience or 'super-ego'. A strong super-ego can flood us with anxiety and fear for even thinking about a prohibited action, much less doing it. A defense mechanism, by making us unaware of the prohibition prevents a super-ego attack; they also buffer our awareness from disappointments and threats in life. We could not maintain our consensus trance without their buffering effect.

With each surrender of an aspect of our essential self, energy is taken from essence and channeled into supporting our developing personality. Slowly we create a more and more comprehensive mask that is a socially approved presentation of ourselves, something that makes us 'normal'. As we identify with that mask, as we forget that we are acting a role and become that role, as false personality becomes more powerful, and essence withers. We may be able to sublimate some aspects of our essential nature that are not allowed direct expression, to salvage them. A few may

persist because our culture happens to value them.  For many aspects of our essence, their energy is lost, absorbed in maintaining the false personality, the mask. This denial can destroy our lives, as the essence is the vital part of us, the truly living spark of spirit. As false-personality eventually uses up our vital energy, the light fades and life is a mechanical, automated set of habits, lifelessly moving us along with crowds of other lifeless, automates victims, further reinforcing our depression and emptiness.  Gurdjieff put it quite harshly, stating that many of the people you see walking down the street are 'dead' - that they have no real hope or even wish for change.

To really change, false-personality must die. This should be a transformation process, a skilled process based on the knowledge gained through extensive self-observation. Gradually the real 'I', the essence, can grow and begin to use the resources, knowledge and power now automatically used by false-personality, from a higher level of consciousness.  The magnitude of change possible (and necessary) for full awakening is indeed like death and rebirth.

Jung stated that the unconscious mind, the mind of our primitive forbears, makes itself felt through dreams, moods, accidents and illness.  Since we interact as beings, there is a 'group reactive mind' as well. Jung felt that any group naturally evokes a creative energy that sweeps people along unconsciously. Only through an individuation process in which a person becomes conscious of the myths and the archetypes expressed through him (the cultural personality or behavioral stereotypes which we unconsciously deify - such as ourselves, parents, symbols of reason, science, sexuality, our ancestors, Jesus, and so on) can such a person approach a level of real sanity - for the Culture is pathological and 'normality' is not sanity. To differentiate ourselves from all the collective factors with which we identify and which are contained in the collective unconscious (transmitted genetically, by cultural programming and perhaps by group telepathy or psychic connection) is not to discard such factors but to become less driven by unconscious forces.

Experience and feelings that can be confronted and handled in the mind can then be resolved in the environment; however problematical that may become in practice; the problem is a challenge of life, and overcoming survival challenges is life's pleasure. It is when overwhelming experiences and feelings empower unconscious, habitual and uninspected reactive thinking or limiting beliefs, that a person's freedom and effectiveness is encumbered, and life holds few pleasures.

# Fear - attachment to time

All fear is, in essence, fear of the future. We are afraid of the things that have not yet happened, but which if they did might bring us pain, suffering or some other discomfort - or stand in the way of some future contentment. And we are afraid that circumstances that are already causing us displeasure may continue in the future.

We may fear losing our jobs and the resulting drop in living standards. We may fear failure for the disapproval it might bring. We may fear having nothing to do because we might get bored. We may fear telling the truth because others may not like us for it. We fear the unknown for the dangers it may bring. We fear uncertainty, not knowing whether or not we will find what we are after. Here lies a sad irony. We want to be happy and at peace with ourselves. Yet the very nature of fear makes us

anxious in the present and not at peace.

Many of our fears are not so strong that we would label them as fears. They may be just concerns, little niggles we have about how things may turn out. They may not even be conscious concerns - in many cases they surface only in our dreams, in conversation with a friend, or after a couple of drinks. Nevertheless they fill our minds with thoughts.

This is the voice within our heads that comments, often critically, on everything we do. It thinks, 'I did that well, people will approve of me', or 'If only I had said it differently she would not have got upset'. It is the voice that speculates on the future, 'Should I make that telephone call...what if...?' It wonders what other people are thinking and how they will react. It is the voice of fear, the voice of the ego-mind - the part of us that believes that only through what happens to us in the world around can we be at peace within. But filling our minds with worry over what people might or might not think, is not the most constructive use we can make of our imagination.

This internal dialogue keeps us trapped in time - it dwells on the past or the future. As long as our attention is in the past or future, we are not experiencing things as they are, we are seeing them through the judgments of the past and our fears for the future. At times we can be so caught up in our self-talk that we do not even notice the present. We ignore what is going on around us, do not really hear what people are saying, do not appreciate how we really feel. So engrossed are we in our concerns that we never seem to pause to let things be. We have lost the present moment - lost the NOW.

*This* moment is all that exists. This fleeting instant is the *only* reality. The past is gone forever. The future is not yet born.

Your body is in the NOW. But if you're like most people, your mind is in the past or in the future. You grieve or glory over events of long ago. You harbor resentments and guilt and shame - hangovers from the past. You think of what you should have said or might have been. You fear and fantasies over the future, you worry about every moment of wasted time. You worry about death, not having enough time to achieve your ambitions, the end of your ego. All of which cuts you off from the present like a dark screen.

If you bring the mind from miles away to the activity of the moment, if you abate the clatter in your head to focus on the physical reality surrounding your body, and the sensations from within it, you'll gradually experience a surprising sense of well-being. Indeed, tuning in to the NOW is one gateway to perceiving eternity. The philosopher Wittgenstein observed: 'If we take eternity to mean not infinite temporal duration but timelessness, the eternal life belongs to those who live in the present'. By experiencing a moment for itself, you stop time. Time is defined as the interval between two events. When you are in the NOW there is no interval, only the event alone.

The concept of the NOW has great validity when dealing with emotions and the senses. NOW is a point at which you are in touch with the ongoing process. Past and future take their bearings continuously from the present and must be related to it. Without reference to the present they become meaningless.

## Stress - the cost of fear

As far as the body is concerned, fear is a danger signal - it responds with an automatic reaction called the 'fight-flight response'. The heart rate quickens, blood pressure rises, breathing is disturbed, muscles become tense, the skin begins to sweat, while digestion, reproduction and other processes that will not be needed for the moment are turned down. The body is preparing for action - to flee or to fight.

In contemporary society such threats are few and far between. Our mastery of the world has enabled us to avoid or guard against most such dangers. But this does not mean that we are free from threat; human beings have created a whole new set of things to worry about. Our need to feel in control may be threatened by imposed workloads, tight deadlines, crowded schedules. We may feel threatened by traffic jams, delayed flights, incompetent staff, unexpected demands and anything else that might cost us time. Our need for self-esteem, recognition and approval can be threatened by the fear of failure, the fear of looking foolish in front of others, fear of criticism and the fear of being rejected. Uncertainty or anything else that makes us feel insecure can likewise be perceived as a threat.

Such threats are unique to humans; we can imagine -and thus worry about - things that a cat or dog could not possibly conceive of. The trouble is, our biological evolution has not caught up with our mental evolution. Our bodies respond to these psychological threats just as they would to any physical threat. So we find our hearts thumping, our palms sweating and our muscles tightening because of some danger that we perceive within our minds - because someone criticizes us, because we have to speak in a group, or because we may be late for a meeting.

Usually these turn out to be a false alarm, but the body cannot unwind and recover so quickly to a state of ease, as the second it took to jump to alert. The body seldom has time to recover from one alarm before the next one has triggered. Before long our bodies end up in a permanent state of underlying tension. This background tension then feeds back and begins to affect our thinking, emotions and behavior. Our judgment deteriorates, we tend to make more mistakes, we may feel depressed, hostile towards others, act less rationally, and so on. The toll on our bodies manifests in various ways: aches and pains, indigestion, insomnia, high blood pressure, allergies, illness - sometimes leading to premature death.

# Rational thinking

Because we are caught in the belief that our inner state is at the mercy of external events, we usually try to manage stress by managing the world, to reduce the circumstances that we think are the cause of our stress. But this overlooks the crucial role that the mind plays in most stress reactions. In most cases it is not the situation itself that causes the stress but the way in which we perceive the situation. If I see the situation as a threat to what I want, to my sense of identity, to my expectations of the way things should be, then I may well make myself upset.

The fact that it is our *perception* of events that triggers our reactions suggests that we can have far more influence over our responses than we normally realize. By taking responsibility for our own inner processes we can put ourselves back in control, and so have a choice as to whether we upset ourselves over things that happen.

That does not mean that we should sit back and let the world walk over us. There may be many things we can do that will relieve the pressure we are under. What we

SHORTAGE OF TIME
UNCERTAINTY
CRITICISM
TRAFFIC JAMS
ETC. ETC.

INTERNAL CAUSE: SELF-TALK → FEAR

THIS IS NOT HOW THINGS SHOULD BE!

THIS COULD LEAD ME TO SUFFER!

BODY RESPONDS AS IF IN PHYSICAL DANGER

FLIGHT FIGHT RESPONSE

REPEATED

STRESS

ILLNESS

POOR DECISIONS

POOR PERFORMANCE

ACCIDENTS

EMOTIONAL INSTABILITY

SELF CENTEREDNESS
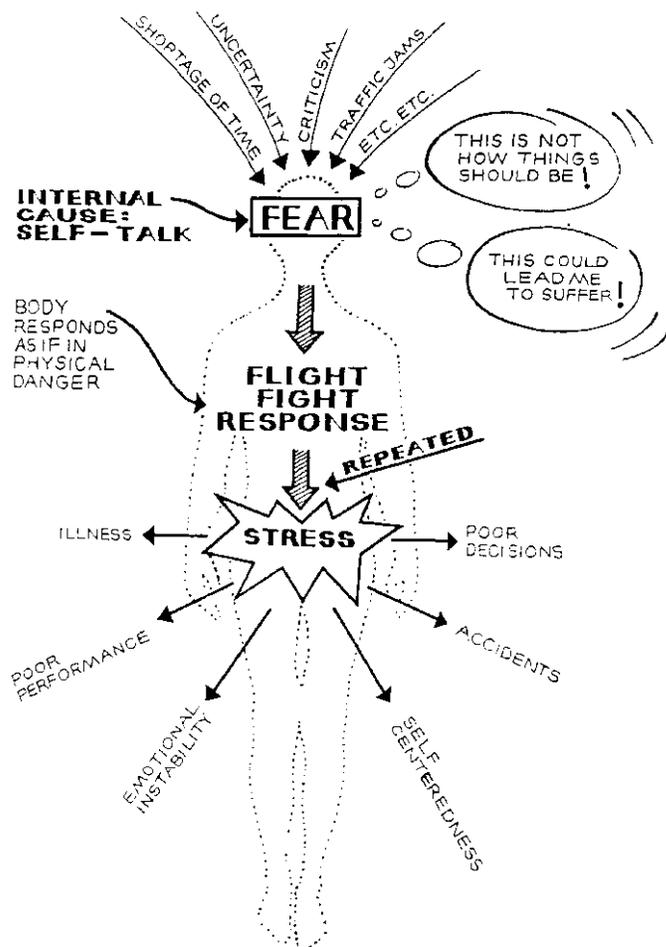
do not want to do is make ourselves upset and possibly ill in the process. In fact we will probably respond with more insight, clear-headedness, better poise and more effectiveness, if our minds are not hampered by a response more appropriate to our evolutionary past. As you learn to work with yourself in this way, you are learning to deal with the source of all fear - the voice in your head that judges and interprets what it sees - and to leave the ego-mind behind.

The mind is full of loose words, isolated phrases, comments, complaints. An inner chatterbox is perpetually lecturing, justifying, haranguing. There are unending rehearsals, recriminations, fantasy arguments, even puns and quips. Because of the general left-brain dominance, this malady is prevalent - many people tend to intellectualize or 'rationalize' their feelings, and to that extent are split off from themselves or 'schizophrenic'. Such a person avoids contact with emotions and non-verbal reality. He is isolated from the rest of his personality and is contemptuous of his body. The words flooding from his mind thus wash-out direct contact with the moment.

Since open, direct feeling terrifies most people, they may erect walls of words as a barrier to emotion. Much neurotic behavior is based on the desperate wish to avoid emotional pain. Concentrating on the pain, locating where it effects you, recalling past experiences associated with it, learning from the gut (rather than the head) what you're feeling, will allow the real truth to emerge - the irrational beliefs and evaluations which **underlie** the bad feelings.

An event is interpreted, judged and labeled in such a way that a particular emotional response is inevitable. You are constantly describing the world to yourself, giving each event or experience some label. You make interpretations of what you see or hear, you judge events as good or bad, painful or pleasurable, you predict whether they will bring danger or relative safety. Since childhood people have been telling you what to think. You have been conditioned by family, friends and the media to interpret events in certain ways.

These labels and judgments are fashioned from the unending dialogue you have with yourself, and color all your experience with private meanings. The thoughts are

constant and rarely noticed, since they are without prior reflection of reasoning, but they are powerful enough to stimulate your most intense emotions. Such 'self-talk' is often composed of just a few essential words or a brief visual image, acting as a label for a collection of painful memories, fears or self-reproaches. They would be seen as unrealistic, exaggerated and over-generalized if reviewed objectively, but in practice they appear automatically in response to stimuli. They just pop into the mind and are believed without  being questioned or challenged, nor are their implications and conclusions subjected to logical analysis.

Automatic thoughts are often couched in terms of 'should', 'ought' or 'must' and their negatives. Each iron-clad 'should' precipitates a sense of guilt, or loss of self-esteem. Also automatic thoughts tend to be pessimistic, always expecting the worst and are the major source of anxiety. Because they are reflexive and plausible, automatic thoughts weave unnoticed through the fabric of your own (conscious) thinking. They seem to come and go with a will of their own and they also tend to act as cues for each other - one depressing thought triggering a chain of associated

thoughts reinforcing the depression. To consider something is awful, is to attach a self-created traumatic tag to what is in reality simply what is there.

Preoccupation or obsession with one type of thought causes tunnel vision, in which only those aspects of existence that support that way of thinking are recognized. The result is one predominant and usually quite painful emotion, such as chronic anger, anxiety or depression. Tunnel vision is the foundation of neurosis and is the opposite of awareness.

Increasing awareness, requires noticing and questioning automatic thoughts, particularly those which are causing continued painful feelings. Regard your thoughts as a slow-motion film. Look at your internal dialogue frame by frame - notice the millisecond it takes to say 'I can't stand it', or the half-second image of a terrifying event. Notice if you are internally describing and interpreting the actions of others: 'She's bored ... He's putting me down'.

# Combating distortions

The best tip off that you are using a distorted thinking style is the presence of negative emotions, such as feeling nervous, fed-up, frustrated or irritated. You feel disgusted with yourself; you play certain worries over and over like a broken record. You notice conflicts arising with friends or family. It is time to focus on what you are thinking.

Faulty logic is at the root of many thinking errors and a great deal of human pain. Human beings operate on all sorts of hidden beliefs which become rules (major premises) against which experiences are weighed and upon which conclusions are based. If the premise is in error, then a false conclusion will result. For example the belief that 'All criticism is meant to hurt' is an over-generalization. When the person is criticized he assumes the critic is trying to hurt him, when the criticism may have been helpful. Other such beliefs may be: 'Mistakes are intolerable', 'If I'm rejected, I'll be ruined', 'People can't be trusted', and of course there are thousands more.

Most people believe in cherished rules like this, but they result in misinterpretations,

poor decision-making, lowered self-esteem and stressful emotions. They were usually originally made at the end of a traumatic experience when they seemed to make sense, to be safe solutions to the survival-threatening situation. The decision is repressed along with the memory of the event, but it resurfaces in automatic thinking. In other situations of course, it doesn't make much sense.

To begin combating your distortions, you should recall a time when you were experiencing a painful emotion or were in the middle of some interpersonal conflict. Firstly, identify the emotion you felt. Secondly, describe the situation. Consider: 'What do I believe to be true about situations like this?' What did you think about during the event? Thirdly, identify the fallacy or distortion in the thinking. Finally, restructure your belief to take account of the uncovered distortion. The following section will help you identify the sort of distortions and irrationalities that can so easily cause painful emotion.

# 15 types of distorted thinking

## 1. Tunnel vision

Example: 'I expect it'll be another boring party'. It is being stuck in a mental groove. In particular you look for that which confirms your fear or prejudice, remember it from the past and expect it in the future. You ignore other points of view or the possibility of alternative solutions.

## 2. Awfulizing

Example: 'I can't bear going on these awful buses'. This attitude is saying that it's unacceptable if things aren't as you would prefer them to be. You take the negative aspect of a situation and magnify it. To handle this, recognize when you use words like terrible, awful, disgusting, etc. and in particular the phrase 'I can't stand it'. Examine their rationality.

## 3. Black & White Thinking

Example: 'You're either for me or against me'. Things are black or white, wonderful or terrible, a great success or a total failure, brilliantly clever or really stupid, a certainty or a complete mystery, friend or enemy, love or hate - there is no middle ground, no room for improvement, no room for mistakes. Judgments on self and others swing from one emotional extreme to another and are easily triggered. It is important to remember that human beings are just too complex to be reduced to dichotomous judgments, and that all qualities fall somewhere along a continuum, containing elements of either extreme.

## 4. Generalization

Example: 'I'll never be any good at tennis' after one poor game. In this distortion you make a broad, generalized conclusion, often couched in the form of absolute statements, based on a single piece of evidence. If something bad happens once, you expect it to happen over and over again. If someone shows evidence of a negative trait, this is picked up on and exaggerated into a global judgment. This inevitably leads to a more and more restricted life and your view of the world becomes

stereotyped. Cue words that indicate you may be over-generalizing are: all, every, none, never, always, everybody and nobody. To become more flexible use words such as: may, sometimes and often, and be particularly sensitive to absolute statements about the future, such as 'No one will ever love me', because they may become self-fulfilling prophecies.

## 5. Assumption

Example: 'Nothing can change the way I feel'. Making an assumption, presupposes knowledge that you do not have. Assumptions are often popular beliefs that have been adopted without examining their basis in fact, such as 'I'm over the hill now that I'm forty'. Making decisions based on assumptions may lead to disaster, as when an executive assumes that a new product will sell well, having made no market research. Often, taking things for granted causes people to be blind to possible solutions - assuming no-one can help them, a couple's marriage may go on the rocks, when they could seek counseling. Question: what leads you to believe this? Why do it this way? Who says? What alternatives are there? What would happen if you did? What would happen if you didn't?

As a practical matter, all of us must proceed with the business of living by relying on 'maps' of the world which we have taken on trust and which we have not tested and often cannot test. To supplement personal experience, we absorb a constant stream of reports, descriptions, judgments, inferences and assumptions coming from a multitude of sources. From this abundance of stored information, you piece together a mental 'model' of the world and its workings that literally becomes your world view. However, people do vary considerably in the *extent* of their misinformation and in the degree to which they actively seek out new information, take opportunities to correct or update their mental models, and expose themselves to new experiences.

## 6. Projection

Example: 'I know he doesn't like me'. Making false assumptions about what other people think depends on a process called projection. It is like mind-reading - putting words into peoples' mouths. You imagine that people feel the same way you do and react to things the same way. If you get angry when someone is late, you assume that another will feel the same way about you or others, in that situation. If you don't like yourself, you assume others also think that way. The answer is not to jump to conclusions about what other people think and feel.

## 7. Negative thinking

Example: 'We haven't seen each other for two days - I think the relationship is falling apart'. You read a newspaper article about some misfortune and wonder if that could happen to you. Predicting negative consequences is a defense, to protect oneself from disappointment by expecting the worst. Consider, what are the realistic odds of that happening?

## 8. Self-consciousness

Example: 'Quite a few people here seem smarter than I am'. This is the introverted tendency to relate everything around you to yourself, to think people must be judging you, or to think that everything they do or say is a reaction to something about you. It is the habit of continually comparing yourself to other people, based on the

underlying assumption is that your worth is questionable. You are therefore continually forced to test your value as a person by measuring yourself against others. If you come out better you have a moment's relief; if you come up short, you feel diminished. Your worth doesn't depend on being better than others, so why start the comparison gamble?

## 9. Blame

Example: 'It's your fault we're in debt'. If you see yourself as externally controlled, you see yourself as helpless, a victim of fate or 'the system'. You don't believe you can really affect the basic shape of your life, let alone make any difference in the world, so you try and manipulate others to take care of your interests. Someone else is to blame and is responsible for your pain, your loss, your failure. The truth is that we are constantly making decisions and every decision affects and steers our lives. It is your responsibility to assert your needs, to say no or go elsewhere for what you want. In some way we are responsible for nearly everything that happens to us, including our distress and unhappiness. Taking responsibility means accepting the consequences of your own choices. Ask yourself: 'What choices have I made that resulted in this situation? What decisions can I now make to change it?'

The opposite distortion is also very common - the fallacy that makes you responsible for the pain or happiness of everyone around you. You carry the world on your shoulders. You have to right all wrongs, fill every need and balm each hurt; if you don't you feel guilty and turn the blame on yourself. Blaming yourself means labeling yourself inadequate if things go wrong. With this viewpoint you are very easily manipulated. The key to overcoming this fallacy is to recognize that each person is responsible for himself - taking responsibility doesn't imply that you are also responsible for what happens to others. Remember, part of respecting others includes respecting their ability to overcome or accept their own pains, make their own decisions and be in control of their own lives.

## 10. Unfairness

Example: 'It's not fair, he should take me out more often'. The consideration of unfairness results from resentment that the other person does not want or prefer the same as you, or that events do not turn out in your favor. The person gets locked into his or her own point of view, with a feeling of ever-growing resentment. Be honest with yourself and the other person. Say what you want or prefer, without getting involved in the fallacy of unfairness: that people and situations shouldn't be the way they are.

## 11. Emotional reasoning

Example: 'I feel depressed, life must be pointless'. You believe that what you feel must be true - automatically. If you feel stupid then you must lack intelligence. If you feel guilty then you must have done something wrong. If you feel angry, someone must have taken advantage of you. However, there is nothing automatically true about what you feel - your feelings can lie to you, they can be based on misconceptions. If your feelings are based on distorted thoughts, then they won't have any validity. So be skeptical about your feelings and examine them as you would a used car.

## 12. Manipulation

Example: 'If we had sex more often, I'd be more affectionate'. The only person you can really control or have much hope of changing is yourself. When you pressure people to change, you are forcing them to be different for your own benefit. Strategies for manipulating others include blaming, demanding, withholding and trading - in order to make the other feel obliged. The usual result is that the other person feels attacked or pushed around and resists changing at all, or feels resentful if they do. The underlying fallacy of this thinking style is that your happiness depends on controlling the behavior of others. In fact your happiness depends on the many thousands of large and small decisions you make during your life.

## 13. Shoulds

Example: 'You should never ask people personal questions'. In this distortion, you operate from a list of inflexible rules about how you and other people should act. The rules are right and indisputable. Any particular deviation from your particular values or standards is bad. As a result you are often in the position of judging and finding fault. People irritate you, they don't act properly or think correctly. They have unacceptable traits, habits and opinions that make them hard to tolerate. They should know the rules and they should follow them. Of course, the answer is to focus on each person's uniqueness: his or her particular needs, limitations, fears and pleasures, and consequently different values. Personal values are just that - personal.

You are also making yourself suffer with shoulds, oughts and musts (or their negatives). You feel compelled to do something or be a certain way and feel guilty if you don't, but you never bother to ask objectively if it really makes sense. Some people beat themselves up constantly for being incompetent, insensitive, stupid, too emotional, etc. They are always ready to be wrong. The psychiatrist Karen Horney called this the 'tyranny of the shoulds'.

## 14. Got to be right

Example: 'I've been doing this longer than you, so I know what I'm talking about'. In this distortion you are usually on the defensive, needing to prove to yourself and others that your views, assumptions and actions are all correct. You never make mistakes! If you've got to be right, you don't listen. You can't afford to - listening might reveal that you are wrong sometimes. Your opinions rarely change because if the facts don't fit what you already believe you ignore them. This makes you lonely, because being right seems more important than an honest, caring relationship.

The key to overcoming being right, is active listening - making sure you really understand what's been said to you, to appreciate the other's point of view and what you can learn from it, which is effort better spent than in devising rebuttals and attacks. Remember that other people believe what they are saying as strongly as you do, and there is not always just the one right answer.

## 15. Heaven's reward

Example: 'I worked and raised these kids and look what thanks I get'. This distorted thinking style accepts pain and unhappiness because 'those who do good are rewarded in the end'. You expect all your sacrifice and self-denial to pay off, as if there was someone keeping score. You feel hostile and bitter when the reward doesn't come. In reality the reward is now. Your relationship, your progress toward your goals, and the care you give to those you love, should be intrinsically

rewarding. If not, you need to rearrange your activities to provide some here-and-now reward, dropping or sharing the activities that chronically drain you - Heaven is a long way off and you can get very tired waiting.

The best way to practice identifying Thought Distortions in everyday life, is to take particular notice of one of the distortions for one day, and notice whenever it is used - by others or by yourself!

Frequently, several Distortions are combined in a statement, or a statement fits into several categories of Distortion. These are commonly **Rationalizations** - i.e. seemingly plausible explanations, excuses or justifications, which in fact are ignoring or fudging the real issue. For example. "I don't need to work hard on this job because no one else will," is an assumption, a generalization, negative thinking, tunnel vision, projection, and so on.

# Misconceptions

Misconceptions about the self may drastically and unrealistically limit the kinds of behavior an individual is willing to engage in, or they may relentlessly force him into unwise behavior which leads him to perpetual defeat. The misconceptions of most people are corrected by experience, whereas those of neurotic people are impervious to correction by training, experience, or reasoning by others. This is because when misconceptions have been avoided, repressed or denied, they are often kept inaccessible to correction by still other misconceptions, which can be termed 'defensive'. The defensive misconceptions prevent the individual from recognizing the more threatening and uncomfortable misconceptions. Thus, misconceptions tend to be grouped in clusters.

Misconceptions in *depressive* neurosis include:

- I am, have been, and always will be hopeless (or helpless, or worthless).
- I never will recover.
- Nothing is worthwhile
- No one cares about me
- I am unable to engage in normal activities.
- I am so guilty and hopeless that suicide is the only solution.

*Obsessives* show many of the following misconceptions:

- I always must be punctual, orderly, conscientious and reliable.
- I cannot tolerate dirt and germs.
- I must control everything and everyone, including myself.
- Details are vitally important.
- I cannot really trust anyone.
- Being right is more important than anything else.

Hysterical personalities manifest such misconceptions as the following, along with acute anxiety and depression:

- I am effective when I am flirtatious, seductive, vivacious, dramatic.
- I cannot tolerate frustration and disappointment.
- By acting helpless and dependent, I can achieve my goals.
- I am a victim and not responsible for my problems.
- I deserve more attention and help from others.

Individuals with *phobic* reactions show three clustered misconceptions:

- The feared object is dangerous.
- I probably will collapse when the feared object is present.
- I cannot eliminate my fear reaction to the object.

*Phrenophobia* is the false belief, and associated fear, that there is something wrong with one's mind which may result in 'insanity'. This belief, although widespread, is often denied or concealed by misleading euphemisms such as 'nervous breakdown'. A cluster of five misconceptions is usually present. All are misinterpretation of anxiety symptoms resulting from sustained tension and stress.

- My feelings of anxiety point to approaching insanity.
- My memory failures or distortions are signs of mental breakdown.
- My difficulties in concentration indicate mental disorder.
- My irritability signals mental disturbance.
- If these symptoms do not lead to psychosis, my insomnia will.

Exaggerated self-importance has various names - superiority complex, arrogance, vanity, conceit, egotism, and many others - and is based on *special-person* misconceptions.. The individual is constantly engaged in attempts to have others acknowledge his or her superiority, which if threatened, is defended vigorously. If the defense is unsuccessful, anxiety and depression result. The following six false beliefs are manifested by most:

- I must control others.
- I am superior to others.
- I should not compromise.
- I suffer from more frustrations than do others.
- I must strive to be perfect.
- Others cannot be trusted.

The special person's constant efforts to control, his attitudes of superiority, his refusal to compromise, his masked hostilities, and his empty perfectionism betray the highly competitive person who must have his own way and must be right at all costs. The failure to trust others is manifested by suspiciousness which may verge on the paranoid. Other characteristics of the 'special person' are a highly critical attitude towards others, little empathy with others, lack of insight about the self, and self-righteousness.

Over-indulgence in childhood may be the cause, although other sources may include early identification with an illustrious or dominating parent or with fantasized heroes. Such people often become flawed leaders, who have problems with their families and

intimates.

# Rational Emotive Therapy

Beliefs are conclusions that are reached as a result of past learning, whether this is directly from personal experience or indirectly assimilated through peer and parental pressures to conform to a 'normal' way of thinking (for that culture).

Having perceived a situation in a certain way, i.e. having picked on an aspect of it that he considers most significant, the individual will then make an evaluation, according to his beliefs, about how **he** relates to that aspect of the situation. He will (perhaps semi-consciously) say a sentence to himself, based on an underlying assumption or belief. This belief may be rational, i.e. based on reality and what exists and is logical, or it may be irrational, based on delusion, prejudice and ideas that are fixed and not open to inspection.

For example a person is nearly knocked over by a bus, and he infers that the driver was going too fast, and then believes rationally that the driver, like anyone else, is a fallible human being and he had better make more allowance for poor driving in future, when crossing the road. Alternatively, he may respond irrationally and say to himself that it is absolutely terrible that the driver should do such a thing, and if he could get hold of the driver he would shoot him. This is a greatly exaggerated evaluation based on an underlying irrational belief, that the driver's behavior was impossible to tolerate.

Having targeted the precise problem that the client wants to resolve, the next step is to assess the resulting emotions and behavior. The emotions to be looked for are inappropriate ones such as anxiety, damning anger, guilt, shame, depression and morbid jealousy. Each of these has an equivalent which is not so extreme and may well be appropriate to the circumstances, so there would be no point in looking for an irrational belief underpinning it. Alongside the inappropriate emotion there is likely to be self-defeating behavior as the negative emotion has a destructive effect.

Then assess the activating event, or inference about the situation, that triggers off the response - what specifically the client is disturbed about in the example of the problem which is being examined, both objectively (the key practical aspect of the situation) and subjectively (what was inferred about this aspect, how it was interpreted in his own mind).

# Inferences

Different emotion are evoked by different interpretations of an event. Interpretations that involve distortions of reality, i.e. distorted thinking, give rise to emotional disorders.

A difficult or traumatic situation may not be viewed as clearly by the person under stress, as it would be by somebody not in that situation, who can view it objectively. The person under stress is likely to be reminded, at least subconsciously, of previous, somewhat similar traumatic situations, and may therefore view the reality of the situation through a filter of prejudice or fear and make all sorts of inferences that would not bear scrutiny to the objective viewer.

For example, the person who was nearly knocked over by a bus may have made a rational inference that the driver was going too fast, since he would normally have had time to cross safely. Or he may have inferred that the driver was going too fast to excuse his own carelessness. Then again, he may infer that the bus was deliberately trying to run him down. The interpretation of a singular event may then differ for each individual observer according to their belief systems. A joke told at a party for instance, may provoke embarrassment to one person but send another into fits of laughter.

One inference may lead on to another. For example the rejection of an approach to a potential girlfriend may infer in the man's mind that he is not good looking enough. This may provoke further anxiety in that he may then feel that he will never get a girlfriend who is attractive. Furthermore this makes him anxious because he worries what his male colleagues will think of him, and he may be afraid that his career will suffer. A chain of such inferences may stem from the actual situation in reality. But only one of these will be the **main** provocation, from the person's point of view, that has triggered off a fixed belief and caused an irrational evaluation and the inevitable inappropriate emotion and self-defeating behavioral response. So this must be assessed and handled first.

# Secondary emotional disturbance

The painful emotional response that the client feels, when faced with a problem about which there is an underlying irrational belief, is a problem in itself though - it may trigger in the client a further, secondary emotional disturbance. For example a client may feel embarrassed about getting angry and 'blowing his top'. This may well need looking at first, as until it is out of the way, his attention may be stuck on this response and prevent him contacting and understanding the feelings of anger.

Alternatively the secondary emotional disturbance may become apparent when the primary one has been dealt with, and the client denigrates himself for the original response, or for responding again in that way after he knows it is irrational.

# Irrational Beliefs

The next step is to assess the irrational beliefs that the client is holding, to support the emotions that result. Maladjustment occurs when unrealistic and absolute rules are applied inappropriately and arbitrarily. Therapy attempts to substitute more realistic and adaptive rules.

Self-imposed rules seem to focus on *danger versus safety* and on *pain versus pleasure.* Dangers and risks involved in common situations are overestimated. Psycho-social dangers are the source of most problems - fears of humiliation, criticism, rejection and so on. Attitudes that predispose people to excessive sadness or depression include the following:

In order to be happy, I must be successful, accepted, popular, famous, wealthy, and so on. If I make a mistake, I am incompetent. I cannot live without love. When people disagree with me, they do not like me. These beliefs are framed as absolutes or extremes and cannot be satisfied.

Usually there will be a demand (should, must, ought) from which the belief is derived. The client is asked, 'What are you telling yourself to make you feel and behave (as resulted)?' Discussing the reasons for the belief, the therapist should spot any 'musts' and 'shoulds', and exaggerated views such as 'it's awful', signs of low frustration tolerance such as 'I can't stand it any more' and damning generalizations about self or others.

Having got the client to recognize his irrational belief explicitly and then to connect it with his emotional and behavioral response, the next step is to dispute the rationality of the belief with the client, to help him to see that it is getting him nowhere and that it is illogical, unrealistic and does not stand up to rational inspection. There should be a debate between the therapist and the client, who should be asked to demonstrate the belief is logical, realistic and helpful, so that he can see for himself that it is not. He may be asked what is the worst thing that could happen to him in the circumstances, and what good things may occur. So it is better that the client to come to this conclusion by his own reasoning, examining alternatives, rather than being fed the cognition on a plate, which is unlikely to get the client to really look at the practicalities for himself.

The client has to be introduced to the possibility of another point of view, and to test out the feasibility of his old belief against the evidence of logic, reality and what is best for him or her. This would not happen in most cases without a positive intervention by the therapist. Experience of logical analysis is however also an education, and this may be applied continually in life, to recognize existing false ideas as they emerge in the restimulation of everyday affairs, and to prevent the build up of further misconceptions.

# Shame-attacking

The feeling of shame is always dependent on an underlying irrational belief, e.g. that you simply cannot stand up to the disapproval of others. So a shame attacking exercise is a good way of practicing a new-found awareness of an irrational belief, by deliberately testing this out in a real-life situation (equivalent to the activating event) designed to trigger that belief. If the irrational belief triggers, it may be spotted and replaced with the more rational alternative, and this put to test. Behavior is then changed as confidence is built up that the new belief is workable and results in more pleasurable feelings than the irrational belief caused.

# Self-esteem versus Self-acceptance

A common misconception is that the assessment of a person's competence and ability is equivalent to a value judgment of the worth of the actual person. Any self-esteem that results from such an identification is a house built of cards that may instantly collapse, when the next action is judged as wrong, incompetent or stupid, and the person therefore as 'less worthy'.

A more logical, realistic and beneficial approach to the individual is an unconditional acceptance of the core Self. The essential worth of an individual is unarguable, but the personality, the adaptive ego, may carry along maladaptive behaviors like tin cans trailing behind it. The individual and his learned and practiced behavior patterns

or beliefs, are *not* the same thing. Every person is fallible and prone to make mistakes, indeed that is the only way to learn from experience, and every person is trying to achieve goals in life, whilst surrounded by all the difficulties and struggles that survival necessarily entails.

To accept this about oneself is then to be immune to demands upon others' approval, and gives a greater freedom to act in a way that has reason to be right, rather than because a way is approved of by others. Unconditional self-acceptance is therefore a more realistic and aware form of self-regard, than self-esteem based on peer approval. And this awareness brings with it the corollary: an unconditional acceptance of the essence of others, friend or foe alike. To consider the essence of a person as 'unacceptable' is to insist that somebody *should* or *must* be different from the way they actually are, and that is essentially irrational.

The *behavior* of self and others, as demonstrated by competence and ability, then remains to be criticized or admired and esteemed, according to the ethics and aesthetics manifested, and this judgment may be rational (when it involves preferences) or irrational (when it involves musts and intolerances). When that judgment is rational then it is a valid criteria for esteem and for self-esteem.

The following is a list of beliefs that are irrational, superstitious, or 'senseless' but which are universally inculcated in Western Society and would seem inevitably to lead to widespread neurosis, when used compulsively and blindly, to make the self right and others wrong, or by projecting, to make the self wrong and others right:

- *It is essential that the person be loved or approved by everyone he or she knows.* This is irrational because it is an unobtainable goal, and if the person strives for it, the person becomes less self-directed and more insecure and unhappy. Even those who basically like you, will be turned off by some behaviors and qualities. The rational person does not sacrifice his or her own interests and desires in order to be admired, but rather strives to express them, with outflowing creativity.

- *A person must be perfectly competent, adequate and achieving to be worthwhile.* This again is an impossibility, and to strive compulsorily for it results in a constant fear of failure, and paralysis at attempting anything. Perfectionistic standards quickly alienate partner and friends. The rational individual strives to be fully alive: to do well for his or her own sake rather than to be better than others, to enjoy an activity rather than to engage in it solely for the results, and to learn rather than to try to be perfect.

- *People who do wrong must be bad.* 'Wrong' or 'immoral' acts are the result of stupidity, ignorance or emotional disturbance. All people are fallible and make mistakes. Blame and punishment do not usually result in a less stupid, better informed and less neurotic personality. If a rational person makes a mistake, he or she accepts and attempts to understand the cause of the behavior, and does not let it become a catastrophe. At the same time, behavior and ethics can and must be judged, if law and order are to prevail.

- *It's unacceptable if things aren't the way I want them to be.* This is the spoiled-child syndrome. As soon as the tire goes flat the awful-izing self-talk starts: 'Why has this happened to me? I can't take this!' The result is intense irritation and stress. The rational person avoids exaggerating unpleasant situations and works at improving them, or accepting them if they cannot be

improved.

- *Unhappiness is caused by external circumstances.* When someone is unkind, rejecting, annoying, etc., this is considered *the cause* of unhappiness. Ascribing unhappiness to events is a way of avoiding reality. In practice, unhappiness comes largely from within, from self-statements interpreting the events. While you have only limited control over others, you are capable of enormous control over your emotive evaluations. Many believe they have no control over their feelings and that they are helpless; the truth is that we *can* control how we interpret and emotionally respond to each life event.

- *Anything that is unknown or uncertain is cause for great concern.* Fear or anxiety in the face of uncertainty, imagining a scenario of catastrophe, makes coping more difficult and adds to distress if things do turn out to be threatening. Saving the fear-response for actual, perceived danger allows you to enjoy uncertainty as a novel stimulation, or exciting experience.

- *It's easier to avoid life's difficulties  and responsibilities than to face them.* This is irrational because avoiding a task is often more difficult than performing it and leads to later complications and problems, and probably loss of self-confidence. An easy life is not necessarily a happy one; on the contrary, a challenging, responsible, achieving life is an enjoyable one. Life is not necessarily 'fair'; pain and suffering are an inevitable part of human life, accompanying tough, healthy decisions and the process of growth.

- *You need someone stronger than yourself to rely on.* Dependency results in loss of individuality and self-expression. Your independent judgment and awareness of your particular needs are undermined by a reliance on a higher authority. This propitiative attitude leads to insecurity as the person is at the mercy of the other's whim. This is dramatized in the need for a guru or religious Father figure. The rational person does not refuse to seek or accept help when necessary but strives for independence and responsibility, recognizing that risks, while possibly resulting in failures, are worth taking and that failure itself is not a catastrophe.

- *Good relationships are based on mutual sacrifice and a focus on giving.* This belief rests on the assumption that it is better to give than receive, that it is bad or wrong to be selfish. It is expressed in a reluctance to ask for things, and the assumption that your hidden needs will somehow be divined and provided for. Unfortunately, constant self-denial results in bitterness and withdrawal. The truth is that no one knows your needs and wants better than you, and no one else has as great an interest in seeing them fulfilled. Your happiness is your responsibility.

- *The influence of the past cannot be eradicated.* The presumed influence of the past may be used as an excuse for avoiding changing behavior. Just because you were once strongly affected by something does not mean that you must continue the behavior patterns you formed to cope with the original situation. Those old patterns and ways of responding are just decisions made and dramatized so many times that they have become automatic. You can identify those old decisions, solutions that seemed valid at the time, and start changing them *right now*. You can learn from past experience but you don't have to be the effect of it.

- *Other peoples' problems and difficulties are disturbing.* Feeling responsible

for others' hardships implies that you have power to control them and the duty to do so. This is an imposition on the others' freedom to experience and control their own lives and feelings. If requested to do so, the rational person will attempt to do something that will improve the situation. If nothing useful can be done, he excepts that as the reality of the situation. By being too protective over other peoples' feelings (because 'people are fragile and should never be hurt'), relationships become full of dead space, where conflicts developed but nothing is said. Honest communication of current feelings need not be taken as an attack upon the personal worth and security of others

- *There is always a 'right' or 'perfect' solution to every problem.* This is obviously not necessarily the case but the insistence on finding one leads to anxiety, panic and often dissatisfaction. It is more rational to attempt to (more open-mindedly) find various possible solutions to the problem and accept the best or most feasible one, doing one's best to carry it out effectively. An accompanying belief is that there is 'perfect love' and a perfect relationship. Subscribers to this belief often feel resentful of one relationship after another - no one matches their expectations.

- *When people disapprove of you, it means you are wrong or bad.* You may have done something wrong or bad, and this should be taken note of and if necessary, corrected.  But preventing this objective viewpoint is the fear of disapproval, which sparks chronic anxiety in most interpersonal situations. The irrationality is contained in the imagined generalization of one specific fault or unattractive feature, to a total indictment of *self*. It is a by-product of low self-esteem (based on a lack of self-acceptance) and the belief that if you don't please others, they will abandon or reject you. You usually run less risk of rejection if you offer others your true unblemished self. They can either take it or leave it, but if they respond to the real you, you don't have to worry about letting down your guard and being rejected later.

These fallacious ideas are almost universal in our society, unwittingly installed from earliest childhood from parental and other authoritative influences, and frequently accompanied by traumatic circumstances that empower their imprinting in the child's mind, and cause their repression, so that their source becomes hidden and unknown. When they are accepted and re-enforced by continual self-indoctrination, throughout life, they lead to emotional disturbance or neurosis, since they cannot be lived up to. People become inhibited, hostile, defensive, guilty, ineffective, inert, afraid and unhappy. All dissatisfaction in life is because individuals cannot life up to their installed unreasonable 'shoulds', 'oughts' and 'musts'.

# Towards, against and away

Karen Horney analyzed the ways in which an individual moves towards, against and away from others and the world around him. These 'flows' are reflected in healthy attitudes of extroverted interest, assertiveness to overcome obstacles, and reflection upon results. If these flows become compulsive however, neurotic dependency, aggression and introverted withdrawal may result.

As a child grows, a sense of intrinsic separateness appears. Conformity, to belong to the herd, is a prevalent solution to being alone; the more causative way is by communicating, to forge understanding with others, whilst retaining integrity by staying true to one's own view of what is right and wrong.

The most basic action, in being alive, is to reach and withdraw; it is the basic survival dynamic, to reach out for food or to withdraw from danger. It is also the basis of communication. If sufficient intention is used and another is paying attention and duplicates that which is being put across, then communication is taking place. The basis of communication and interaction, then, is: reach - withdraw; speak - listen; give - receive. If viewpoints are shared through a process of two-way communication, affection and empathy may be built up, resulting in mutual understanding.

In practice of course, people have different objectives and viewpoints in life and these can conflict. 'Reach toward' becomes 'fight against'. Conflict may be between one's self (or any part of one's self or environment that is being identified with, such as parental 'shoulds', child insecurities, family, friend, boss, lover, teacher, footballer, politician, pop star, possession, or fixed attitude, belief, idea or feeling) opposing any element of the outside world that is felt to counter the intention of self. This conflict only becomes a problem if one can't confront or experience comfortably, the confusion it creates; otherwise it could be handled and the situation viewed (realistically) as part and parcel of the 'game' of life.

| | RATIONAL | NEUROTIC |
|---|---|---|
| Reach TOWARD ⟶ | together | dependence |
| AGAINST ⟶◄— | confront | agression |
| Withdraw AWAY ◄— | apart | avoidance |
| Alternating 2-way ⟶ communication ◄— | interact | obsession |

To the extent that these movements are flexible and spontaneous, the individual is free. When they are inflexible and rigid, he has become entrapped. If one direction has become compulsive, e.g. 'towards' may be compulsive between lovers, then the other flows are likely to be repressed, e.g. between the lovers, repressed 'against' may include anger, and repressed 'away' may include the desire to be with other people. These repressed factors may suddenly and seemingly inexplicably erupt.

If 'against' has become stuck, as in an unresolveable problem, this will tend to hang up in time, floating in a no-time rather than in a location on the time track of experiences, and cause a mental ridge of opposing energy flows - a feeling of heaviness and tension around the head.

Creative causation becomes reduced to a fixated compulsion as a safe solution, or defense, to unconfronted pain, fear, anxiety, confusion, change or guilt. A solution may involve dominating others, pleasing them or attracting sympathy. It is internally rationalized as being 'right' or ideal behavior, with other points of view being 'wrong'. The solution becomes a fixed pattern and the rationalization is a self idealization; these connected ideas are held unconsciously alongside the traumatic experience which originally necessitated them. When the unconfrontable circumstances reappear, or similar ones, the pattern is replayed automatically, and the person does not realize he is dramatizing reactively or that his true self is 'asleep'. His views become unrealistic, mystifying and idealizing how the world is or should be.

Early character molding, where parents imposed a set of 'shoulds' and 'shouldn'ts', causes a child to derive a picture of what he should be like to be secure, to get over the basic anxiety of being 'not OK'. This is later reinforced by other dominant personalities among friends, teachers and so on.

Idealizations, and the claims on others that result, conform to this internal 'should be' image, e.g. that 'people should do things my way because naturally my way is right', or 'this shouldn't happen to me because I'm special'. Frequently claims contain the expectation that things will come to you without having to make any effort. Indignation when such claims are frustrated may cause self-pity or victim feelings or be repressed and surface as psychosomatic symptoms.

Internal demands on self (e.g. 'I should be independent'), result in external demands on others ('leave me alone to do it'), using pride as a defense against self-hate, which is the result of constant unrealistic internal demands that cannot be fulfilled.

False-pride and self-hate are two sides of the same coin: the compulsion to be right, and this is the cause of so much misery and suffering.

When a person is operating on basic anxiety and uncertainty about his real capability and worth, failure to live up to his idealizations leads to unconscious self destructive impulses and actions, symptoms of self-hate.  Such things as recklessness and drug abuse, as well as self-contempt ('No-one could possibly love me'), still further demands on the Self ('I shouldn't get upset'), self-accusations ('I'm just a fraud'). Morbid dependency or 'acting victim', are means to get reassurance by refusing all responsibility..

Detachment may be seen as a solution to this conflict - anything to cut off sensitive feelings, 'leave me alone'; not giving a damn about anybody else; or 'Don't try to change me'.  The self hate may be projected against other people, ideas, institutions or life itself, with generalizations used to protect the untruth from scrutiny, e.g. 'politicians are stupid', or 'there's no justice in life'.

Or in an effort to 'be right' idealizations may be identified with, a false pride, resulting in a never ending search for glory, being perfectionist, ruthless, arrogant, devious, etc., to prove the ideals are truth.  Because they are not founded on reality, however, life is likely to be disappointing and undiluted self-hate reappears.

On the other hand when a person operates with a confidence based on realistic self-knowledge, he will not mind making mistakes and will be willing to learn from them. Integrity, wholeness of self, is based on respect for self and others.  Discriminating loving, principled struggling and taking time and space for oneself, are free choices, far from the compulsions of false-personality.

# Imprint-types

A wide range of behavioral tendencies result from the imprinting of the basic bio-survival dynamic of 'advance or retreat', in conjunction with the emotional-territorial dynamic of 'dominance or submission'. Together they create a two-dimensional social space in which the panorama of human personality-types can be manifested. These are illustrated in Leary's catalogue of human responses (overleaf).

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## *Leary's Grid (each column reads down from neurotic to slightly imprinted)*

### DOMINANCE: *HOSTILE STRENGTH*

| COMPETITIVE-NARCISSISTIC | | MANAGERIAL-AUTOCRATIC | |
|---|---|---|---|
| Cold & unfeeling | Egotistical & conceited | Dictatorial | Expects everyone to admire him |
| Shrewd & calculating Thinks only of himself | Snobbish, boastful Proud & self-satisfied | Manages others Bossy, dominating | Acts important Always giving advice |
| Indifferent to others Likes to compete | Assertive, self-confident, independent | Likes responsibility, Good leader, forceful | Makes good impression Liked & respected |
| Can take care of self | Self-respecting | Able to give orders | Well thought of |

### DOMINANCE: *FRIENDLY STRENGTH*

| RESPONSIBLE-HYPERNORMAL | | COOPERATIVE-CONVENTIONAL | |
|---|---|---|---|
| Spoils people with kindness | Tries to comfort everyone | Loves everyone | Agrees with everyone |
| Overprotective Generous to a fault | Forgives everything Over-sympathetic | Likes everybody Friendly all the time | Wants everyone's love Easily influenced |
| Enjoys taking care of others; gives freely Big hearted & unselfish | Tender & soft-hearted Kind & reassuring Encourages others | Warm & sociable Affectionate & understanding | Eager to get along with others; always pleasant & agreeable |
| Helpful | Considerate | Friendly | Co-operative |

### SUBMISSION: *FRIENDLY WEAKNESS*

| DOCILE-DEPENDENT | | SELF EFFACING-MASOCHISTIC | |
|---|---|---|---|
| Will believe anyone | Clinging vine | Spineless | Ashamed of self |
| Lets others make decisions Likes to be taken care of | Hardly ever talks back Dependent Wants to be led | Obeys too willingly Passive & unagressive Weak | Self-punishing Shy, timid Easily embarrassed |
| Anxious to be approved Trusting | Very respectful to authority; admires & imitates others | Usually gives in Modest, easily led | Lacks self-confidence Apologetic |
| Appreciated | Grateful | Can be obedient | Able to criticize self |

### SUBMISSION: *HOSTILE WEAKNESS*

| REBELLIOUS-DISTRUSTFUL | | AGGRESSIVE-SADISTIC | |
|---|---|---|---|
| Distrusts everybody | Rebels against everything | Hard hearted | Cruel & unkind |
| Slow to forgive Jealous, stubborn | Complaining Bitter, resentful | Often unfriendly, angry Outspoken | Intolerant of others Self-seeking, sarcastic |
| Frequently disappointed Hard to impress Touchy & easily hurt | Skeptical Often gloomy Resents being bossed | Critical of others Irritable Straightforward | Stern but fair Firm but just |
| Able to doubt others | Can complain if necessary | Can be frank & honest | Can be strict if necessary |

The ***bio-survival imprint*** is intense conditioning, a program built into the brain, created at critical times of vulnerability, at first by the supporting and nourishing function of the mother (so it is Matrist and 'oral'), and further conditioned by subsequent nourishment or threat. It is primarily concerned with sucking, feeding, cuddling, and body-security, giving one the right to exist and to be secure in one's needing. It very simply programs an either-or choice: go forward to the nourishing, the protective, or go back, away from the threatening, the predatory. In later life, the 'oral' character, lacking such basic security, acts like an infant.

The ***emotional-territorial program*** is imprinted at the 'toddling' stage, chiefly by the father (so it is Patrist), when the infant rises up, walks about, asserts itself and begins to struggle for power within the family structure. These are the vulnerable points when imprinting and heavy conditioning occur. This program processes territorial rules, emotional games, pecking order and rituals of domination and submission. It is the basis for 'ego' - the recognition of one's status in the pack, between top dog or bottom dog. The right to be independent, to want and to move toward the satisfaction of these wants openly and directly. If insecure in this way, the 'egotist' behaves 'like a two year old' because ego is the imprint of the toddling and toilet-training (anal) stage.

The grid of these two basic programs creates four quadrants:



"I give orders here"
(The tyrant)

DOMINANCE

"It's good out here!"
(The parent)

R E T R E A T

A D V A N C E

"It's too dangerous
- help!"
(The paranoid)

SUBMISSION

"Pleasetell me what
to do"
(The dependent)
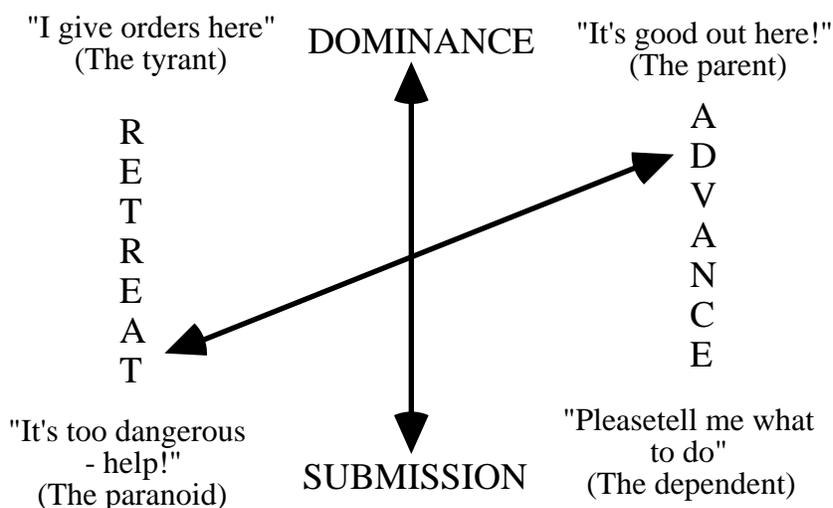
Note that the tyrant is inclined to paranoid withdrawal; he must govern but he is also afraid. Also that the dependent neurotic is not in retreat at all; he or she advances upon you, demanding fulfillment of emotional 'needs' (imprints). These four quadrants have been known since the dawn of self consciousness. For instance in the terminology of the medieval psychology of 'humors', these four imprint types were known as:

> ***Bilious*** (hostile weakness - archetype Bull; element Earth),
>
> ***Choleric*** (hostile strength - archetype Eagle; element Air),
>
> ***Phlegmatic*** ( friendly strength - archetype Lion; element Fire),
>
> ***Melancholic*** (friendly weakness - archetype Angel; element Water).

This system is not meant to be rigid or to imply that there are only four types of humanoid robots. There are all the variations in Leary's grid and there are further programs to take into account, and the individual may have different imprinted responses in different situations. Nevertheless, people will tend to be disposed to the

most commonly adopted area. Consider four specific cases:

*Subject #1* is Responsible/Over-conventional (Phlegmatic). S/he is friendly, considerate, helpful solidly successful and wants things to run smoothly for the good of all, whatever the compromises. S/he spoils people with kindness, forgives anything, agrees with everybody and actually enjoys governing those who cannot govern themselves. The noble Lion. This person is probably a total robot, i.e. if s/he can never give orders in a strict way, is never ever to doubt others, is never ego-centered, etc. On the other hand if s/he can move out of this viewpoint in appropriate circumstances (exercising hostility against an attacker or admitting weakness when overwhelmed) then s/he has a conditioned predilection for 'friendly strength' but is not totally robotized by it.

*Subject #2* has, after the same twenty years of imprinting and conditioning, landed in the Melancholy quadrant (friendly weakness). S/he is self-critical, shy, timid, easily led, spineless and always looking for someone to take charge, to make the decisions. The unearthly angel or in modern parlance, the flower child.

*Subject #3* is predominantly in the Bilious (hostile weakness) quadrant. S/he distrusts everybody, rebels against everything, speaks constantly in sarcasms, complains chronically and is generally bitter, resentful and (to some extent) paranoid, while skillfully avoiding any action that would require taking personal responsibility. The sullen Bull.

*Subject #4* is Choleric (hostile strength) and is regarded as bossy, cold, unfeeling, dictatorial, self-important, boastful, etc., but still in the judgment of most, 'a good leader'. S/he will always try to take over, to be top dog. The imperial Eagle.

Each will explain to you, with great conviction, why each of these robotic, endlessly repeated reflexes are *caused* by the situations around them, i.e. by the behavior of other people.

A 'balanced' person is able to adjust internally to circumstances as they arise, to move a little bit into each quadrant as the situation required, but would basically maintain a centered detachment between them (detached from robot imprints), at the centre of the grid. This is similar to the concept of a Buddhist *mandala*, an aid to centered meditation, with the centre representing awakening:

*Shizoid*　　　　　　　　　　*Catatonic*　　　　　　　　　*Manic*

**H**
**I**
*Overwhelmed*
**G**
**H**

### *Phlegmatic*
Friendly strength
(the good parent)
'I'm OK;
you're OK'
(Thinking introvert)

### *Melancholic*
Friendly weakness
(dependent neurotic)
'I'm not OK;
you're OK'
(Feeling introvert)

*Introspective*

**A**
**R**
**O**

*HEAD*　　　　　　　　　　　　　　　　　　　　　　*HEART*

LEFT HEMISPHERE　　　　　**U**　　　　RIGHT HEMISPHERE

**S**

### *Bilious*
Hostile weakness
(the paranoid)
'I'm not OK;
you're not OK'
(Thinking extravert)

**A**
*Attention*
**L**
*outside*

### *Choleric*
Hostile strength
(the tyrant)
'I'm OK;
you're not OK'
(Feeling extravert)

**L**
**O**
**W**
*Dissociated*　　*Limited*
*self-awareness*

*Delusional*　　　　　　　　　　　　　　　　　　　　　*Psycopathic*

***Moderate hemispherical (L/R) and arousal imbalances symptomatic of***
***neurotic tendencies. Slight imbalances reflect normal flexibility of***
***viewpoint. Strong imbalances indicate psychotic states.***

The above diagram illustrates the factors of brain arousal (as a result of tension, alertness, involvement and willingness to confront) which may be measured on the Galvanic Skin Resistance (GSR) psychometer; and hemispheric balance (as a result of thinking or feeling functions predominating) which may be measured on the Bilateral psychometer. The shaded area represents a range of rational response; outside of this area responses become neurotic and at the extreme, psychotic.

The first two programs are the Retreat-Advance axis (*bio-survival program)* and the Submit-Dominate axis (*emotional-territorial program)*. The factors affecting hemispheric alignment between *feeling* on the right and *thinking* on the left function on a third program - the **semantic program.**

# The semantic mind

The third, semantic, program is what is generally known as 'the intellect'. It is imprinted throughout the educational process. It handles artifacts and makes a 'map' (reality-tunnel) which can be passed on to others, even across generations. These 'maps' may be illustrations, symbols, words, concepts, tools (with instructions on use transmitted verbally), theories, musical notation, etc. Recent neurology has shown us that right-handedness is intimately connected with our tendency to use the left-hemisphere of the brain more than the right.

There is a genetic (hard-wired) preference in most humans for right-handed manipulations and left-brain mentations, which are linear, analytical, computer-like and very verbal. Thus there is a neurological linkage between mapping and manipulating. The right hand *manipulates* the universe (and makes artifacts) and the left-brain *maps* the results into a model, which allows for predictions about future of that part of the universe. These are distinctly human (post-primate) characteristics.

The right brain, on the contrary, deals with holistic, supra-verbal, intuitive, musical and mystical functions (higher programs) and first and second program functions are routed through the right brain.

The neurological components of the bio-survival program or 'id' go back to the oldest parts of the brain, the limbic system or 'reptile brain', mediating sensations. The imprint sites are the brain stem and autonomic nervous system, connected with the endocrine and other life-support systems. Disturbances on this program cause illness.

The emotional-territorial program structures appeared with the first mammals and are centered in the thalamus, mediating 'ego' feelings and emotions. Imprint sites are the voluntary nervous system and the muscles.

The imprint sites of the semantic program are located in the left cortex, mediating reason, and closely linked with the delicate muscles of larynx and the fine manipulations of right-handed dexterity. The cortex itself is relatively recent in evolution; it is only found in higher mammals and is most developed in humans and cetaceans (dolphins and whales).

It should be no surprise that most people, most of the time, are controlled more by the older reptilian-mammalian programs than by the human semantic (rational) program, or that the semantic program is so easily perverted into false logics (bigotries, intolerant ideologies, fanaticisms of all sorts) when the bio-survival program signals threat to life or the emotional program flashes threat to status.

As Korzybski noted, those that rule symbols, rule us. Since words contain both references to the senses and connotations of emotional states, plus poetic or rhetorical hooks, humans can be moved to action even by words that have no meaning or reference in actuality. This is the mechanism of demagoguery, advertising and much of organized religion.

It seems to be installed in us to believe in everything that is written or said in the media - they seem to have a parental authority. We forget to examine the realism and limitations of the statements; as when politicians make speeches and they all sound plausible despite saying the opposite. A healthy skepticism would expose all sorts of unproven assumptions and altered or omitted data.

Whoever can scare people enough (produce bio-survival anxiety) can sell them easily on any verbal map that seems to relieve the anxiety. By frightening people with Hell and offering them Salvation, the most ignorant individuals can sell a whole system of

thought that cannot bear two minutes of logical analysis - the religious reflex.

Any man, however cruel or crooked, can rally his tribe around him by shouting that a rival male is about to lead an attack on their territory - the patriotism reflex. Whatever threatens to remove a person's status-props is not processed by the semantic program but through the emotional program, and is rejected as an attack on status (ego, social role, superiority factor). This is simple mammalian herd-behavior, typical of (very approximately) 50% of the human race who have not developed their third program.

The huge amount of TV viewing, from childhood onwards, exposes the population to an input-overload of information, facilitating hypnotic trance in which suggestions of cultural patterns can be installed and first and second program reflexes stimulated. At the same time, the subjects are also de-sensitized from reacting to stimuli that would normally be fight/flight provoking, such as aggression, poverty, starvation, tragedy, manipulation, injustice, abuse, crime, violence and murder. The media is therefore an immensely powerful control mechanism, whether or not it is consciously used in this way.

The semantic program allows us to sub-divide things and reconnect things, at our pleasure. There is no end to this labeling and packaging of experience. On the historical level, this is the time-binding function described by Korzybski, which allows each new generation to add new categories to our mental library. In this time-binding dimension, Einstein replaced Newton before most of the world had heard of Newton; simple arithmetic gave birth to algebra, which brought forth calculus, which produced tensor calculus, etc. The process is however accelerating as time passes, because the symbolizing faculty is self-augmenting. Similarly cultural patterns are passed on, and many existentially thinkable thoughts are socially unthinkable, since (a) everybody in a given society has roughly the same semantic imprint and (b) this is reinforced daily by assumptions that are taken for granted.

When someone does paint a new semantic map, build a new model of experience, this is always a profound shock to those still trapped in the old robot-imprints, and is generally considered a threat to territory (ideological head-space). The long list of martyrs to free enquiry demonstrates how mechanical this fear of new semantic signals is.

In bio-survival neurology there is no time - 'I just found myself doing it', we say after passing through an automatic bio-survival reflex. The emotional program begins to include time as a factor; we often agonies over emotional decisions, becoming acutely aware of time as we hesitate. The first two programs are based on positive feedback - they maintain homeostasis (cyclically returning to a fixed point, like a thermostat).

The time-binding semantic program is a mechanism of negative feedback - it does not seek a steady state but constantly seeks a new equilibrium at a higher level. It seeks a moving goal, like a guided missile. The third program has always been heavily sanctioned with rules, laws, prohibitions, taboos, etc. because it breaks up the cycles of constant human affairs and threatens vested interests. Many such taboos are unconscious and pass themselves off as 'common sense' or 'common decency'.

On the semantic program time becomes conceptualized as well as experienced. We know ourselves as receivers of messages from sages of old and as potential transmitters of messages that may be considered ages in the future.

# Sexuality

The fourth program causes us to be even more conscious of, and pressured by, time. It is the 'moral' ***socio-sexual program.*** It's principle function is to form an 'adult' personality - a parent, one who cares for and about the next generation of the species. In the language of the mind this means planning, hoping and having aspirations. In the language of mystics it means being 'attached' and 'trapped on the wheel of karma'.

The fourth program is located in the left neo-cortex - the newest part of the left-hemisphere. It is connected neurologically with the genitalia and the breasts. This is activated and imprinted at adolescence, when the sexual apparatus is re-awakened, after a period of latency while the semantic program was being developed. The teenager becomes the bewildered possessor of a new body with a new neural program oriented to orgasm and sperm-egg fusion, so imprint vulnerability is acute. The first sexual signals to turn on this system tend to define the individual's sexual reality. Other impressions of the time (fashions, morals and fetishes) tend to define that person as a member of that 'generation'.

Just as bio-survival anxiety or security are imprinted by accidents in the nursing period, emotional domination and submission by accidents in the toddling period, and symbolic dexterity or 'stupidity' by the accidents of the learning period, so are the choices of heterosexuality or homosexuality, promiscuity or sexual timidity, etc. are usually imprinted by similar accidents (including chance, genetics and malice) at this time.

Most humans do not, due to accidents of this sort, imprint exactly the socio-sexual role demanded by their society. This can be described as the *guilt* program: almost everybody is busy hiding their real sexual profile and miming the accepted sex role for their gender in their culture. Imprints on this program are affected by unfulfilled needs on the previous three programs, so oral and anal tendencies have their obvious opportunity for expression, and acquired false data, misconceptions and distorted thinking are similarly integrated into the new program.

The imprint on this program is generally called the 'mature personality', an 'adult' viewpoint, and corresponds to a developed super-ego taking over from the childhood Parent. At a guess only about 10% of the human race are 'responsible, intelligent adults' with rationally developed third and fourth programs. The predominately primate parameters of human society seem absurd, immoral and increasingly restrictive to them.

Once formulated, 'morality' serves as not only a check on genetic impurity but a brake on semantic innovation. Anything new that will take us out of cyclical mythic time into linear, progressive, revolutionary time, is usually very quickly defined as 'immoral' or 'wrong'. The average person, similarly, is philosophically most 'open' and curious before the adult sexual role of parenthood is selected. After reproduction there is less intellectual speculation because the survival of the status-quo becomes paramount. Thus program three tends to take us out of tribal cyclical time into linear, progressive time; but program four loops us back into the cycle again (with the above-mentioned sanctions, prohibitions, taboos, etc). So the culture (and individual development) becomes a four-stage self-perpetuating machine. Only the time-binding nature of semantics (progressive growth of knowledge) allows a forward, though conservative, momentum.

It is amusing to note that Freud recognized the first program as the *oral* stage, the second as the *anal* stage and the fourth as the *genital* stage. He did not notice the third, semantic program, perhaps because as an obsessive rationalist he was so absorbed in verbal and conceptual programs that they were invisible to him, as water may be to fishes. Similarly, Jung described the first program as the *sensational* faculty, the second as the *feeling* faculty, the third as the *rational* faculty, and skipped the sexual program entirely, not being able to abide Freud's sexual emphasis. Jung then went on to lump the higher programs under the one label of *intuition.*

It is the function of the nervous system to narrow down and select, from an infinity of possibilities, the biochemical imprints which determine the tactics and strategies that ensure survival in one place, and status in one cultural grouping. The infant is genetically prepared to learn any language, master any skill, play any sex role; in a short time, however, he or she becomes fixated to accept, follow and mimic the limited offerings of the social and cultural environment that he happens to have been born in.

The easiest way to get brainwashed is to be born. The bio-survival program automatically bonds to the most appropriate mother or mothering object.; the emotional-territorial program looks for a 'role' or ego-identification in the family or culture; the semantic program learns to imitate and then use the local symbol-systems; the socio-sexual program is imprinted by whatever mating experiences are initially available at puberty. Each of these programs may be re-adjusted with new imprints made at times of further vulnerability, induced by circumstances or oneself.

The universe is obviously large and complex enough and the ego is self-centered enough, that all of these reality-tunnels are capable of 'making sense' to those conditioned to accept them. Most of these reality-tunnels also contain elements so absurd that everybody *not* conditioned by them looks at them with astonishment and dismay, wondering 'How can a rational person (or peoples) believe such rubbish?'

In this process each of us pays a heavy price. Survival and status mean forfeiting the unlimited possibilities of unconditioned consciousness. Inside this reality-tunnel, the person is utilizing only a tiny fragment of the potentials for experience and intelligence innate in the phenomenally powerful human biocomputer, not to mention the even greater potentials of the connectivity-network at the transpersonal level of consciousness. As Robert Henlein writes:

> **A human being should be able to change a nappy, plan an invasion, butcher a pig, design a building, man a ship, write a poem, balance accounts, sing, dance, play, seduce, build a wall, set a bone, comfort the dying, take orders, give orders, co-operate, act alone, solve an equation, analyze a new problem, know who he is, pitch manure, program a computer, cook a tasty meal, fight efficiently, die gallantly. *Specialization is for insects.***

But as long as we remain on the antique programs we are not very different from the insects. That is, just as the insects repeat their four-stage program (egg, larvae, chrysalis, adult) from generation to generation, we repeat our four-stage cycle also. The first four programs are generally conservative. They ensure the survival and continuation of the species but no more. For further evolution we must look to develop new programs, and to move beyond programs, the key to which is the opening up into consciousness of the right-hemisphere, for which purpose Transpersonal Psychology techniques have been organized.

# *Explorations*

These are questions about you: your values, your beliefs and your life. Love, money, sex, integrity, generosity, pride and death are all here. To respond to these questions, you will need to examine and interpret your past, project yourself into hypothetical situations, face difficult dilemmas and make painful choices. There are no correct or incorrect answers to these questions, only honest or dishonest ones. Let yourself be swept up in these situations, so that you care about the choices you make. Don't simply answer yes or no - probe and explain your responses and pursue interesting tangents - give your imagination full rein.

These questions can be an avenue for individual growth, a tool for deepening relationships, or a quick way to get to know a new friend - these issues are particularly stimulating when explored with others.

     1. What could you do today?

     2. For what in your life do you feel most grateful?

     3. Do you have any specific long-term goals? How do you plan on reaching them? In what way will reaching your goals make your life more satisfying?

     4. If you could choose the manner of your death, what would it be? Would you prefer to die a hero's death, as a martyr to a great cause, in a natural catastrophe, or die peacefully? Why is it so tempting to have death catch us in our sleep? How do your feelings about death influence the way you lead your life?

     5. Have you ever hated anyone? If so, why and for how long?

     6. What is your most treasured memory?

     7. If God appeared to you in a series of extremely vivid dreams and told you to leave everything behind, travel alone to the Amazon and become a jungle Indian, what would you do? What if you were told to sacrifice your child?

     8. What would constitute a 'perfect' evening for you?

     9. Which sex do you think has it easier in our culture? Have you ever wished you were of the opposite sex?

     10. Do you think that the world will be a better or a worse place in 100 years from now?

     11. If you were to die this evening, with no opportunity to communicate with anyone, what would you most regret not having told someone? Why haven't you told them yet?

     12. Whom do you admire most? In what way does that person inspire you?

     13. If you could wake up tomorrow having gained one ability or quality, what would it be?

     14. Would you be willing to murder an innocent person if it would end hunger in the world? Would it torment you more to have the blood of an

innocent person on your hands or to know you let millions of people die?

15. Is there anything so important that you would sacrifice your very soul for it?

16. If you knew there would be a nuclear war in one week, what would you do?

17. What is the greatest accomplishment of your life? Is there anything that you hope to do that is even better?

18. What was your most enjoyable dream? Your worst nightmare?

19. How would you react if you were to learn that your mate had had a lover of the same sex before you knew each other? Have you ever been attracted to someone of the same sex? To someone in your family? If so, how did you deal with it?

20. Given the choice of anyone in the world, who would you want as your dinner guest? As your close friend? As your lover?

# Chapter Three:
# ANALYSIS

## Communication in Therapy

The analyst in Transpersonal Psychology plays a very different role to that of the traditional Freudian or Jungian psychoanalyst. His role is to receive the client's communication in a non-evaluative manner, simply suggesting things for the client to say or do when appropriate, to help explore thoughts and feelings in a conflict, e.g. 'Try saying what that could be a solution to', may help to reveal a defense.

The kind of things the analyst may direct the client to look at are typically: family, sexuality, upsets, non-confronts, compulsions, inhibitions, loneliness, guilt, work, creativity, aims and purposes, and so on - in short, whatever is holding the attention of the client at that time.

Before analyst must be totally adept with the basic elements of a cycle of communication, those actions that are necessary for an effective communication to take place. In training, these are isolated and practiced until the student analyst is proficient. The student learns to '**be here now'** and to be able to maintain that calm and transparent neutrality even when provoked to emotionally respond. He is then a 'safe receipt point' for the client's communication, which may be sensitive and personal. Any invalidation at this point by a reaction of, say, disgust or frustration or mockery, would destroy the therapeutic relationship. Habitual social responses have to be controlled and this requires an objective viewpoint, a 'self-remembering', a willingness for reactive responses to happen and flow away, without manifesting visibly.

The analyst needs to be able to make himself clearly heard and understood, and to know when this has occurred. He must be able to comfortably originate questions to the client, to acknowledge an answer or to repeat the question until it is satisfactorily answered. Of course he must be thoroughly familiar with the theory and procedures of Transpersonal Psychology, the model on which the therapy is based, but with true understanding so that he can analyze realistically the client in front of him, not a hypothetical client. He must be able to handle answers and comments smoothly and not lose tack of his original question. This should be friendly and natural, certainly not robotic or rote, which requires the analyst to really **listen** - he should be interest**ed** not interest**ing -** all his attention should be on the person and what is said, not on his own emotional reaction and mind wanderings. Above all he should not impose his own evaluations and judgments in any way - however helpfully intended, these are not helpful to the client who must find out the truth of his situation for himself.

Discipline thus learnt may of course be used in everyday life, to restore order to the confused communications typical of so many personal relationships. This is why training in Transpersonal Psychology analysis is recommended for everyone, not just those intending to practice professionally. Communication is the solvent of all problems. If you can comfortably hold your location and space, and view a difficult situation, and make the necessary communications, *then* it can be handled, the

confusion will blow off and the actual reality will be apparent. If it is not confronted in this way, the situation will become a problem with resulting indecision and anxiety as it becomes more fixed, solid and serious.

# Discharging Traumatic Incidents

An individual is especially vulnerable to the imprinting of negative or irrational beliefs and conceptions during a traumatic experience, involving physical pain, possibly with unconsciousness, which is stored in the brain as unexperienceable primal trauma. A secondary type of trauma is an incident of severe loss accompanied by painful emotions (possibly magnified by existing distorted thinking), and this is empowered by earlier primal trauma associated with it.

Heightened vulnerability to imprinting, then, is at times when survival is going badly or other needs are not being met. The needs and the intentions that the experience caused to be unfulfilled are then frustrated. This energetic reach of the individual becomes 'charge' which is held with the experience, because the action-cycle (start-continue-complete) has been suspended. The negative emotional content and the frustration of this memory then becomes uncomfortable to view, stirring up further pain. The feelings and decisions contained in it are possibly threatening to the person's stability and present purposes. Primal trauma is immediately repressed; particularly with the undeveloped child brain the experience cannot be integrated. But secondary trauma may also be suppressed and become inaccessible - part of the 'subconscious' contents of the mind. The 'charge' on the incident becomes a defensive warning to the mind, not to examine that area - it is too painful.

Because the action-cycle was not concluded at the original time, the incident cannot be filed away in a time-slot (accessible long term memory) but instead it 'hangs' in the present time, waiting for a possible end-point - in a kind of 'limbo file' between short-term and long-term memory. The original intention has not been un-made, and very likely that original intention is also obscured by intentions or decisions made later in the incident. For example, a little boy who picked up some sweets at the supermarket may have been swiped around the head by his mother and scolded. Bewildered and crying, the child may then have concluded that he must have previously done something wrong, otherwise the mother would not have restricted his natural desire for sweets. Not knowing what he had done wrong, the child decides, 'I'm bad, so I don't deserve what I want'.

Because they are contrary to the original intention these secondary considerations are not classified with the incident as 'unviewable' and so they become imprints for future actions. They become the person's fixed ideas and beliefs, as the charge in the incident underlines their importance or necessity. Along with the unviewable memory, it too hangs around in present time, ready to reappear automatically at any moment as self-talk, in response to any new stimulus that resembles, even in a vague way, the original circumstances in which the decision was made. The misconception brings with it accompanying misemotion and sometimes the actual pains of the original incident, which may cause psychosomatic illness, if the restimulation is chronic. Similarly, communications that were not able to be made at the time remain as incomplete cycles, such as the child wanting to ask, 'What have I done wrong, Mummy?' causing further uncertainty in the mind.

When one such incident has occurred, later re-stimulations of it add more charge which further obscures the basic incident, accompanied by additional decisions or 'postulates' based on the previous misconception. A sequence of incidents may build up over the years, either as restimulations of the original trauma or new traumatic incidents connected by the common theme or circumstance. Usually the most recent incident in a sequence is still viewable and in the process of psychoanalysis to reduce the imprint, this is addressed first.

# Modes of Representation

During the course of a child's development there are changes in the way that it represents (i.e. stores and retrieves) information that is perceived through the senses. A small infant is limited to the actions which it can make upon the world surrounding it, when it first learns to separate the world into 'me' and 'not me', discovering its body schema. From then on its learning consists of developing and revising that schema as it performs more operations on the outside world and learns from the effects that result.

It is hard to imagine how a baby thinks. It cannot yet think in pictures of objects because it has not really discovered what objects are yet, or what properties they have, in a real enough way to picture them. Instead it remembers things as a kind of 'muscle memory' (in the sensori-motor kinesthetic system) using an internal representation of the 'feel' of things to code the information. Before 4 or 5 years of age traumatic memories and their accompanying considerations and decisions that affect future behavior, are not available to recall in the way that an adult recalls, like a full-perceptic movie, but rather in terms of emotional body-centered feelings of needs and wants or fears and pains, although there will be an element of auditory or visual imagery particularly accompanying poignant moments. There will be hardly any visual representation of the first eighteen months, before the individual starts to walk and talk.

Between 4 and 8 years of age the predominant representation has become auditory, with memories featuring received commands. During this period the child develops realistic internal imaging of the world around him, so that by 7 or 8 years of age a concrete visual mode of representation has become the predominant way of thinking about and remembering experience.

Pretty soon though the child's world widens further still, until it includes information which isn't easily represented using pictures. Try imaging a concept like 'freedom' or 'fairness'. When this happens the child becomes more likely to use symbolic representation, including inner speech, using words as formalized symbols which 'stand for' the concepts. At this point the child's own decisions and intentions may be expressed as inner speech, whereas before they were 'felt' intentions.

# Filtering

When memories are recalled by the adult, there is a mass of information which could potentially come into consciousness, so in order to make this manageable, there is a filtering process which selects material for conscious attention. Material is recognized, its relevance, value and importance weighted and the most relevant is

passed upwards by this 'meta-programmer' for conscious attention. In attempting to recall early experiences, a person will therefore be filtering information in this way. Being used to adult representation, he may fail to recognize childhood experiences in the way that they were actually stored and unconsciously filter the recall of kinesthetic, emotional and auditory perceptic information as being irrelevant. Also the process is subject to the fears of the ego and prejudices of the super-ego.

For these reasons it is necessary to pay particular attention to 'felt' experience and to review experiences several times, so that all the information is open to inspection and can be re-evaluated from the adult point of view. When the person's feeling (in the right brain) can be exactly and truthfully realized then it can be described and so filed cognitively by the left-brain, and the block will have been released. In so doing the person will probably realize the irrationality of his previous beliefs which were at the root of his feeling -such distorted thinking as over-generalizing and exaggerating, misconceptions based on false assumptions or fixed ideas, or manipulated behavior due to adopted oughts, shoulds and musts that had been enforced upon him.

Incidents are viewed when their content, especially an irrational decision, is affecting the individual's feelings and behavior in present time, because it has become restimulated, and is dominating the person's attention. By thoroughly running through the most recent incident, the person becomes able to re-experience all of the original perceptions, feelings and thoughts, to re-experience his behavior and point of view at the time. When the person is comfortable and able to accept the *whole* of the incident, which may take many re-runs through it with new data being progressively uncovered, this has the effect of removing the charge from that experience such that it no longer obscures the previous incident in the sequence. This too can then be viewed, and the sequence followed back to the root or basic incident.

When the first intention or reach is uncovered the whole sequence is then cleared of charge. The individual can see clearly, for the first time, how and why irrational conclusions had been reached, and then the imprint is 'blown' - it no longer has any power to impinge on the person's thinking. The action-cycle can be ended and new self-determined decisions can then be made.

The principle that applies here and in all Transpersonal Psychology analysis, is that by *thoroughly and honestly* looking at a traumatic experience or problematic situation, the falsehoods and lies in the person's perception of it will become apparent and the irrationality will 'blow'.

Similarly, *deliberately and self-determinedly* dramatizing a behavior pattern or way of thinking that is normally an automaticity (i.e. an automatic, programmed or imprinted response to environmental or mental stimuli), will expose the automaticity to inspection and it will blow.

## State-dependent memory

There is another important factor which may make it difficult to access the memories of early childhood. The dominant brain wave activity of children under the age of six is in the four to eight hertz range associated with Theta in adults. The pattern of these waves more closely resembles that of adult Alpha waves. These lower frequency Theta waves in adults are usually associated with reverie and dreaming, and usually occur only in the transition from wakefulness into sleep. As Dr. Thomas Budzynski

and others have shown in recent years, however, Theta brain-wave production in adults is a vital component of learning and memory encoding.

Clinical results at several centers have indicated that EEG brain-wave training can provide reliable access to the Alpha-Theta consciousness states of early childhood. This suggests a physical basis for the 'inner child' metaphor. The surfacing of early childhood memories during Theta brain-wave entrainment (through EEG biofeedback or binaural entrainment) also fits Charles Tart's observations of 'state-dependent memory', i.e. that information learned while in an altered state of consciousness is more difficult to access when in another state of consciousness. This equally applies to dreams, between-lives or out-of-body experiences. The natural shift in dominant brain-wave frequencies during maturation could therefore result in aberrative childhood experience being preserved in the unconscious, and restimulated reactively in adult life, causing dysfunctional behavior. It is effectively 'unexperienced experience' as far as the adult is concerned, and the brain-wave frequencies associated with the painful experience are henceforth unconsciously avoided or repressed, the material only resurfacing in the context of dreaming.

Furthermore, the moments of insight in therapy occur when dominant brain-wave frequencies are near the interface of adult Alpha and Theta rhythms, i.e. the 7-8 Hz range. To facilitate access to the consciousness state of early childhood, where rapid learning was easy, also increases access to the right-brain non-verbal holistic awareness described as enlightening by mystics of all religions.

To achieve this in the context of a therapy session, it is first necessary for the client to be relaxed and thoroughly involved in the session. It helps to use a comfortable reclining chair with head support and support for the arms holding the Bilateral electrodes.

Secondly, the client may listen to an appropriate binaural signal through stereo headphones. The headphones should be of the transparent type so that the client can still hear the analyst easily; alternatively, with closed headphones, the analyst can use a microphone to communicate to the client, mixed with the binaural signal.

Also, when running incidents, the eyes should be closed. The binaural signal generator produces a supplementary Beta (high frequency) signal which keeps the client alert and prevents the drowsiness which tends to occur automatically when the eyes are closed.

Because of the efficacy of such methods, binaural stimulation as an adjunct to therapy should only be administered by a therapist with considerable experience of successfully running traumatic experiences without binaural stimulation, and then only when the following more straightforward approach fails to obtain access to a reading basic incident of infancy. For the majority of clients this method is not essential, but it can speed progress towards case completion and ensure that no primary case goes unhandled.

The binaural method should not be used with clients who are neurotic or anxious; such persons should be brought into normal stability with more objective case handlings. Psychotic persons should not be run on any traumatic handlings but should only examine pleasurable experiences or the wrong indications about themselves which caused them to introspect compulsively.

# Recovering Memories

If there is an episode from your childhood that you wish to recall, you can bring it into clearer focus by using literal description:

1.  Let the scene or episode come into mind. When the scene is there with its people, color, sounds and atmosphere, begin to describe it in the present tense. "I am standing in the doorway looking out into the garden. A car drives up and stops ..." Continue, including everyone who is present, what they say, their expressions, what you feel, how you react and how they react. Re-create the movements, smells, sound, tastes, the temperature, any music that was playing, and any sexual feelings you had.

2.  When you have taken the scene as far as you want to go, let it fade away.

3.  Describe in the present tense what is happening now. "I am sitting looking across the room. On the wall I see a photograph and beside it is a lamp and I can here the birds singing outside the window ..."

# 'Recall Something'

There is a very simple but powerful repetitive procedure, which serves to break through the charge-barrier between you and your memory bank. When this barrier is removed, it is much easier to be in the here-and-now, aware in the present moment. You simply run: **'Recall Something'** and as quickly as you can, obtain a memory, then repeat the command. Any memory will do, whether it is from one minute ago or from long ago.

After a while you will run out of 'stock memories' and the barrier will become apparent. Keep going! Keep asking the question and keep the answers coming as quickly as possible - do not dwell on any of the memories. It is helpful to record 'Recall Something' on a short endless-loop cassette, to start with at say 5 second intervals, and gradually increase the rate to 1 second intervals.

An excellent further process to use in the same way is: **'Recall a communication'**.

# Life-Chart

A very useful way of recovering your personal history and putting it into perspective, is to make a 'Life Chart'. Take a large sheet of paper (preferably A3) and draw horizontal lines to divide it into decades - starting from birth at the top, down to Present Time three-quarters of the way down, plus some space at the bottom for the future decade.

Then draw three vertical lines to make four columns - the 1st for personal events in your life; the 2nd for family events and sexual relationships; the 3rd for events concerning groups you have taken part in; the 4th for international events.

| | birth | 1st | 2nd | 3rd | 4th |
|---|---|---|---|---|---|
| to 10 | | | | | |
| to 20 | | | | | |
| to 30 | | | | | |
| to 40 | | | | | |
| next 10 years | | | | | |

Now fill in the spaces with your recollections, gradually building-up to a full chart of events and personal memories. Include all the significant events of your life. Add the names of people who had the most influence on you, and how. Include your key interests in early life and how they changed with time. Note your key decisions.

## Zen Memory Exercise

When you look back at what you have been doing, the moments you find easiest to recall are the times when you were most conscious or 'awake'. The following is a time-honored Zen approach to raising the level of consciousness.

Go over, in your mind, the precise events of the last twenty-four hours. Get as much detail as you can. Whenever you sit down, having done a cycle of action such as going shopping, a board meeting or whatever, again, go over the sequence of events in precise detail, paying attention to all the sensory modalities. You will find that you get better and better at doing this, and that as a result you stay more fully conscious in the here-and-now.

## Habits to observe

How do you become conscious of your Self? Direct conscious effort is necessary. You become conscious just by 'attempting to be more conscious' and by asking yourself over and over again, "Am I conscious?' or "Am I conscious of myself and what I am doing/thinking/feeling or not?" Also, "Is it a rational response to my circumstances?" and "How do my feelings relate to what I am doing?" These expose that misemotion actually relates to self-talk i.e. negative compulsive (though pre-conscious) thinking.

Asking these questions will make you temporarily conscious, but probably you will not be able to keep it, your mind will become absorbed in something else and you will forget yourself. You must realize during your Self-observation that you are present, that you are here. As you persist in self-remembering, your moments of

consciousness as Self will become increasingly longer and you forget your Self increasingly less.

What do you observe? Begin by watching your actions, reactions, responses and behavior. In this out-of-session procedure, be aware that you are like 'another person' looking at your human mind in operation. At first this will be very difficult to do but as you practice, it will become progressively easier and automatic.

Continue by observing your posture, listen to your speech, observe how much you talk, listen top the tone of your voice, i.e. the 'way' you say something. Observe how you automatically assume certain attitudes with some people, and different attitudes with others, i.e. how you unconsciously switch identities and play different roles with different people. Watch all of your emotions, observe your mind wandering aimlessly in pure fantasy. Observe how certain words by certain people trigger reactions in you that you cannot control. Watch your defense mechanisms, your justifications, your rationalizations, your pet superstitions, your favorite criticisms, and so forth. You are now starting to become conscious of your unconsciousness, and thereby bringing it into consciousness.

Normally people erroneously assume that they are constantly one and the same person. However, as you begin to observe yourself, you find this is not true. You assume many different 'I's and each 'I' manifests itself as a role that you play corresponding to one set of conditions, i.e. you assume different roles with different people and in different circumstances. One role with your parents, another with your children, a loved one, at the corner store, at the theatre, in sports, under stress, when threatened, when praised, when jilted, and so on. You seldom, if ever, notice these differences or how you pass from one role to another. The change of roles or 'personality masks' is always controlled by circumstances, rather than you self-determinedly choosing an appropriate way of being. It is the unconsciousness or compulsion that we are trying to expose. Freely adopting appropriate ways of being, for example, to match the reality of the people you are with, is a necessary social skill and all part of the fun and variety of life.

The illusion of 'oneness' or belief that you are always the same is created by always having the sensation of one physical body, the same name, the same physical habits and so forth.

By self-observation, you will catch yourself lying. Lying occurs when you pretend to know something  when in actuality you do not. People pretend to possess all kinds of knowledge: about themselves, about God, about life and death, about the universe, about evolution, about politics, about sex, about everything. In fact, people do not even know who or what they are. Even when he has no choice and is controlled in life like 'a reed in the wind', he will lie to himself that he is self-willed, knows himself and is in control of his destiny. You imagine these things to please yourself, and shortly after you begin to believe it.

As you self-observe, you find that you identify with everything - you emotionalize 24 hours a day. Some people take pride in their irritability, anger or worry. It is extremely difficult to perceive that you actually enjoy negative emotions. Books, movies, TV and popular songs glorify negative emotions such as anger, fear, guilt, boredom, disgust, irritation, hatred, jealousy, suspicion, self-pity, sympathy, depression, etc. Many people are controlled by the expression of negative emotions. But negative emotions are purely mechanical - done without awareness or consciousness - and serve no useful purpose whatsoever.

Negative emotions and all habits require 'identification' or they cease to exist. Thus when you cease to identify, by self-observation, your habits will drop away - they have been exposed, i.e. you have differentiated yourself from them. habits cannot be stopped by willpower, they can only be erased by self-knowledge.

Religious doctrines like the Ten Commandments and the Golden Rule are therefore quite impossible for the normal human being to follow. Habits of mechanicalness will always cause people to violate codes of law and moral rules. Only self-knowledge can direct you to living the 'right life' and you will not need written rules, codes or commandments, you will function intuitively and spontaneously. This is true freedom without license.

A major self-imposed problem is to identify with objects (including people) and in turn become 'possessed' by them. Since things wear out, decay and die, a person becomes bereaved whenever he loses the objects of his affection. This goes further, he begins to regard himself as a 'thing' which must eventually wear out, decay and die. Unfortunately religions do nothing to reverse this macabre compulsion. they preach that 'death' is the reward of life. This is not true; furthermore it is schizophrenic, the beginning of insanity.

Identification with people occurs when you constantly worry what people will think about you, if you are liked or disliked, what someone else will do or say in a given situation, and so on. This can quickly become an obsession of worry, doubt, suspicion, blame, resentment and guilt feelings. Misemotion of this sort is the main factor that keeps the spiritual Being attached and unaware in a fixed identification with the human personality.

A primary cause of identification occurs when a misdeed is deliberately or accidentally committed, or a good deed omitted, and the resulting sympathy causes an identification with the victim. The compulsion to make self right, then causes a reversal of this, and the victim is made wrong, and the act is considered deserved. This is the misdeed-motivator sequence. But the sympathy identification, though suppressed, continues to have effect subconsciously.

# Sexual Man

One of the most important areas of mechanicalness to observe in yourself is your sexual activity. Man is a sexual being; it is normal and natural for men and women of all ages to have sexual experiences covering a wide range of variation. However the Christian ethic has for centuries foisted a distorted sexual image upon man. It states: 'Anything pleasurable is sinful'. Sexual sensation being the most pleasurable sensation known to man at least at his present state of awareness, it naturally follows that sex should have the most stringent restraints, taboos and restrictions placed upon it by the Church. All of us, atheists included, have been born and reared in a basically Christian culture and its doctrinal anti-sexual (anti-life) attitudes are rooted deeply in our basic personality, if for no other reason than the 'osmosis' of race consciousness. This has caused more suffering, more misery, more inhibitions, more physical illness (due to repressed natural drives) and more insanity than any other teaching in history, and is linked to the other mistruths such as Original Sin and the Last Judgment, that have similarly caused such unnecessary consternation.

Strange as it may seem, true spirituality and sexuality are always inseparably related.

It is impossible to evolve into higher consciousness without a true understanding and practice of authentic sexuality. For example, extra-sensory perception, intuition and creativity cannot function in individuals who are sexually inhibited. Unconsciously recognizing this fact, churches have for ages attempted to control and regulate the sexuality of their members.

What Christianity failed to understand is that love, not procreation, is the purpose of sex and that the production of offspring is incidental to love. Only animals use sex solely for procreation purposes. It is exclusively humans that experience the psycho-emotional pleasures and ecstasies of the sex act. By insisting procreation is the only valid purpose of the sex act, under the penalty of sin and Hell, Catholicism lowers man to the level of animals. This has caused untold numbers of men and women to experience guilt in their sexual contacts which were directed solely at bringing pleasure to each other, as an expression of love and intimacy.

All expressions of love are essentially sexual expressions. Sexual energy is not limited to the physical act of sex alone. The energy of sex is sublimated as creative energy at any and every level you find yourself in the universe. Energy travels between positive and negative poles. Indeed, every ascent of consciousness is, in this sense, a sexual process. Sex and love are a fusion, a coming together of thought and feeling and body, the synthesis of masculine and feminine, and this is the essence of creativity. So any creative act is a sexual act - from the writing of a book to baking a cake, from designing a bridge to painting a picture, from a love affair to playing a musical instrument, from a discovery or invention to raising a beautiful family.

When all creative acts are interpreted as sexual, sex is no longer expressed at the expense of someone else but may uplift and illumine all concerned. Sex, then, is not necessarily limited to 'genitals', despite appearances that we are living in a genital-oriented culture, but all creativity is essentially sexual expression at its highest level.

It is important to realize that as a human being you *are* sexual, and that your sexual activity, in whatever manner you find satisfying, is normal and natural *for you*. Sexual denials, shame, embarrassment, inhibition and guilt concerning your own body organs and various sexual acts probably causes the majority of stress and resulting problems. Fulfillment of the sex drive and sublimation of it through creative pursuits of all kinds, accompanied by self-knowledge, may then lead to uninhibited happiness and ecstatic satisfaction.

## To be free of negative memories

Since you are today, to a significant extent, what your memories have made you, it follows that you must take steps to prevent the creation of new negative memories which exert control over your life. You should know that:

> No one can effect you but your own thinking;
>
> It is your own mind that keeps you in bondage;
>
> No-one can ever make you angry but your own thoughts;
>
> All anguish is self-inflicted and self-imposed;
>
> No-one can make you worry but yourself.

It is impossible to do anything to you - the actual You - at any time; it is always your

thought/consideration/decision/postulate, that affects you. Thus *only you* suffer from holding grudges, hatreds, resentments or revengefulness. No-one has ever affected you but your own thoughts. No-one has caused you to be frightened, angry, hurt or happy but your own mind, because if you didn't identify in your own mind what was said or done to you, you would not have been affected in the least. This is one of the most difficult facets of existence to perceive, but once perceived, its worth becomes priceless. Understanding this is the way to ultimate freedom.

Go back into your past (use your Life Chart to guide you) and relive as many experiences as you can remember. Take each memory separately and see that it was your own thinking that caused you to feel hurt, happy, angry and so forth. Keep re-feeling the experience until you free everyone in the scene of guilt for affecting you. Then reverse the process, and be sure that you yourself do not have guilt because in like manner, it was their identification in their mind with what you said or did that affected them and *not you*.

This is a profound technique. Its use will free you of guilt feelings or complexes, resentments, hostilities, inhibitions, submerged anger, repressed emotions, and organic diseases that have emotional causes.

The Gnosis or knowledge you release (for you always knew it) will not immediately make you more comfortable or secure. In fact, it is painful at times, because you will be aware of your false identities, your facades, your defense mechanisms, your silliness, your viciousness, and your primitive self, perhaps for the first time. But persist for you are recovering a genuine identity that no-one can take away from you. Your security and comfort will gradually be found in your change from a pseudo-self to a permanent harmonious Self that is objective and unlimited in scope. This is the way to higher consciousness and higher powers of mind.

# The Release Technique

One technique we have found profoundly effective is a process of consciously and intentionally releasing emotions as they arise - a technique developed by Lester Levinson. In essence, Levinson found that people have three usual ways of handling a feeling:

> The first way is to **suppress** the feeling. But suppressed feelings don't go away - they build up and fester inside, causing anxiety, tension, depression, and a host of stress-related problems. The repressed energy (or 'charge') these suppressed feelings create eventually drives you to behave in ways you don't like or understand, and which you cannot control.

> The second way is to **express** the feeling. By 'blowing up' or losing our tempers we relieve the pressure of the accumulated emotions. This can feel good because it puts the feeling into action - but it doesn't get rid of the feeling, it simply relieves the pressure of it momentarily. Negative emotions may also be unpleasant for the person on the receiving end, which in turn causes more distress and guilt.

> The third common way to cope with feelings is by attempting to **avoid** the issue by attending instead to distractions - by talking, watching TV, eating, smoking, drinking, taking drugs, having sex, etc. But despite our attempts to escape them, the feelings are still there - and still take their toll in the form of

stress.

But there is another option for handling a feeling - you can let go of it: **release** it, discharge it. This is the healthiest way to handle a feeling that is consuming us. We've all had the experience of being in the midst of an emotional explosion and then suddenly beginning to laugh at ourselves, realizing how silly or inappropriate or useless our behavior is.

Typical feelings include the following:

**Apathy** and related feelings such as bored, careless, cold, cut-off, dead, defeated, depressed, discouraged, disillusioned, drained, forgetful, futile, hopeless, humorless, indecisive, indifferent, lazy, lost, negative, numb, overwhelmed, resigned, shocked, stuck, tired, worthless, etc.

**Grief** and related feelings such as abandoned, abused, accused, anguished, ashamed, betrayed, cheated, embarrassed, helpless, hurt, ignored, left out, longing, loss, melancholy, misunderstood, neglected, pity, poor me, regret, rejection, remorse, sad, unhappy.

**Fear** and related feelings such as anxious, apprehensive, cautious, cowardly, doubt, dread, foreboding, inhibited, insecure, nervous, panicky, scared, secretive, shaky, shy, skeptical, stage-fright, suspicious, tense, trapped, worried.

**Compulsive** feelings of anticipation, craving, demanding, desiring, devious, driven, envy, frustrated, greed, impatient, manipulative, lust, need, obsessed, pushy, ruthless, selfish; wanting desperately to have or to hurt; needing security, control, acceptance or approval; need to be right, to make another wrong.

**Anger** and related feelings such as aggressive, annoyed, argumentative, defiant, demanding, disgusted, fierce, frustrated, furious, hatred, impatience, jealous, mad, mean, outraged, rebellious, resentment, rude, spiteful, stern, stubborn, vengeful, vicious, violent.

**Pride** and related feelings such as aloof, arrogant, boastful, clever, contemptuous, cool, critical, judgmental, righteous, rigid, self-satisfied, snobbish, spoiled, superior, unforgiving, vain.

**Courage** and related feelings such as adventurous, alert, aware, competent, confident, creative, daring, decisive, eager, happy, independent, loving, motivated, open, positive, resourceful, self-sufficient, strong, supportive, vigorous.

**Acceptance** and related feelings such as balance, beauty, compassion, delight, empathy, friendly, gentle, joyful, loving, open, receptive, secure, understanding, wonder.

**Peace** and related feelings such as calm, centered, complete, free, fulfilled, perfect, pure, quiet, serene, tranquil, whole.

[Note: some are positive feelings - it is important to release on even very good feelings such as peace, serenity, love and courage, for behind these feelings are hidden wants, desires of the Ego. When you release these good feelings you feel a physical and emotional release, just as when you release negative feelings. What lies behind the good feelings is something even better, an imperturbable serenity.]

# Release Technique - Procedure

**Step One: Focus.** First think of some problem area in life - something that is of great urgency and concern. It may be a relationship with a loved one, a parent or child; it might be your job, health or fears. Or it might simply be the feeling that you are experiencing *now*.

**Step Two: Identify your feeling.** Determine your *feeling* about the problem area, or the current feeling. What do you really feel? - open yourself up, become aware of your physical sensations - what word comes to mind? If necessary examine the above list as a reminder. Check on the list also to determine the purest form of the feeling - for example, if you perform your releasing operations on fear, rather than hesitance or worry, you will find the results are much more dramatic and powerful.


**Step Three: Feel your feeling.** Let your feeling inhabit your entire body and mind. If the feeling is a grief feeling, you may break into tears; if it is anger, you may feel your blood begin to boil. That's good - now is the time to feel the feeling.

**Step Four: Individuate.** Become aware of the difference between yourself, your 'you', and what that self is feeling. When the feeling is fully experienced and accepted, there will at some point be a clear sensation that *your feeling is not you.*, so it would be possible to let go of the feeling.

If you do not feel that it is possible to let the feeling go, feel it some more. Sooner or later you will reach a point where you can truthfully answer: "Yes, I *could* let this feeling go".

**Step Five: Release.** When will you let this feeling go? Sooner or later you will be able to answer: "I am willing to let this feeling go *now*". So let the feeling go, to simply release it, if you haven't done so spontaneously. It feels good to let it go - all the built-up energy that has been held in the body is released. There is a sudden decrease in physical and nervous tension. You will feel more relaxed, calm, centered.

**Step Six: Repeat.** Do you still have any of the feeling? If some of it is still there then go through the procedure again. Often releasing is like a well - you release some and then more arises. Some of our pent-up emotions are so deep that they require a number of releases.

Once you've learned to release you'll find that simply becoming aware of a feeling is often enough to trigger a natural, spontaneous release, and you will carry the ability over into your everyday life, resulting in a stress-free mind and body.

# Toxic Parents

We all have strong emotional reactions to our parents. However 'good' they were as parents, there were inevitably conflicts between what seemed best to the mature adult, and what was needed and wanted by the child. Some of us are in touch with those feelings, but others protect themselves from the intensity of their emotions by burying them.

The child in us may have come to the conclusion that it isn't safe to feel. Perhaps he was punished for expressing feelings, or perhaps his feelings were so painful that in order to make life tolerable, he pushed them deep into his unconscious. Perhaps he had to convince himself that he just didn't care, needed to prove to his parents that they couldn't get to him. The following checklist is used as a starting point to get to deeply buried feelings.

### Step 1. List One: Feelings

The checklist is divided into four groups: guilt, fear, sadness and anger. You are looking for automatic, reactive, negative feelings - the ones that usually cause self-defeating behaviors. Note which statements in the following list are true for you:

**In your relationship with either or both of your parents,**
> **which of the following statements are true for you, now or in the past:**

1. I feel guilty when I don't live up to my parents' expectations.
2. I feel guilty when I do something that upsets them.
3. I feel guilt when I go against their advice.
4. I feel guilty when I get angry with them.
5. I feel guilty when I disappoint my parents or hurt their feelings.
6. I feel guilty when I don't do enough for them.
7. I feel guilty when I don't do everything they ask me to do.
8. I feel guilty when I say no to them.

9. I feel scared when my parents yell at me.
10. I feel scared when they're angry at me.
11. I feel scared when I'm angry at them.
12. I feel scared when I have to tell them something they don't want to hear.
13. I feel scared when they threaten to withdraw their love.
14. I feel scared when I disagree with them.
15. I feel scared when I try to stand up to them

16. I feel sad when my parents are unhappy
17. I feel sad when I know I've let my parents down.
18. I feel sad when I can't make their lives better for them.
19. I feel sad when my parents tell me I've ruined their lives.
20. I feel sad when I do something that I want to do and it hurts my parents.
21. I feel sad when my parents don't like my (friends, lover, husband/wife).

22. I feel angry when my parents criticize me.
23. I feel angry when my parents try to control me.
24. I feel angry when they tell me how to live my life.
25. I feel angry when they tell me how I should feel, think, or behave.
26. I feel angry when they tell me what I should or shouldn't do.
27. I feel angry when they make demands on me.
28. I feel angry when they try to live their lives through me.
29. I feel angry when they expect me to take care of them.
30. I feel angry when they reject me.

Further instances may be elicited by completing the sentence:

**'I feel guilty when .....'**, etc.

Alternative feelings may also be elicited by completing the sentence:

**'When I don't live up to my parents expectations I feel...'**, etc.

Feelings may include physical reactions to the parents.

## Step 2. List Two: Beliefs

The second checklist identifies beliefs that underlie one's feelings and behaviors. The statement from the Feeling Assessment which created the most emotional feeling is read out, followed by 'because ....' and then each of the following Beliefs:

**(Feeling statement from List One) because:**

1. It is up to me to make my parents happy.
2. It is up to me to make my parents proud.
3. I am my parents whole life.
4. My parents couldn't survive without me.
5. I couldn't survive without my parents.
6. If I told my parents the truth about (my divorce, my abortion, my being gay, my fiancée being an atheist, etc.), it would kill them.
7. If I stand up to my parents, I'll lose them forever.
8. If I tell them how much they hurt me, they'll cut me out of their lives.
9. I shouldn't do or say anything that would hurt my parents' feelings.
10. My parents' feelings are more important than mine.
11. There's no point in talking to my parents because it wouldn't do any good.
12. If my parents would only change, I would feel better about myself.
13. I have to make it up to my parents for being such a bad person.
14. If I could just get them to see how much they're hurting me, I know they'd be different.
15. No matter what they did, they are my parents and I have to honor them.
16. My parents don't have any control over my life. I fight with them all the time.
17. Something Else?

### Step 3. Seeing the connection

Each statement that seems most appropriate is then repeated as a whole statement, e.g. 'I feel guilty when I do something that upsets them *because* I shouldn't do or say anything that will hurt my parents' feelings'. The feelings that emerge are handled by Release Technique.

This piggyback technique helps you to make a lot more sense out of your emotional reactions; you will probably be surprised at how many of your feelings have their roots in your beliefs. This exercise is tremendously important, because once you understand the source of your feelings, you can take responsibility for them and control them.

### Step 4 . List Three: Behaviors

Beliefs lead to rules, feelings make you obey them, and that is what leads to behavior. Having recognized relevant feelings and beliefs, behavior patterns can now be addressed. The following behaviors fall into two categories: compliant (1-11) and aggressive (12-16). See if the statements in the following list correspond to your behavior resulting from the above feeling and connected belief.

**Does (the connected statement handled above) lead to any of the following behaviors?:**

1. Tending to give in to your parents no matter how you feel.
2. Not telling them what you really think.
3. Not telling them how you really feel.
4. Acting as if everything is fine between you even when it isn't.
5. Being phony and superficial when you're with your parents.
6. Doing things out of guilt or fear, rather than out of free choice.
7. Trying very hard to get them to change.
8. Trying hard to get them to see your point of view.
9. Becoming the peacemaker between them.
10. Making painful sacrifices in your own life to please them.
11. Continuing to be the bearer of family secrets.

12. Trying to prove to your parents that you're right.
13. Doing things you know they won't like to show them your independence.
14. Screaming at your parents to show them they can't control you.
15. Having to restrain yourself to keep from attacking them.
16. Cutting your parents out of your life.
17. Something Else?

You may not be able to change lifelong patterns of behavior overnight, no matter how self-defeating they may now seem to you. What you can do, is start to challenge your self-defeating behaviors if they emerge again with painful consequences, and

recognize the underlying constricting belief on which they are based. Discard them to allow your true self to emerge. That way you come to know who you really are, and you can become a more fully developed person.

# Reframing

The opposite of being reactive is being response-able, i.e. responsible. When you are being responsible, you're thinking as well as feeling: you're aware of your feelings but you don't let them drive you to act impulsively. When you are free from reactive feelings, then you know that you are free to be spontaneous, because that incorporates responsibility.

Responsibility also allows you to maintain your self-worth, despite anything your parents, or anybody else for that matter, might say about you. The thoughts and feelings of others no longer drag you into a pit of self-doubt. You will see all sorts of new options and choices in your dealings with other people because your perspective and your sense of reason are not being buried by emotions. Taking responsibility for your mind, puts back into your hands a good deal of control over your life.

When parents and others continue to attempt to manipulate and dominate, you can then stay calm and refuse to be stampeded: then you retain the power. For example by responding non-defensively, this breaks the cycle of attack-retreat-defense-escalation. The moment you argue, apologies, explain, or try to get them to change their minds, you give them the power to withhold the understanding that you are asking them for. One can say, 'That's an interesting point of view', or 'I shall consider that as one option'. It is also necessary to assert one's position in a matter-of-fact manner, without worrying about upsetting them, but without any hostility or embarrassment: 'I'm happy to let you stay for a *specified*, limited time'.

One's response to this approach may be to say 'I just don't think I *can* stand up to my parents. Instead of saying 'I can't', reframe your statement in the form: 'I *haven't yet* stood up to my parents'. 'Haven't yet' implies choice, whereas 'don't' and 'can't' imply the opposite: finality. Similarly, 'I mustn't' or 'I shouldn't' can be reframed as : 'I *could* choose not to'. 'I should' or 'I must' can be reframed: 'I could choose to'. There is a big difference between choosing to capitulate to your parents because you've considered the alternatives and decided that you're not prepared to make a change at this moment, and automatically capitulating because you feel helpless. Making a choice means taking a step towards control; knee-jerk reacting means backsliding into being controlled.

# It's their responsibility

It is necessary to let go of the responsibility for the painful events of your childhood and put it where it belongs. Visualize the little and helpless Child that you were (perhaps with the help of a childhood photograph) and say out loud to that child: 'You were not responsible for...':

         1. The way they ignored or neglected you
         2. The way they made you feel unloved or unlovable
         3. Their cruel or thoughtless teasing

4. The bad names they called you
5. Their unhappiness
6. Their problems
7. Their choice not to do anything about their problems
8. What they did when they were drinking
9. Their hitting you
10. Their molesting you.

Add any other painful, repetitive experiences that you have always felt responsible for.

The second part of this exercise involves assigning the responsibility where it belongs - to the parents. To do this, address the Child within, and repeat every applicable item on the above list, but precede it now with the words:

> 'My parents were responsible for....':

Again, add anything that is relevant to your personal experience.

# Taking personal responsibility

Putting responsibility where it realistically belongs - squarely on your parents - does not give you license to excuse all your self-defeating behaviors by saying 'It was all their fault'. The following list will help you to focus on some of your Adult responsibilities, as they apply to your relationship to your parents. Say out loud:

> 'As an adult, in relationship to my parents, I am responsible for...
>
> 1. Becoming a separate individual from my parents
>
> 2. Looking honestly at my relationship with them
>
> 3. Facing the truth about my childhood
>
> 4. Having the courage to acknowledge the connections between events of my childhood and my adult life
>
> 5. Gaining the courage to express my real feelings to them
>
> 6. Confronting and diminishing the power and control they have over my life, whether they are alive or dead
>
> 7. Changing my own behavior when it is imitative of my parents manipulative, critical or hurtful ways
>
> 8. Reclaiming my Adult power and confidence.

Some of these goals may be easier than others, but they are all attainable; you *can* free the Child within you from perpetual punishment.

# Toxic Relationships

Along the same lines as the 'Toxic Parents' Procedure, the enmeshment with past or current relationships, such as with a lover, spouse, close friend or work colleague, may be examined with respect to Beliefs, Feelings and Behaviors. As with parents, there are inevitably conflicts between what seemed best to the other person in the relationship, and what is needed and wanted by you. You may be in touch with some of your feelings, but on other issues, you may feel the need to protect yourself from the intensity of your emotions by burying them.

Through the experiences of life, you may have come to the conclusion that it isn't safe to feel. Perhaps you were penalized for expressing feelings, or perhaps your feelings were so painful that in order to make life tolerable, you pushed them deep into the unconscious. Perhaps you had to convince yourself that you just didn't care, or needed to prove to the other person that they couldn't get to you. The following checklist is used as a starting point to get to deeply buried feelings.

### Step 1. Person Addressed

The first action is to make a list of the people with whom you have had relations of one sort or another, and address the following procedure towards the person who brings up the strongest feelings.

### Step 2. List One: Feelings

The checklist is divided into four groups: guilt, fear, sadness and anger. You are looking for automatic, reactive, negative feelings - the ones that usually cause self-defeating behaviors. The statements in the following list are read out, and statements which ring as true are noted.

**In your relationship with (*Person*),**
> **which of the following statements is true for you, now or in the past:**

> 1. I feel guilty when I don't live up to (*Person's*) expectations.
> 2. I feel guilty when I do something that upsets him/her.
> 3. I feel guilt when I go against his/her advice.
> 4. I feel guilty when I get angry with him/her.
> 5. I feel guilty when I disappoint (*Person*).
> 6. I feel guilty when I hurt his/her feelings.
> 7. I feel guilty when I don't do enough for him/her.
> 8. I feel guilty when I don't do everything he/she asks me to do.
> 9. I feel guilty when I say no to him/her.

> 10. I feel scared when (*Person*) yells at me.
> 11. I feel scared when he/she is angry at me.
> 12. I feel scared when I'm angry at him/her.
> 13. I feel scared when I have to tell (*Person*) something he/she may not want to hear.
> 14. I feel scared when (*Person*) threatens to withdraw his/her love.
> 15. I feel scared when I disagree with him/her.

16. I feel scared when I try to stand up to him/her.

17. I feel sad when (*Person*) is unhappy

18. I feel sad when I know I've let (*Person*) down.

19. I feel sad when I can't make (*Person's*) life better for him/her.

20. I feel sad when (*Person*) tells me I've ruined his/her life.

21. I feel sad when I do something that I want to do and it hurts (*Person*).

22. I feel sad when (*Person*) doesn't like my friends.

23. I feel angry when (*Person*) criticizes me.

24. I feel angry when (*Person*) tries to control me.

25. I feel angry when (*Person*) tells me how to live my life.

26. I feel angry when (*Person*) tells me how I should feel, think, or behave.

27. I feel angry when (*Person*) tells me what I should or shouldn't do.

28. I feel angry when (*Person*) makes demands on me.

29. I feel angry when (*Person*) tries to live his/her life through me.

30. I feel angry when (*Person*) expects me to take care of him/her.

31. I feel angry when (*Person*) rejects me.

Further instances may be elicited by completing the sentence:

> **'I feel guilty when...'**, etc.

Alternative feelings may also be elicited by asking completing the sentence:

> **'When I don't live up to (*Person's*) expectations, I feel ....'**, etc.

Feelings may include physical reactions to the person.

### *Step 3. List Two: Beliefs*

The second checklist identifies beliefs that underlie your feelings and behaviors. The most appropriate statement from the Feelings List is read out, followed by 'because ....' and then each of the following Beliefs.

**(Feeling statement from List One) because:**

1. It is up to me to make (*Person*) happy.

2. It is up to me to make (*Person*) proud.

3. I am (*Person's*) whole life.

4. (*Person*) couldn't survive without me.

5. I couldn't survive without (*Person*).

6. If I told (*Person*) the truth, it would kill him/her.

7. If I stand up to (*Person*), I'll lose him/her forever.

8. If I say how much (*Person*) hurts me, he/she will cut me out of his/her life.

9. I shouldn't do or say anything that would hurt (*Person's*) feelings.

10. (*Person's*) feelings are more important than mine.

11. There's no point in talking to (*Person*) because it wouldn't do any good.

12. If (*Person*) would only change, I would feel better about myself.

13. I have to make it up to (*Person*) for the things I've done wrong.

14. If I could just get (*Person*) to see how much he/she is hurting me, I know he/she would be different.

15. (*Person*) must not have any control over my life.

16. I can't stand (*Person's*) behavior.

17. All men/women are like (*Person*).

### *Step 3. Seeing the connection*

Each statement that rings true is then repeated as a whole statement, e.g. 'I feel guilty when I do something that upsets him/her *because* I shouldn't do or say anything that will hurt (*Person's*) feelings'. If this is real, the charge is handled by Release Technique.

### *Step 4. List Three: Behaviors*

Having recognized relevant feelings and beliefs, behavior patterns can now be addressed:

**Does (the connected statement handled above) lead to any of the following behaviors?:**

1. Tending to give in to (*Person*) no matter how you feel.

2. Not telling him/her what you really think.

3. Not telling him/her how you really feel.

4. Acting as if everything is fine between you even when it isn't.

5. Being phony and superficial when you're with (*Person*) .

6. Doing things out of guilt or fear, rather than out of free choice.

7. Trying very hard to get him/her to change.

8. Trying hard to get him/her to see your point of view.

9. Becoming the peacemaker between you and (*Person*).

10. Making painful sacrifices in your own life to please him/her.

11. Having to bear (*Person's*) secrets.

12. Trying to prove to (*Person*) that you're right.

13. Doing things you know (*Person*) won't like to show him/her that you're independent.

14. Screaming at (*Person*) to show that he/she can't control you.

15. Restraining yourself to keep from attacking (*Person*).

16. Cutting (*Person*) out of your life.

---

# *Explorations*

1. What do you seek in a friend yet neither expect or want in a lover?

2. You and a person you love deeply are placed in separate rooms with a button next to each of you. You are told that you will both be killed unless one of you presses your button before 60 minutes pass; furthermore, the first to press the button will save the other person but

will be immediately killed. What would you do?

3. When you tell a story, do you often exaggerate or embellish it? If so, why?

4. How much do you feel in control of the course of your life?

5. When did you last yell at someone? Why? Did you later regret it?

6. Would you be willing to go to a slaughterhouse and kill a cow? Do you eat meat?

7. After a medical examination your doctor calls and gravely says you have a rare lymphatic cancer and only a few months to live. During the following difficult days you would certainly gain some insights about yourself - what do you think they might be?

8. Do you feel ill at ease going alone to either a restaurant or the cinema? What about going on holiday by yourself?

9. Would you like to be famous? For what?

10. How would you like to be remembered after you die? What would you like said at your funeral? whom would you like to speak?

11. Would you like to have a child much brighter and more attractive than yourself? What difficulties might result? How much would it bother you to have an ugly, stupid or crippled child? If you could control these factors by genetic manipulation, would a baby designed in that way still feel like your child?

12. Would you rather play a game with someone more or less talented than you? Would it matter who was watching?

13. Is there something you've dreamed of doing for a very long time? Why haven't you done it?

14. If by sacrificing your life you could contribute so much to the world that you would be honored in all nations, would you be willing? If so, would you make the same sacrifice knowing that your gesture would be anonymous?

15. What are your most compulsive habits? Do you regularly struggle to break any of these habits?

16. What do you most strive for in your life: accomplishment, security, love, power, excitement, knowledge, or something else?

17. What from your childhood has proven most valuable? Most difficult to overcome?

18. Would you be willing to give up sex for five years if you could have wonderfully sensual and erotic dreams any night you wished?

19. At a meal, your friends start belittling a common acquaintance. If you felt their criticisms were unjustified, would you defend the person?

20. If you could take a one month trip anywhere in the world and money were not a consideration, where would you go and what would you do? Who would you most like to go with?

21. Have you ever considered suicide? What is so important to you that without it life would not be worth living?

22. If your friends and acquaintances were willing to bluntly tell you what they really thought of you, would you want them to? Do you think that they would agree with one another about the kind of person you are?

23. How much energy do you spend doing things to favorably impress other people? If you were completely unconcerned about what others would think, what sort of things might you do?

24. Were you able to wake up tomorrow in the body of someone else, would you do so? Whom would you pick?

25. Do you believe in any sort of God? If not,, do you think you might still pray if you were in a life-threatening situation?

26. Who is the most important person in your life? What could you do to improve the relationship? Will you do it?

27. If you could change anything about the way that you were raised, what would it be? In what ways would you treat your children differently from the way you were treated?

28. If a flying saucer arrived and aliens invited you to visit their planet for five years, would you go?

29. Do you find it so hard to say 'no' that you regularly do favors that you don't want to do? If so, why?

30. If you went to a beach and it turned out to be a nude beach, would you stay and go swimming? How much do you like your body?

# The Dilemma

To laugh is to risk appearing a fool

To weep is to risk appearing sentimental

To reach out for another is to risk involvement

To expose feelings is to risk rejection

To place your dreams before a crowd is to risk
ridicule

To love is to risk not being loved in return

To go forward in the face of overwhelming odds
is to risk failure

But risks must be taken
because the greatest hazard in life is to risk
nothing.

The person who risks nothing
does nothing, has nothing, is nothing.

He may avoid suffering and sorrows,
but he cannot learn, feel, change, grow, or love.

Chained by his certitudes, he is a slave -
he has forfeited his freedom.

**Only a person who takes risks is FREE**

# Chapter Four:
# REVERSAL THEORY & THE SPLIT BRAIN

## Telic and Paratelic states

The term 'state' in psychology is used to describe something about a person at a given moment in time. States can change quickly, can last for various durations of time (from seconds to days) and can be affected by environmental cues, interpersonal transactions, cognitive processes, biological changes and motivation. There are thousands of adjectives which may be used to characterize a person's current operative state, such as 'angry', 'fearful', 'bored', 'serious', 'excited', 'sensation-seeking' and many others. This is clearly impractical as a basis for the understanding of psychological processes; a better solution is to look for clusters of inter-related states or behaviors which are amenable either to direct observation or psychometric measurement. Such a model would need to explain why individuals do not remain in one constant state of arousal, but introvert or extravert, withdraw or become involved, be thoughtful or spontaneous.

Take the example of a person riding a bicycle: the behavior is cycling, the goal is arriving at a certain place. If the cyclist needs to get to work on time, his behavior is chosen to meet the goal (arrival) which is in the foreground; the means of doing this is secondary. This is a **telic** state - the person is serious-minded, planning oriented and seeks to avoid arousal.

The alternative experience is for the behavior to be in the foreground and the goal in the background - the person may simply like the feeling of the wind in his hair as he cycles down a hill; where he is going is secondary. This is a **paratelic** state - the person is playful, prefers to be spontaneous, is 'here and now' oriented (pursues goals only insofar as they add to the immediate pleasure of the situation) and prefers arousal to be high, since it is pleasurable.

A certain behavior (cycling) may then be associated with contrasting motivational states (*ends:* goal achievement versus *means:* behavioral satisfaction), and the cyclist may switch between these states on different occasions or even several times during one cycle ride. This helps to explain why individuals do not seek to remain at a 'safe' medium level of arousal all the time, but engage in exploration, curiosity, risk-taking, play, art, religion and humor, sometimes because they lead to the achievement of a goal and sometimes because they are pleasurable in themselves. Neurosis or distorted thinking will however reduce this range and flexibility of experience due to fears of consequences.

Contingent events, i.e. genuine setbacks, may trigger a reversal from a paratelic state of pleasurable excitement to a telic state of unpleasant arousal or anxiety; or the reverse may occur if things suddenly go well. Frustration in which the needs of the person are not being satisfied may cause such a reversal, and a person may become satiated with one mode and increasingly sensitive to cues which may trigger a reversal.

The distinction between telic and paratelic states relates to many features of the experience of motivation:

|  | **TELIC** | **PARATELIC** |
|---|---|---|
| *Means-Ends motivations:* | Essential goals | Not essential goals |
|  | Imposed goals | Freely chosen goals |
|  | Unavoidable goals | Avoidable goals |
|  | Reactive | Proactive |
|  | Goal-oriented | Behavior oriented |
|  | End-oriented | Process-oriented |
| *Time motivations:* | Wish to complete | Wish to prolong |
|  | Future-oriented | Present-oriented |
|  | Planned | Spontaneous |
|  | Pleasure of anticipation | Pleasure of sensation |
| *Intensity motivations:* | High rationality preferred | Low rationality preferred |
|  | Low arousal preferred | High arousal preferred |

The psychological variables most central to the distinction between telic and paratelic states in respect of intensity, are felt arousal (the degree to which a person feels 'stirred up' or aroused) and hedonic tone (the degree of pleasure experienced). The following diagram illustrates this relationship:
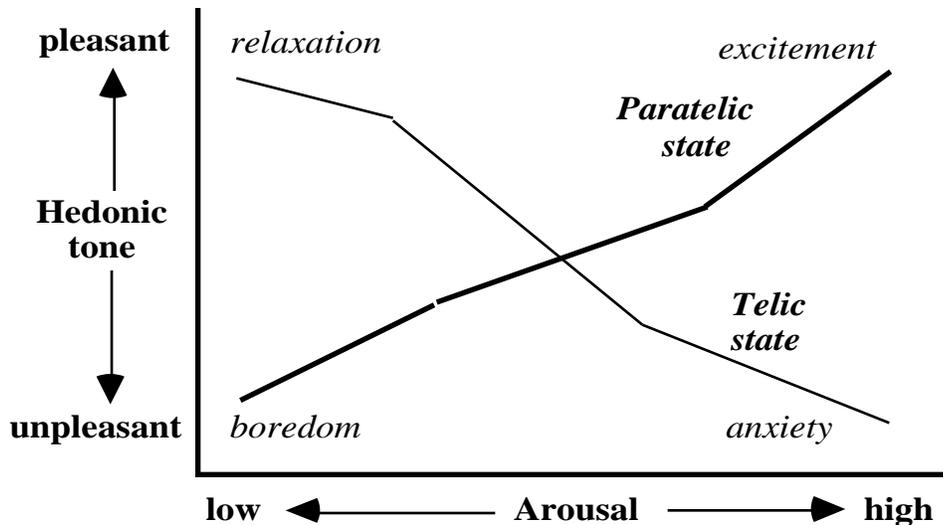


High felt arousal may be experienced as unpleasant in the telic mode (anxiety) or pleasant in the paratelic (excitement). A climber may enjoy his climb and feel really excited at being near the summit and then remembering a sudden fall under similar circumstances, experience a panic-attack. Similarly a low felt arousal may reverse from pleasant relaxation (in the telic mode) to unpleasant boredom (in the paratelic), when the person has become satiated with that way of operating, and finds present circumstances inadequately stimulating. So a circumstance becomes stressful when it forces the person into a mode of operation that he would prefer not to be in.

An event or situation (such as a bank raid or an examination) which is associated with an increase in arousal (i.e. one that would typically be perceived as a 'stressful' event) is likely to be experienced as stressful only when one is in the telic state, and

may be viewed as an exciting challenge in the paratelic state. Radically different responses to the same situation, in terms of affect, behavior and cognitions would be expected for individuals in these different states of mind. The one would involve anxiety, avoidance, resistance and a variety of defensive 'coping' strategies, while the other would be characterized by excitement, exhilaration, 'approach' strategies and a sense of challenge.

Thus paratelic dominant individuals have a higher threshold for high-arousal stress; on the other hand they are more susceptible to stress that results from under-stimulation, and may find boring, monotonous activities very stressful. These factors will be examined in greater depth later on.

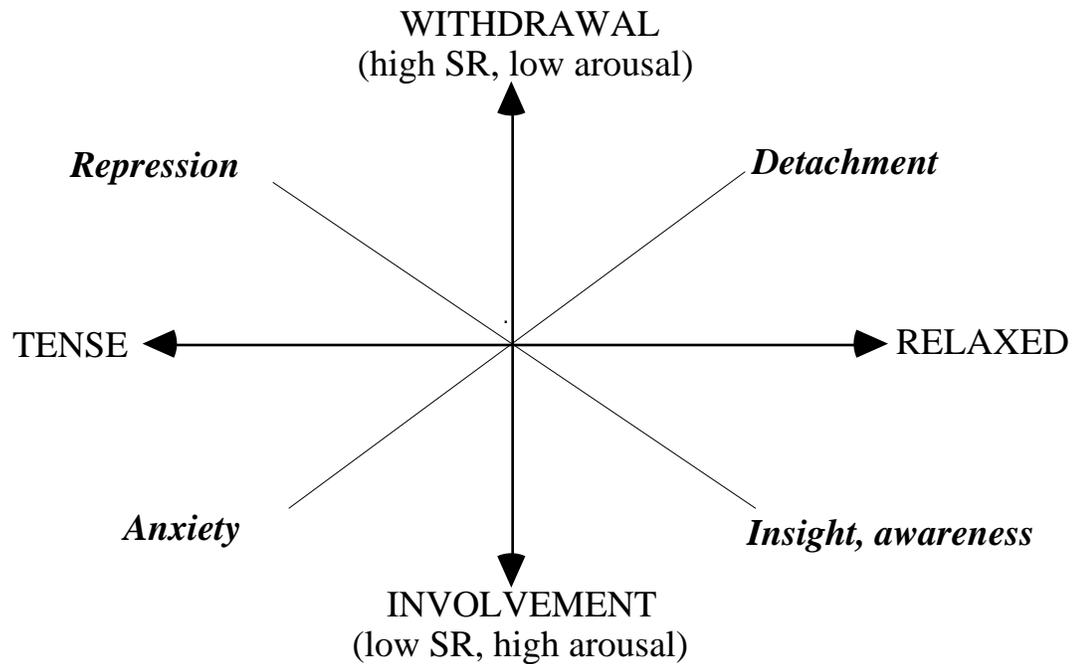# The use of biofeedback in analysis

The Galvanic Skin Resistance (GSR) meter is used in Transpersonal Psychology analysis to measure the energetic charge that exists in the mind on any item or topic being examined. The meter measures the skin resistance of the body, which varies extremely rapidly according to the degree of arousal of the autonomic nervous system, whether reaching towards ('fight') or moving away ('flight').

The overall (basal) reading of skin resistance, itself provides the analyst with useful information about the subject. Values lower than 5K ohms ('2' on an Ability meter balance control) indicate a high level of brain arousal, with high anxiety (towards overwhelm) and concentrated introspection. At the other extreme, values higher than 25K ohms ('4' on the Ability meter) indicate low arousal and withdrawal from the mind (dissociated states of poor concentration, limited self awareness, non-confront, over-restimulation, boredom, fantasy, switch-off, apathy). Readings between these extremes indicate progress of the case during a session of analysis.

When repressed material is coming to the surface (e.g. material associated with guilt), the skin resistance rises and the client experiences feelings of tension, that is, if he is 'in session', interested in his own case and involved with his inner feelings, in a paratelic mode of experiencing rather than a telic figure-figure. Then, when the repressed material reaches the surface and the negative emotion discharges (often causing some anxiety in the process, but with the help of the counselor this can be overcome and the material confronted). There is usually a large drop in skin resistance and the client experiences relief.

Out of session such restimulation, if slight, may cause detachment as an effort to withdraw and be relaxed, but when the restimulation increases, anxiety arises and inevitable tension. The state of withdrawal is relaxed when it results from detachment from worldly cares or abandoning responsibility; or withdrawal is experienced as tense when there is an inability to confront repressed material or circumstances. Involvement is experienced as tense when matters are confronted but unresolved, or it becomes relaxed when there is a flash of insight and the blockage is cleared away. If that which is being confronted becomes overwhelming, arousal may become too high and the person may revert to withdrawal and detachment again.

The following diagram illustrates the state of arousal of the autonomic nervous system as measured by skin resistance, plotted against the subjective experience of being relaxed or tense:

WITHDRAWAL
(high SR, low arousal)

*Repression*                                    *Detachment*

TENSE ←                    →  RELAXED

*Anxiety*                                      *Insight, awareness*

INVOLVEMENT
(low SR, high arousal)

When restimulation is confronted, repression dissolves into awareness. When not confronted, detachment may suffice but if further involvement is enforced, anxiety results.

A high level of arousal can be pleasant and exciting when a person is relaxed and aware, with integrated hemispheric arousal, such as when insight has been gained in counseling; or high arousal may be experienced as unpleasant when tension exists, trauma is being repressed and one hemisphere is aroused more than the other. Proportional to a student's erasure or transcendence of traumatic material, there is an increased capacity to operate at high arousal, in a relaxed state without discomfort.

## Use of the meter

The object of analysis is to bring into the light of inspection, old inappropriate programs or behavior patterns and their corresponding imprinted decisions and postulates. This does not necessarily demand looking into the past; the patterns and decisions will be active in the present, especially if the topic being addressed is one that the client particularly has their attention on, or is concerned about.

The meter helps the analyst to discover these key items, since when the client's attention is drawn to an item, the charge on the item will cause an increase in tension and in brain arousal, which is visible on the meter as a sudden fall in resistance, i.e. an instantaneous fall of the needle. (The needle is much quicker to fall in response to tension than to rise in response to relaxation, this being a characteristic of the autonomic nervous system; 'reads' on the meter are therefore easily distinguishable from hand movements or fidgeting, which causes an equally fast rise and fall).

The needle will first react to items when they are just below conscious awareness, i.e. in the pre-conscious mind and therefore accessible to conscious inspection. There will always be a minimum response time of 0.4 second, whilst the nerve conducts the impulse to the hand electrode. The pre-conscious response though will come within 0.75 second. A reaction time of approximately 1.5 seconds correlates with the first aware (i.e. conscious) reaction. It is the pre-conscious reaction that is of most

interest, since we are trying to coax into awareness the repressed parts of mental content.

A fast needle movement that stops very suddenly as though the needle had hit a wall indicates material that is heavily repressed with a defense mechanism (this may correspond to guilt) and has been forced back into the sub-conscious. The faster the needle reaction, the greater the emotional content. A large reaction indicates that the item is both near to the surface and also that it is ready to be faced. When the read is indicated to the client, he will have more than an inkling of what the buried item is and be able to pull the material and examine it objectively.

## Needle Response

| CONSCIOUS | null | tick | fall | long<br>fall | long fall<br>balance drop | |
| --- | --- | --- | --- | --- | --- | --- |
| PRE-CONSCIOUS | | | | | | Accessible |
| SUB-CONSCIOUS | | | | | | Secondary<br>case |
| UNCONSCIOUS | | | | | | Primary<br>case |
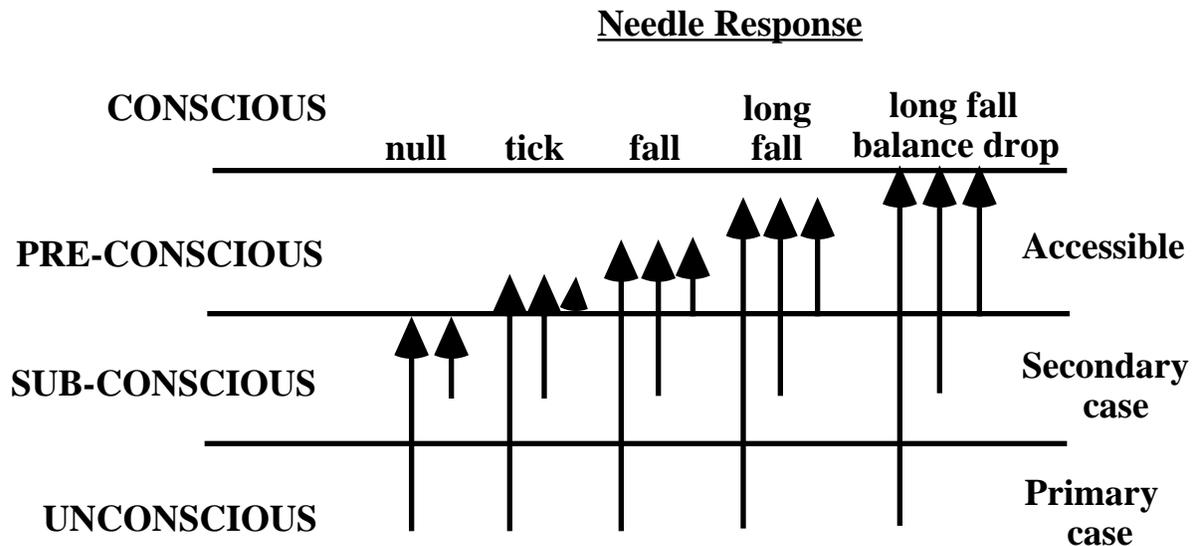
It should be noted that even a 'tick', a tiny response of the needle, means that an item is available. While a tick or small fall may not be related to significant case, very often such items are actually more heavily repressed and are the 'tip of an iceberg', connecting with the primary case of the unconscious. It is therefore important to spot the feelings, emotions, appearance and comments of the person on the meter, as these reflect the depth of the charge that is being contacted.

A 'balance drop' is a long fall of resistance that stays down for a period, and usually accompanies a conscious realization about the material being viewed. When the analytic process begins, the restimulation of the subject will tend to cause an increase of basal resistance or 'mass' and the balance rises. As the introspection occurs and the item is cleaned of charge, the balance drops. This means arousal increases but also, in this context, it means less withdrawal, less inhibition from past patterns and therefore the subjective feeling is one of greater freedom. Insight will have been gained and when the client feels that the problem is solved and the charge has been released, his attention is in the present and a 'free needle' results, oscillating gently and evenly over an area that may be up to a dial wide.

This mini-satori may be accompanied by considerable excitement and the subjective feeling of 'That's great!' or 'I know that's true'. It is the indicator that that stage of the procedure has reached an endpoint and a break is then normally the best idea. A release though, is not necessarily a full erasure, and an insight is not necessarily the *whole* truth. So depending on the Transpersonal Psychology procedures in use, often it is necessarily to take this item up again and explore where that leads. For this purpose the Bilateral meter, which measures and compares the arousal of the two brain hemispheres, is most appropriate.

# Incremental changing of habit patterns

In Transpersonal Psychology, traumatic incident phenomena are only handled when they have become a barrier to continued studies. An equally effective and all-encompassing approach to changing misconceived imprinted behavior and thinking patterns, is to *learn new, more rational ways* of behaving and thinking, in the form of skills that have application in broad areas of the individual's life.

This is the function of **training** in Transpersonal Psychology courses. Mental development has three aspects: Cognitive, emotional and behavioral. Letting go of a mental block can have sudden and dramatic results; the person may feel as if a large burden has gone. He or she can confront a task with enthusiasm and courage where before there were negative fearful emotions. There may be an insight into why the mental block was put there in the first place. Yet in many cases actual performance and ability remains unchanged - the dimension of behavior has been left unaddressed.

Behavior is determined by habit patterns imprinted or programmed in the brain, derived from, and re-enforced by, the person's typical lifestyle - the way he or she confronts and handles the problems and challenges of life. New habits require new connections in the brain and this requires conscious effort.

The brain is capable of working subconsciously on automatic programs. For example, you do not have to think consciously about which muscles to move, when you decide to reach out your arm. Similarly we do not have to think consciously about many behavioral patterns (if we did we'd never get anything done). When such programming is irrational, inappropriate behavior results. This is the price we pay for the advantage of a variable threshold to consciousness (i.e. not being submerged under a mountain of sensory input).

Unless this behavioral dimension is examined, habitual ways of being and doing in the world will act as a form of auto-hypnosis and before long the mental block will unconsciously be put back in its familiar position, accompanying the habit pattern, and will start to re-assert itself.

So removing emotional or mental blocks does not necessarily produce gains in ability or change in behavior; behavioral change requires a determined and persistent act of willpower in the real world, and frequently the learning of new skills and the development of new habit patterns with which to carry them out.

To learn to sing, play an instrument or think with a trained mind, and to do this with above average ability, requires hundreds of hours of practice, normally in the form of practical exercises or drills.

Modern education neglects drills. Mostly it consists of grasping a principle in a stumbling sort of way. This becomes the shaky foundation of the next thing to be learnt but after few weeks, the structure falls down like a house of cards. Only a last-minute cramming of data before an end-of-term exam, demonstrates that anything has been learnt at all.

Outside of music, sports and the military the concept of **overlearning** has been all but lost. In the army a lot of time is spent taking a gun to pieces and reassembling it, until this can be done blindfolded in an instant. In learning to play the piano, scales are repeated thousands of times. In this way no further attention has to be put on the

skill when it is used in actual practice and attention can instead be put on finer skills such as tactical maneuvers or musical interpretation. Under stress, the skills will not let the person down.

Overlearning will be familiar to all those who drive a car; thousands of hours of practice have made the skill automatic. All automaticities have in fact, consciously or otherwise, been overlearned in this way, and they will not surrender their grip unless they are replaced by overlearned new ways of thinking and acting. That the brain is re-programmable in this way throughout life, is little known, and reassuring for those of us determined to break through our evolutionary limitations.

Another key aspect of learning is the necessity of improving ability and acquiring knowledge, in small **incremental steps**, each of which is manageable. The size of increment will vary for each student so that an element of challenge maintains interest. With this gradient approach, the student does not become overwhelmed by demands that are beyond his capacity. Furthermore, by overlearning at each increment, the habit pattern is continually nudged up-and-up towards higher ability - the brain is able to replace the old pattern with one only slightly different as those only needs minor 'rewiring'.

Although the student probably could do the exercise for a while with a steeper gradient, the new pattern would be too different from the old and would not replace it stably; a ceiling of ability would soon be reached. The slow incremental approach will, in the end, build up to a much higher level of ability than would have been the case by 'going for broke', and this ability will be completely stable.

# Two ways of knowing

A creative person is one who can process in new ways the information directly at hand - the ordinary sensory data available to us all. A writer needs words, a musician needs notes, an artist needs visual perceptions, and all need some knowledge of the techniques of their crafts. But in addition, in the creative process, a second mode of mental processing takes place: in an altered state of consciousness, an individual intuitively sees possibilities for transforming ordinary data into an original creation.

Concepts of the *duality*, or two-sidedness, of human nature and thought have been postulated by philosophers and scientists from many different times and cultures. The key idea is that there are two parallel 'ways of knowing': thinking and feeling, intellect and intuition, objective analysis and subjective insight. Political writers say that people generally analyze the good and bad points of an issue and then vote on their gut feelings. The history of science is replete with anecdotes about researchers who try repeatedly to figure out a problem and then have a dream in which the answer presents itself as a metaphor intuitively comprehended by the scientist. In another context, a person may intuit about another, 'The words sound OK, but something tells me not to trust him': both sides of the brain are at work, processing the same information in different ways.

The brain functions in broadly two quite different modes. The first mode is linear, logical, verbal thinking, which we normally identify as our 'mind' - the 'semantic program' of the left hemispherical cortex. The second mode is holistic, intuitive, non-verbal functioning (one cannot call it 'thinking') of the right hemisphere. Of this we are usually not consciously aware, except as the results of its functioning, which

are passed over to the left hemisphere for analytic verbal interpretation.

This duality of functioning passes over to the manipulation of objects by the hands. The right hand of a person controls fine detailed movement, such as writing, adjusting mechanisms, using tools or doing anything which requires a sequence of actions. Meanwhile the left hand establishes and anchor point or reference.

You might say that the left brain is chalk and the right brain the blackboard. The right side is concerned with plan, the left side with putting it into action. The left side is linear, it cannot deal with more than one thing at a time, and it forgets strings of words or numbers rather rapidly. The right side holds the gestalt, the overview. It can compare many things simultaneously and its memory of pictures, feelings and emotions is permanent. It is like 'figure and ground', subject and background, focused imaging and overall perception.

Luria, the great Russian neurologist describes this in his book 'Man with a Shattered World'. He writes of a soldier who received a bullet wound severely damaging the right cortex, yet the man survived, but with very strange experiences. While eating soup, when he concentrated on the soup the spoon disappeared, when he concentrated on the spoon the soup disappeared, and when he concentrated on the flavor the whole room disappeared!

Without this capability music would not be possible. The left hemisphere can concentrate on only one note at a time, while the right hemisphere is able to look at the overall context, of what has been played and anticipation of what is to follow, such that improvisation and emotional interpretation are possible. Whereas a left-brain dominant musician could merely tune the instrument and play simple tunes robotically.

Mostly our consciousness resides in the left, organizing hemisphere but this does not mean that the right side is inactive - it continues like the shining of stars in the daytime, there but unperceived. If the left hemisphere has become excessively dominant the right hemisphere has reduced opportunity to share in consciousness, being blocked in various ways, and can only express itself in deeply sub-conscious functions (often only apparent in dreams). Full consciousness would arise from a collaborative integration of the two sets of processes.

How such blockage comes about is demonstrated in the following example. Imagine the effect on a child when its mother presents one message verbally but quite another with her facial expression and body language. 'I am only spanking you because I love you, dear' says the words, but 'I hate you and will destroy you' say the face and body blows. Each hemisphere is exposed to the same sensory input, but because of their respective specializations they each emphasize one of the messages. The left will only attend to the verbal cues, because it cannot extract information from the facial gestalt and kinesthetic sensations efficiently. The right will attend to the non-verbal cues because it has become specialized to do this and cannot understand the words.

In this situation the two hemispheres might decide on opposite courses of action: the left to approach, the right to flee. Since the left is the organizing hemisphere it can take control of the output channels most of the time but if it cannot 'turn off' the right completely, it may settle for disconnecting the conflicting information from the other side. The mental process in the right hemisphere, cut off in this way from the left hemispheric consciousness that is directing overt behavior, may nevertheless

continue a life of its own. The memory of the situation, the emotional content and the frustrated plan of action may all persist, affecting subsequent perception and forming the basis for expectations and evaluations of future input. These may have their effect when the right hemisphere is not blocked and cause irrational misinterpretations.

When a person is in a right-brain mode of extreme emotion such as love, rage or grief, the pain and emotion and effort is experienced but he is unable to access the postulates, conclusions and other verbally and conceptually stored material in the left, as this is below the boundaries of consciousness - a person overcome is often speechless.

As a result of the more common left-brain dominance, emotions become a symbolic memory ('I was angry') rather than the *feeling* sensation of what was actually experienced. The person may have a verbal description of events but is unable to experience the emotion and pain thereof. The painful emotions persuade the left hemisphere to hold-off the right side's contribution habitually. Eventually, with reduced nervous traffic between the hemispheres, the nerve fibers of the connecting channel (the corpus callosum) become atrophied with disuse (though this may be stimulated to re-grow with Transpersonal Psychology techniques) and the potential quality of brain functioning is then severely retarded.

A frequent cause of such blockage is when the right hemisphere contains data that the left finds distinctly uncomfortable - such as the *truth!* For example, the fact of a misdeed may be repressed in this manner, as may any experience that the mind finds embarrassing, unacceptable or unconfrontable. Similarly, deeply held beliefs that have a strong emotional investment become charged areas in the right hemisphere. The person who is left-dominant tends to be governed by words and belief systems often to the exclusion of external reality; a person with an integrated mind uses words as his servants and is in touch with the truth of where he stands.

The average person lives too much in a state of sensory illusion, of indoctrination, to be clear about anything except at rare, lucid intervals. Trance states are much more prevalent than is generally realized; there is rarely an 'objective' state of consciousness. Most of us are in a semi-waking, semi-sleeping trance induced by our cultural and genetic heritage and our personal belief system. To become fully awakened we must be wholly aware of all the influences which bear upon our daily state of consciousness.

For many centuries the Sufis have said that man must learn to use his mind in a different way if he is to progress. That missing link is the recovered integration of holistic right brain functions. Our right hemisphere, with its capacity for appreciating a complex whole, for facial recognition, map reading, maze solving, provides the alternative mode of understanding.

How did we get this way? Left-brain dominance probably came about because of a basic need to survive in a physical world. It may have developed when man changed from simple food-gathering to having to kill for survival - including having to kill others who threatened his survival or territory. Man had to organize in larger groups in order to live. He had to give up part of himself, to deny his own needs and feelings in deference to those of his society. And in order to kill animals and other humans he required some sort of shut-off mechanism in allow such acts.

The point about the split is that one side of our brain can be feeling something while the other side is thinking something very different. The split person can yell at you

and not know why he is doing it, though he will manage to rationalize his acts and put the blame on others. With that division of the brain one could think one thing and do another. Feelings could be transmuted into symbolic form, disconnected from their feeling roots the elaborateness of the ritualistic and symbolic life being commensurate with the loss of self. Man could then murder others for religious reasons or kill others when the state (an abstraction - not himself) was threatened.

As man came to defer to higher authority, his symbolic and repressive hemisphere became more active. He developed all sorts of ideas and rationales that were out of keeping with his feelings. The cultural trance had begun.

Through thousands of years our ancestors added to left-brain dominance because that was the way to get things done. The two specializations work effectively, the right supporting the left hands use of tools, including writing. Our entire system - books, schools, universities, industry, political structures, churches - is fundamentally left-brained in learning, application and operation. We have generally regarded right-brain functions with suspicion, frustration and awe.

In fact we use our right brain throughout our daily lives in many subtle ways. While the left-brain serves our consciousness, the right-brain serves our awareness. Though the left-brain seems to predominate and to co-ordinate general behavior from both halves, it is the minor side which sees things in a broader perspective. It sees the context and views the parts of an event as its gestalt. It is the right-brain that takes the facts worked out by the left-brain and can make proper conclusions (connections) from them. It makes facts 'meaningful'.

The importance of understanding our dual consciousness is that it is possible to have thoughts that have nothing to do with what one is feeling, and to try to reach and change someone for the better through his thoughts and intellectual apparatus alone, without reference to the necessity for connection, is a vain exercise. The left-brain can be quite aware that smoking causes cancer but the person will still pull out a cigarette.     The     person     is     aware     but     not     conscious.

| LEFT | RIGHT |
|---|---|
| Verbal description, explicit | Non-verbal awareness, implicit |
| Linear - one thought following another | Spatial, relational, holistic, synthesizing |
| Sequential, orderly, counting | Simultaneous, spontaneous |
| Rational, conclusions based on reason | Non-rational, willing to suspend judgment |
| Abstract - representing a whole by a part | Analogical - seeing similarities |
| Conceptual, word-symbols | Perceptual, concrete, image-symbols |
| Logical thought, analysis | Intuitive ideas, connections |
| Symbolized, evaluative feelings (head) | Affective feelings and emotion (heart) |
| Convergent, focused (attends to detail) | Divergent , contextual (ignores detail) |
| Solves problems towards goals | Perceives problems |
| Organizes actions, masculine | Supportive, receptive, feminine |
| Deals with time, reflective, objective | Has only present time, active, involved |
| Ends oriented, telic | Means-whereby oriented, paratelic |
| Imagines details, fictionalizes stories | Constructs contexts, assumptions |
| Short-term symbolical memory | Long-term perceptual memory |
| Hostile weakness, friendly strength | Friendly weakness, hostile strength |
| Hypocritical, lying | Authentic, genuine |
| Ego-consciousness | Sub-consciousness |
| (Malfunctions: falsifying, fabricating, mis-owning, mistaking, or fixating) | (Blocks: repressing, invalidating, denying, or accepted imprinting) |

Man is conscious, as are animals, of external stimuli, but to be conscious that he is conscious, to be self-aware, is the introspective faculty that separates him from the animals. But he can only be meaningfully objective about that self when his feelings and contextual understandings are connected and integrated.

Logic is fine for mentally running over the mistakes of the past and for anticipating the future so that we do not commit the same blunders twice. But we cannot actually live in either of these two time realms, and the effort to do so may damage both our minds and bodies. Our task, then, is to learn to free ourselves from the cultural trance, the daydream of illusions, and with an awakened mind, live life today, in fully objective consciousness.

In our daily life we life in two worlds simultaneously, the left and right modes. The left mode is associated with logic, linear thinking, rationality, schedules, time, sequencing, measurements, the obvious, names, dates, deductive reasoning - the things we learn at school. The right mode is about intuition, holistic understanding, expressive movement, art, poetry, emotions, the hidden, the inferred, and imagery - in short, it is the 'ah-ha' state. In therapy, the unconscious is best accessed through the route of images and feelings; answers are then revealed from the unconscious that the rational mind would not otherwise be able to reach.

The right brain, by its very nature, cannot lie; the left brain is an expert at lying - at fabricating answers, telling stories, rationalizing, blaming and erecting all of the Ego defenses.

As we converse in normal language, we tell each other anything we want to: details, about admissible feelings, social pleasantries, half-truths, lies or anything we need to say to function in the day to day world. But we may not say what we really think - we may omit information and lie, in order to protect others or ourselves from potentially hurtful truths.

We are, meanwhile, always telling ourselves the repressed truth, both about our conscious reality and also relating to the deeper dimensions of our innermost Self, giving facts about events and information about our motives, but this may not be revealed through the conscious mind. It is our direct feelings, utilizing images and metaphors, and does not disguise itself with pleasantries. The hidden messages occur especially at times when the right-brain is stimulated: when a person is expressing his or her Self emotionally or creatively.

So there is no more need to lie or pretend. To do so is to support power struggle, tyranny, low self-esteem and isolation. Truth conversely brings us closer, though it might take more risk, openness and vulnerability. As human beings we want to be welcomed, for our needs to be honored, to be able to be strong and still be loved, to be recognized for who we really are. By being honest with our fellow beings and our selves, we can often strike a chord that resonates in every human heart.

# Symbol Space

We have a subjective illusion that we are able to deal with a large number of variables simultaneously. In fact our capacity to simultaneously hold several items at once in our minds, is limited by our mental 'symbol space'. An ability to represent at least four symbols is required, in order to be able to perceive in two dimensions - as in plotting an item on a graph with two axes. A symbol space of eight is required for three dimensions - the corners of a cube. With four dimensions (such as adding the dimension of 'time' to a three-dimensional space) requires a symbol space of 16 - a level reached by only one person in ten thousand. In order to perceive a fifth dimension (such as the element of causative choice - the spiritual dimension exterior to space-time) would require a conceptual symbol-space of 25. So basically, with an average symbol space of just seven - seven numbers can be remembered in a sequence before the first number is lost - we are capable of thinking about just three dimensions, with some effort.

This principle, of simultaneous, spatial attention, is a right-brain facility. It is crucial to creativity, because using the symbol space, a network of ideas, facts and perceptions can be inter-related and compared, and in the process new relationships, or new ideas, are perceived in an intuitive way. By the expansion of symbol space, the acquisition of multi-dimensional 'knowledge-rich' networks from which insights may be derived is facilitated. Techniques such as drawing, story-telling and mnemonic visualization as practiced at the end of this Chapter involve inter-action with the right-hemisphere. As the symbol space expands, the blockages to right-brain communication - in terms of repressed feelings - are exposed. The individual becomes progressively more in control and objective to his inner space and experience.

# Reality Testing

When a question is asked and the mind considers it, both left and right-brain come into operation and may produce very different kinds of answers. The left-brain mode of thought is one of sifting sequentially through files of associated data and then with the assistance of the right brain, obtaining an overview. The left-brain may fictionalize to cover up missing data or make rationalizations, based on false (mistaken or mis-owned) data or data which has been installed through genetic or cultural imprinting. The right-brain, on the other hand, may interpolate emotional force to prevent inspection of deeply held beliefs, of hidden aspects of the personality, or of repressed traumatic experience, a different type of imprinting.

The truth, then, may thus be concealed by distorted thinking due to charged contents of both left and right hemispheres. In the left-brain, alterations from the truth (mistaken, mis-owned, created or installed data) will be charged because the unconscious 'knows better'; it is this 'meta-programmer' which energizes the meter reading. Similarly the meta-programmer knows when it is not confronting truth - obscuring data by suppression, invalidation or refusal to notice, or if the painful material is in the nature of installed (innate, imprinted, conditioned or learned) behavior patterns or suggestions.

Using the galvanic skin response (GSR) psychometer, charged mental content will read, but while this is helpful in quickly spotting items to handle, this does not indicate the nature of distortion that the mind is executing. By examining the meter response to a charged item or idea in terms of left and right hemispherical arousal, using a Bilateral meter it is possible to realize when and how the subject is distorting or obscuring a truth that he really knows. Using this guidance the person on the meter can look further, either sideways (left-brain) or deeper (right brain) and realize the whole truth that he knows, as it actually is. This will then be the honest and real viewpoint and may then be soundly revised with the cognizance of further data or insight. Practice with this technique, as used in Transpersonal Psychology counseling, results in a new ability to recognize the mental processes of thought distortion as they occur, and this ability may then greatly assist the student in his work in solo analysis, to be able to 'cut the bullshit' and get quickly to the core of any issue being examined.

# Reversal Theory

Earlier, we looked at how a person tends to switch between paratelic and telic points of view, e.g. to reverse from experiencing excitement to a goal-directed viewpoint of anxiety, due to a contingency; an attempt would then be made to resolve this problem so as to reduce arousal towards the more pleasant telic state of relaxation.

Alternatively a reversal may occur after an extended period of relaxation to a less pleasant paratelic boredom state; an attempt would then be made to increase arousal and move into the more pleasant paratelic state of excitement.

Each of these movements is a necessary component of the learning process. The paratelic state, by its open-ended and exploratory nature expands the behavioral repertoire. In the telic state the effectiveness of acquired skills is tested and modified during attempts to recover from anxiety-evoking emergencies. Growth occurs in

small steps, and each step ahead is made possible by a telic feeling of security, a point of reference to rest before the next bout of paratelic activity.

boredom ← relaxation
anxiety ← excitement
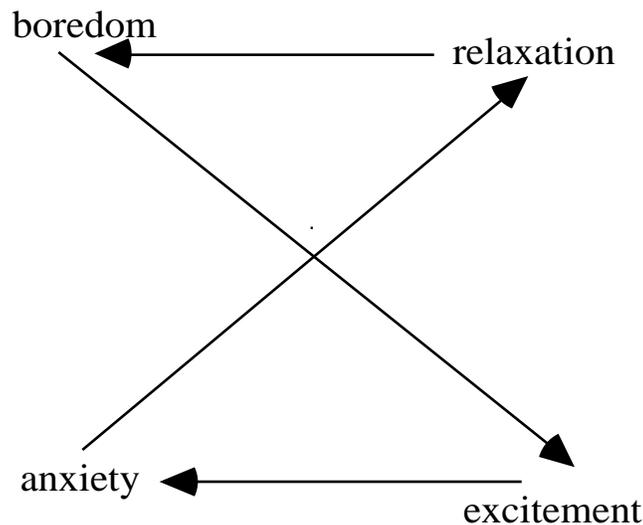
This is clearly visible in the behavior of young children. A child who is entering a new environment with its mother will characteristically first cling to its mother's knee (in a telic bid for security) while exploring the room with its eyes. After a while it will move away a little, checking its mother's presence constantly, until finally the excursions extend much further away, with physical or eye contact between mother and child being re-established only in between the explorations (which are now being undertaken in a paratelic state). In this way a child may explore a dangerous and unknown world. If the mother suddenly disappears however, the child will grow timid and lose interest in its reconnaissance of the world, being interested merely in getting back to the security of mother, and even perhaps losing command of already acquired skills - thus crawling instead of walking, for example.

If insufficient time and relaxation is attained after a harsh experience in such a way as to be able to 'digest' the experience, or if there is insufficient skill available to resolve the situation after having encountered trouble, it will not be possible to complete the above integrating sequence and resume paratelic activity. Instead a compulsive (because there is no choice) fixation of the avoidance-reaction (i.e. the first-line emergency reflex) will occur. Increased rigidity and stereotyped behavior will result with a lower general level of skill. If the situation is traumatic, long lasting or regularly repeated, a neurosis may be imprinted: a behavioral pattern that reactivates when restimulated in similar situations.

The more situations that have been experienced, re-experienced and subsequently digested and mastered, thus becoming familiar and reassuring, the easier it is to attain relaxation in any problematic situation inducing the telic state (anxiety), and particularly if those experiences and skills bear some relevance to the problem. New skills, coping and mastery are therefore more likely to develop in areas of experience which are in some way related to other, already properly integrated and mastered, areas of experience. Training, with repetitive practice towards high proficiency under stress, in skills that have wide general application , is therefore valuable, especially in a properly sequenced development program.

# COEX Systems

The implication of these last propositions is that skills tend to grow in clusters and conversely, that un-skills (sets of stereotyped avoidance patterns) also tend to grow in clusters. Stanislav Grof has introduced the principle of 'COEX' systems - systems of COndensed EXperience. A COEX system can be defined as 'a specific constellation of memories (and related fantasies) from different life periods of the individual. The memories belonging to a particular COEX system have a similar basic theme or contain similar elements and are associated with a strong emotional charge of the same quality'. COEXs may be positive or negative depending on whether or not the emotional experiences were pleasant.

Although there will be certain interconnections and interdependencies between COEX systems, each one nevertheless functions in a relatively autonomous way and influences the individual's perception of himself and of his environment, his feelings and attitudes, his ideas and behavior, and even his somatic processes. The structure of an individual's personality usually contains a large number of COEX systems, and the character, number, extent and emotional intensity of these will vary from one individual to another. They are addressed through the sequential handling of traumatic incidents and associated themes as discussed earlier, in the handling of sequences of upsets and misdeeds and resulting fixed solutions, and specifically on **The Insight Project**, the senior, most deep rooted types of COEX are resolved.

The growth and perseverance of neurotic behavior patterns occurs due to the above positive-feedback cycle. A basically adaptive (logically appropriate) mechanism - the acquisition of avoidance-responses - serves as the basis for the acquisition of maladaptive behaviors, when an accumulation of similar avoidance responses occurs. Thus, rather than becoming habituated, the conditioned response (avoidance) can become stronger than the original unconditioned response (to participate). So in many cases of neurotic or irrational thinking and behavior, there may not have been a *traumatic* (overwhelmingly intense) initial experience, but rather some sort of insidious onset, of repetitive or continuous conditioning. Imprinting of skills or un-skills, then, occurs due to intensity, frequency or duration of contingent stimuli.

Whether an arousing stimulus will enter into a negative COEX system with clusters of stereotyped avoidance reflexes, rather than being 'digested' properly and integrated in a positive COEX with clusters of high-level skills, depends on the skills already present (innate, learned or facilitated by the environment), and on the prevailing telic/paratelic motivational balance in the individual concerned.

The way the COEX systems come into existence and grow makes behavioral idiosyncrasies very likely. After all, these utterly flexible learning systems provide the maximum potential for adaptation - each person adapts to his own environment in his own particular way and continues to so adapt throughout life, accompanying the drive for self-actualization i.e. fulfillment of individual potential.

By seeking high arousal (excitement) whenever surplus energy is available, experience is likely to be gathered involuntarily in threatening or disturbing situations which would have seemed undesirable and therefore avoided if foreseen. As a consequence the individual widens his field of experience in a way that would not be possible were he to function exclusively in the telic state.

For the individual to be able to determine whether or not this results in positive

COEX skills or negative COEX un-skills, rather than this being an involuntary conditioning process, depends largely on the degree of control he has over his own mental states, to be able to reach and withdraw, to be able to resource pleasurable low and high arousal states, to be appropriately telic or paratelic at will. These skills may be learnt through biofeedback information from meters during self-analysis, since as described earlier, the process of analysis within Transpersonal Psychology is largely a matter of controlled stimulation of material at low arousal in the telic state, to reverse this to moderate arousal in the paratelic, to become more and more involved and aroused and 'in session' as·the material is confronted (with withdrawal if necessary to re-cycle back from a safe telic point) towards final insight at high paratelic arousal.

When fixated response patterns have been found and released, the individual can, at will, be in an aroused state of 'playful' (right-brain) paratelic excitement, high self tone and intuitive insight. This doesn't revert to telic anxiety because the left-brain retains good communication and arousal is balanced. He can then, at will, reverse from this state to a pleasant, relaxed, secure, telic low arousal in order to recover energy, plan and learn from his experiences. Moving into a state of medium arousal he can smoothly switch back and forth from involvement to analysis and now, if he wants, achieve a high state of telic arousal, of 'serious' contemplation, that is *not* unpleasant or anxious because both sides of the brain remain in synchronized communication and traumatic material is no longer restimulated.

The process of learning and of psychological growth can be seen to have dynamic characteristics, ideally involving a proper balance and rhythm of telic/paratelic motivational reversals. In counseling, one frequent way in which this breaks down is in the relative inability of the individual to feel secure and reassured enough for the paratelic state to be induced. It is exactly this reassurance that is provided by the empathic counselor who, in this respect, can help to re-start the alternation of telic and paratelic states which is of such crucial importance for the development and maintenance of a full and healthy mental life. In the case of self-analysis, experience in counseling others successfully and complete familiarity and understanding of the procedures, will help to give the required sense of confidence, to take up repressed material and run it to the full endpoint.

This is a similar process to that carried out in Zen meditation. The process seems to work by reaching a satiation level or breaking point in the telic phase of trying to answer a riddle logically. One's desire is exhausted, one's rationality is thoroughly confounded and one's ego is broken, whereupon a sudden, highly pleasurable reversal takes place. One's left-brain ignorance, intensified by the inability to grasp the meaning of the koan, is replaced by a flood of right-brain non-verbal (paratelic) insight, a sense of liberation from (telic) ego, goals and thinking. What is called a satori then, is an abrupt shift from the telic to the paratelic, felt as a noticeable relief and accompanied by joy and peace. Once having experienced this small foretaste of nirvana, one begins to live increasingly with ready access to this paratelic state of mind.

# Volition

Reversal theory as described above provides a conceptual framework within which a wide variety of particular motives, emotions and psychological problems have their place and can be understood. However there are others which are not encompassed, and these all have to do with interpersonal relations - for example such emotions as love and hate, gratitude and guilt, devotion and humiliation.

The basic structure of the theory therefore has to be extended. Along with telic and paratelic modes of operation, other motivational states that tend to reverse back and forth are: feeling the need to act against as opposed to the need to conform; feeling the need for domination or control as opposed to the need for sympathy; and to be self-determined (acting upon one's own volition) as opposed to other-determined (volition residing in the other person). In each of these pairs of states, one must be experiencing one or other of the dichotomies at any particular time, and so they are mutually exclusive. The pairs of motivational states, though, are always in place and accompany and interact with each other.

The self concept (such as 'self-esteem') is: the totality of attitudes, judgments and values of an individual relating to his behavior, abilities and qualities. Such a concept is fairly enduring. In contrast, self feelings or **tone** (such as 'hedonic tone') are strongly dependent on momentary changes of situation, and therefore tend to be always on the move. For example, one may have low self esteem as a tennis player, but have pleasant self tone on those particular occasions in a game when one wins a point. The feelings involve an immediate sense of personal worth.

The **mastery** state can be defined as a mode in which pleasant self tone derives from *the feeling of being in control*. Unpleasant self tone in this mode is associated with feeling incompetent, weak or inferior.

The **sympathy** state can be defined as a mode in which pleasant self tone derives from *the feeling of being liked*. Unpleasant self tone in this mode is associated with feeling disliked, uncared for or unattractive.

Mastery and sympathy states differ from each other primarily in the way that the individual interprets the outcome of transactions between himself and the 'other', resulting in a net loss or a net gain:

In a **self-determined** (volitional) *mastery* state a transaction is felt subjectively to involve some degree of either 'taking' (corresponding to a pleasurable gain) or of 'yielding up' under pressure (corresponding to a loss). Whereas in a self-determined *sympathy* state the transaction is felt to involve some degree of either 'being given' (corresponding to a pleasurable gain) or of 'giving under pressure' (corresponding to a loss):

### SELF-DETERMINED   ▓ pleasant

|  | Net gain | Net loss |
|---|---|---|
| Mastery: | Taking | Yielding up |
|  | Proud | Humiliated |
| Sympathy: | Being given | Giving |
|  | Grateful | Aggrieved |

Why is it good to make a net gain? One reason is goal achievement in the telic state (which may of course accompany a mastery or sympathy state) provides the satisfaction of an intended outcome; another is that in the mastery state it can be taken as evidence of personal power, strength and skill, and in the sympathy state as evidence of personal attractiveness. Both ways it enhances self-tone and concomitant feelings of worth

Envy and jealousy arise when another makes a net gain at the expense of oneself. Envy would appear to be a mastery version of this emotion, in which the other person successfully takes or achieves and can therefore be experienced as stronger than oneself. Jealousy occurs in the sympathy state, in which someone is *given* attention at the expense of oneself and can therefore be experienced as more liked than oneself.

### OTHER-DETERMINED   ▓ pleasant

|  | Net gain | Net loss |
|---|---|---|
| Mastery: | Taking | Yielding up |
|  | Contemptuous | Humble |
| Sympathy: | Being given | Giving |
|  | Guilty | Self-righteous |

In the self-determined state, the source of self tone is within oneself, the volitional self. But it is also possible for the source or volition of self tone to be transferred to another's identity, i.e. one experiences the tone that the other person appears to be experiencing - one has become '**other-determined**'. The other person is angry with me, so I accept that as valid and feel angry with myself; he is angry with others so I am angry with them too. I have *identified* with the other person.

Yielding-up in the other-determined state is now pleasant rather than unpleasant, e.g. a keen soldier enthusiastically submitting to discipline, and this is true too of giving, e.g. a mother looking after her child with loving tenderness.

| | Self-determined (Cause) | Other-determined (Effect) |
|---|---|---|
| **MASTERY** | To master | To be mastered |
| **SYMPATHY** | To be sympathized with | To sympathies |

While the aim of the mastery state in the self-determined version is to master some other person (or object or situation) and thereby to feel strong, in the other-determined state it is to be mastered so that it is the other in whom the volitional self temporarily resides who will feel strong. So paradoxically, one gains by making a net loss in transactions - by submitting one comes to feel strong e.g. a teenager who idolizes the leader of a gang to which he belongs.

Similarly, where the aim of the sympathy state in the self-determined case is to be sympathized with, so as to feel liked, in the other-determined case it is to sympathies with some other person so that it is this other person who will feel liked (and therefore one will oneself enjoy the feeling of being liked through identification) e.g. a wife may derive pleasure from being a 'tower of strength' to her husband. This is perhaps the essence of altruism.

To help make this description a little more concrete, there follows a set of examples of situations in which one would probably experience the above motivational states. For simplicity, each example is put in terms of success and would therefore be associated with enhanced self tone. If the outcome was unpleasant then one would be in the other side of the dichotomy.

| SELF-DETERMINED | OTHER-DETERMINED |
|---|---|
| **Mastery**<br><br>Profiting from a business transaction<br>Defeating someone in a game<br>Controlling complex equipment<br>Mastering an intellectual problem<br>Giving an employee orders | **Mastery**<br><br>Submitting to discipline in the army<br>Displaying solidarity in a trade union<br>Accepting the dogma of a religion<br>Conforming as a musician to a conductor<br>Undergoing demeaning rituals to join |
| **Sympathy**<br><br>Being given a present<br>Having your story listened to at a party<br>Accepting help when in trouble<br>Being cared for when ill<br>Listening to good advice | **Sympathy**<br><br>Presenting money to a charity<br>Giving a present to a child<br>Taking an interest in someone<br>Tending a garden<br>Buying a friend a drink |

Taken together, these two matrices display the structure of relationships which underlie eight distinguishable, and contrasting, types of feeling. This can be taken further by incorporating a final dichotomy: **negativity** as opposed to **conforming.** This comes into play when unpleasant feelings arise, as follows:

In the self-determined mastery state, if one proves oneself superior, then one is likely to feel *proud*; if, however, one finishes up in a position of inferiority, one will suffer *humiliation* to some extent, an unpleasant self tone. Humiliation differs from

humility, subordination from submission, subservience from service, in that the former in each case is an undesired impingement on self-determinism, and the latter a desired reflection of other-determined mastery.

In the other-determined version of the mastery mode, then, if one willingly submits to a stronger person then one feels *humble*, with admiration for the other. If, on the other hand, the other person turns out, exasperatingly, to be weaker than oneself, despite all one's efforts to bolster this person up, then one is likely to feel despairingly *contemptuous* and disdainful towards them.

In the self-determined sympathy state, one feels *grateful* for being given sympathy and liked; in contrast, one will feel *aggrieved* (hurt, affronted, etc.) if one is not given these things, or if one even finishes up by giving them oneself.

In the sympathy state one's feelings towards the other will, in the other-determined case, be ones of solicitousness and tenderness, and if one succeeds in caring and giving, the result will be a pleasant feeling of self-satisfaction, virtue and even *self-righteousness*. If one fails by not being able to nurture the other, or even by making a net gain from the transaction, then one will feel *guilty* and ashamed as a result (or experience some sense of obligation) - and this is of course an unpleasant form of self tone.

The mastery and sympathy states can each occur in association with either the telic or paratelic state, so the interaction can be perceived as either serious (telic) or playful (paratelic). For example one may enjoy the humiliation of being tricked or teased provided one stays in the paratelic mode.

At this point the conformist versus negativistic dichotomy comes into the picture. If one of the unpleasant outcomes mentioned above, having been at first accepted in the conformist mode, is continued for too long, frustration may build up and induce the negativistic mode as a rejection of that outcome. Each of the unpleasant emotions will be converted into a rather different emotion by the advent of the negativistic mode:

|  |  | *CONFORMIST* | *NEGATIVISTIC* |
|---|---|---|---|
| **MASTERY** | SELF-DETERMINED | Humiliated | Defiant |
|  | OTHER-DETERMINED | Contemptuous | Self-denigrating or Committed |
| **SYMPATHY** | SELF-DETERMINED | Aggrieved | Hating |
|  | OTHER-DETERMINED | Guilty | Self-hating or Devoted |

Thus humiliation becomes *defiance*, and the feeling of being aggrieved becomes resentment and even *hate*. One thing that this analysis helps to make clear is that love and hate are sympathy emotions, referring to gratitude or self-satisfaction at having been given, and to the negative reaction to aggrievement at not having been given (such as attention, admiration, stroking); or they may relate to an unselfish giving and self-hatred as a negative reaction if this isn't possible. Similarly the mastery version of love is lust and this can either involve the quest for domination or submission.

In the other-determined state matters are a little more complex in that the negativism

may be directed at the other person or against oneself depending on which is seen as the source of the failure. Thus contempt towards someone who fails to dominate oneself can lead to either *self-denigration* and self-abasement in a desperate attempt to make the other person stronger, or it can lead to a redoubling of effort to 'build up' that person - which can be described as a passionate *commitment* or loyalty to him or her.

Likewise guilt can lead either to a form of *self-hate* in which one denies oneself what one has been given, or to a redoubling of one's efforts to give, which can be described as *devotion* to the other person. Paradoxically, then, commitment and devotion, which generally seem to be 'positive' emotions, emerge from this analysis as 'negative' emotions which derive much of their special strength from the addition of powers of negativism to the situation. If high arousal is generated these will be experienced in the negativistic state with an *angry* tone. In addition, all of these negative emotions may also be experienced with some pleasure or playfulness if the paratelic state can be maintained.

# Pan-determinism

When energy has been released from the suppression of past trauma and fixed response patterns, more energy is available to hold up high-arousal telic and paratelic states, and the integration between hemispheres improves so that such arousal does not feel uncomfortable. This allows the automatic cycle to be broken and the factor of self-remembering comes into play - the person is aware of what is going on and can learn from this. Similarly it is possible to step out of self/other-determined cycles and see objectively both ones own and the other's point of view and feelings simultaneously. This is a new volitional state called **pan-determinism**, and the ability depends on having the facility of fully integrated, whole-brain mental functioning, whereby the right-brain holistic, experiential processes can be simultaneously combined with left-brain analysis to give greater perspective and understanding.

A somewhat intellectual and ineffectual pan-determinism is relatively accessible for people who are not under stress and in low arousal (a telic detachment) but even this state is increasingly rare in stressful modern society. It is particularly difficult to attain and normally falls away in restimulative, telic high arousal situations, except at moments of 'peak experience' (where anxiety has been integrated and high paratelic arousal has been maintained).

This is a dynamic model and transformations between dichotomy states and their respective emotions may be sudden, as with telic/paratelic reversals, and be induced by contingent events, frustration or satiation. Changes cannot occur suddenly where it is the situation that must change (a net loss towards a net gain for example) so 'taking' may only change gradually to 'yielding up'. But the change vertically, such as between mastery and sympathy states, involves a discontinuity of orientation, with sudden changes of emotion, e.g. from pride at 'taking' to gratefulness at 'being given' - this simply requires a change of consideration or viewpoint, with the circumstances remaining much the same but with some stimulative contingency, frustration or satiation. Similarly a switch (reversal) may occur very suddenly from feeling grateful to feeling guilty, as the other-determined mode is adopted. **Only with the facility for pan-determinism can the individual experience both modes of a**

**dichotomy at the same time and any reversal will then be conscious**.

The self-determined mastery frustration of humiliation can, as we have seen, especially if there is surplus energy, lead on to defiance, which depends on a reversal from the conformist to the negativistic state. Alternatively, there may be a reversal to the other-determined state where the humiliation is now felt automatically as humility and, since this is pleasant, no more frustration will be felt. A third possibility is that a reversal will occur from the mastery to the accompanying sympathy state, when the net loss will lead to a feeling of being aggrieved, and the continuing frustration here may lead on to hatred. Again, the pan-determined viewpoint will tend to expose the futility of negative emotion, as an element of telic thinking is introduced in the 'involved' paratelic state.

Successful and enduring intimate relationships probably depend on the continuing mutual ability to synchronies reversals in opposite directions on the self/other-determined dimension. Clearly the structure of relationships disclosed by reversal theory can give rise under different conditions, and in different individuals, to a very large variety of sequences of emotional states. In these changes one is largely reacting mechanically, moving from one state to another because of the intrinsic dynamics of this natural system, going up and down like a bottle thrown into the sea.

The only way to take control of these states is through intimate self-knowledge, so that each reactive response, frustration or satiation is recognized, and one can ensure that distorted thinking does not influence the conscious choices which it is then possible to adopt, whilst at the same time being able to regain immediate access to the paratelic state. **This is a cognitive breakthrough of whole-brain integration whereby the ability to retain integration between paratelic and telic high arousal states opens up the additional factor of pan-determined volition to break down the automaticity of this system.**

# Body-mind defenses

Throughout life an individual will develop many defenses to protect himself against any real or imagined threat to his functioning. When the heart stops a beat or races we experience anxiety at the very core of our being. When a person has built up solid defenses (which soon become unconscious response-patterns or automatic behavior) he will not allow his heart to be touched easily and will not respond to the world from his heart. The defenses work in layers:

    I    The **core** or heart from which the feeling to love and be loved derives, at the centre of which is the soul or spiritual identity. This is always present, even if defenses on further layers make it unconscious.

    II   The **emotional** layer of feelings which include the suppressed feelings of rage, anxiety, panic or terror, despair, sadness and pain.

    III  The **muscular** layer in which is found the chronic muscular tensions that support and justify the ego defenses and at the same time protect the person against expressing the underlying layer of suppressed feelings that he dare not express.

    IV  The **ego** layer is the outermost layer of the basic sense of self or identity, and which contains the typical ego defenses of denial, distrust,

> blaming, projections (other-determined viewpoints), plus rationalizations (excuses) and intellectualizations.

The breakdown of defenses has necessarily to consider each of these layers. While we can help a person become conscious of his tendencies to deny, blame, project or rationalize, this awareness rarely affects the muscular tensions or releases the suppressed feelings. If these layers are not cleared, the conscious awareness can easily degenerate into a different type of rationalization with a concomitant but altered form of denial and projection.



*DEFENSIVE IDENTITY*

**IV EGO LAYER**

**III MUSCULAR LAYER**

**II EMOTIONAL LAYER**

**I CORE**

**Soul**

*LOVE*
*HEART*

*RAGE        DESPAIR*
*PAIN    FEAR*

*CHRONIC MUSCULAR TENSION*

*EGO DEFENCES*
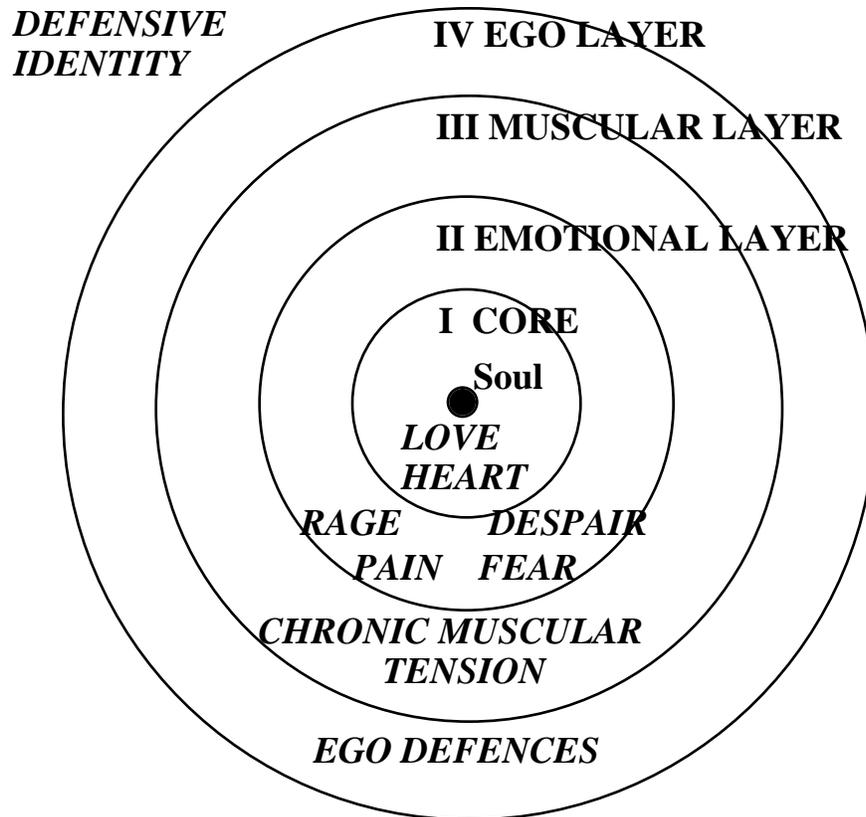
Assuming it is possible to eliminate every defensive position in the personality, how would such an 'open' person function?

The four layers still exist but now they are co-ordinating and expressive layers rather than defensive ones. Core impulses reach the real world. The person puts his heart into everything he does. He loves doing whatever he chooses, whether it is work, play or sex. He can be angry, sad, joyful or frightened depending on the situation. These feelings represent genuine responses since they are free from contamination by suppressed emotions stemming from childhood experiences. And since his muscular layer is free from chronic tensions, his movements reflect his feelings and are subject to the control of the ego - they are appropriate, meaningful and co-ordinated.

The use of the GSR meter in counseling helps reach through the outer defenses to detect emotional charge and this can then be fully contacted and re-experienced and so released, with cognitive insight (into the ego-defenses) naturally accompanying the process. Tensions in the muscular layer are no longer supported and can dissolve.

*OPEN IDENTITY* — IV EGO LAYER — III MUSCULAR LAYER — II EMOTIONAL LAYER — I CORE — Soul — IMPULSE — *LOVE HEART* — *EMOTIONS BASED ON REAL SITUATIONS* — *GRACEFUL COORDINATED MOTOR CONTROL* — *SELF-AWARE*
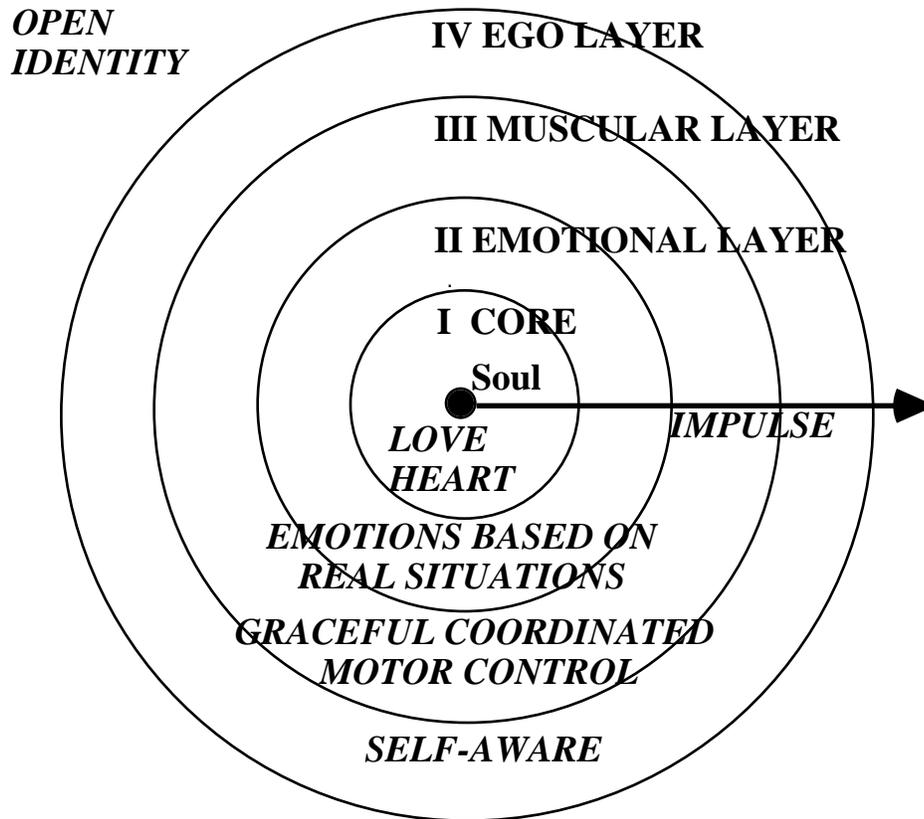
## The structure of problems

When you want to change yourself or help others to change, you need to gather information, the noticeable parts of a problem, the symptoms one is uncomfortable with. This is the present state.

There will also be a desired state: an outcome that is the goal of change. There will be the resources that will help to achieve this outcome and also side effects to reaching it, for oneself and others. There will of course be the barriers and difficulties. But there will also be underlying causes that maintain the problem: what does the person keep having to do that maintains the problem, and why?

The element of conflict is intrinsic to problems and the trick of solving them is to be able to spot the *counter* element to one's own intention, and thereby. to recognize that one does indeed have a causative contribution to the situation, otherwise it would not be intention versus counter-intention - a problem! The 'solution' to the problem is simply a realization of the *structure* of the problem itself. The charge or confusion of the problem will then drop away, and appropriate actions may be taken.

Conflicts are frequently self-imposed, when both the intention or the counter-intention are one's own, but one forgets this obvious fact and swings back and forth between the opposing points of view. Once a tension exists, because of a discrepancy between what is desired and what exists, there is a natural force leading to resolution. But then the other tension-resolution system is restimulated and the force reverses. This structure will lead to oscillation because of the competing tension-resolution systems. You cannot simultaneously achieve both aims because they are conflicting.

And you cannot achieve the aims sequentially, since movement towards the resolution of one increases the tension in the other system. There is a shift of dominance from one approach to the other. It's a no-win situation.

TENSION                                                RESOLUTION

hungry ————————————→ eat

overweight ————————————→ do not eat

bored ————————————→ excited

anxious ————————————→ relaxed

desire ————————————→ to have the
                                                          desired result

                                                          not able to have
belief ————————————→ the desired result
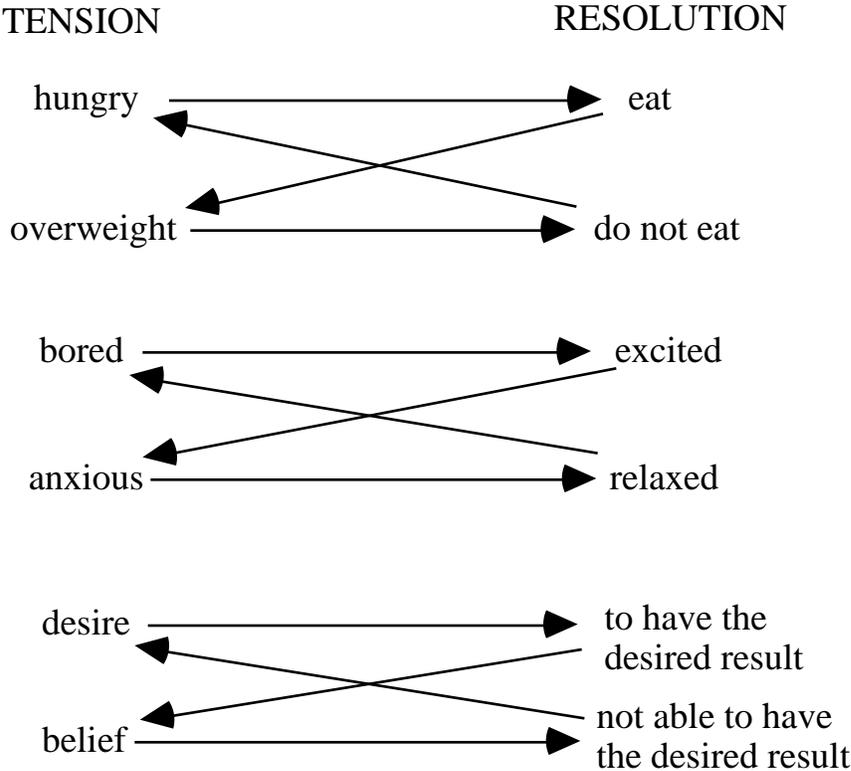
For example, if you were hungry you would naturally tend to resolve this tension by eating. However if you were obsessive and became overweight, a new goal would become apparent - the need to lose weight and the necessity of going on a diet. This second need is in conflict with the first and the two cannot be met simultaneously and not for long sequentially either. If you don't eat you become more and more hungry and revert to the old behavior. The dieter may consider: What is the problem? Too little self-control, emotional complexes, self-destructive tendencies, lack of willpower, the wrong diet plan, an unfulfilled sex life, the economy? In truth it is the structure in play leading to oscillation; that is all it can do.

A similar conflict structure was examined earlier, as paratelic boredom led to involvement, which when it became too exciting, caused a telic anxiety crisis and a retreat to relaxation.

Another very common structural conflict in everyone's life is between a heartfelt desire or need and an incompatible dominant belief or even knowledge that you are not able to fulfill your desire, that it is impossible, that there isn't time, that one is not capable enough or doesn't deserve it.

At first sight it would seem easy to 'solve' this structural conflict by changing the dominant belief to a more positive 'I can have what I want'. However this just sets up a new desire - 'to change my belief' - that is incompatible with the belief itself, so the conflict persists, no matter how sincere you are or how diligently you try to brainwash yourself. The other obvious solution to structural conflict is to give up your desires. But if you attempt to relinquish all desires, this itself becomes your new desire. Also implicit in 'giving up desire' are spiritual goals such as enlightenment or

being freed from the 'illusion of reality'. But these goals are still connected with the 'I can't have what I want' tension-resolution system and will therefore fail.

The fact is, structural conflict is not resolvable from within the structure. Mutually exclusive goals cannot both be achieved either simultaneously or sequentially (for any length of time). People often attempt to overcome this with great hope and optimism but this is usually followed by disillusionment. It is inherent that any actions you persuade yourself to take to resolve structural conflict, or to stay within an area of tolerable conflict, may give temporary relief but ultimately they only reinforce the experience of limitation, and entrench the conflict further. It is only by changing the *underlying* structure (the roots of the desires and beliefs) of your life that you can make any real and lasting change - changes from *within* the structure (to alter or suppress it) will not work.
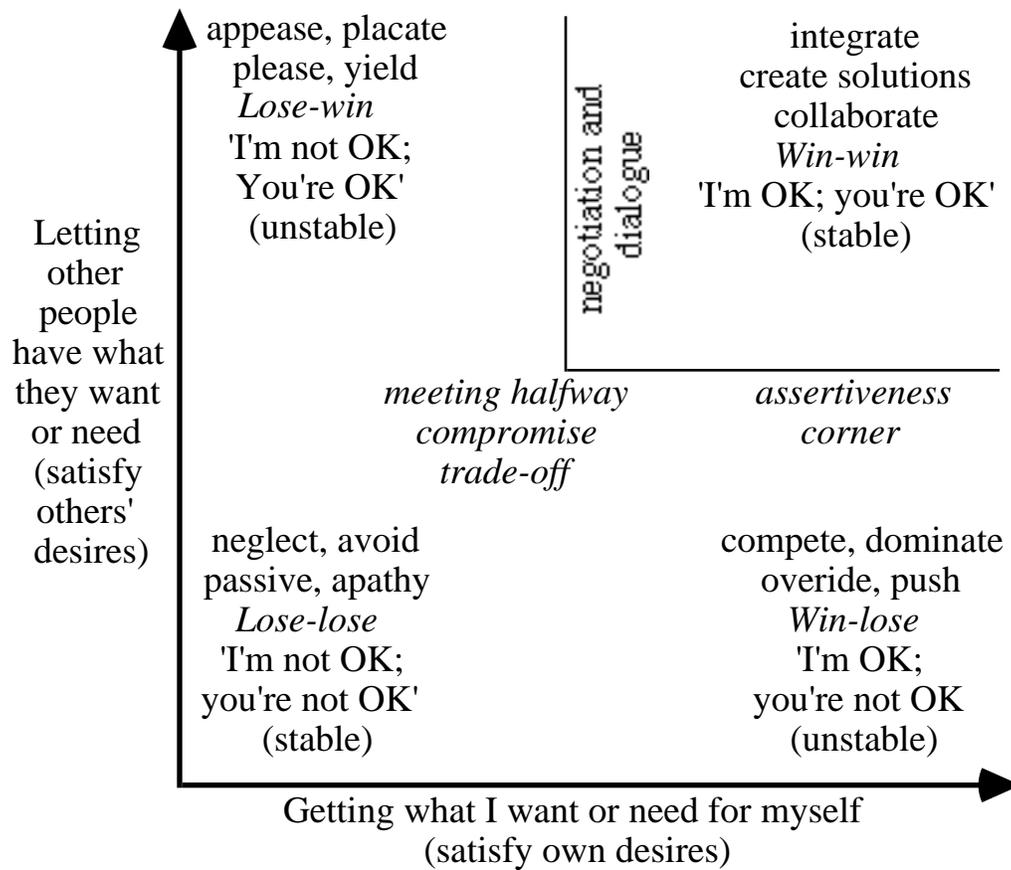
As an example, if your car's front wheels were out of balance and pulled slightly to the left, you might develop a compensating strategy of steering to the right in order to move straight ahead. If the car's tendency to pull to the left developed gradually, your compensating mechanism would also develop gradually - you might not even realize this was going on. (Driving another car, your habit would be dangerous, and that may be how the behavior comes home to you). If a friend observed you driving this way he would be alarmed and suggest, 'Don't steer to the right - let me out!'. Much of the advice people give one another will not work because it is designed to change compensating strategies without any notion of the structures that are causing them.

In the language of organizational management, what do we do, then, when faced with two incompatible requirements, or two parties who want apparently incompatible things? There are only three possibilities:

*Domination* - one side wins and the other loses. This often leads to the losing side building up its forces so that it can win next time around.

*Compromise* - each side gives up a part of what it wants for the sake of peace. This is always unsatisfying to some degree and each side may try to get its way in some overt or covert way. This approach tends to reduce integrity.

*Integration* - both sides get what they really want, and for this to be possible we look for the needs behind the wants. This way, when it can be found is most satisfying, but it needs a counseling approach to reveal the underlying compatibility of the needs of the two sides. Conflicts must be carefully brought out and worked with, rather than being overridden, smoothed out or ignored. The outcome of this is that creative solutions may emerge which nobody had in mind at the beginning of the process, because the underlying structure has been perceived for the first time.

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                    ↑
     Letting  │  appease, placate          integrate
      other   │    please, yield         create solutions
     people   │    Lose-win         ╷     collaborate
   have what  │   'I'm not OK;       │      Win-win
   they want  │    You're OK'        │  'I'm OK; you're OK'
   or need    │    (unstable)   n    │      (stable)
   (satisfy   │                e g   │
   others'    │                g o   │
   desires)   │                o t   │
              │                t i   │
              │                i a   │
              │            meeting  halfway      assertiveness
              │              compromise            corner
              │               trade-off
              │
              │   neglect, avoid           compete, dominate
              │  passive, apathy            overide, push
              │    Lose-lose                  Win-lose
              │   'I'm not OK;                 'I'm OK;
              │   you're not OK'            you're not OK
              │    (stable)                   (unstable)
              │
              └──────────────────────────────────────────→
                   Getting what I want or need for myself
                          (satisfy own desires)
```

All growth is a matter of differentiation and integration, and the differentiation is just as important as the integration. The first rule for obtaining integration is to put your cards on the table, face the real issue, uncover the conflict, bring the whole thing out into the open. If we do this, and attempt to bring things out into the open so they can be worked on, it is possible to meet people whom one knows are opposed in interest and to confront them as a whole person, unafraid and ready to use whatever power one has.

It is possible to be flexible and human and at the same time to stand no nonsense. And it seems that this is possible for individuals and for oneself, as well as for groups. This is the basis of work on **The Insight Project**. It also seems that if we want creative solutions, this is the only way to get them. But what *won't* work is attempting to resolve conflicts and change beliefs by suppression or effort.

# Beliefs

Our beliefs strongly influence our behavior. They motivate us and shape what we do. For instance, it is difficult to learn anything without the belief that it will be pleasant and to our advantage. What are beliefs? How are they formed and how do we maintain them?

Beliefs are our guiding principles, the inner maps we use to make sense of the world. They give stability and continuity; they are stable data which helps us to make order out of confusion. Shared beliefs give a deeper sense of rapport and community.

Beliefs come from many sources - upbringing, imitation of significant others,

conclusions as a result of past traumas, and repetitive experiences. We build beliefs by generalizing from our experiences of the world and those of other people. Some beliefs come to us ready made from the culture and environment we are born into. When we are young, we believe what we are told about ourselves and the world, because we have no way of testing, and these beliefs may persist unmodified by our later achievements, because they had parental authority and became embedded as unconscious commands in the developing super-ego.

When we believe something we act as if it is true; we have then made an investment of effort. This makes it difficult to disprove; beliefs act as perceptual filters - events are interpreted in terms of the belief, and 'exceptions prove the rule'. Beliefs are not just maps of what has happened, but blueprints for future actions. Positive beliefs are permissions that turn on our capabilities; they are permissions to play and explore in the world of possibility. Limiting beliefs on the other hand, usually centre around, 'I can't...' This may be a valid statement at the present moment, but believing it is a description of your capability now *and* in the future, will program your mind to fail, as it will prevent you finding out your potential capability. Limiting beliefs have no valid basis in experience.

Beliefs can be a matter of choice. They change and develop. We think of ourselves differently, we marry, divorce, change friendships and act differently because our beliefs change. We have each created many beliefs about our possibilities and what is important in life, and we can change them. But it is no use attempting to do so in the context of structurally conflicting intentions. We have to understand such conflict-structures completely so that we can accept their reality and then they will no longer be charged and limiting. Only in that context, knowing ourselves more fully, can we then visualize new possibilities, ones that we genuinely want to happen, without limitations, and work enthusiastically towards them with a creative (integrated high arousal) frame of mind. This creates a new tension-resolution system that is not in conflict and will be unstoppable.

# Achieving Goals

Setting and achieving goals that fulfill your needs is essential to health and happiness. Striving towards your goals is a statement that you are taking charge of your life, rather than life taking charge of you. You are field-independent rather than field-dependent.

Visualizing a goal is more important than knowing every detail or even any details of how you will achieve it. The first step for a painter is to visualize the end result, at least in concept; the means of achieving that result are extremely variable - different materials and styles, for example - and some of the steps may require learning new skills or may depend on ideas and inspiration that the artist knows will arrive at the appropriate time - he doesn't worry about them not being there at the beginning. However it turns out, it will express his feelings and spirit, and that is more than good enough.

Seeking visualized goals is a powerful, natural tendency - like the tendency of plants to seek the light - an insistent drive that can crack the hardest granite. If you don't have a clear image of where you want to go, this creative urge will be frustrated and you may experience your life a meaningless or directionless. Then you may visualize

negative goals for yourself - you may see yourself as incompetent, ill, in pain, a failure, and your creative power will tend to make these a reality.

The first step in goal setting is to get in touch with what you really want out of life. It may be a lifetime goal or one for a year, month or week ahead. Express it as a statement of fact in the present tense, see yourself with the goal already accomplished. How are you feeling now that you have accomplished it? What are you doing? What are your surroundings? What are people saying to you? Do not generalize in your vision - include tangible details of time, place, facts, figures, persons.

Here are some examples of well expressed goals: 'I am going on a singles club outing once a week and meeting new people I get on really well with'. 'I am swimming a mile three times a week. I feel stronger and more alive'. 'I am living comfortably within my budget for food, clothing and entertainment. I feel financially secure and in control of my spending'. 'Bob and I are understanding each other and really loving and trusting one another. We are having beautiful sex'.

Don't use negatives such as 'I am not over-eating'. The unconscious tends to drop out negatives, so that this sentence would be reduced to 'I am overeating'! Also. negative goals, or not being able to see yourself actually achieving the goal, strongly indicate the likelihood of structural conflict taking place, in which case there is no point continuing with the goal in that context. You might learn that you are afraid of how others will respond if you achieve your goal, or that you are unable or unwilling at this time to perform the necessary steps to proceed. In these cases, you first need to thoroughly grasp and accept the conflicting viewpoints and feelings involved and compare them to the current reality, your actual needs, and to realize any distorted thinking taking place. Then either one will drop away or you can leave the structure in place (since that would be what you want!) and choose another goal.

As you continue this process you will find yourself acting in ways compatible with creating your vision; ideas and resources will fall into place. It is as important to focus also as ruthlessly and honestly as possible on the current reality. By comparing your progress with the vision, the next steps will become apparent - this is an improvisatory process and cannot be entirely predicted at the outset. Since creating is improvisatory, the vision itself may be revised - you may discover that you now want something very different from what you set out to get. This is, really, the fun and the game of life!

# THE FUTURE EXISTS
## FIRST IN IMAGINATION
### THEN IN WILL
#### THEN IN REALITY

# Words and Meanings

Beliefs are an important part of our personality, yet they are expressed in very simple terms: if I do this ... then that will happen. I can ... I can't ...And these are translated into: I must ... I should ... I must not ... and so on. The words become compelling, and this is partly because of the nature of language. Words have the power to evoke images, sounds and feelings in the listener, as every poet or advertising copywriter knows. They can start or break up relationships, sever diplomatic relations, provoke fights and wars.

Language is a tool of communication and as such, words mean what people agree they mean. It is a shared way to communicate about sensory experience and concepts derived from it. Without it there would be no basis for society as we know it. We rely on the fact that our sensory experience is sufficiently similar for our maps to have many features in common. But ... we do not all share exactly the same map, we each experience the world in a unique way. We give words meaning through their anchored associations to objects and experiences throughout our life, and of course we all have different experiences. The fact that people do have different maps and meanings adds richness and variety to life. We will argue far into the night over the meaning of such abstract words as 'honor', 'love' and 'morality'.

Language is a powerful filter on our individual experience. It is part of the culture we are born into and cannot change. It channels our thoughts in different directions, making it easy to think in some (socially acceptable) ways and harder in other (less conventional) ways. The average person (not a vegetarian) will respond positively to 'tender juicy filet mignon' on the menu; but not to 'a piece off a dead castrated bull'. But the two expressions mean the same thing.

The same behavior can be described in many different ways, and can be used to manipulate: 'I am firm; you are obstinate; he is a pig-headed fool'. 'I am daring; you are pretentious; she stinks'. 'I am flexible; you bend with the wind; they are a bunch of opportunists'.

Consider the following descriptions:

| | |
|---|---|
| Smutty book | Realistic novel |
| Daring and original theory | Wild and implausible speculation |
| Sexist enterprise | Dealers in rare and exotic art |
| Wooly-headed liberal | Passionate humanitarian |
| Sound, sensible economics | Stingy, heartless commerce |

An phrase on the left can describe persons or events that might very well be described by someone else with the corresponding phrase on the right. Note that it is easy to see the bias in someone else's semantic map, but not so easy to see the bias in one's own.

These matters are symbolic but more than linguistic. For example, the Englishman who dressed for dinner every night in his lonely tropical hut was no fool; he was keeping an English third-program reality bubble around himself, to avoid becoming immersed in the reality bubble of the natives. It takes only a few weeks in prison to become 'a convict', whatever your definition of yourself was before. It takes only a few weeks in the army to become 'a soldier'.

Words are usually only a pale shadow of the speed, variety and sensitivity of our

underlying thinking. To make our point quickly we apply a selection process: a great deal will necessarily be deleted, but perhaps too much; we may over-simplify and so distort the underlying meaning; and we tend to generalize, not wishing to spell out all the possible exceptions and specific conditions that apply.

The words 'can' and 'cannot', 'possible' and 'impossible' define (in the speaker's map) what is considered possible. They are often used to define capabilities but because they are too generalized, they are limiting: 'I just couldn't refuse', 'I can't change' or 'It's impossible to do this'. It is taken as an absolute state of incompetence, not amenable to change. Fritz Perls used to respond to this with: Don't say 'I can't', say 'I won't!' thus immediately shifting his client into at least acknowledging the possibility of choice. One might also ask: 'What would happen if you did?' or 'What stops you?' It is these consequences and barriers that have been deleted from the person's conscious thinking.

Similarly, words of necessity like 'should' and 'should not', 'must' and 'must not', 'ought' and 'ought not' are rules of conduct, but not explicit enough. This is exposed by asking for the consequence of breaking the rule: 'What would happen if you did, or did not, do this?' This 'What if' question is the basis of the scientific method. Once consequences and reasons are made explicit, they can be thought over and critically evaluated - otherwise they just limit choice and behavior.

Consider the sentence: **'I can't do that here'**.

'**I**' is the person's identity; '**can't**' relates to their belief; '**do**' expresses their capability; '**that**' indicates a behavior; '**here**' is the environment. The person saying this is cutting themselves off from the environment, from reality, by unnecessarily limiting beliefs based on a distorted use of language.

When too much in one's head is language that does not correspond to experience, because too much is assumed, left out or generalized, this may cause a feeling of the mind's separation from the body. Beliefs do not correspond with what the senses are telling you, thoughts don't create the anticipated feelings, desires do not result in the actions to carry them out. Because it is then not grounded in reality, the mind is cut off and un-aroused; it is then particularly susceptible to influence. This is the **mind-body split**, which results in an emotional dependence on others that is a fertile ground for hypnotic effects, and this results in a state of cultural trance or 'field-dependency'. Unfortunately, this affects most human beings, especially in the current culture. The following Semantic Differential technique drastically reduces the possibility of these kinds of language distortions, and by extension, reduces the grip of cultural trance.

# Semantic Development

The objective of this approach is to help resolve the split between inner and outer speech. When spoken words are heard, they are decoded in terms of syntax (grammatical construction) and semantics (the meanings of words), generating conceptual thought. When thought (inner speech) is to be communicated through verbalized (outer) speech, meanings are encoded into appropriate vocabulary and syntax. The split between inner and outer speech is the objective manifestation of the split between the decoding and encoding verbal mechanisms. In turn this helps to establish the split between mind and body.

Linguistic ability evolves from infancy onwards parallel to the development of mental maturity. The earliest phase is Emotional. The infant is expressing its inner states of emotion or feeling with calls, cries, laughter, etc. and the verbal encoding mechanism plays the dominant role. The second phase is Social: the infant attempts to bring about some reaction in another person through verbal signals, such as through saying 'Mama' to get attention or point something out. Developing this ability, the infant acquires descriptive vocabulary, and in doing so moves beyond the bounds of animal language to that which is distinctively human. At first this is naïvely intuitional, but vocabulary is gradually built up representing concrete objects and experiences, and the descriptive function of language comes into full flower. The capacity of the (left hemisphere) decoding mechanism becomes greatly increased. The unique feature of the descriptive function of language is that the statements may be factually true or factually false - the possibility of lying is implicit. And so the discrepancy develops between a specialized verbal left hemisphere, with a tendency to distort and lie, and an emotional, experiential, non-verbal (intuitive) right hemisphere. Because the reality perceived by the right hemisphere conflicts with alterations (rationalizations, lies and fictions) perpetrated by the left, there is a tendency to negate or suppress the right hemisphere contents, and therefore also intuition, and for the left hemisphere way of seeing the world to become dominant. All of this is clearly demonstrated by the Bilateral Meter, which differentiates brain arousal of the two hemispheres.

Developing from the specialization of the hemispheres, the third Cognitive phase of linguistic ability is the argumentative function. This includes the ability to ask questions. (Note: a chimpanzee taught to use sign language can neither arrange symbols syntactically nor can it ask questions). The art of critical argument is intimately bound up with the human ability to think rationally. It is important to recognize that each Level of language is permeated by the lower levels. For example, when arguing, there is expression of feelings, signaling in the attempt to convert the antagonist, and description in underpinning the arguments by factual reference. There are also gestural accompaniments to the linguistic expression. A person who is not in touch with his emotions and feelings, however, will be split from such body language, and may be arguing quite to the contrary of what his body is saying. This is the mind-body split.

In the early stages of linguistic development the process of verbal elaboration is very different to the Cognitive phase. In the Emotional phase, language exists to satisfy emotional needs and is largely pre-verbal. Such words as are used are subjective and are associated with emotions and feelings. In the Social phase words are elaborated associatively rather than logically. Associations may be made with the concrete objects represented, both spatially and semantically in terms of differentials such as hot/cold, bright/dark, good/bad, etc. In the first part of childhood this must be so because the child does not possess either sufficient vocabulary or self-awareness to define the words in his mind in terms of other words.

After the age of 8 - 10 years the further development of the internalized language model results from a process of semantic elaboration. In other words, the content of the mind is related to itself by an ever more complex set of connections based on the definitions of words in terms of other words, and through the rules of grammar and logic. The earlier emotional and associative models of language drop from sight; the semantic model becomes available to introspection and the split between inner and outer speech widens.

# The Higher Mind

How does the spiritual Being fit into this picture. The Being is able to adopt a viewpoint from which to perceive and to have considerations, opinions and intentions. This is one kind of mind - a Higher Mind. The Being also has the ability to get itself into a right mess, stuck in a fixed identity - such as identifying with a human body in order to perceive through the human, to experience life and express itself through that organic system.
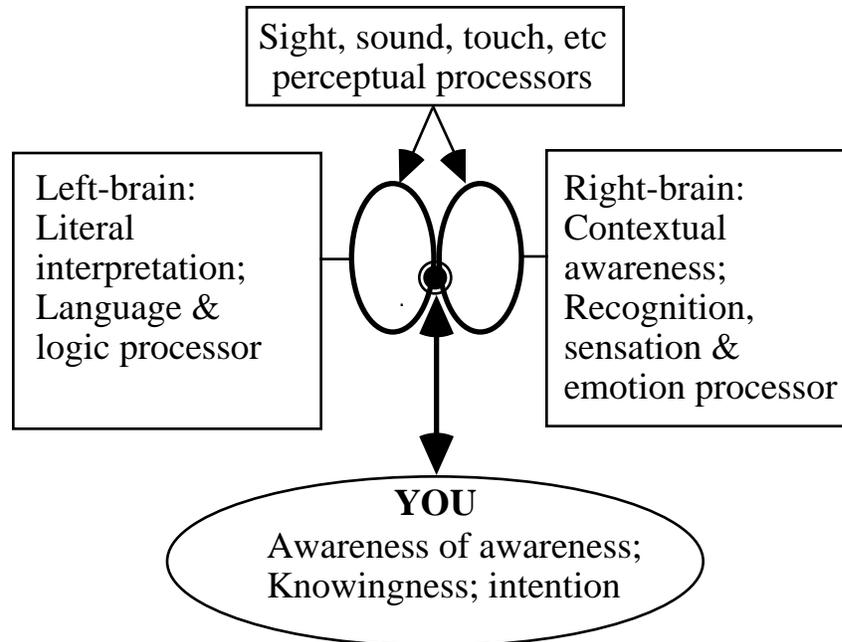
But the human body also has a life of its own - it is a genetic entity - a life form programmed by genes. It is further conditioned by stimulus-response learning, in which trauma and cultural pressures play a part. It has inbuilt survival drives and develops a more or less sophisticated intelligence, the first phases of cognitive and linguistic development described above. It may also be programmed by the Being. This second kind of mind, that of a fixed identity, therefore has both analytical and reactive programs, both of which may be aberrated. In the case of a human being, the imprinted mental programs are carried out by the brain, an incredibly sophisticated computer.

A stimulus, such as an image or perception, may cause an increase or decrease of brain arousal, if the stimulus is interpreted as frightening or reassuring. This stress or relaxation response is transmitted throughout the nervous system, and is measurable as a change in skin resistance. Increase in tension and arousal will cause a fall on the GSR meter, and relaxation or detachment will cause a rise. Overwhelm would cause a dramatic drop in resistance and dissociation would cause a long rise. A 'floating' needle, on the other hand, occurs when there is no reactive activity or conflict occurring between the body-mind (the composite) and the Being and there is an intuitive (non-verbal) open-channel to the Being. The needle follows the gentle pulse - reach and withdraw - of this communication line.

If the Higher Mind and the body-mind are not differentiated, confusion results. Part of the misunderstanding stems from an identification of the thinking personality, the left-brain verbal intelligence, with the awareness of awareness which is the Being. The verbal intelligence is very much 'of the brain', whereas the Being is not 'of the brain' but influences the brain through non-verbal communication.

Because the communication of the Being is non-verbal and picturegraphic, the right hemisphere is the medium for such communication. This is the nature of 'intuition': the Being communicating via the right-brain to the left, expressing awareness often in the form of metaphor or symbolic images, in order to relay intentions. For the Being to be able to influence all of the body-mind's activities, depends therefore upon integration of the left and right hemispheres, so that the brain is 'awake' and not obscuring this direct communication line.

The following diagram illustrates how the Being (YOU) inter-relates with the human body-mind:

```
                    ┌──────────────────────┐
                    │ Sight, sound, touch, etc │
                    │   perceptual processors  │
                    └──────────────────────┘
┌───────────────┐                             ┌───────────────┐
│ Left-brain:    │                            │ Right-brain:   │
│ Literal        │                            │ Contextual     │
│ interpretation;│                            │ awareness;     │
│ Language &     │                            │ Recognition,   │
│ logic processor│                            │ sensation &    │
│                │                            │ emotion processor│
└───────────────┘                             └───────────────┘

                         ╭──────────────╮
                         │     YOU       │
                         │ Awareness of awareness; │
                         │ Knowingness; intention  │
                         ╰──────────────╯
```

The Being is able to operate a mind quite independently from the brain, making 'facsimile' pictures as desired and communicating pictures to the right brain. These then change the arousal level and affect the GSR meter. The body-mind has learnt the programs for 'intelligence': it can do an IQ test unaided by the Being. Only the Being, however, has knowingness, awareness of its own goals and creative intention - will and choice. Being essentially outside of space and time, it has an objective viewpoint that is unaffected by the reactive mental processes of the body-mind subconscious. It is the source of the highest values of life, love and truth. This is constantly demonstrated in solo analysis, as it is the conflict between the knowingness of the Being and the composite body-mind's lies or suppressions, that causes the meter to read.
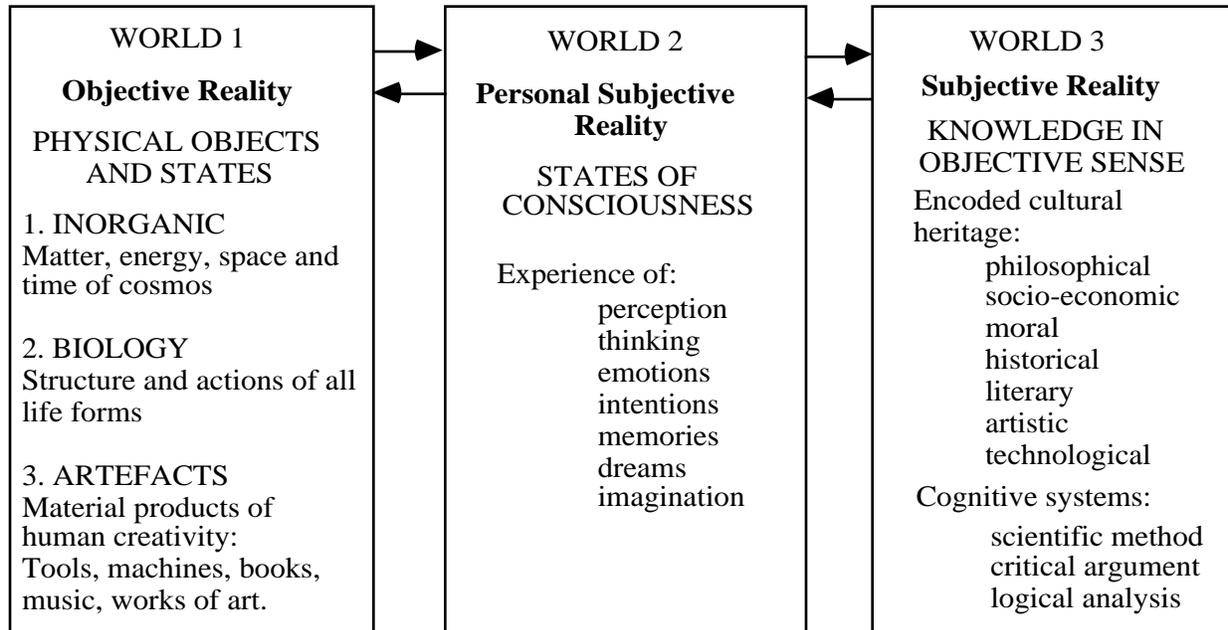
The brain does have functions, they can be improved, and these functions relate directly to spiritual awareness; the whole system of Transpersonal Psychology works to this end, including **The Insight Project**.

# The Three Worlds

A child's ability to refer to itself, its desires and the social pressures of its environment requires little, if any, syntactic ability. Yet this basic function of language has profound effects. The mastery of language to express feelings and to encode socially desirable and undesirable behaviors to oneself, provides the source of motivation for advancing to more elaborate usages of language - usages that do require syntax. There are special areas of the cerebral cortex concerned with language that make this possible. But this would not happen either, were it not for the developing self-consciousness of the child in its struggle for self-realization and self-expression, empowered by the Higher Self.

Reality encompasses all existence and all experiences; this may be divided into three worlds. The objective reality is the world of physical objects and states, including the human organism. The second world is that of subjective experiences or states of consciousness. The word 'thought' refers to a mental experience in a world of its

own, a personal subjective reality. In contrast there is a third world, the world of human creativity and shared subjective experience, the products of thought processes - the cultural subjective reality. In linguistic expression, subjective thought processes achieve an objective status - this is the man-made world of knowledge and of culture including language.

| WORLD 1 | WORLD 2 | WORLD 3 |
|---|---|---|
| **Objective Reality** | **Personal Subjective Reality** | **Subjective Reality** |
| PHYSICAL OBJECTS AND STATES | STATES OF CONSCIOUSNESS | KNOWLEDGE IN OBJECTIVE SENSE |
| 1. INORGANIC Matter, energy, space and time of cosmos | Experience of: | Encoded cultural heritage: philosophical socio-economic moral historical literary artistic technological |
| 2. BIOLOGY Structure and actions of all life forms | perception thinking emotions intentions memories dreams imagination | |
| 3. ARTEFACTS Material products of human creativity: Tools, machines, books, music, works of art. | | Cognitive systems: scientific method critical argument logical analysis |

The mediator of these three worlds is the Higher Self, with the assistance of the brain. The external world is perceived through the outer senses; the inner consciousness interprets and manipulates this information and encodes communication to others through language and behavior; this then becomes part of the shared world. Through this cyclic interaction our world view develops.

An appealing analogy, but no more than an analogy, is to regard the body and brain as a superb computer built by genetic coding as an inbuilt operating system, and which has been created by the process of biological evolution. The Self is the programmer of the computer. Each of us as a programmer is born with our computer in its initial embryonic state. We develop it throughout life. It is our lifelong companion in all transactions. It inputs from and outputs to the world, which includes other Selves.

Non-verbal thought may exist at a high level, even with reference to an ultimate verbal encoding. But anyone who writes knows that having to put one's ideas into words - to evaluate, classify and organize them - can sharpen thought. Language is the outstanding distinctive mark of human thought and behavior.

# The Semantic Differential

In many adults, the verbal semantic mechanism is so dominant, the earlier modes of representation of meaning so unavailable to introspection, that long-term memory of events before the 7th or 8th year of life is limited to a few fleeting instances involving strong emotional impact or poignancy, such as starting school or a Christmas memory. This is suppression of long-term memory in addition to that of traumatic or 'unexperienced' experience. The latter problem suppresses to a large extent the first, emotional phase of development - memories before the age of three. The suppression we are considering here is of the second, descriptive phase of development.

Inner and outer speech develop in ways that are complementary but different. Outer speech becomes richer, more detailed and follows more closely to the ideal model of the language. Inner speech becomes less and less complete. Parts of words and even entire words disappear and words are elides (mixed) into one another - inner speech becomes telegrammatic. With maturity comes a point where inner and outer speech have become separate languages with different syntax. Transfer from inner to outer speech poses many of the same problems as translation between two languages.

In people who are creatively fluent, especially fictional authors, the social/associative model of descriptive language is still available to introspection, consequently the translation from inner to outer speech is facile. These people often experience spontaneous flashbacks to early childhood that are so vivid as to constitute an active reliving. As such, by providing a route back to the feeling Self, these are peak experiences leading to a greater integration of the mind and body.

One route to healing the split between mind and body is to recall with sufficient detail, a period of childhood in which you were a body-mind. The important period is between 3 - 6 years of age. Before three, you were much more a body than a body-mind - like an animal, the cortex as yet having only a limited role to play.

The meanings of words during the middle phase of language development are represented in the mind as an aggregate of subjective responses. That is, meanings are defined in terms of their position on a continuum between polar adjectives, such as 'Good - Bad', or 'Kind - Unkind', and so on. So they are 'felt' meanings, defined not by other words but in terms of the subjective experience of these qualities.

There are three main dimensions within which these subjective 'semantic differentials' can be classified:

> **Evaluative** (e.g. Good/Bad, Kind/Unkind, Beautiful/Ugly, Happy/Sad)
> **Potency** (e.g. Strong/Weak, Large/Small, Heavy/Light, Deep/Shallow)
> **Activity** (e.g. Active/Passive, Fast/Slow, Hot/Cold, Noisy/Quiet)

Any word can be rated on a scale from 1 - 7 in relation to one of the polarity adjectives. Thus 'soldier' may be rated as +2 Good, +7 Strong and +7 Active; whereas a 'sheep' may be rated +3 Good, only +1 Strong and +3 Active.

If one considers evaluative scales to be one dimension, potency scales a second, and activity scales a third, the three dimensions make up a semantic space. By semantic differentiation, then, we mean the successive allocation of a concept to a point in the multi-dimensional semantic space, by selection from among a set of scaled semantic alternatives. Difference in the meaning between two concepts is then the difference

in their respective allocations within the semantic space.

## *Procedure*

To apply the Semantic Differential, a profile of a word is made using 21 Scales (see next page), each defined by polar adjectives. The method is to attribute the qualities of a given word on a seven-point scale (from +1 to +7) towards the adjective in the right column. So, for example, +1 Good would represent 'definitely not good i.e. bad', and +7 Good would represent 'extremely good'.

Each of the words on the following Word List should be defined on this basis. The words are not designed to be restimulative 'buttons', but are intended to give practice in the Semantic Differential technique.

Further words may be added to this List; to define a thousand words by this technique will bring about a considerable rehabilitation of the encoding mechanism of the brain (making it a better tool for you to use), as well as enhancing long-term recall and mental imagery. With practice you can change from the 7-point scale to a 9-point scale, and then to an 11-point scale, to further enhance your ability to differentiate.

The scales can be envisioned in 'chunks', i.e. -3/0/+3, -4/0/+4 or -5/0/+5, where the central '0' between the polar adjectives, represents 'equally' or 'neither'.

# THE SEMANTIC DIFFERENTIAL

|  |  | +1 | +2 | +3 | +4 | +5 | +6 | +7 |  |
|---|---|---|---|---|---|---|---|---|---|
| *Evaluative* | Bad | --- | --- | --- | --- | --- | --- | --- | **Good** |
|  | Cruel | --- | --- | --- | --- | --- | --- | --- | **Kind** |
|  | Ugly | --- | --- | --- | --- | --- | --- | --- | **Beautiful** |
|  | Sad | --- | --- | --- | --- | --- | --- | --- | **Happy** |
|  | Negative | **---** | **---** | **---** | **---** | **---** | **---** | **---** | **Positive** |
|  | Unpleasant | **---** | **---** | **---** | **---** | **---** | **---** | **---** | **Pleasant** |
|  | Worthless | **---** | **---** | **---** | **---** | **---** | **---** | **---** | **Valuable** |
| *Potency* | Weak | --- | --- | --- | --- | --- | --- | --- | **Strong** |
|  | Small | --- | --- | --- | --- | --- | --- | --- | **Large** |
|  | Soft | **---** | **---** | **---** | **---** | **---** | **---** | **---** | **Hard** |
|  | Light | --- | --- | --- | --- | --- | --- | --- | **Heavy** |
|  | Shallow | --- | --- | --- | --- | --- | --- | --- | **Deep** |
|  | Submissive | **---** | **---** | **---** | **---** | **---** | **---** | **---** | **Assertive** |
|  | Simple | **---** | **---** | **---** | **---** | **---** | **---** | **---** | **Complex** |
| *Activity* | Passive | --- | --- | --- | --- | --- | --- | --- | **Active** |
|  | Relaxed | **---** | **---** | **---** | **---** | **---** | **---** | **---** | **Tense** |
|  | Slow | --- | --- | --- | --- | --- | --- | --- | **Fast** |
|  | Cold | --- | --- | --- | --- | --- | --- | --- | **Hot** |
|  | Quiet | --- | --- | --- | --- | --- | --- | --- | **Noisy** |
|  | Dim | **---** | **---** | **---** | **---** | **---** | **---** | **---** | **Bright** |
|  | Rounded | **---** | **---** | **---** | **---** | **---** | **---** | **---** | **Angular** |

The following attributes are also discerned:

>**Towards you or away from you?**
>**Location?** (Above, below, behind, in front, left, right? Near/far?)
>**Color?**

## WORD LIST

| | | | | | |
|---|---|---|---|---|---|
| Stars | Blue | Silk | Hate | Carry | Speak |
| Lady | House | Cushion | Love | Walk | Wait |
| Bed | Lake | Relaxed | Head | Give | Shut |
| Tornado | Attractive | Constant | Ink | Kiss | Pond |
| Anger | Grief | Color | Money | Bread | Salt |
| Lazy | Fraud | Art | Home | Paper | Pencil |
| Sickness | Piano | Barn | Table | Doctor | Cow |
| Neurotic | Me | Income | Green | Bride | Wound |
| Flower | Holy | Kitchen | Angry | Friendly | Sick |
| Moon | America | Light | Silly | Rich | New |
| Song | Eating | Progress | Rusty | Wicked | Sad |
| Abortion | God | Happy | Naughty | Frosty | Name |
| Child | Brother | Mosquito | Winter | Clean | Evil |
| Birth | Progress | Heartless | Needle | Bale | Pride |
| Justice | Rage | Slime | Book | Swim | Habit |
| Discomfort | Starving | Lagging | Glass | Frog | Plum |
| Memory | Moon | Frightful | Brother | Flower | Luck |
| Nasty | Body | Mother | Sing | Bay | Door |
| Table | Deformed | Clean | Fragile | Ask | Bring |
| Bible | Feverish | See | Despise | Jump | Pray |
| Pain | Health | Family | Fight | Try | Marry |
| Steal | Sunlight | Father | Afraid | Warmth | Say |
| Scalding | Income | Sister | Dead | Choice | Insult |
| Trees | Leadership | Heal | Go | Cool | |
| Sleep | Fragrant | Root | Finger | Pity | |
| Smooth | Butter | Charm | Wool | Hunger | |
| Dreary | Inferior | Jelly | Stop | Box | |
| Divorce | Garment | Jewel | Long | Stalk | |
| Thief | Lake | Heaven | Blue | Yellow | |
| Sister | Holy | Black | Jolly | White | |
| Dawn | Farm | Needle | Big | Old | |
| Sunlight | Police | Bread | Chair | Pleased | |
| Church | Sex | Baby | Ship | Dance | |
| Control | Car | Money | Lamp | Street | |
| Stench | War | Courage | Bird | Child | |
| Leper | Engine | Criminal | Carrot | Family | |
| Statue | Woman | Grief | Worry | Village | |
| Sunday | Flower | Peace | Male | Bury | |

# Awareness Exercises

Awareness is characterized by *contact*, by *sensing*, by *excitement* and by *gestalt* formation. For awareness, being fully in contact with the reality is indispensable. Sensing determines the nature of awareness: whether distant (e.g. vision or sound), close (e.g. touch) or internal (e.g. muscular sensations or mental phenomena such as dreams and thoughts). Awareness is heightened by the arousal of interest and emotion, towards excitement. Always accompanying awareness is the desire to form a gestalt: to focus attention within a field of information such that a meaningful organized whole emerges. In this searching process a foreground item or figure stands out in its context or background. Greater awareness results from a free embrace of different possible relationships inherent in a field, so more and more meaning is integrated towards a realization of truth, most often a simplicity; lessened awareness results from fixation on any one aspect.

## Exercise 1: *Here-and-Now*

**Over the next few minutes describe at each moment what you are aware of. Begin every sentence with: 'Right now...' or 'At this moment...' or 'Here and now...'.**

Note difficulties and resistances that arise. Why did you cease the exercise just when you did? Were you tired? Had you gone blank and ceased forming sentences? Did you daydream or wander off? If so where did you tend to go? (Some people find that it is as if they were *in* the past or *in* the future, without awareness that it is here and now that they reminisce about the past or anticipate the future).

Repeat the exercise again, utilizing all your senses, describing everything that is happening and that you are feeling whether distant, close or within. Then consider: What *is* your actuality? Can you actually *feel* it? Can you feel that it is *yours*?

To the extent that your feeling of actuality, of contact with the present moment, has been obscured by wearing a personality mask, the effort to experience actuality will rouse anxiety (masked, perhaps, as fatigue, boredom, impatience or annoyance) - and what specifically rouses your anxiety will be the particular resistance by which you throttle and prevent full experience. .

With practice you will no longer need to verbalize in this way to maintain the discipline of Here-&-Now consciousness. To re-acquire the full feeling of actuality is an experience of tremendous impact, of moving to the core. The sense of fear at the realization of the actuality of being alive is overcome. It is no longer necessary to alter or suppress the truth. Practice the exercise in many different circumstances, out of session, but note down Lines to address later.

## Exercise 2: *Opposing Forces*

For anything to be noticed at all, it must be distinguishable from its background. Similarly we would not be aware of many phenomena if their opposites did not also exist: if day were indistinguishable from night, no such distinction would ever have been made and we would lack the corresponding words.

**Think of some pairs of opposites in which neither could exist if it were not for the real or implied existence of its opposite.**

With some pairs you may have found that there were additional phenomena that fitted intermediate positions. For example, 'beginning - end' has an intermediate term, 'middle'; 'past - future' has 'present'; 'love - hate' has 'indifference'. This constitutes a 'neutral-' or 'zero-' point on the continuum. On a numerical scale values diminish until zero is reached; beyond zero they increase again but as negative values. At the zero-point of a continuum (or dichotomy of alternatives) one is aware of and interested in the potential situations which extend in either direction. One feels the beckoning to action but is not yet committed to either side.

Situations in which you encounter blocks in carrying out tasks that you have set for yourself are conflict-situations - conflicts between one part of your personality and another. You are aware of the part that sets the task and tries to carry it through, such as the first exercise or, say, to give up smoking. But you are less or not at all aware of the other part, the resister. To the extent that you run up against resistances they frequently seem, far from being of your own creation, to be imposed and inflicted on you from outside.

Work on the exercises in this book is intended to make you aware of conflicts within your own personality, and what situations restimulate them. The aim is to reintegrate these disintegrated parts, thereby to increase your choice of viewpoints and potential actions. A benefit of developing your ability to see things in reverse, to be uncommittedly interested in the opposites, is the power to make your own truly self-determined evaluations.

For the most part, our 'obvious' preferences and 'natural' ways of looking at things are mere hand-me-downs. They become routine and 'right' because we hold back from even imagining the opposite. Where people lack imagination it is because they are afraid to even consider the possibility of something different from the matter-of-fact to which they cling for dear life; for these are charged areas of counter-intention that they cannot confront.

**Imagine yourself in a situation the reverse of your own, where you have wishes and inclinations contrary to your usual ones. If, for example, you said 'no' instead of 'yes'; or if you were a woman instead of a man (or vice versa). Observe objects, images or thoughts as if their function or meaning were the opposite of what you habitually take them to be.**

Be amused by your customary evaluations of good or bad, desirable or repugnant, sensible or silly, possible or impossible. Be satisfied to stand between them at the zero-point, interested in both sides of the opposition but not siding with either. Discover the circumstances or the persons that make it difficult for you, even in fantasy, to make reversals; where anxiety, fear or disgust comes to the foreground.

## Exercise 3: *Concentration*

In enforced concentration we 'pay' attention where we feel we 'ought to', at the same time withholding attention from other interests; as more and more energy is devoted to suppressing surrounding 'distractions', we become tired and bored, and daydream or stare fixedly in hypnotic trance.

In spontaneous concentration one's interest is attracted, exciting fascination and absorption as one's needs and desires are aroused. Whether the situation is one of sensing something, making a plan, imagining, remembering or practical activity, the mind spontaneously attends specifically to a foreground item and differentiates it

from background information which fades away, creating a vivid figure/ground gestalt. With free-flowing play of attention, the contents of figure and ground do not remain static (as with enforced concentration) but change in the course of a dynamic development, as new items of interest are drawn into the figure from the ground.

By selecting a meaningful stable datum from a confusing chaos of information, then moving to others and relating them, progressively some order and meaning may be introduced to the whole situation. With full awareness of the here and now, what could be frustrating or boring, like handling the In-tray or waiting for the bus then becomes more pleasurable. Challenging situations at work can be dealt with effectively and a wider understanding may be derived from a mass of conflicting viewpoints.

So, the two obstacles to spontaneous awareness are: the too-fixed figure and the too-charged background. The best context against which to differentiate inner conflicts is your actuality - your present-day situation, its needs and aims. The more complete the felt-contact between you and your environment, and the more honestly you feel and express to yourself feelings of desire, loathing, coldness, boredom, disgust, admiration, etc. with the persons and things you come in touch with, the more you will have a relevant context in which to bring into awareness hidden (charged and suppressed) counter-intentions, that may result in fixed ideas and evaluations

**Let your attention shift from one item (object, person, aspect, situation) to another, noticing figure and background of the item and of your emotions. Verbalize the emotions each time, such as: 'For this I feel disgust', 'For this I feel hatred'.**

## Exercise 4: *Assimilation*

Spontaneous (rather than forced or divided) attention is contact with the environment. Objects simultaneously become more unified but also more detailed. In the following exercise, while maintaining here-and-now actuality as your context, you are to let your attention freely play around an object. For an illustration, consider an ordinary object such as a chair. Notice first that the chair is a unique thing. There are other chairs, but they are not this unique thing. Say its name, 'Chair', and realize that the thing is not the word. The chair as thing is non-verbal. Notice all the various component parts and details that go to make up the whole. Note in detail how they go together or cohere as a structure.

Although the thing is non-verbal, nevertheless its significances (its assigned name, qualities, properties, functions, importances, associations, etc.) can be verbalized - these are abstractions, and as words, cover many cases besides the present unique thing.

Next, notice the qualities and properties that constitute the chair - the shape, color, weight, hardness, smoothness and so on. Review its functions and possible roles in the environment - for sitting on, standing on, for sale as merchandise, etc. as well as some unusual uses - use for firewood or to jam under a door knob.

Now reflect on other items that you associate with this chair. What goes with a chair? Maybe a table, a meal or a tired person, etc. Finally consider what characteristics it has in common with other objects, i.e. what classifications does it belong to - furniture, man-made objects, wooden items, sculpture, things that stand on the ground, four-legged objects, etc.

**Now try this out on many items of your own choosing.** If consideration of an item should lead to a fantasy, keep the fantasy always returning to and connected with the present contemplated item. Make everything you have observed come together and cohere in the present experience, which should now be much broader and more aware than the original cursory observation.

The next part of this Exercise is to differentiate and then unify your perception of art and music. Firstly, **observe a painting that you like**. Notice the lines and the drawing, apart from the painted objects and the colors - trace the edges and outlines of the main figures and observe the pattern they form. Examine the pattern formed by the empty spaces between the outlines of the main objects. Then observe the pattern produced by each color in turn - abstract the patch of red, of blue, of green and so on. If the picture gives an illusion of three-dimensionality, observe the separate pattern of the foreground, the middle-ground, and then the background. Trace out the pattern of highlights and shadows. Note the way materials are indicated by the pattern of brush-strokes. Finally, look at the scene portrayed and the story implied - this is where one normally begins to look at a painting and becomes transfixed. You will find that the painting has a new beauty and fascination, and you will partake of the constructive joy of the artist. This grasp of the differentiated unity means that you are truly in touch with the painting, just as the artist was.

**Now try the same approach with a piece of music**. Play a single piece several times. Each time, abstract the appearances of a single instrument. Then pay attention to the rhythm only; then differentiate the melody; then the accompaniment. Often you will find that there are 'inner melodies' and contrapuntal lines that you were not aware of. Abstract the harmony as you feel it, i.e. notice when the chord progressions seem unresolved, and when they seem to resolve and 'close' the piece. If you develop this skill, music will have a new depth and enjoyment for you.

For any kind of creative re-construction to occur there must first be a de-structuring of what exists. The present parts of a given object, activity or situation must be recombined to meet the requirements of the here-and-now actuality. This does not necessarily involve a de-valuation of the component parts, but rather a re-evaluation of how they best go together. Apart from detailed analysis and taking apart, there cannot be close contact, discovery and intimacy. This, of course, applies to personal relationships as well. And similarly, without conscious awareness an experience is not assimilated; the experience is swallowed whole and is not one's own, unless at a later time it is remembered and experienced fully.

## Exercise 5: *Remembering*

The preceding Exercises are intended to increase and sharpen your contact with the environment. You and your environment (including other persons) together constitute a functioning, mutually interacting system. For you as a living, composite being, contact with your environment is the ultimate reality. What people are usually only dimly aware of, is that their seeing and hearing is a reaching-out, an active stretching towards whatever is interesting and likely to fulfill their needs. The human being and his supporting world must be in intimate contact for growth, development and life, but if the person, due to fears and trepidation acquired in previous experience, does not dare initiate and take responsibility for the necessary contacts, then since they must occur for life to go, the initiative and responsibility are thrust on the environment - parents, society, the government or God. Such agencies are supposed to 'supply me with what I need' or 'make me do what I ought to do'.

What must then be re-acquired, is the realization that it is you who are seeing, hearing, moving, and that it is you who are focused on the objects of life, whether they be interesting or dull, desirable or hostile, beautiful or ugly. So long as you take your environment as something foisted upon you and to be 'put up with', you tend to perpetuate its present undesirable aspects. Helpless acquiescence in the status quo, staves off the necessary de-structuring and reconstruction.

The barrier to full experiencing is the tendency to accept as one's own only what one does deliberately and 'on purpose'. Of all one's other actions, one tends to be studiously unaware. Thus modern man isolates his 'will' from both his body and his environment, and talks about 'will power' as if this could be invoked without contact through flesh and worldly circumstance. This is the Mind-Body split.

The Indian tries to overcome suffering and conflict by deadening sensation and feelings, and thus insulating himself from the environment. Let us, on the other hand, not be afraid to enliven feelings and stir up such conflict as may be necessary, in order to achieve a differentiated unity of the whole person.

In doing these Exercises forced relaxation is as unhelpful as forced concentration. The muscular tensions which prevent relaxation are part of the very resistances that we want to attend to, so we must not drive them out of the picture to begin with. The following exercises are designed to strengthen your ability to fully experience a memory.

**Select a memory which is not too distant or difficult** - for example, recall visiting the house of a friend. Close your eyes. What do you actually see? The door? Somebody opening it? Furniture? Other people? Do not try to ferret out what is in your mind - what you think ought to be there - but simply stay in the remembered place and notice what is there, as an observer. If you stick to the selected memory context, the figure/ground will form, without your deliberate intervention. Do not think or reason like this: 'There must have been chairs - where are they?' Simply see. Treat the images as if they are present here-and-now to your senses, and observe them with detailed abstraction as you did the painting. Very soon forgotten details will appear quite naturally.

With respect to visual memory, few of us retain the eidetic (photographic) memory we had as a child. The conventional demands of our education that we abstract only useful information from situations and verbalize it, so suppresses our eidetic powers that most people experience it only in dreaming. We need to practice, so that we can re-view situations vividly, with figure and ground easily shifting.

If you have little visual memory -the ability to see vividly in your 'mind's eye' - this is probably because you have erected a wall of words and thoughts between yourself and your environment. The world is not genuinely experienced, but is contacted only to the extent necessary to activate your previously acquired verbal abstractions. Intellect has superseded active participation. Meantime you must persist as if you were in fact visualizing. You may for the most part experience merely the shadows of the events you remember, but now and then flashes of vision will occur. This resistance is largely held in place by tension of the eye muscles, as in staring. It may help to cover your eyes with the palms of your hands, and let your eyes look into the far distance of the blackness.

The same sort of training can be applied to the auditory and other senses. Notice your resistance in trying to **recall the voices of people**. If you fail altogether in this, you

can be sure that you never really listen to other people when they speak. Perhaps you are preoccupied with what you are going to say when you have the chance, or perhaps there was more dislike of the speaker than you realized.

Smells, tastes and movements are not so easy to re-experience in this vivid way, because these close senses are charged with emotion. Seeing and hearing, because they are 'distant' senses, can with relative ease be disconnected from alive participation with the body and become feelingless - except in our responses to aesthetics, which tend to get through our muscular blocking. So now recall an experience as before, but this time **integrate as many senses as possible** - not only what you saw but also what you heard, smelled, tasted, touched and felt in your movements - and notice also the emotional tone and changes of tone that went with the experience. Do you avoid recalling any particular person? Does the situation remain static or is there movement? Is there drama in the scene? Do you get quick glimpses only or can you follow up the details without losing the whole?

## Exercise 6: *Sharpening the Body Sense*

Our strategy for developing awareness is to extend in every direction the areas of present awareness, including parts of your experience you would rather stay away from and not accept as your own. As long as you are awake, you are aware of something. When absent-minded or in a trance state, awareness is very dim; figure/grounds do not develop and precipitate strong experiences in the form of memories, intentions, plans, actions. Many persons live in permanent trance so far as non-verbal experience is concerned, and verbal thinking dominates their subjective reality. Our attempt is to recover awareness of all experience as a whole - whether it be composed of spiritual, mental, verbal, intuitive, physical, sensory emotional or environmental aspects (all abstractions) - for it is in their unitary functioning that the lively figure/ground emerges.

The greatest barrier to awareness is the tendency to falsify the unitary flow of experience by inhibition (censoring) or enforcement. It is like trying to drive a car with the brakes on. Forcing oneself to do anything could not take place unless there co-exists the counter-intention to hold back or inhibit, and this counter-force is equally of oneself. When such suppressed conflicts are uncovered by enhancing awareness, they should be noted and the beliefs revised.

So when practicing one's awareness, maintain the following formula:

**(1) Maintain the sense of actuality** - the sense that your awareness exists in the here-and-now.

**(2) Realize that *you* are living the experience** - acting it, observing it, suffering it, resisting it.

**(3) Attend to and follow up all experiences**, whether internal or external, the abstract as well as the concrete, those that tend towards the past or those that are directed towards the future, those that you 'wish', that you 'ought', those that simply 'are', those that you deliberately produce and those that seem to occur spontaneously. Take responsibility for them all, including your blocks and symptoms.

**(4) With regard to every experience without exception, verbalize: 'Now I am aware that...'**

Notice that processes are going on and that you are involved in and concerned with these processes. The notion that thoughts enter your mind, must be replaced by the

insight that *you* are thinking your thoughts. To realize such continuous involvement is not easy, and most persons escape by accepting as their own - by identifying with - only those processes which are deliberate. The aim is to extend the boundary of what you identify as yourself, to include every aspect of the composite human being, so that gradually you will be able to do, without effort, much that was previously impossible.

Now, still accepting and encompassing all your awarenesses, **begin to differentiate** as follows: Firstly, attend mainly to external events - sights, sounds, smells, movements, etc. - but without suppressing other experiences. Secondly, in sharp contrast, concentrate on internal processes - images, muscular tensions, emotions, thoughts. Thirdly, one by one, differentiate these various internal processes, concentrating on them individually and noticing their functions, qualities, nature and component parts, and the way they change and respond to the context surrounding them.

Next, **concentrate on your body sensation as a whole**. Let your attention wander through every part of your body. How much of yourself can you feel? Notice aches, pains and twinges usually ignored. What muscular tensions can you feel. Attending to them, let them continue and do not attempt prematurely to relax them. Try to shape their precise limits. Notice your skin sensations. Can you feel where you head is in relation to your neck and shoulders, etc? Where are your genitals? Where is your chest, stomach, back, arms, legs, etc? Most people, lacking adequate proprioception of parts of their body, merely know where there legs are and so visualize them there, rather than *feeling* them there. Extend the exercise by walking, talking, standing up and sitting down: be aware of the proprioceptive details without in any way interfering with them.

To the extent that there is a discrepancy between the verbal concept of the self and the felt awareness of the self, there is neurosis. So notice the difference as you slip from one to the other, and do not deceive yourself that you actually feel more than you do. It is worth spending many hours on this exercise (in moderate doses!). It is the basis for dissolving the muscular tensions in which resistances are anchored, and it is also a means for resolving psychosomatic ailments.

## Exercise 7: *Experiencing Emotions*

When the deliberate dichotomy between 'internal' and 'external' is un-made, then you experience the differentiated unity of you-in-your-world. This ever-changing gestalt is of vital concern to you, for it is your life in the process of being lived. The evaluation of this experience is what constitutes emotion. Emotion is a continuous process, since every instant of one's life caries with it a feeling-tone of varied degrees of pleasantness or unpleasantness. However, in modern man, this continuity of emotional experience is largely suppressed - emotion is regarded as a kind of volcanic eruption, which unaccountably emerges in one's behavior at the precise moment when one would like to exercise control.

Emotion is always in the background as long as one is alive, but becomes figural when there is interest and concern in what one is experiencing. That is, the nature of the felt emotion is determined by one's evaluation of events. As such the emotion energizes appropriate action, or the search for what is appropriate.

In primitive undifferentiated form, emotion is simply excitement, the heightened metabolic activity and increased energy mobilization which is the organism's

response to experiencing novel or stimulating situations. In the newborn this response is relatively undirected. Then as the child gradually differentiates parts of his world - the constellation of events from within and without which it confronts on various occasions - it correspondingly differentiates its early global excitement into selective incitements to action. These acquire names as specific emotions.

Emotions are as sharply differentiated in structure and function as is the person who experiences them. When emotions were not differentiated but suppressed, he continues into adulthood with inadequate awareness of his emotional make-up. He maintains a precarious 'maturity' by the false face of conventional 'self-control'. The external world and its demands are considered real, while the promptings of organismic needs, as made aware by proprioceptions and manifested as emotions, are to a great extend derided as being 'only in the mind'.

The next exercise asks you to **seek awareness of painful emotions** - ones which we seek to avoid. Such unwanted emotions must however be brought to awareness and discharged before we become free again to enter situations where we have previously experienced them. For example, a person is afraid to speak in public because on an earlier occasion the audience was unresponsive. A man may be afraid to fall in love because a previous girlfriend walked-out on him. Or a woman may be afraid to get angry because she was humiliated as a child for showing such feelings. All of us have had innumerable experiences which may now be restimulated and cause anxiety - we have still not confronted the painful feelings we had and suppressed at the time. By recalling these experiences over and over until the point where we can fully re-experience the blocked emotions, they no longer cause anxiety because we can see the incidents in perspective.

In your mind, relive over and over again, each time recovering further detail and depth of feeling, experiences which have carried for you a strong emotional charge. What, for instance, is the most terrifying experience you can recall? Feel it through again, just as it happened. And again. And again. Use the present tense. When words come up, your decisions or somebody else's commands, say them over and over aloud, listening to yourself say them, and feeling yourself forming and expressing them. On what occasion were you most humiliated? Relive this experience repeatedly. As you do, notice when you become reminded of some still earlier experience of the same kind. If so, shift to it and work through it time after time.

Do the same for many other kinds of emotional experience. Do you, for instance have an unfinished grief situation? When someone dear to you died, were you able to cry? If not, can you do it now? Can you, in fantasy, stand beside the coffin and express farewell? Similarly, when were you most infuriated, most ashamed, most embarrassed, guilty, etc? Relive the experiences now. Can you feel the emotion fully? If not, can you feel what you do to block it?

## Exercise 8: *Verbalizing*

To verbalize means 'to put into words'. Healthy verbalizing takes off from what is non-verbal, such as objects, conditions, the state of affairs, and terminates again in the production of non-verbal effects such as feelings and actions. When one fears contact with reality - with flesh and blood people and with one's own sensations and feelings - words may be interposed as a screen.

The 'intellectual' (and many of us to a lesser extent) attempts in compulsive and obsessive ways to be objective about his personal experiences, which in practice

means to theories in words about himself and his world. But by this very approach, he avoids contact with the feelings, the drama, the very soul of his life and those he shares it with. He lives the substitute life of words, isolated from the rest of his personality, contemptuous of his body, and concerned with the verbal victories of arguing, rationalizing, making an impression, propagandizing and, in general, making himself right. All of this is fuelled by fears, but the real problems of his life go unhandled.

When a child first learns language, speaking aloud comes before inner speech, but later puts this publicly acquired language to private use as 'thinking'. Most adults look upon thinking as something that comes before speech and is independent of it. 'It is easy to think but hard to express thoughts'. This is due to fear of how others will react to one's thoughts if they are voiced. Once a person warms up to his subject, loses the fear of committing himself and stops rehearsing his statements before uttering them, it becomes clear that when there is nothing to fear, thought and speech become identical. In order to integrate our verbal and thinking existence, we must become aware of it.

The means of orientation with regard to speaking is listening. **Listen to your own production of words when you are speaking**. Have your voice recorded. The more your concept of your self differs from your actual personality, the more unwilling you will be to recognize your voice as your own.

Now **recite a poem out loud**, and once again, listen to yourself. Repeat the recitation over and over, however it sounds, until you can feel the integration of speaking and listening. Next, recite the same poem subvocally (under your breath) until it is easy for you to mentally hear yourself saying it.

**When reading a book, listen to yourself reading subvocally**. At first this will slow you up and make you impatient but before long you will be able to listen as quickly as you can read - and the practice will improve your memory by increasing your contact with the material read. Having objectively identified subvocal speech, you will find that you no longer even need to subvocalise the words and can read at many times the speed, by simply duplicating the words.

Next, **begin to listen to your subvocal thinking**. At first, when listened to, you as the subvocal speaker will go dumb, but after a while the babbling will start up again. You will hear incoherent bits of sentences floating around. Notice the way you speak internally - is it angry, complaining, childish? Does it go on pedantically explaining matters even when the meaning has been grasped? Notice its rhythm, tone and catch-phrases you use. To whom are you speaking? For what purpose? Do you turn the phrases as if you were holding back something? Are you trying to impress? Is your thinking tentative and bewildered? In internal dramatic situations, much of what you feel as evaluation and moral judgment is the Superego part of you speaking subvocally - all the shoulds and shouldn'ts, musts and oughts that you have taken on-board and identified with.

Persist until you get the feeling of the integration of listening and talking. Your thinking will become much more coherent and expressive. Meaningless, redundant and random thoughts will tends to disappear, leaving your speech smoother and to the point - and the Superego is progressively absorbed into conscious, self-directed thought.

Notice that your speaking is a part of you, but there is more to you than that - that the

larger, non-verbal you is that which is aware of being aware. When you have mastered internal listening, proceed to the decisive step: **the production of internal silence**. Do not mistake internal silence for blankness, trance, cessation of consciousness. On the contrary, only talking is silent; all other awareness persists, with an enhanced clarity.

Keep internally silent; refrain from subvocal talking, yet keep aware and awake. At first you will probably only be able to do this for a few seconds at a time, for the thinking will obsessively start up again. So, to begin with, be content to simply note the difference between internal silence and talking, but let them alternate. An effective way to do this is to co-ordinate them with your breathing. Be without words while you inhale (this corresponds to right-brain consciousness); then on the exhalation, let whatever words have welled-up (in left-brain consciousness) speak themselves subvocally, or softly whisper them.

If you persist with this exercise, your visualization will become brighter, your emotions clearer, your body sensations more definite, for the attention and energy used up in pointless subvocalizing will now be invested in these simpler and more basic functions. Furthermore, you will find that no longer subvocalizing does not stop you non-verbally intuiting and conceptualizing. This is the Higher Mind that does not need language, and of course, you are then in touch with the unlimited spiritual aspect of yourself - the Higher Self.

## Exercise 9: *Retroflected Behavior*

To retroflect means literally 'to turn sharply back against'. When a person retroflects behavior, he does to himself what originally he did to other persons or objects. He stops attempting to manipulate changes in the environment in order to satisfy his needs, because he has met insurmountable opposition. He was frustrated and maybe punished. So instead - since he still has the need to behave in that way and in order to give some satisfaction - to hold back the effort he redirects activity inward and substitutes himself in place of the environment, as the target of behavior and feelings. Self-aggression can always be sure of its victim! To the extent that he does this, he splits himself into 'doer' and 'done to' - an inner conflict. Part of his energy remains in the repressed impulse (held as muscular tension), whilst further energy is retroflected back to hold the outgoing part in check (by tensing muscles antagonistic to the outgoing impulses).

When a person is not aware of his underlying needs and impulses, and not aware of the retroflections he is suppressing the impulses with, the conflict becomes habitual, chronic and out of control - a deadlock perpetuated in the personality. He forgets both the need and the inhibiting retroflection - that is repression.

Frequently a child loses out against a hostile or stronger environment. But we are not children. We are bigger, stronger, and have rights that are denied children. Surely in these improved circumstances it is worth having another try at getting what we need from the environment!

Once a person discovers his retroflecting action (which as an aggression against the self is usually within fairly easy reach of awareness) and gains control of it, the blocked impulse will be recovered automatically. It may then be expressed and discharged. Unaccustomed feelings and aggressions may be resurrected - the person may then gradually learn to tolerate and use them constructively, though he may rather retreat into his deadened state of unawareness. But until one can become aware

of what one's aggressive impulses are and learn to put them to constructive use, they are certain to be misused.

One can, to start with, discover and accept the fact that he does 'take it out on himself'. He can become aware of the emotions of the retroflecting part of his personality and the underlying outward impulse will emerge. Then he can redirect it into healthy expression, as it is differentiated and allowed to catch up with the more grown-up parts of the personality

Retroflections also include what one wanted from others but was unsuccessful in obtaining, with the outcome that now, for want of anyone else to do it, one gives it to himself. This may include attention, love, pity, punishment or other interpersonal needs that cannot realistically be gratified by oneself.

> Try to get a clear understanding that when you 'ask yourself' something, this is retroflected questioning. You don't know the answer or you wouldn't have to ask. Who in your environment does know, or you feel ought to know? If you specify such a person, can you then be aware of wanting to ask that person your question? What keeps you from doing so? Is it shyness, fear of a rebuff, reluctance to admit your ignorance?

> When you 'consult yourself' about something, can you be aware of your motive? It may be a game, a teasing, the administering of consolation, or the making of a reproach. For whom are you substituting yourself?

> Consider self-reproach - a mere pretence of guilt. To whom are you really leveling your reproach? Whom do you want to reform or criticize? In whom do you want to rouse the guilt that you are pretending to produce in yourself?

Gradually you will begin to see the role you play in your interpersonal relations, and to see yourself as others see you. If you are forever making demands on yourself, you are also, either implicitly or explicitly, making demands on others - and this is how you appear to them. If you feel angry with yourself, you will feel angry even with the fly on the wall. By being 'Yes-man' for every Tom, Dick or Harry, we retroflect the negative and say 'No' to ourselves - to what is important to us. In retroflective suppression one dissociates from the suppressed behavior and identifies with the suppressing behavior. Since this is done in an unconsidered way, with rationalized motives, you will not be aware of the suppressed behavior continuing to be manifested. It must be made aware and accepted before it can be developed into aggression which is rational and healthy. Reproach may then turn into approach.

Pity is feeling for another, weaker or inferior, person's suffering or distress. It is disguised gloating or condescension. By pitying them we emphasize the discrepancy between their lot and ours - this attitude motivates much so-called charity. When concern for the sufferings of others is genuine, it entails the urge to help in a practical fashion and to assume responsibility for changing the situation. Tearful pity is mostly a masochistic enjoyment of the misery. When this is retroflected we have the situation of self-pity.

> Examine an instance of self-pity in your own life.
> Whom do you want to pity in this way? Whom do you want to pity you?

When a person demands, 'How can I make myself do what I ought to do?', he is really saying, 'How can I suppress the strong part of me that doesn't want to do it?', and rationalizing the retroflection ('ought to'). In the compulsive, the 'I' identifies with rigid objectives and tries to ram them through - the 'ruler' and the 'ruled' are

thus in continuous conflict.

> Reverse a situation in which you compel yourself. How would you set about compelling others to perform the task for you? Would you bully, bribe, threaten, reward or otherwise manipulate? How do you react to your own self-compelling? Do you turn a deaf ear? Do you make promises you do not intend to keep? Do you respond with guilt and pay the debt with self-contempt and despair?

Another firm of retroflection to consider is self-contempt - compulsive self-evaluation, dwelling all the time on the discrepancy between actual performance and those which would meet an ideal. By reversing the retroflection, a person will let up on himself and start evaluating the persons in his environment. He will soon see the futility of it and stop. He'll realize that his retroflected evaluations were merely a mechanism for dwelling on himself.

> What do you doubt about yourself? Mistrust? Deprecate? Can you reverse these attitudes - who is the person you doubt? Who makes you suspicious? Who would you like to take down a peg?

Retroflections are manipulations of your own impulses and body as substitutes for other persons and objects. Retroflection becomes self-abuse when you have once and for all censored a part of yourself, throttled and silenced it, so that it may no longer lift its voice in your aware personality. But no matter how clamped down this censored part may be, it still exerts its pressure. The struggle goes on - you have simply lost awareness of it. Because the muscles match mental conflict, the end-result is inevitably psychosomatic dysfunction: impairment of co-ordination, aches (such as headaches), weakness or even degeneration of tissues. They are produced by muscular tensing against a swelling impulse.

The only way of solving the problem of chronic muscular tension - and of every other psychosomatic symptom - is not to deliberately relax and cut off from it, but rather to become vividly aware of the symptom, to accept both sides of the conflict as *you*. This means to re-identify yourself with parts of your personality from which you have dissociated. Thus for your headache it is better to take responsibility than aspirin. The drug temporarily dulls the pain but it does not solve the problem - only you can do that. The suppressed impulse must find expression and satisfaction. Given attention and allowed to interact with the rest of your behavior, it will find its place in the integration of your personality.

When expression of the unblocked impulse is overt, there is normally a release of pent-up energy. For example, the lethargy of depression will be replaced by what it concealed and held in check: raging or sobbing. Or if you concentrate on a headache and permit development, you may sooner or later become aware that the headache is produced by muscular tensions in the neck. You may then realize that you are sad and very much want to cry; then loosen the muscles and let go of the tears. Sensations of numbness may similarly be opened out. If the suppressed impulse is dramatized physically, in a meaningful way with the appropriate persons or situation in mind, and with the sense that it is *you* who are doing it and responsible for it, discharge will occur.

## Exercise 10: *Discovering Introjections*

An introject is a 'lesson' which you have swallowed whole without comprehension,

perhaps upon authority, and which you now use as if it were your own. Because introjections are so often forced on an individual, hostility is felt first of all against the coercer. Because this conflict is given up before it is resolved, the hostility is retroflected - this is the situation normally referred to as 'self control'.

To the extent that you have cluttered your personality with introjections, you have impaired your ability to think and act on your own determinism. The 'I' which is composed of introjects does not function spontaneously, for it is made up of concepts about the self - duties, standards and views of 'human nature' - that are imposed from the outside. This is the typical 'super-ego'. Proper assimilation of ideas, felt aggressions and experiences, to make them your own, requires objective analysis (de-structuring) with the rational parts absorbed according to needs. This is in contrast to glibly dubbing something 'anti-social', 'wrong' or 'bad' on the basis of an introject.

> One way to discover what within you is not part of your self, is by recovering the original (suppressed) sense of disgust and the accompanying urge to reject, or spit out what was swallowed. If you wish to unburden yourself of introjects in your personality, you must intensify awareness of the 'taste' of the moral rules, opinions, prejudices and attitudes you accept as normal, and if they 'taste bad' then spit them out! This material can then be de-structured and the best parts re-absorbed, to reclaim an autonomous super-ego.

To eliminate introjections from your personality, the problem is not, as it was with retroflections, to accept and integrate dissociated parts of yourself; rather, it is to become aware of what is not truly yours, to acquire a selective and critical attitude toward what is offered you. Above all it is the ability to 'bite off and chew' experience, so as to extract healthy nourishment.

Neurotics talk much of being rejected. This is for the most part, a projection onto others of their own self-hating - the repressed disgust with what they have incorporated in their own personalities, the literally thousands of unassimilated odds and ends, lodged within themselves as introjects. They are both undigested and, as they stand, indigestible. Digestion would require the process of bringing them up as 'unfinished business', working through them, and then at last assimilating them.

## Exercise 11: *Discovering Projections*

A projection is a personal trait, attitude or feeling which is not experienced as such; instead it is attributed to another person in the environment. It is experienced as directed *toward* the person projecting. For example: the projector, unaware that he is rejecting others, believes that they are rejecting him. Like retroflection and introjection, it is a defense against conflict and tension that is unconfrontable. Although the person is aware of the issue (such as a sense of rejection), since he cannot contemplate expressing it openly he assumes it must be coming from others - he loses the sense that *he* is feeling the impulse. In this way he can, without feeling any responsibility in the situation, regard himself as the passive object of unkind treatment or victimization.

Suppose one has an appointment with a person and he is late in arriving. If, without further evidence, one jumps to the conclusion that this is a sign of contempt, then one is projecting contempt (an outward projection) or one's contempt for self (an inward projection).

In your own case, by whom do you or did you feel rejected? On what grounds do you reject *them* - how do they fail to measure up? Do you feel yourself lacking in the same way? Do you reject in yourself the very same things you think others reject you for?

Now picture some acquaintance. Do you like or dislike this or that trait or behavior? Speak to him or her aloud - tell that you accept this characteristic or mannerism, that you can't stand it when he does that, etc. Do you feel what you say? Does anxiety develop? Do you feel self-conscious, or afraid that you might spoil the relationship by speaking so frankly? Are you rejecting on the very same grounds that you believe yourself rejected?

Often the projector can find 'proofs' that the imagined is the reality. Such rationalizations and justifications are always available to the person who wishes to find them, perhaps by finding some genuine but insignificant grievance and then exaggerating it. The flimsiest evidence will do, and if proved wrong, the situation will repeat itself with other flimsy evidence.

A common case of paranoid projection is the jealous husband or wife. If you are prone to such jealousies, see if you yourself are not repressing the wish to be unfaithful in the same way. Sometimes the jealous partner represses his or her homosexual impulse and therefore imagines that the partner is attracted to another man or another woman, and fantasizes them together.

An extremely dangerous class of projections is prejudice - of race, class, age, sex, etc. To the vilified groups are attributed traits which really belong to the prejudiced person, but which he represses from awareness. See how many of your own prejudices are projections. Such irresponsible attitudes are embedded in our language and institutions. In a world of projections the self seldom does or expresses anything; instead 'it happens'. Instead of thinking, a thought 'occurs'. His troubles 'worry' him, when in fact he is worrying himself and anybody else he can. Institutions are 'to blame' because they control us - as if men did not themselves lend to institutions whatever force they may have. Alienated from his own impulses, man makes 'things' out of his own behavior so he can disclaim responsibility for it, try to forget or hide it, or project it and suffer it as coming from the outside.

Examine your verbal expressions: translate those statements in which 'it' is subject and you are object, into statements in which 'I' is the subject. E.g. 'It occurred to me that I had an appointment' translates into 'I remembered that I had an appointment'

The aim is to come to realize that you are creative in your environment and are responsible for your reality - not to blame, but responsible in the sense that it is you who lets it stands or changes it.

# Creative Communication

Often, when faced with the challenge of writing or speaking creatively, people find that their imagination freezes; they protest that they have no ideas worth putting down, or they may even be led to claim that they have no imagination. What such individuals need is to learn how to *lead into* an idea, in order to 'catch the imagination'. The following exercises all concentrate on the verbal creation of ideas. They build on the ability to associate and 'think around' a subject.

## *Preliminary Exercise: Free Association.*

Over a period of thirty seconds, speak any associations that spring to mind, in the form of single words. Do not censor in any way: *whatever* word next appears in your mind, just say it and get on to the next one. Try to keep the associations flowing in a chain. Choose a starting-word (from the following list) and then continue by freely associating.

> stone
> rose
> bread
> sea
> fire
> bone
> time

Cycle through this list until you can freely associate quite readily on each of them.

## *Story-telling*

**Step 1**. Choose one of the following words at random and deliver a **chain** of free associations, as in the previous exercise. The word that was used is noted.

> stone    rose    bread    sea    fire    bone    time

**Step 2**. In this Step we are looking for an idea, image or phrase, that comes to mind, regardless of whether the concept forms a complete sentence or even makes any 'sense'. After each association, **repeat** the word, and then make another association. Do not censor - just let your mind run free. Choose a word from the following list:

> house    stream    pub    garden    graveyard    mountain

Note down the word which you worked from.

**Step 3**. Next, close your eyes, empty your mind, and then speak any word or concept that comes into it; then freely associate from that word, with a **chain** of phrases, for a couple of minutes. This phrase may include feelings, emotions, sensations, pains, attitudes, a described image, etc. Let it happen! Note down the word which you worked from.

**Step 4**. Take the word used on Step 1 (SEA, for example). **Repeat** the word in the form of three statements (which you cycle through repeatedly):

> '(WORD) is ...'
>
> '(WORD) has ...'

> '(WORD) goes with ...'

Try to think laterally as well as in one particular area - e.g. you might be stuck on the idea of sea-side, but also consider the world beneath the sea, shipwreck, untraveled regions, etc. branching out in new directions. In this exercise you begin to *make* it happen.

**Step 5**. Now **review** the ideas you generated on Steps 2, 3 & 4 - refer to your notes of the starting-words used. The idea is to make a 'knowledge-rich' network of ideas. Story-telling can then take advantage of this knowledge-rich net, to become an activity in which the right brain can participate fully.

**Step 6.** Next make-up a **short story** or discourse, based on these items. If you dry-up or if you lose the theme and ramble-off onto another story, remind yourself of one of the three items, so you can link it into your story. Your associations and ideas may relate to your own or others' experiences, or be imagined newly in the present moment, but the story and the way the items are linked together should be a new creation.

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# *Explorations*

1. What, if anything, is too serious to be joked about?

2. Do you have a favorite sexual fantasy? Would you like to have it fulfilled?

3. What do you value most in a relationship?

4. If you had to spend the next two years within a small but well-provisioned Arctic shelter with one other person, whom would you like to have with you?

5. You notice a self-destructive behavior pattern in a friend, who is clearly unaware of it. Do you point it out?

6. You become involved romantically but after six months you decide you cannot be happy with that person. If the person then threatens to commit suicide if you leave, what would you do?

7. If there was a public execution on television, would you watch it?

8. If you wanted to look very attractive, how would you dress?

9. What things are too personal to discuss with others?

10. Would you prefer to be blind, deaf, dumb or paralyzed?

11. Would you be content with a marriage that was totally fulfilling in all respects but one - it completely lacked sex? Could you be content satisfying your sexual needs from people other than your partner? When you think of sex, do you think of a broad range of intimate touching, holding and caressing, or mainly of sexual intercourse.

12. When was the last time you stole something? Why haven't you stolen anything since then?

13. Which of your current friends do you feel will still be important to you ten years from now?

14. For £1,000,000 would you be willing to never again see or talk to your best friend?

15. How old were you when you first had sexual intercourse? Is there anything anyone could have told you that would have made your first sexual experience better?

16. Would you rather live in a democracy where the leaders are usually either incompetent or dishonest, or in a dictatorship where the leaders are talented and well-meaning?

17. What do you like best about your life? What do you like least?

18. Have you ever disliked someone for being luckier, happier or more successful than you?

19. When you are given a compliment, do you usually acknowledge it, or suggest that you really do not deserve it?

20. What sort of things would you do if you could be as outgoing and uninhibited as you wished? Do you usually initiate friendships or wait to be approached?

21. If you decided to do something and your friends begged you not to, could you do it anyway? How much energy do you spend doing things to favorably impress other people?

22. Can you be counted on to do what you say you'll do? What does it take for you to trust someone? What would you never willingly sacrifice - your life? your health? your integrity? your dreams? your memories?

23. Do you feel you have much impact on the lives of people you come in contact with? Can you think of someone you met who, over a short period of time, significantly influenced your life?

24. When you are with friends, do your interactions include much touching - hugging, kissing, playing around? Would you like to have more of this? Could you initiate it?

25. Given the ability to project yourself into the future but not return, would you do so? How far would you go? If not, would you change your mind if you could take someone along? How much does affluence make people complacent and averse to risk?

26. Would you generally rather be overdressed or underdressed at a party?

27. What has been your biggest disappointment in life? Your biggest

failure?

28. What kinds of things do you usually talk about with people? Are there other things that would be of more interest to you?

29. Relative to the population at large, how do you rate your physical attractiveness? Your intelligence? Your personality?

30. Are there any drugs you would enjoy trying given a legal opportunity to do so? What appeals to you about such drugs? Are you worried about physical or psychological damage? About addiction? About loss of control? About your values or character being somehow altered by the experience?

31. If you could script the basic plot for the dream you will have tonight, what would the story be?

32. You are given a chance to return to any previous point in your life and change a decision you made, but you will lose everything that has happened to you since then. Is there a time you would return to?

33. What would you like to be doing five years from now? What do you think you will be doing five years from now?

34. If a crystal ball could tell you the truth about any one thing you wish to know concerning yourself, life, the future, or anything else, what would it be?

35. If you were guaranteed honest answers to any three questions, who would you question and what would you ask?

36. For a person you loved deeply, would you be willing to move to a distant country, knowing there would be little chance of seeing your friends or family again?

37. In terms of their relative acceptability, how would you rank the following: walking naked down the high street; being spat upon by a hostile crowd; being arrested for shoplifting; begging for money at an airport? What is the most embarrassing thing you can imagine? What bothers you about looking silly or bad in front of strangers?

38 You discover that your wonderful one-year-old child is, because of a mix-up at the hospital, not in fact yours. Would you want to exchange the child to correct the mistake?

39. Have you ever wanted to kill someone, or wished someone dead? If you can imagine killing someone indirectly, could you still do so if you had to look into the person's eyes and stab the person to death?

40. Do you think that the world will be a better or a worse place in 100 years from now?

41. Do you find anything disturbing about immortality? What age seems ideal to you? How would it change your life if something happened to make you much less attractive than you are now?

42. In love, is intensity or permanence more important to you? How much do you expect from someone who loves you? What would make

you feel betrayed by your mate - indifference? dishonesty? infidelity?

43. Do you feel you have enough time? If not, what would give you that feeling? How has your attitude to time changed as you have aged?

44. What kind of people do you like to spend time with? What do such people bring out in you that others do not? What can people learn about you by looking at your friends?

45. If you could spend one year in perfect happiness, but afterwards would remember nothing of the experience, would you do so? If not, why not? Which is more important: actual experience or the memories that remain when the experience is over?

# Chapter Five:
# MOTIVATION

## Needs

Before any progress is possible on a spiritual path, motivation must be established. Abraham Maslow identified five types of need which he rated on an ascending scale:

      1st - **Physiological** needs, such as hunger, thirst, sex and shelter are basic to ensuring survival. In addition, health of the body is an essential starting point to case advancement - inadequate nutrition for example can cause profound psychological disturbance. Detoxification by such as breathing exercises, megavitamin therapy, colonic and fasting therapies may be valuable.

      2nd - **Safety and Security** needs, reflect our desire for stability, order and predictability in our lives and work, so we can place our attention on new ideas without distraction.

      3rd - **Mastery** needs, to have control over things and people, to know the rules, to lead; mastery through enthusiasm, going with the flow, and risk taking. And **acceptance** needs: the need to give and receive love and affection, to have a partner, friends and to belong to organizations and gain colleagues' acceptance, need for support and acceptance.

      4th - **Self-esteem**- our need to build up our sense of personal worth through reputation, recognition, respect and self-confidence based on our achievements. Also the need for **Self-acceptance** on a realistic basis.

      5th - **Self-actualization** or fulfillment - our need to develop to our full potential, to be creative, to feel we are contributing something worthwhile, to be one's true self, to know the truth, to feel ecstasy.

Lower needs usually have to be adequately fulfilled before higher needs become very important. Higher needs fulfilled, enhance our activity in the 'lower' areas.

**Fear** is the primary cause of distorted thinking and the resulting inappropriate emotions. When irrational, it is based on imaginary threats to the fulfillment of basic needs. These needs have become compulsive - attachments to people, things, ideas and beliefs which the person cannot bear to be without. Filling their deficiency becomes more important than purposeful growth.
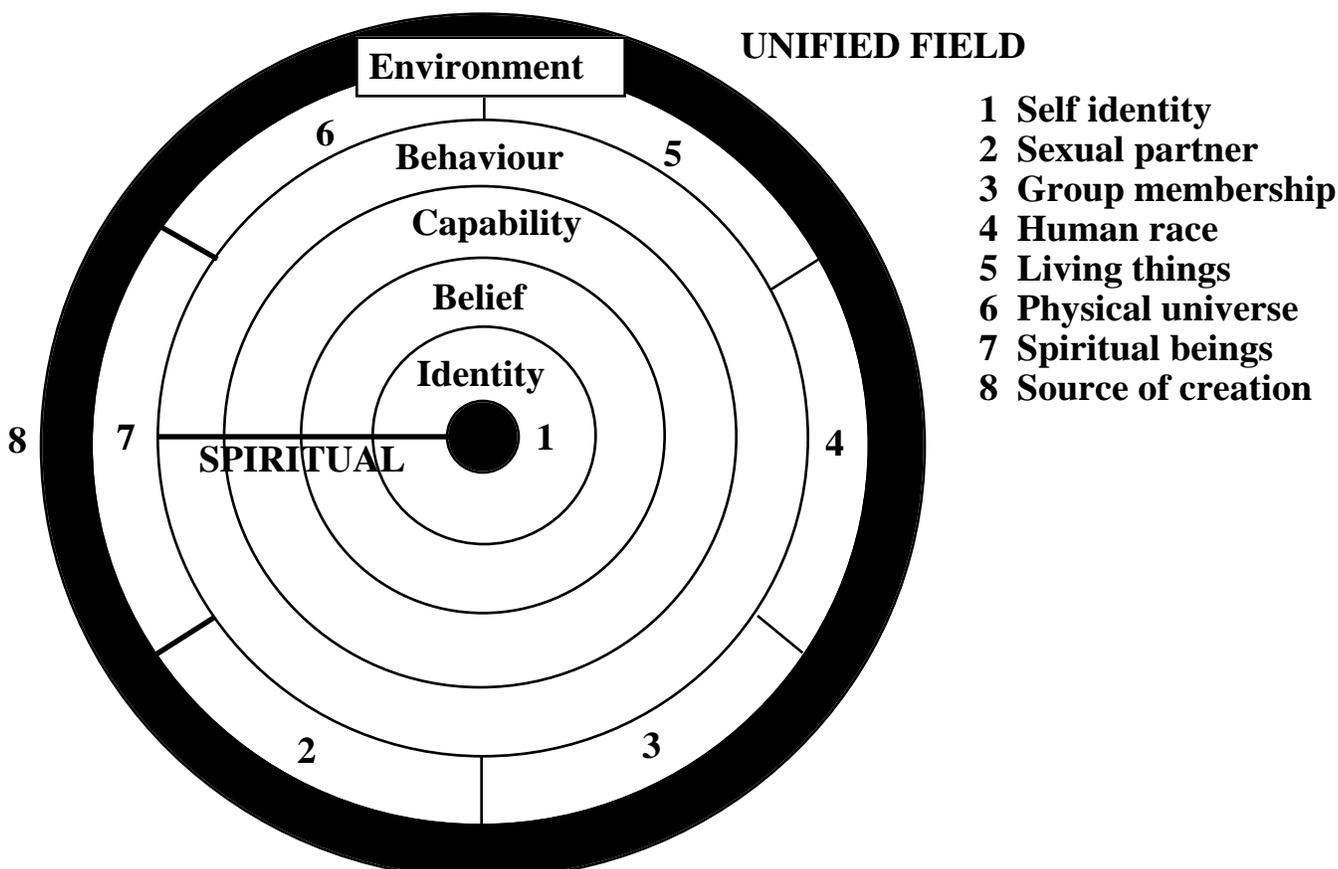
The handling of such compulsions, the cause of negative human emotion and reactions, will inevitably be required, since they are the underlying issues preventing the growth of self-actualization. This will be enhanced as the individual resolves issues in his case which had previously caused confusion, upset and a poor self-image. Case advance should therefore have a clear and objective interaction with *real life* issues and relationships.

# The Unified Field

An individual is situated within the wide context of his world and life, and this consists of six different levels of operation at which learning and change can take place:

- **Spiritual identity.** This is the deepest level, where we consider and act out the great metaphysical questions: Why are we here? What is our purpose? This spiritual level guides and shapes our lives, and underpins our existence.

- **Personal identity.** This is the body-mind self, the core of imprinted values, the structure of character and the drive to survive.

- **Beliefs.** The various ideas we think are true, and use as a basis for daily action. Beliefs can be both permissions and limitations; they are the basis for feelings.

- **Capability.** These are the general and specific skills that we use in life.

- **Behavior.** The specific actions we carry out, regardless of our capability and whether they are conscious or automatic, forced upon us or self-determined.

- **Environment.** What we react to, our surroundings, the other people we meet.

The environment is multi-faceted: there are eight domains which make up the unified field of life. Surrounding one's own identity, involvement in life grows to include: one's sexual partner and family along with other close friendships; groups which one leads or supports; sense of belonging to the human race; concern and interest in various forms of life in the world; knowledge and mastery of the sciences and mechanics of existence; communication between people on a spiritual level, through



**UNIFIED FIELD**

1  **Self identity**
2  **Sexual partner**
3  **Group membership**
4  **Human race**
5  **Living things**
6  **Physical universe**
7  **Spiritual beings**
8  **Source of creation**

empathy and through art, music and other shared aesthetics; and finally awareness of a universal source of spirituality - the Godhead, All-That-Is, Implicate Order, or however you conceive such a quality.

These levels interact. How I behave may change some belief about myself; however change in belief will definitely change how I behave. It is difficult to make a change at the level of identity without the beliefs and capabilities to support you. The spiritual viewpoint selects a personal identity, which selects beliefs, which select capabilities, which select behaviors, which in turn directly affects the person's environment. Choices on one level may conflict with choices on another, e.g. a capability may be highly rewarded by the environment yet clash with one's beliefs or identity. Or there may be a conflict of choice on one level, e.g. on a trivial behavioral level, the conflict between choosing to stay in and watch television or to go and visit friends.

The levels are often confused. Behavior is often taken as evidence of identity or capability, and this is how confidence and competence are destroyed in the classroom. Getting a sum wrong does not mean you are stupid or that you are poor at math. To think this is to confuse logical levels, equivalent to thinking that a 'No Smoking' sign in a cinema should apply to the characters in the film.

For example, I might misspell a word. I could put this down to the environment: people are rushing me. I could leave it at the level of behavior: I got this one word wrong. I could generalize and question my capability with words and feel bad about that. I could start to believe I need to do more work to improve my spelling (which may be a rational belief!), or to believe that the English language is poorly designed (probably irrational). Or I could call my identity into question by thinking I am not a writer.

The way we view time is important. A problem may have to do with a past trauma, which has continuing repercussions in the present. On the other hand hopes and fears for the future can paralyze you in the present state, where personal history and possible futures converge. The unified field may be viewed in a further dimension, on a time line stretching back into the past and forward into the future. You can use this model to understand the balance and relationship of the different elements in yourself and others. The key is balance. Problems arise from a lack of balance and the unified field enables you to identify which elements have assumed too great an importance, and which are absent or too weak.

The Unified Field model closely ties in with the Transpersonal Psychology system and also Maslow's Hierarchy of Needs; we can extend Maslow's model by differentiating Self-Esteem and the higher function of Self-Acceptance, and by adding the transpersonal levels of Self-Actualization and Self-Transcendence above Self-Realization. (The corresponding physiology is indicated in brackets in the following outline). It also links with all other realistic development models, such as Piaget's and Leary's imprint programs.

- At Level 1 - Survival Needs: The environment is perceived through the filter of traumatic experiences of the past, and this affects the felt needs for health, safety and security. (Brain arousal is increased or reduced to an optimum range). This handles the bio-survival program, and relates to the stage of sensori-motor intelligence.

- At Level 2 - Acceptance Needs: One's ability to receive and offer communication is intrinsic to behavior, and the needs for mastery and acceptance. (By reducing the repression of material in the right brain, communication between the hemispheres is enhanced). This handles the emotional-territorial program and relates to the stage of pre-logical intelligence.

- At Level 3 - Self-Esteem Needs: Capability is significantly enhanced, and how one feels about oneself (through the demonstration of competence), the issue of self-esteem. (Here we are making both sides of the brain fully functional in their specialized modes and integrated). This is the semantic program and relates to the stages of concrete thought and formal operations (scientific reasoning).

- At Level 4 - Self-Acceptance Needs: Belief systems are analyzed, so that by knowing where one stands, the need for self-acceptance may be satisfied. (The mind-body split is healed, opening up the links to the lower brain).This handles the socio-sexual program and relates to fully developed formal operations (requiring a high level of mental maturity).

- At Level 5 - Self-Realization Needs: Achieving integrity of the real Self, the need for self-actualization is achieved on the mind-body level. (The whole-brain is integrated). This is the holistic program and the stage of mature intuition (a point at which a person has become sufficiently self-aware to attempt to direct his own course of mental evolution).

- At Level 6 - Self-Actualization Needs: Integrating the spiritual Self with the mind-body, true self-actualization is achieved. (Linking the spirit with the brain).

- At Level 7 - Self-Transcendence Needs: Self-actualization is expanded to actualization throughout the Unified Field. (Transcending the mind-body).

# Telic stress

An individual's sense of motivation in life is intrinsically linked to past experiences where he has 'pushed the boat out' and made an attempt to make an adventure of his life. In practice, situations or events which lead to increased arousal and excitement may be experienced as stressful, and may produce adverse somatic and psychological consequences for individuals who remain in a 'held back' telic state of mind. On the other hand those who are in or revert quickly to the paratelic (involved) state may not only be unaffected but may actually thrive and flourish in the same situation.

Most of us have known individuals who appear to thrive on stress. A seemingly endless series of mishaps, disappointments and calamities may befall them, and they maintain a cheery outlook, a buoyant sense of humor, and an apparently indomitable spirit. To such individuals, the kinds of events and situations that would be regarded as threatening sources of stresses by others, are seen as exciting challenges to be met and overcome.

The strongly paratelic individual could be said to have a higher threshold for high-arousal stress; however, that the same individual may be more susceptible than a telic-dominant person to the stress that results from under-stimulation. Since low

arousal is unpleasant in the paratelic state, he will be the first to become depressed, despondent and 'stressed' in monotonous, tedious or boring situations. On the other hand, these situations will be viewed as relaxing and undemanding by the telic-dominant person.

It is not possible to progress from a state of relaxation to one of pleasurable excitement without a period (however fleeting) of either boredom or anxiety, to necessitate the change in mode. Similarly, a progression from excitement to relaxation must involve either a drop in stimulation and a period of boredom, or a period of anxiety that motivates a search for less arousing telic relaxation.
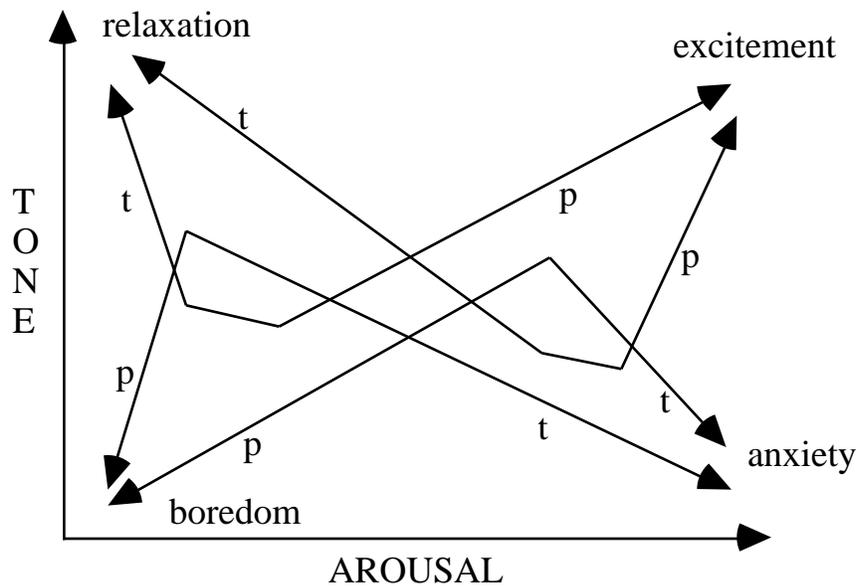


In the same way, telic anxiety may move to paratelic boredom only via a period of relaxation, or via a period of pleasurable arousal in the paratelic mode. The somewhat mechanical nature of these reversals gave rise to Gurdjieff's appraisal, that 'man is a machine', albeit a self-determined one. However, a person who has not become fixated into one or other of the motivational states has at least the chance to lead a successful, capable and creative life, since he has the capacity to learn, using the learning cycle mentioned earlier, to create positive COEXs of useful skills. This requires a reasonably well-integrated brain, so blocks do not inhibit access to the appropriate states.

# Telic Dominance

An individual's tendency to spend more time in a particular motivational mode, may become an enduring personality characteristic or dominance (general disposition). At any time the person's current operational state (current disposition) may differ, according to way the person is perceiving and interpreting current circumstances.

To judge the degree of telic dominance, the following factors may be taken into account: *seriousness* - individual oriented towards 'important' goals, rather than goals which are simply excuses for ongoing pleasurable activities; *planning* - tendency to make detailed plans ahead rather than take things as they come; *avoidance* - tending to avoid situations which generate intense excitement.

**Telic-dominant** persons are cautious, serious-minded, use denial, detachment and

planning when faced with arousal and experience arousal as unpleasant. They are self-conscious, inhibited, and limited in their sexual repertoire. They lack creativity and tend to behave obsessively, not being able to access the paratelic state. They tend to be more realistic but also less optimistic, and are more likely to fear failure than hope for success when faced with some task. This anticipation of failure leads them to engage in a higher level of planning and rehearsal; they're very conscious of time. They desire familiarity and stability, and also appear less humorous than their paratelic counterparts; dancing and parties are not their forte, and soft classical music is likely to be preferred. They look to introverted problem-focused coping ('I go over in my mind what I will say or do') and detachment ('I am waiting to see what will happen first') as their major strategies. Due to lack of arousal, little of the brain cortex is synchronized. There tends to be more sensitivity to pain and a risk of chronic muscle tension and heart and circulation problems as a result of over-sensitivity to life's daily contingencies. This is a 'middle class', professional or 'well-educated' way of approaching life (but of course the above description is an extreme case).

Mirthful laughter is a particular experience within the paratelic state. Due to the contingency of wit and comedy, telic-dominant people will reverse to the paratelic state, and laughter helps towards the achievement of pleasant high arousal within that state.

The un-selfconscious **paratelic-dominant** person has the opposite motivations, tending to be rather directionless, fearing boredom and seeking sensations and thrills. They find it hard to reverse to telic relaxation perhaps because of past rejection of left-brain ways of thinking due to unpleasant experiences at school. It is a typical state for the 'working class' and many youth of today, who lack educational resources and have been brought up with TV as 'involvement without effort'. Smoking, boozing and over-eating, football pools and the horses, Sun page 3 and TV soaps, pornography, joy-riding, 'sex, drugs 'n rock 'n roll' are typical lifestyles. Cheap thrills and artless living, because there is no *vision.* Paratelic-dominant subjects engage in wishful thinking ('I hope a miracle will happen') and in focusing on the positive ('Look for the silver lining') as their coping styles.

Both dominances are low arousal states, cut off from the real potential of in-depth living. Both are other-determined, driven by fears and unmet needs, so they are ideal fodder for advertisers and are susceptible to all types of media influence. The telic-dominant fear involvement, being out of control and something bad happening. The paratelic-dominant fear low-arousal boredom but do not have the telic ability to envision worthwhile goals, and so seek ways to achieve arousal that do not require much effort on their own part.

Research was done at Sussex University, interviewing extremely telic- and paratelic-dominant personalities, in which they are asked to describe a particular (typical) day. The telic subjects tended to provide detailed, time-specific accounts, describing routines and goals leading to specific ends. The paratelic subjects provided highlights, not necessarily in time-order and sometimes exaggerated, spontaneously seeking out a greater variety of activity. Interestingly, the gender of subjects appears to make no difference to these tendencies.

The following extract is from a telic-dominant subject:

'All of my days go into each other, they look generally the same. I try to keep

them this way. I like to work in routines. I found in the army, when I was there for one year, that routines let you stay as you are and become stronger as you are. I like this. So here is my yesterday:

'I got up at 10.00, went to the bathroom and washed my hands, then I went to the toilet, washed my hands again and then decided to have a shower. I brushed my teeth and then dried myself very thoroughly. I visited the gym for some weights and other training but because it was closed due to a problem with water I could not get exercise. This upset my routine. I went to the bank to collect my loan and then I telephoned my father to ask his professional advice about what to do with the money. He told me to send the loan papers to him and he will make the necessary arrangements. I then returned to my flat at 13.00 and ate an apple and drank a cup of citrus juice - people overeat, I look after my figure. People with whom I share a flat have a dog which I took out for a walk and a jog. I found this exhilarating and exciting. At 15.00 I took the dog into town to watch the final part of the student demonstration. The demonstration was about rents - I do not think such demonstrations achieve their purpose. It is better to find ways of paying your rent. On my return to the flat at 16.45 there was a letter saying I owed the landlord £3.00 for my last telephone bill. This was untrue. I had paid my bill. I wrote directly to him and jogged to the post office to post my letter. I was upset by the letter ... I did not expect it and it was a mistake. Such mistakes annoy me a lot - they must not be allowed to happen. I then prepared and ate my dinner and did my own daily exercise. I think it is important to keep the body healthy and not abuse it. At 17.00 I watched a TV program  - for only 35 minutes. From 17.35 to 21.00 I worked on my translation of Stephens and Unwin. Because my head was full of this work, which is especially important, I stopped and took a walk to the shop for a very small bar of chocolate. At the shop a lot of people were watching Norway vs. Sweden at football. It looked interesting and people were excited but I had important work to do so I went back to my flat. I started work again but all were watching TV in the room above, cheering whenever a goal was scored. In the end the noise meant that I had to give up and join them in the football. Once it was finished I was able to get back and read some more. This I did until 01.30 when I went to bed. I slept almost straight away.

'My deadline for completing the translation is tomorrow. I need to finish this or else I will let down the others in my group, which I do not think I should do. I will also need to go to a lecture by Professor Adams. He is not a good teacher but it is essential to attend since he may say some things of importance to me in the future. I will try again to train in the gym and if I finish my translation I will go for a walk with the dog or go for a jog or watch TV. But nothing will be allowed to prevent me from finishing my translation; that will be the most exciting event of my week, not only my day! [slight laughter].'

The paratelic subject follows:

'Yes, well ... er... I overslept ... hadn't felt well the day before ... and, er, I needed to sleep ... so, er, I just slept in ... I don't think my clock worked ... but I slept in. I got to the reading room about an hour late. I was supposed to go to a lecture and to two tutorial groups but I did not bother. Instead I talked to a man who fancies me. I agreed with him that I would go to the pictures, so I went home and had a shower, washed my hair and sat in a sauna - it was good, and I was showing off a bit. I didn't think about the college ... why should I, I was having a nice time. Also I felt better by then, I told you I hadn't felt well. I had dinner with the man I mentioned, then my friend came round and we decided to drive her to the airport. It made me a little homesick - my friend, she is from the same town as me and

she's going back for a few days. Then David took me to the pictures to see 'Fame' (again). I enjoy this film because it changes thread all the time - I like that. Then we went to his flat and had coffee and played Chinese Chess. We had sex and then I went home. I think he is serious about me but I am not serious about him. I got home really late ... very tired.

'Which day is tomorrow? Ah yes ... Friday. No ... Thursday, or is it? I don't know. I think I'll try to do some work today. Then I'll go to see a family in Brighton and stay with them for supper. They're old friends ... and I need a meal from them since I'm short of money! Mind you, I have been intending to go round for two weeks now, but something always happens.'

These document the widely differing values, motives and life-styles of these two extremes. It is not difficult to see how empathy would be difficult between them, and how such differences result in social, political and economic misunderstanding and intolerance.

# Creativity

Creativity is a special kind of thinking that involves originality and fluency, that breaks away from existing patterns and introduces something new. Creativity may be applied to problem solving, in which case it facilitates the generation of a range of possible solutions, in particular to problems which have no single right answer. Alternatively, and most productively, it may be applied to the process of *creating* - this means the realizing of a held vision, empowered by a tension-resolution system which is put in place by the existing reality being differentiated from a desired vision. So creativity is obviously something that happens frequently in everyday life, rather than something confined to poets, painters and musicians.

The creative process appears typically to follow four stages:

**Preparation** - considering the situation is a telic and paratelic process, playing around with ideas and deliberating on their feasibility; then, identifying the problem, issue, theme or vision, finding out what one really wants to achieve, causes a reversal to paratelic excitement (or sometimes telic anxiety, particularly if this is an other-determined should or must).

**Incubation** - the matter sinks into the unconscious; if access to the unconscious is blocked (such as by anxiety) this resource (the processing power of whole brain) may be limited or slow to emerge. Also, within consciousness, current reality is further compared to the envisioned outcome, to energies the incubation and provide more data.

**Illumination** - imaginative ideas emerge spontaneously into consciousness and in the paratelic state the individual gets to work making them a reality.

**Verification** - withdrawing telically, coming down to earth, the result is evaluated with respect to the aim or vision; if necessary the cycle is repeated.

The keynote is a freedom to reverse readily back and forth between telic and paratelic states, which requires good integration of the left and right hemispheres. Intuitive insight is further strengthened by synchronous brain rhythms between the aroused hemispheres, which corresponds to the state of paratelic excitement. The individual needs to put himself in the right frame of mind before the conscious self

can open to the unconscious and allow illumination to come through. Again this corresponds to paratelic high arousal facilitating good communication between the right-hemisphere especially, and the limbic system, the central processor of the unconscious. Stronger and higher frequency synchronized Alpha brain rhythms in the cortex, more closely match the processing of the lower brain and such 'whole brain' arousal most effectively facilitates the creative process.

Poets speak of being 'caught up' in the creative act, of being 'possessed' and sometimes 'shaken' and 'overwhelmed' by it. The whole language of inspiration has to do with excitement, even of being taken over by a strange force which acts in and through the conscious self but without ego-volition; a sort of 'channeling', enabling a beautiful flow of expression. In truth, this is the whole (fully integrated) brain acting paratelically as a transparent tool of the Higher Self.

Put another way, this is the Muse, a wayward paratelic lady. We play with her, we entice her, and when she arrives we lose our sense of self and become absorbed into the delights she has to offer. Consider a child of three or four: creation and play are to him the same thing - he paints or runs or moulds a piece of clay for the sheer delight of the activity itself, and has no shortage of ideas. The adult 'thinker' tends to try harder for inspiration and in so doing, it would seem to recede from his grasp.

# Education

Particularly within formal education, where the skills involved in creating should be given maximum opportunity to flourish and develop, there is precious little understanding of the frames of mind responsible for creative thought and of the nature of the teaching strategies that facilitate their expression. After the early years of schooling, the educational system seems become dominated by telic thinking and to militate ever more strongly against the paratelic state. There is ample emphasis upon the telic aspects of creativity as the preparation and verification stages, but little allowance for the paratelic joy of illumination, or for the spontaneous outflow of powerful feelings. The editor rules, though all too often the author is unable to supply him with anything worth the editing.

Since examinations are a serious matter, the student approaches them in a highly telic state and any arousal is experienced as anxiety, with all the inhibitions that anxiety can bring to bear upon both memory and creative expression. Since they are carefully timed affairs, it virtually rules out the stage of incubation. Small wonder that the resulting papers are usually stereotyped, lack flair and imagination, and fail to probe deeply and come up with original solutions. That is how students have been taught to use their minds, perhaps as a reflection of the teachers themselves, pressurized by strict timetables and limited curriculums.

A natural result of this approach is that students are soon conditioned to fear possibilities for making mistakes, of revealing ignorance or showing their feelings. This fear causes telic anxiety and they prefer to operate at low arousal. They then get bored, start to misbehave, the teachers react with more restriction and a negative learning spiral is established.

# Sport

At school, even organized games become a serious matter involving school prestige and personal status, and the sheer fun element is remorselessly squeezed out. The paratelic nature of sport is misunderstood even at the level of professional sports coaching. Relaxation techniques are used as a panacea to nervousness (e.g. subliminal affirmations under light trance, autogenics and meditation with biofeedback). This does have some value as a resource, to be able to switch off and save mental energy when appropriate, but this emphasis further serves to discourage a person in the telic state from experiencing high arousal and confronting the resulting anxiety and the causes of it, and from learning to be able to reverse high arousal into paratelic consciousness. The use of such techniques in stress management and personal enhancement has the same limitations.

However high arousal is the essence of paratelic involvement, where skills are practiced without inhibitory second-thoughts and nervousness. People participate in sports as an opportunity to experience pleasurable high arousal safely, and they spectate for the same reason. Attention should be on helping the individual to enter the paratelic mode and to maintain high involvement; this requires helping him to overcome reactive reversals from the paratelic - those neurotic response-patterns which embody distorted thinking. Alongside this, the individual needs to be taught how to retain his *involvement* whilst simultaneously accessing telic *awareness* - this demands proper integration of the left and right hemispheres.

These principles would apply to any creative and skilful activity. The need for high arousal in performance is recognized in other ways, e.g. the coach will give the team a pep-talk and try and 'psyche' them up. In acting it is realized that stage fright can enhance performance. But these are both telic states; there is the hope and expectation that a reversal will occur to translate that tension into paratelic involvement as soon as the play gets going. However there is the fear that a reversal back to telic may occur at any time and an inhibitory detachment resulting in 'stage death'.

Participants in high risk sports such as motor racing and rock climbing, experience exhilaration when facing and overcoming danger (providing they are taking risks within their experience and competence, they are able to retain the paratelic state). The process of transferring anxiety and fear into pleasurable excitement composes the very essence of participation.

Most people will be able to identify an activity which they attempted initially with a degree of fear, only to find that as they mastered the skills involved, a pleasurable sensation ensued. For some it might have been their first jump off the 3 meter board into the swimming pool, their first attempt at public speaking, or driving a car for the first time. For others it might have been the first attempt down a stretch of white water in a canoe, a parachute jump, abseiling down a cliff face or surfing large waves. There was a reversal from interpreting high arousal as anxiety to interpreting it as excitement.

A good deal of interest has centered on the achievement of altered states of consciousness in sport. Paratelic high arousal is felt to be a 'peak experience' of flowing involvement, where time loses all semblance of meaning. The individual experiences total happiness, a loss of fears, inhibitions, weaknesses and insecurities that often plague most of us. These are moments of great maturity and fulfillment, in which there is a sense of unity, inner strength and wholeness of being. The person experiences a total fascination and awe of the matter at hand, as though he were

'absorbed' in the experience. This is the same process as experienced by mystics, artists and any person who is able to live life to the full in this way.

This reversal can of course operate in the opposite way, brought about by a sudden threat, a near miss whilst driving, falling off the board or whatever. Hence the reversals between anxiety and excitement may be short lived or permanent. Loss of form in sport is inevitably the result of motivational reversal, where the player becomes unable to sustain participatory arousal, and his attempts at high-arousal become telic anxiety.

# Sex

Sexual activity is similarly affected. When doubts and insecurities impinge on the relationship, the partner is unable to become aroused by involvement, instead staying in the telic mode. With attention on his anxieties, the arousal of the autonomic fight-flight system prevents arousal of the sexual program.

A full sexual response is only possible when the partner is able to 'let go' of telic concerns and enter wholeheartedly into paratelic (un-selfconscious) excitement. In this state the peak experience of total and very high arousal involvement may be attained, and if this can be experienced and shared by both partners, then a mystical union may indeed be said to have occurred. Experiencing such heights of sexual involvement is the aim of Tantra, as practiced in the Hindu and Buddhist spiritual path, in which the orgasmic peak is delayed and prolonged, so that the brain may attain exceptional arousal and integration, and imprint the 'holistic' fifth program (described further in the next Chapter). The fourth (socio-sexual) program pattern of jealousy is only broken when this fifth program is in place, and the broader view can be seen.

# Forms and colors

At some deep experiential (and possibly also innate) level we subjectively identify ourselves and our motivational states with objective forms and the felt arousal of colors.

The telic state is experienced as 'being a cube', as stable as can be with no potential movement; a definite, fixed purpose. The 'blue' telic state contains emptiness, cold, stillness; the 'green' telic state is contemplative and relaxing.

Reversal is equivalent to a cylinder, which has limited movement in one direction (on a plane). This 'violet' process contains both telic planning and paratelic trying-out, and also telic panic if things go wrong.

The paratelic state is experienced as being a sphere, with unlimited movement. 'Orange' signifies playfulness and activity, 'yellow' spontaneity and openness, 'red' full arousal, warmth and substance; whilst 'white' is the illumination of insight at the peak of experiencing.

One could add to this the high-arousal relationships of red with anger and rage (fight responses) and yellow with cowardice and anxiety (flight responses). Also the low-arousal relationship of blue with depression and green with envy. The language is full of symbolic references to the basic forms in terms of psychological motivation. The sphere corresponds to 'play about' or 'lark around', and with a ball, ring or

circus. The cylinder matches 'going straight' or 'toeing the line'. The cube is represented by 'to stand four square', 'fight our corner', to square up', to be 'square' and a 'square peg in a round hole'.

# The COEX

In practice, life for most of us falls far short of what it could be. We experience negative feelings and emotions - hate, pain, jealousy, grief. Our thinking can be distorted or even delusional, as when we grow paranoid about others' intentions or attitudes, or overly pessimistic about our own abilities and worth. Also, our behavior can be destructive. Too often, in a fit of rage or despair, we say or do things we very soon come to regret. These unwanted aspects of life tend to fall in three categories:

Negative **feelings** - inappropriate attitudes, emotions, sensations and pains.

Distorted **thinking** - misconceptions, delusions and fixed ideas.

Dysfunctional **behavior** - self-defeating compulsions or inhibitions.

Without these factors we would have a planet full of people who were basically happy, productive , and loving and helpful to one another. In their presence, we have war, twisted relationships and broken dreams - in short, the human condition.

We have examined how negative COEXs (condensed experiences) are brought about when an effort of involvement in the world turns sour and negative response-patterns become imprinted. When one experiences contingencies that are too intense, too long-lasting or too repetitive, one has a choice - one has the option of fully confronting the situation, accepting and experiencing the pain involved, or of trying in some way to block one's awareness of it.

In the first case one allows oneself to be aware of the intentions that exist in the situation - what one wanted the outcome to be. These intentions can then either be fulfilled, or they can be consciously un-made, and the situation becomes a *past* incident.

But in the second case the intentions are repressed along with one's awareness and memory of the circumstances; this all continues to exist as an ongoing, incomplete action, floating along as part of the person's present time. Such a condensed experience or COEX is charged, since there is repressed, unfulfilled intention.

When something happens that reminds a person of the content of a particular repressed incident or string of connected incidents, due to some similarity of theme or content, the delicate balance of repression may be tipped, and the response patterns contained in the COEX may be reactivated - though this may still be taking place below the person's conscious awareness. He immediately adjusts to the presence of this COEX in his mental sphere and identifies with it, so that it doesn't seem new or noticeable - after all, he has probably been living with it a long time. The reactive feelings, thinking and behavior that result, from restimulation of the COEX's patterns, therefore seem to be an intrinsic part of him.

Even though many COEXs remain unviewed and undischarged, at any particular time they may not happen to be triggered - as when we go on a vacation, when we do nothing adventurous or when things are going well in life. When we are not being restimulated and are fully present in the here and now, we experience a type of

clarity - an ability to see things as they are, a calm frame of mind and a generally good ability to cope with things because we are neither misled by distortions of thought and perception, nor are we compelled or inhibited in our behavior, to do things against our real wishes.

Many people though, if not most, go about in an almost continuous state of disturbance, with one or more COEXs currently in restimulation, but probably not being aware of this happening; they don't differentiate this phenomena from their core selves. One thing or another is continually triggering reactive patterns and thus 'bothering' them. This may be expressed as the view that 'life's a bitch', and there can even be a sense of heroism in this sort of viewpoint.
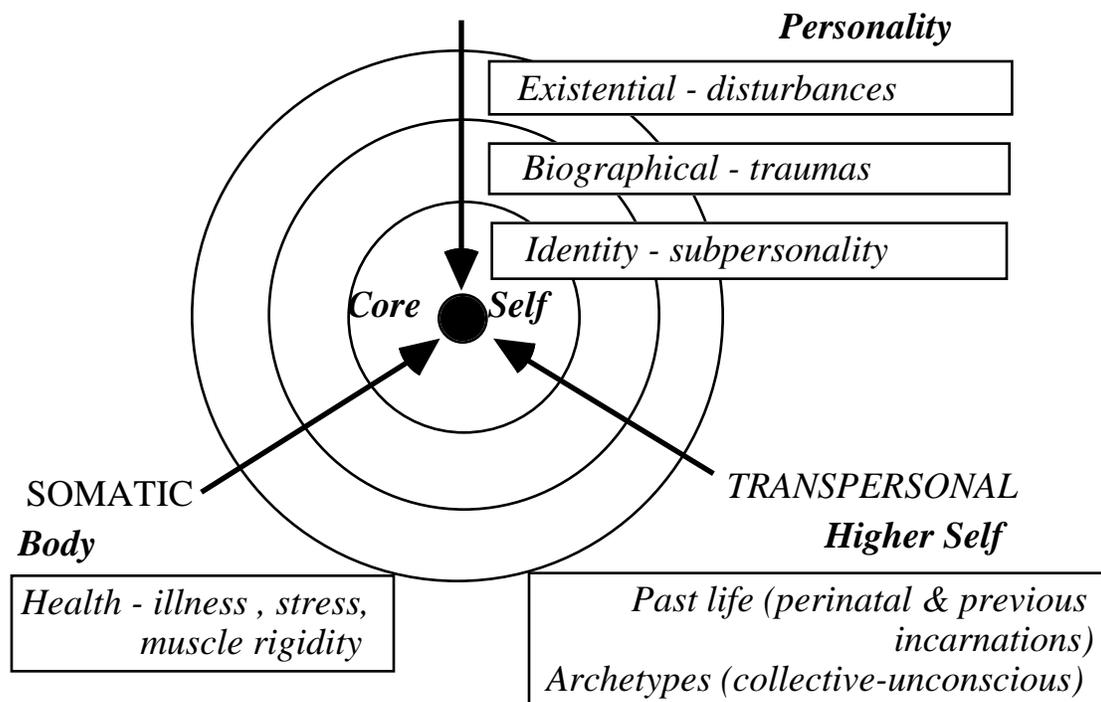


As I interact with the environment, disturbances are the first aspect of the COEX that I become aware of; being the most peripheral, I can see this phenomena objectively. It is usually only with the help of analysis, either one-to-one, on a training course or in solo-analysis with a meter, that I view such disturbances thoroughly enough to be able to separate them from my Self.

Looking deeper into a COEX, I become aware of and differentiate my Self from deeper and deeper elements, and I begin to resolve the confusions that have existed between the real me and identities or sub-personalities with which I have become unconsciously entangled - ways of being that I have imitated or adopted, as solutions towards my goals. At the centre of the COEX, I differentiate my transpersonal traits from the Core Self, and then by differentiating further, I find that I am not necessarily all that the transpersonal entails (including perinatal, archetypal, past life and collective-unconscious influences), nor my body, but a Higher Self that is not of this physical world.

The feeling **Core Self** is what is innate and *instinctive* in man, centered in the lower brain, the genetic basis of his physical and mental make-up, with a life-force of its own - the id and libido. It is entirely real and central to the person and cannot be easily changed or injured; it is at the source of motivation, with intrinsic needs and fears. It is the psycho-somatic link with the body, and contains complete kinesthetic

memory plus genetic records stretching beyond conception to archetypal drives and evolutionary links with all life - the basis of the first four programs described earlier.

The thinking **Personality** however, centred in the cortex, is what is acquired and *learned*; involving the triggering and alignment of the first four programs and upon them, motivational response-patterns, and all the trauma and disturbances further attached to them. Personality is the ego and super-ego but not the Core Self and it can change identity almost completely with a change of circumstances - it can be lost or easily injured. Both the Core Self and Personality are stimulus-response mechanisms - man as a social animal (though none the less for that) - and die as such with the body, though continuing through the genetic line.

The **Higher Self** is not mechanical but spiritual in nature and is only apparent as an objective, *pan-determined consciousness* - it is normally asleep in man and only recognized at moments of peak arousal or highly aesthetic experience (which cause the brain to function optimally as a transparent tool of the Being). The Higher Self is easily confused with other transpersonal factors (perinatal experience, genetically transmitted experience and influences from universal fields of collective unconscious information and energies). The Higher Self carries fundamental viewpoints, postulates, ways of being and intentions, that are beyond ego and learned behavior, and not being of this world, they do not die with the body.

# Disturbances and trauma

Many biographical factors are contained within the fabric of a COEX. They may come from different periods of the individual's life but they have the common denominator of a strong emotional charge of the same quality, or the fact that they share connected 'disturbance factors'. These interact with present day existence: new experiences and interpersonal relationships.

There is the restimulation caused by the **similarity of present circumstances** to the original situation, particularly if that was traumatic. Current **attitudes, emotions, sensations or pains** may also connect with COAX content and bring that charge to life. This may be going on below the surface, or the person may be aware of a specific trauma or pattern being restimulated and be clearly 'out of present time' and 'in the incident'. For example a person who is still in mourning over the loss of a loved one, or a person still in shock from a brush with death, have this kind of disturbance. A person may suffer 'flashbacks' when trauma is suddenly restimulated.

The individual may not be able to **recall** the experiences of his life that relate to COEX material that is repressed. He may not be able to **communicate** about an incident or about areas of his life that relate to the COEX, or speak freely to people involved, or people who are similar in some way to people involved.

A negative COEX will inevitably have a **problem** structure: a must-do versus can't-do, an effort or intention that is matched by counter-effort or intention. Characteristic of this kind of disturbance is being uncertain of what to do or how things are going to turn out, because the consequences on both sides seem unconfrontable. A resolution requires confronting the full facts, understanding all points of view, being willing to communicate to get something done. Fully viewed, a problem becomes a situation that something can be done about.

**Misdeeds** and the need to **withhold** knowledge of them from others, is another factor

which may be part of COEX experience and affecting life now - the source of guilt and hostility. A person commits a misdeed if he has been unable to resolve a problem satisfactorily - he will feel 'forced' to commit a misdeed. We can become quite disturbed if we feel we have done something cruel or unfair to another, particularly if this is something we then have to hide, and even more so if someone nearly finds out about it. We are then likely to rationalize the misdeed, to justify it and find reasons why the act was deserved and indeed not wrong after all.

A satisfying relationship with another person requires good communication, mutual understanding and empathy. If there is a significant drop in one of these factors, e.g. we disagree and have an argument, an **upset** ensues - we aren't speaking to one another anymore. An upset occurs when there is a sudden departure from what is wanted or expected - an unwanted change or break in the relationship. Such upsets inevitably have emotional consequences; a poorer relationship causes a drop in self tone. People can equally have upsets with objects or situations if there is a diminishment of control or understanding, e.g. I can get upset if my car breaks down or if I suddenly get ill. One may become upset with the frustrations and negative learning spiral of a contra-survival COEX, and be upset with the context and situation of the COEX.

Your volitional control over situations may be disturbed if someone **evaluates** the circumstances differently from you, and particularly if they enforce that upon you, saying what you should or must do or not do. An **invalidation** of what you have done or of your capability, may equally cause disturbance.

Accompanying these factors are the decisions that have been made in the face of stressful situations and anxiety, and which have become **fixed ideas** and serve as **defense mechanisms**. It is emotional pain, or the threat of such pain, that holds distorted ideas in place. Any person is of the opinion that he is right in what he believes - otherwise he wouldn't believe it. But he can be wrong; he can have all sort of misconceptions, misinterpretations, false data and delusions, and be holding fast onto them in order to be, naturally, right. The fundamental considerations of his belief system, the things that have made sense of past confusions for him, are not changeable by reasoning alone because they are held in place by force - by an unwillingness or inability to confront certain things.

All defense mechanisms are forms of lying. They misrepresent the truth, both to ourselves and others. Gurdjieff was insistent that most people lie, most of the time. That they do not know they are lying makes their situation even worse. When you know you are deliberately lying, your perception of reality is probably adequate. When you identify with the lying and experience the lie as truth, when you deceive yourself, your perception has become very distorted.

Frequently, we pretend to know a truth that we cannot know. People adopt the habit of speaking about things they cannot know, as though they know all about them, e.g. of what other people's motivations and feelings are - in fact, much is imaginary. Man starts to imagine something in order to please himself, and very soon he begins to believe what he imagines, or at least some of it.

Sometimes we lie to avoid our more essential and higher natures. We may tell ourselves and others, 'Everybody does it, it doesn't mean anything', when something in us knows quite well we have not lived up to our true nature: the integrity of the Higher Self.

Four manifestations demonstrate to man his basic mechanicalness, when they are compulsively and reactively engaged in: **lying, imagination, negative emotions and talking.** They happen so quickly, so habitually and so imperceptibly, that one cannot notice them, and one does not want to notice them because they are defense mechanisms.

**Suppression**, **invalidation** and **not acknowledging** are *self-lies* used to submerge the truth, to keep it subconscious, to maintain the status quo, to avoid confronting reality or one's true feelings. They are defense mechanisms, used unconsciously, habitually, automatically - attached to anything we don't want to emerge, to look at or know about: the unacceptable. They may be feelings that are opposed or held down by the most strongly held convictions. If a feeling or desire is triggered that is unacceptable, then we distance ourselves from it, we disown it - 'It wasn't me, it wasn't mine' - we identify with some other aspect of ourselves, a sub-personality that daren't have such feelings or desires. So **misownership** is a primary lie, or defense mechanism.

**Projection** is another defense - when an unacceptable feeling or desire comes up, it is labelled 'this is what someone else feels, needs or wants', such as the person over there. It's disowned and passed to the other person, unknowingly, due to reactive, subconscious suggestions from the past, which make the feeling unacceptable for oneself.

**Rationalization** is substituting a plausible and acceptable rationale for the unacceptable feeling. With this protective device, a lie is covered up with a truth. The mind rationalizes away failures, finds excuses why you should not do something. We lie to ourselves, and we have the audacity to believe it!

In Ayn Rand's words: 'Rationalization is a cover-up, a process of giving one's emotions spurious explanations and justifications - in order to hide one's motives, not only from others, but primarily from oneself. The price of rationalizing is the distortion of one's cognitive faculty - instead of perceiving reality, reality is made to fit one's emotions.

'Without a ruthlessly honest commitment to introspection, you will not discover what you feel, what arouses the feeling and whether your feeling is an appropriate response to the facts of reality, or a mistaken response, or a viscous illusion produced by years of self deception. The men who scorn introspection take their inner states for granted and let emotions rule their actions - they spend their lives struggling with incomprehensible inner conflicts, alternately repressing their emotions and indulging in emotional fits, regretting it, losing control again, rebelling against the mystery of their inner chaos, trying to unravel it, giving up, deciding to feel nothing - and instead feeling the growing pressure of fear, guilt and self-doubt!'

Rationalization frequently occurs when an action or reach is considered a misdeed, either because it is not considered acceptable by others, or because the person himself would not like to experience the effect that he caused. Not being able to accept causing that effect, i.e. to be responsible for it, he may justify his action by finding a motive. Then his action becomes the other's fault and instead of reaching towards, he is now in opposition and may then withdraw. After this break in relations the motive may then be used to make himself right and the other wrong, an aberrated computation which becomes fixed in his mind as a way of handling people and the world - a defense mechanism used unconsciously (without inspection of the new reality) to aid survival. In effect the lower state of being that is withdrawn to,

becomes a **safe solution** - a way of continuing towards the original goal and survival, without having to face opposition previously encountered.

Adopting another **identity, viewpoint, idealization or fixed idea** for its survival value, its ability to make you right or OK and another wrong or not OK, are such safe solutions. They are a view of things that was at one time in the past, felt to be of service in survival. When the solution is used reactively, without inspection in the present time, it is unlikely to be based on the truth of a current situation, or to be fair or rational behavior, and this is extremely prevalent in all our transactions and thinking.

All of these factors may hang together within a COEX, and in present time the COEX is extended further. For example, a decision made in the past may have been the solutions to problems with wanting to keep quiet about misdeeds, which followed on from a trauma, which was due to being forced to do what one didn't want to do and then being criticized for it and physically hit. Dramatizing these factors now, causes further disturbance and upset as decisions made in the past may be irrational in the present context and emotional responses of the past may be inappropriate now.

These are the things that immediately concern a person and cause him **stress**: severe shocks and losses, interpersonal upsets, difficulties with making decisions, internal and external conflicts, guilt and self-recriminations, the fear and expectations of humiliation, rejection and abandonment, and the (not necessarily rational) fixed ideas, beliefs and decisions that have been made in the past and now run his life. Underlying these are the COEX structures that contain constellations of associated experiences and decisions, common to a particular situation or aspect of life that is recurring.

At any time your attention may get **fixated** on a disagreement or unacceptable reality - involving breaks in **c**ommunication, **u**nderstanding or **e**mpathy with another - the 'CUE' of relationships; on a current problem; on a missed (nearly found out) withhold from another; on a misdeed about which you feel shame or guilt; on an evaluation someone is making affecting your free choice; on an invalidation you are receiving that affects you; or on a 'way to get around' your problems.

These are factors that cause compulsions and inhibitions, that prevent you from being stably in the present with the ability to confront and communicate, and that cause reversals from one motivational state to another, so they need to be looked at in the preliminary counseling, alongside the defence mechanisms you use in life which hold the above in place and make the solutions 'OK'. Also, when necessary the trauma of your life (physical and emotional) that lies behind all these disturbances, when it is uncovered and becomes restimulated. When these factors have been fully examined they fall away - you have got back to the source of the COEX, through the Core Self to the Higher Self, who recognizing this, then has power over it.

These are the primary elements of case. On **The Insight Project** you need to be a student whose 'primaries' are not continuously going out and who is interested in his own case, ready to look at it as-it-is, and take it down on the safe gradient prescribed in the materials.

Transpersonal Psychology courses have a crucial role to play in case enhancement. Negative COEX patterns are often learned behavior in response to stimuli that were not necessarily traumatic but rather persistent and frequent. They are imprinted patterns and cognitive realization of their existence is not necessarily going to change

them, any more than one can easily change one's posture even if one fully understands how faulty it is - one instantly reverts to imprinted patterns as soon as real-life stresses and involvements ensue. The answer is to practice life skills that have global application and can incrementally replace imprinted un-skills. The practice of Transpersonal Psychology will also help to advance the intelligence, training and education of the individual, which will be necessary for him to effectively study and make use of the advanced procedures.

On **The Insight Project**, the genetic and cultural factors, the elements of goals and games that further underlie motivation, and the postulates and considerations of the Higher Self, are all examined revealing the deep roots of COEX phenomena. The procedures of **The Insight Project** give you the tools to pull out these roots once and for all.

# The Stable Case

The 'Stable Case' that a person achieves through Transpersonal Psychology training and counseling, can be seen as a grounding for **The Insight Project**, where his underlying case is handled, with the aim of achieving a high level of self-actualization.

There are three lower levels of case, with many shades of grey in between :

1)  The person who has been making out on social machinery all his life and is not aware of case. Anything that goes wrong in his affairs is down to bad luck and the other guy's causation - someone who would enter with Survival Needs on Transpersonal Psychology.

2)  The person who is aware that he has case in certain areas, because things are not as he thinks they should be - there are body pains, bad emotions and other discomforts. He has got parts of his mental equipment and body too charged up to be tolerable. He uses reactive responses to handle life and other people, but he recognizes a need for change. The person would have unresolved Acceptance and Self-Esteem Needs before one-to-one counseling on Transpersonal Psychology.

3)  Then there is the person who is somewhat in control of his mental equipment.  He is not too easily overwhelmed, he is fairly stable and uses logic, reason and persuasion to handle other people. He does not become completely immersed in his case but is aware when he is manifesting or experiencing reactive responses, and is able to be causative over it, even when disturbed. He has a clear concept of himself as a being, separate from his mind and case.

This last is the Stable Case, the condition someone should be in, to be able to run the solo-analysis of **The Insight Project**, where he will be handling the heavy emotion and effort of his actual case, and he won't run-away when the going gets tough and will hang in there and continue to correct his mistakes honestly. Someone who understands basic data of the mind and can duplicate his instructions without altering them. Who is honest enough and whose confront is high enough that he is willing to look without maintaining reference to status, or looking good; not withholding unpleasant aspects of his case; and willing to tell it as it is, with no tricks to avoid confront, justifications for misdeeds and other such added significances to the truth of his own causation. Only steely-eyed confront is going to make it, because lies, misownership, irresponsibility and unwillingness to cause, *are* the case itself.

This case state, is a result of enough charge being released that the rudimentary elements of case stability- the essential aspects of his relationship with life - stay in place, short of the house catching fire, a bankruptcy order and his spouse leaving him, all on the same day. The upper level material of **The Insight Project** still lives with him in present time - it is right under his nose and he is not in control of it. It is running him lock, stock and barrel. But he has only to get a whiff of it and he is away, and will work without anyone directing him, because he is on a home run.

At this point - and only at this point, when the primary needs of safety, acceptance, mastery and self-esteem are met - the stage is set to explore the need for self-actualization and spiritual growth. The 'spiritual quest' is all too often undertaken as an escape from the pain and confusion of both the material world and the inner world, as a way not to have to confront and handle those things. Essentially, people want to graduate from life, without having learned what life is there to teach. A flight from the rigors of life and a consequent compulsion toward a spiritual quest can result in cultishness and fanaticism. Religious devotees are driven. And what drives them? The need to escape into a fog of religiosity from pain that they are unwilling to confront and handle. True self-realization is surely a path towards consciousness, not a form of anesthesia.

## *Explorations*

**1. Future testing**. The experiential domains of the future are possibility, planning and commitment. Find examples of times in the past when you made a commitment to yourself or others but failed to follow through on the commitment. What was important to you at the time you made the commitment? It's likely that you were (paratelically) only considering the present (e.g. you wanted the other person to feel happy, it felt like a good idea at the time, it was an interesting challenge), rather than (telically) considering the practicalities, advantages and disadvantages likely to exist at the future time when the commitment is carried out.

**2. Criteria** represent some standards or valued qualities that must be satisfied, as part of a decision- or opinion-making process. Given appropriate criteria, the most suitable testing questions can be asked, relating to past, present and future performance in each criteria. What may be important to one person (maybe more telic dominant) however, may seem irrelevant or even be unnoticed by another (maybe more paratelic dominant) person, and conflicts may arise between them. Consider what criteria you would use for the following decisions, and also what criteria others may have.

What attracts you to a person as a possible friend? (E.g. interesting, good sense of humor, easy to talk with, etc.).

What attracts you to a person as a possible mate? (E.g. kind, considerate, attractive, someone I can take care of, etc.).

Why did you buy your particular car? (E.g. economical, comfortable, fast, etc.).

Why would anyone live in the city? (E.g. fast tempo, variety, culture, convenient for work, etc.).

Why would anyone live in the country? (E.g. fresh air, solitude, privacy, natural, serene, etc.).

Why would anyone live abroad? (E.g. exotic, nice change, tax evasion, learn the language, etc.).

**3. Fulfilling criteria**. Different people may have different understandings of a particular criteria and so think they agree, but eventually they come into conflict. For example the husband may consider *security* means owning a property, whereas his wife understands it as earning a good income. If the man cannot pay the mortgage they are soon going to be at loggerheads. To clarify the meaning of a stated criterion, you therefore need to be able to specify what you see, hear or feel that lets you know the criterion of yours *has been*, *is being*, or *will be* fulfilled.

How do you know when ...
A friend of yours is *happy*?
Someone *likes* you?
You *like* someone?
You *understand* someone?
Someone is *generous*?
Someone is *kind*?
She *loves* me?
He *loves* me?
He's an *interesting* person?
A house is *comfortable*?

Also consider how another may see, hear or feel such criteria differently.

# Chapter Six:
# THE OPEN FOCUS STATE

## High arousal

As we move through our daily lives, the balance of arousal-seeking over arousal-avoidance will be a reflection of the balance of situations we encounter in which we have learned to feel safe and capable, over situations in which we have learned to feel that we are at risk of danger or not able to cope. We form a protective frame of reference - a sense of how 'close to the edge' we can afford to go, in different situations. Crucial experiences may affect this, e.g. learning that someone loves you, having a piece of amazing luck, overcoming some personal handicap, may have reassuring effects. Suffering from a painful illness, being let down by someone you trusted, losing money in a business venture, a traumatic loss and other unfortunate experiences make it more difficult to sustain confidence, when otherwise you would have been able to do so.

There are a variety of means for introducing a protective frame into experience. Our culture sets up many kinds of places for us to feel safe in - areas demarcated for play in its broadest sense: parks, leisure centers, concert halls, art galleries, and so on. For most of us, our home can also constitute a safety-zone. Being with people who are reassuring (especially friends) can have the same effect: friends can create safety 'auras' for us to bask in.

Thus if you are strongly arousal-seeking (paratelic) dominant, then you will be more likely to enjoy sports, games, fiction, parties, and the like., but you may have difficulty taking seriously some of the things that have to be dealt with if you are to succeed in long-term projects, such as your career. On the other hand, if you are strongly arousal-avoidance (telic) dominant, you are more likely to be intensely aware of all the serious consequences of your actions, and not be distracted by passing diversions or misled by spurious feelings of safety. But you may miss out on activities that are inherently enjoyable but have no further significance, and in this respect you would not live life to the full.

A full and meaningful life requires being able to experience both of these states readily and appropriately: to face up to things which are genuinely important *and* to have fun when it is time for that.

What are the general properties of stimuli (things we perceive) that cause them to arouse or soothe us? Firstly, there is their basic *sensory qualities* - the colors, shapes, smells, sounds, tastes and noises that make up the fabric of our conscious experience. Everyone seems to be able to develop a sensitive relationship to at least certain kinds of experience which are special to them - the gourmet to food, the gardener to plants (and even manure), the sun-lover to both the intense heat of the sun and no doubt also the smells of sand, sweat and suntan oil, and so on. But if we are fortunate we can derive much sensory excitement from *any* aspect of the world as it impinges on us during the course of our everyday lives.

Secondly, stimuli may act as signs of impending pleasure or pain, or remind us in

some way of joy or misery - the tuning up of the orchestra, the sound of the dentist's drill from the waiting room, the telephone ringing. These may play some part in determining whether we are in arousal-seeking or avoiding mood - whether we like this new arousal or not.

Thirdly, there is the factor of *interest* in the situations that confront us: something puzzling, ambiguous, unusual, unexpected or novel, unpredictable or uncertain. A 'synergy' is particularly effective in raising arousal - this occurs when one experiences something in opposite ways, either simultaneously or in quick succession, that surprises and confounds logic. A woman dressed as a man, a puppet appearing to be alive, an absent-minded professor, a pistol cigarette-lighter, are examples. In the telic mode, these things may be considered irritating or a nuisance; or threatening and dangerous; in the paratelic state they are actively sought or created.

A good example is the circus, which may be regarded as a veritable feast of synergy. The lions are simultaneously wild and tame, the human cannonball is both object and person, the ponderous elephants are made to do things which are dainty, chimpanzees have tea parties, the jugglers and acrobats do impossible things, the clowns are adult but childish, stupid but wise. Humor is fundamentally synergistic, and requires seeing both sides - 'the funny side of things'. In comic synergies, something purports to be one thing when in reality it turns out surprisingly to be another lesser thing. For example, the pistol which is no more than a cigarette lighter may raise a laugh, especially if it is a large and dangerous looking weapon, the roles have been acted convincingly, and then it produces a small and feeble flame. Or if the victim recognizes it as a lighter and offering his cigarette gets squirted in the face with water. Good comedy, or even clichéd comedy like that, has synergy upon synergy woven into it. Comedy can only work if the hearer is in a paratelic mode, otherwise he will not 'get the joke', and so comics will use all the tricks of their trade to get the audience lightened up, and the laughter of a few soon infects the majority

Similarly there are many active strategies to raise arousal. One is that of *exploration*, in pursuit of discovery. The excitement of discovering new patterns, understanding and insight is an implicit motive for artists and scientists. Many people find this pleasure in travel, and there is the mutual exploration involved in a developing relationship, in mind and body.

In the arousal-seeking state, *frustrations* are deliberately confronted, in order to overcome the barrier which they represent. Imagine a rock climber coming up against an overhang, a scientist discovering something intriguingly anomalous in the data, an artist finding a technical difficulty that must be resolved to achieve the desired effect. It could be said that the whole of sport is based on frustration - that created by the opposition, and difficulties deliberately built into the structure of the sport. *Overcoming* basic physical limitations is another active strategy - toying with the force of gravity on trampolines, flying planes and mountaineering; going faster than our bodies can take us, on skates, motor bikes, power boats and so on; extending our range of contact with shooting or golf, or star-gazing and modem communication; or overcoming time with astrology and fortune-telling.

A fourth active strategy is *negativism*: the desire to do the opposite of what is required or expected in any given situation. This may mean smoking or drinking when it is not allowed, saying something provocative or risqué, trespassing in a private field, going through traffic lights on red, pretending not to hear an order,
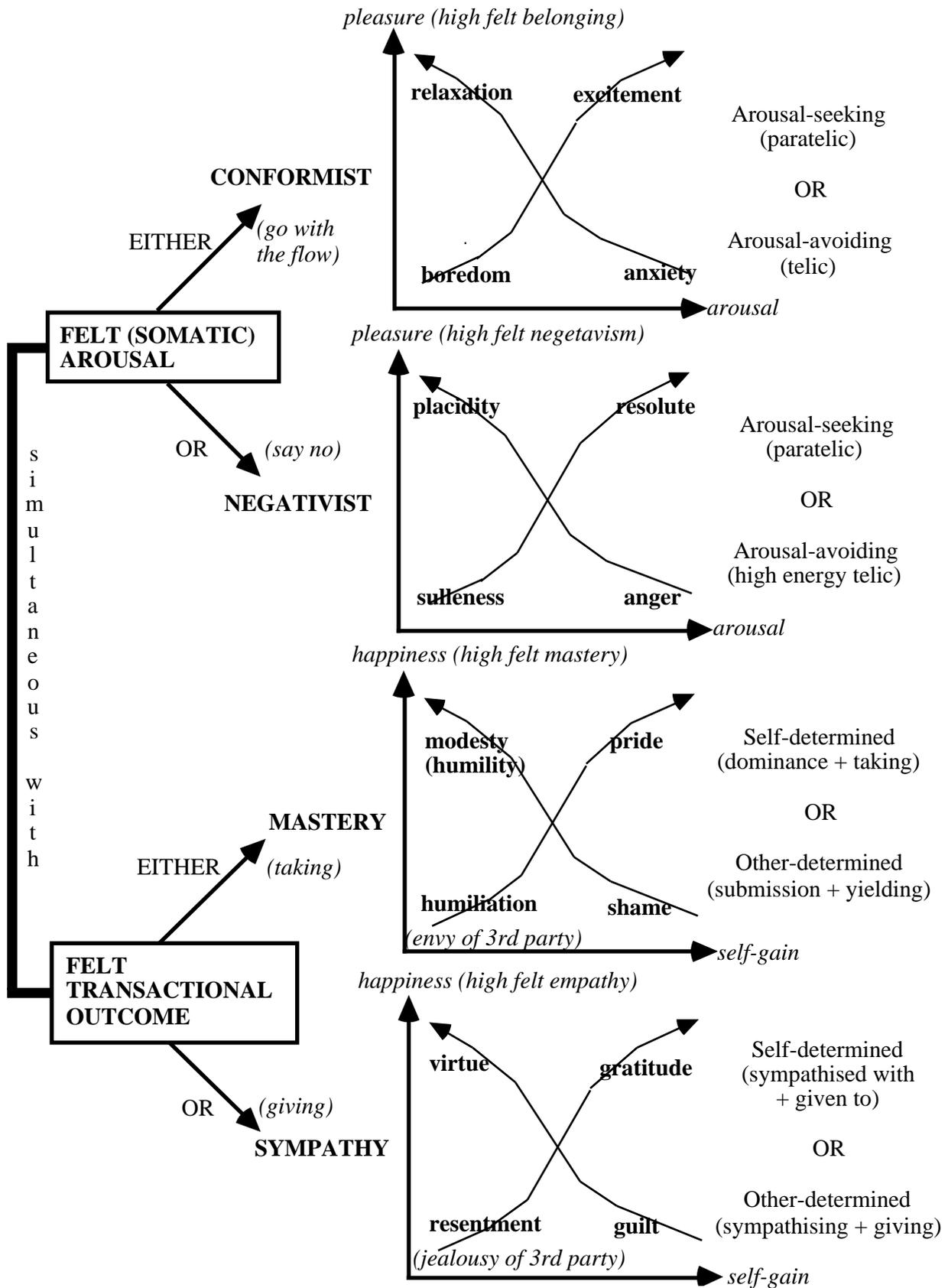
wearing the wrong clothes, smuggling something through customs, complaining in a restaurant. Not that negativism is not necessarily harmful or irresponsible: much that is creative and original seems to have its origin in this arousal-seeking strategy - questioning accepted ideas or rejecting previous approaches to a problem. Few sensations can compare to the ecstasy of resistance or rebellion, when they are heart-felt. At its best negativism represents people's refusal to be less than they could be, their obstinate commitment to freedom and self-determinism.

What these active strategies have in common is that they all involve the individual in gratuitous problems, difficulties and challenges. The person behaving in this way is leaving the tried and tested paths and exposing him or her self to unknown dangers (explorations); confronting extra barriers on the way to goals (frustration); is playing at doing things which have previously seemed difficult or impossible (overcoming limitations); or is looking for trouble (negativism). Those who want a quiet life will of course avoid all of these active strategies, and instead just watch them on TV!

# The gamut of emotions

Healthy psychological development in childhood, and self-actualization in adulthood, require the individual to experience motivational reversals on a regular basis, between each of the motivational dichotomies, so that dominance tendencies do not become fixated. In the paratelic mode the individual explores in a relatively open ended and adventurous way, thus becoming familiar with many aspects of his environment, and developing a range of skills. In the telic mode, the effectiveness of these skills and the relevance of this knowledge is then tested out and modified during serious attempts to cope with anxiety-provoking problems.

One of the major causes of developmental failure is for the paratelic mode to occur too infrequently, the effect of which is that the individual does not have a wide enough range of developed skills to draw from, in confronting serious situations. This results in increasing rigidity of behavior patterns, a few stereotyped avoidance responses tending to be used in the face of threats. Since these forms of response are less likely to be effective than more sophisticated reactions, the individual will tend to feel even more threatened and become entrenched still further in the telic mode - and thus have even fewer opportunities for learning or self-affirmative experiences. A negative learning spiral has been set up, as discussed previously in relation to the COEX. The range of primary emotions resulting from the inter-action of motivational states, is illustrated in the following structural diagram:

*pleasure (high felt belonging)*

**relaxation**      **excitement**

Arousal-seeking
(paratelic)

OR

Arousal-avoiding
(telic)

**CONFORMIST**

EITHER    *(go with the flow)*

**boredom**      **anxiety**

*arousal*

*pleasure (high felt negetavism)*

**FELT (SOMATIC) AROUSAL**

**placidity**      **resolute**

Arousal-seeking
(paratelic)

OR

OR    *(say no)*

Arousal-avoiding
(high energy telic)

**NEGATIVIST**

**sulleness**      **anger**

*arousal*

s i m u l t a n e o u s   w i t h

*happiness (high felt mastery)*

**modesty (humility)**      **pride**

Self-determined
(dominance + taking)

OR

Other-determined
(submission + yielding)

**MASTERY**

EITHER    *(taking)*

**humiliation**      **shame**

*(envy of 3rd party)*      *self-gain*

*happiness (high felt empathy)*

**FELT TRANSACTIONAL OUTCOME**

**virtue**      **gratitude**

Self-determined
(sympathised with + given to)

OR

OR    *(giving)*

Other-determined
(sympathising + giving)

**SYMPATHY**

**resentment**      **guilt**

*(jealousy of 3rd party)*      *self-gain*

## <u>The deep structure underlying the generation of 16 primary emotions</u>
### (1 of the 8 somatic always accompanying 1 of the 8 transactional emotions)

If parents and teachers provided sufficient emotional support and security, thus encouraging an active paratelic involvement based on a sound first (bio-survival) program, negative learning-spirals (COEXs) would be less likely to develop. Transpersonal Psychology counseling and training can be seen as breaking into such a spiral by providing an empathic and constructive relationship within which the causes of telic reversals can be viewed and valuable global skills may be practiced. In this way, the second (emotional-territorial) and third (semantic) programs are developed, with the further security of a disciplined group ethic supporting a revised fourth (socio-sexual) program. The individual may then stretch his wings in the negativistic mode, breaking away from conformity to the imposed strictures on his life, to attain a healthy sense of identity and to learn the limits of action in different spheres.

One should be able to experience the warm agreeableness of being a good citizen, but also from time to time the keen pleasures of defiance and independence; one should be able to experience the pride of personal strength as well as, on other occasions, the comforts of modest humility. The person who can only be serious, can only conform, and can only be modest, displays a stability which is maladjusted. The person who can never be serious, is always awkward and difficult, and continually strives to dominate others, is equally unhealthy.

(A peculiar fact is that supposedly unpleasant 'negative' emotions - such as anger, horror, greed, contempt, fear, disgust - may be enjoyed, given sufficient protective detachment from the contingent circumstances, such as is provided by the cinema, sports field or TV news. These 'parapathic' emotions exist alongside their telic 'twins' of the same name, but have an inverted relationship to hedonic tone. The moments of horror, grief or tragedy, when we are thrilled or moved, are the 'best' parts of the experience. It seems that whatever the source of arousal and whatever the emotion, it will be enjoyed in the paratelic mode, if it is sufficiently intense and we are protected enough for a reversal to the telic not be caused.)

# Transactions

Consider what it is like to have just won a game or to have lost it. Imagine, for example, that you have just come off the tennis court, tired and sweating, having finally beaten someone  you have been trying to defeat for a long time - or alternatively that you have just lost to someone you considered to be less skilful than you. You may be experiencing a internal, somatic emotion such as excitement or anger, but also you will feel a transactional emotion, such as triumph or humiliation: emotions which arise particularly out of relationships and transactions with other people or situations.

In interacting with another person, one either puts oneself first at any given moment, or one puts the other first. In other words either one empathizes and identifies with the other or one does not; it is either what happens to oneself or to the other which is your primary concern - this is the difference between self-determined action or other-determined action. Referring to the diagram of emotional structure, consider two scenarios.

The first concerns the mastery mode, implying any way of 'being on top of things', in control enough to be able to have things your way. Thus, if you attempt to impose

your sexual needs on another, depending on whether you succeed or not, you will feel some degree of pride in your prowess and irresistibility, or humiliation at your impotence and unattractiveness. If on the other hand you put the interests of the other first, then any feeling that you have taken advantage of the other will be associated with shame, while self-discipline will be associated with modesty.

Or to take another situation, in the sympathy mode, to do with the need for caring, attention and giving. Suppose you are at a party. If you show off in a self-centered way, then you will feel gratitude or resentment to the degree that others pay admiring attention to you. But if you then identify with the others, the realization that you have been showing off and not paying attention to anybody else will produce feelings of guilt, whereupon an active interest in the others for the rest of the party will finally produce feelings of worthy virtue.

Disturbance occurs within these structures, when a person uses inappropriate or anti-social strategies to meet his motivations, if his strategies are inadequate and he is unable to achieve satisfaction of the modes he is in, if he is unable to reverse at the appropriate moment for the circumstances, or if he has a fixation for a particular state (normally reversal will occur when the needs of a state have been satiated or convincingly frustrated, or if there is some contingency that intrudes).

This may take a neurotic form: for example, in the case of anxiety-depression, there is an inability to reverse out of the telic mode and to reduce arousal levels; inappropriate strategies give rise to compulsions and further anxiety; as a result such a person becomes concerned not only about the goals he means to pursue and which give rise to the anxiety, but also about the anxiety itself, which adds to the arousal and results in panic attacks and at other times a feeling of helplessness.

Boredom-depression on the other hand, is a failure to reverse from the paratelic state and yet inability to achieve the satisfactions of this state, so the person experiences boredom in a great many areas of life, especially sex, sleeping and eating, and feels despair. The delinquent is locked into the paratelic state and does have some effective strategies, but they are socially inappropriate - he can only achieve the excitement he seeks by extreme behavior, often at the expense of others, such as vandalism or gratuitous aggression (dominance of the negativistic state may also be implicated here).

A set of emotional responses may be present at any one time. The individual is periodically reaching out into the world to perform transactions and withdrawing to take stock. In this reflective state (especially telic relaxation) he will be most aware of the success of his transactional effort and the accompanying emotion. If he has been successful he will feel pride, modesty, gratitude or virtue, depending on the mode he has been operating in; if he has failed he will feel humiliation, shame, resentment or guilt respectively, or the shades of color between. This gives an incentive for further action, either in the previous modes if things have gone well, or maybe with an element of reversal if they have not. This assessment is also colored by an emotional response which is not state-dependent, but is based on the success or failure that he perceives to be occurring *during the transaction.*

This scale ascends according to the degree of success in carrying out a particular intention (especially the primary one in life: 'to survive'), and corresponds to the individual's 'self tone' and amount of psychic energy available for determined actions towards creative goals, and if necessary, motivational reversals. The scale also corresponds to the sequence of emotional reactions experienced in the face of a

threat to survival.

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**(Final success - Identity change)**

**EXHILARATION**
**ENTHUSIASM**
**CHEERFULNESS**
**STRONG INTEREST**
**CONTENTMENT**
**MILD INTEREST**
**COMPLACENCY**
**BOREDOM**
**AMBIVALENCE**
**IMPOSED UPON**
**REBELLION**
**HOSTILITY**
**ANGER**
**HATE**
**RESENTMENT**
**SECRET HOSTILITY**
**ANXIETY**
**FEAR**
**DESPAIR**
**PROPITIATION**
**GRIEF**
**BLAME**
**SHAME**
**APATHY**
**DISENGAGEMENT**

**(Final Failure)**

</div>

Success is the fulfillment of an intention, and the perceived success or frustration of transactional motivations will cause a corresponding emotion on the above scale, which will also affect accompanying motivational (somatic and transactional) emotions, and affect the person's interpretation of circumstances in progress, possibly precipitating a reversal.

Accompanying any intention is an identity - a role or 'way of being' appropriate to carrying out the intention and achieving the intended purpose. So this is a cycle of action: to BE, to DO, to HAVE. When the intention is fulfilled or abandoned, there is no longer any role for that identity.

In looking at the emotional scale, we can see that in the upper levels, the person's strategy involves movement ***towards***: being causative - confronting and handling any barriers that prevent understanding - and being in control. Midway down the scale, actions are directed ***against*** the perceived obstacles or threat, with destructive intention. Towards the bottom of the scale, the direction of motion reverses ***away*** from the situation; the person is mostly being the effect of it - instead of handling it,

he is mostly avoiding it.

In the mental realm, aversion or rejection is repression - a refusal to be aware of something, 'sweeping it under the carpet' and forgetting it. When this is applied whilst reflecting on a situation that has gone wrong, the net result is that the person does not learn adaptive (realistic) behavior. **Strategies of repression** include the following:

- *Failure to perceive.* The learning cycle may be interrupted at the point of perception; the person may sub-consciously filter the sensory input, may cease to pay concentrated attention, may look away or may faint.

- *Failure to interpret.* The person may have perceived the reality but refuses to make the 'obvious' interpretation or to think further about it.

- *Failure to verify.* Even if an interpretation is in mind, the person may find this too uncomfortable and refuse to verify (or disprove) it.

- *Failure to accept.* The person may fail to accept something that he 'knows' and has found out is true. The interpretation is invalidated - this is the defense mechanism of denial. Alternatively he may validate another (previously rejected) interpretation and feel unable to decide which is 'correct', in order to procrastinate the decision.

- *Delusion.* Repression is often aided by the introduction of delusion: distorting, altering or fictionalizing an acceptable interpretation of the facts. Rationalization is a form of delusion - various reasons and justifications that avoid the crux of the matter, the uncomfortable truth.

What we have been examining is a complex model, but previous simpler models have failed to take account of the complex structure of paradoxical intentions that underlie emotions, and which cause the incredible diversity and seeming unpredictability of human behavior. To add to this picture, we also need to take account of other COEX factors, and the effect that they have on transactions.

# Primary Beliefs

The child's first transactions are with its parents, and having laid down the first 'reach and withdraw' bio-survival program with its mother, the second emotional-territorial program is imprinted at crucial moments of involvement with the father and others, mapping out the territory and who rules it, and the child's role in a hierarchy of authority. Future mastery and sympathy inclinations are developed and learning-cycles are begun. These first COEXs then, build on innate dispositions (the genetic 'archetypes' for activation of the neurological programs) with new learned adaptations to the infant's environment. The young child builds further on this start and attempts to get its needs met in a world that often seems hostile or unaccommodating to its needs. Because, often, those needs were not met, the child represses the feelings that accompanied them, and uses other strategies. The child is literally composing the script for its life when it forms these strategies into a belief structure, its own solutions and adaptations to the challenges of life.

In adulthood these largely unverbalized primary beliefs remain, but are repressed beneath a secondary belief structure, built up in later years (when language and the

third semantic program have been imprinted) as new learning and perspectives exposed the shortcomings of behavior based on the primary beliefs.

When under stress, the person may begin thinking and acting in ways that are a response to primary and early secondary beliefs, rather than to here-and-now reality. Under stress, the repressive defenses of the upper 'thinking' brain (containing secondary beliefs) against the lower 'feeling' brain (containing the primary beliefs) tend to break down. Via the right-hemisphere, the primary beliefs are expressed in unverbalized emotions; in the left-hemisphere they are expressed symbolically, i.e. with deluded rationalizations, distortions and substitutions, inserted into the person's train of thought.

Outside of counseling, the feelings are unlikely to be released enough for a direct (unsymbolized) expression; also most people have less than full communication between the hemispheres to associate the emotional and symbolical expressions. In this way, the primary beliefs become activated but their expression remains outside unconscious; the person meanwhile cannot account for repetitive patterns of mal-adaptive behavior, thoughts and feelings caused by these negative COEXs (of associated primary and secondary beliefs, condensed experiences and disturbances).

Because the infant forms its decisions mainly without words (except for 'implanted' parental injunctions) any verbal descriptions can only be an approximation to the infant's actual experience: vague, changeable images, charged with emotion and unconcerned with the logic of adult waking life. Early decisions are made on the basis of concrete and magical thinking, rather than the conceptual and cause-and - effect thinking of the older child. They tend to be global and sweeping, of catastrophic importance, on the issues of survival, self-worth and keeping the love and attention of parents. Made under traumatic circumstances, the core of these beliefs tend to be such as:

| | |
|---|---|
| I mustn't exist | I mustn't be myself |
| I mustn't demand | I mustn't say |
| I mustn't trust | I mustn't play |
| I mustn't be noticed | I mustn't be wrong |
| I mustn't get close | I mustn't feel |
| I mustn't refuse | I mustn't take |

Fortunately a small infant cannot act on these beliefs and bring about the tragic outcome that a belief like 'I mustn't exist' would imply; however a child could do so, and the primary beliefs are therefore repressed by the child, and he incorporates in his secondary belief system, defenses and checks to prevent himself acting on the primary beliefs. A secondary belief is often a combination of two primary beliefs, with one keeping the other in check, e.g. 'I mustn't exist' combined with 'I mustn't get close', to give the compound belief 'It's OK for me to carry on, so long as I don't get to depend on anybody'. It may be a potentially dangerous point in analysis, when such a primary belief is 'unchecked' and so the student of **The Insight Project** must first undergo a thorough Life Repair with a Transformational Psychologist in order to confront and handle the charge involved; this is the way through to the spiritual path, and those who want to tread that path must at critical junctures have courage, and make the necessary effort.

Secondary beliefs are made within the third-program semantic mind (from about 4 or 5 years of age) and are therefore primarily verbal. Typically this belief system contains a huge collection of slogans, mottoes, generalizations, definitions, fictions

and value-judgments that have been picked-up from parents or parent-figures and were either uncritically accepted or accepted under duress or at times of vulnerability. They may contain assertions that were either true or false, then or now, but may be untestable. A person's belief system reflects his cultural background as well as his own parenting and schooling; this may incur racial, social and sexual stereotypes, as well as a whole host of behavioral norms that differ from culture to culture. Importantly also, the person's installed 'script' also contains a set of performance demands, 'do's and 'don'ts that were imposed by the parents or parent-figures. The underlying Child motivation is to stay acceptable to the internalized Parent.

While much of this belief system may be valuable information and programming, some of it usually is not. When the grown-up person makes any move that would contradict one of the demands, he will often be able to hear in his head the scolding he would have received as a child had he disobeyed the original demand ('No, no! Only bad boys do that!'). Sometimes the person identifies with the Parent and projects this demand onto others ('Masturbation is immoral'). When someone says 'you' and means 'I', then what follows is often a statement from the person's belief system ('If you don't get it right first time, you should keep on trying, shouldn't you?').

Demands on a person and demands he makes on others are seen as ideals to which he feels obliged to conform. When such an ideal conflicts with a basic belief the person has about himself, then a structural conflict results: 'I should be powerful; I am powerless'. The person oscillates back and forth, persuading himself that he is powerful, failing in some way to prove that and then returning to that belief. Very often the belief is too painful to confront, so the person rationalizes and considers it is reality that conflicts with the ideal, not him - that he is a victim of circumstances and the effect of others. To get around this, he attempts to manipulate and control reality (his own behavior and that of others) either to prove that the ideal is true, or to prove that it is not his fault if he cannot match the ideal. The problem is not the belief itself, but the refusal to accept it and the painful manipulative strategies that result. In fact the only solution is to learn the objective reality and accept the belief; without its attached charge (efforts to resist) it is powerless. The effort to resist something gives it implicit power and persistence.

The following are examples of (usually repressed) beliefs, and strategies the person may enact to reduce the conflict:

| BELIEF | STRATEGY |
| --- | --- |
| *I am powerless* | Set it up so as to be a victim. |
| | Overpower people; get them before they get you. |
| | Assign power to others; I can't do it. |
| | Manipulate people (*they* have the power) so you get what you want. |
| *I need to control myself* | Limit feelings, thoughts and actions |
| | Get others to control you by acting out of control. |
| | Live according to lots of rules - don'ts and shoulds. |
| | Create visions of terrible consequences of your actions. |
| *I am unworthy* | Seek approval; do things a worthy person would do. |
| | (Subconsciously) arrange to be rejected. |

Call attention to your own faults.
Become centre of controversy - how do people accept you?
Leave situations before others find out you are unworthy.
Interpret things as being 'about you'.

| | |
|---|---|
| ***I can't trust*** | Go it alone; make things predictable; demand guarantees.<br>Be very careful; make rules.<br>Cheat. Set-up others to fail.<br>Set-up something to destroy it or test it.<br>Look for ways that someone is untrustworthy. |
| ***I don't belong*** | Be odd, weird or objectionable.<br>Make sure you have a place and a role.<br>Be conformist; do things so you won't be thrown out.<br>Be a hermit even among other people.<br>Act like a jerk, so you're no threat.<br>Cling to a group; consider outsiders 'not like us'. |
| ***I don't have the capacity*** | Build up an enormous amount of work to do.<br>Only try things that you know you can do. |
| ***I'm not good enough*** | Don't try. Over-achieve (e.g. 3 or 4 Ph.D. degrees).<br>Dismiss acknowledgement as not being true.<br>Suspect any achievements that don't need sweating blood. |
| ***I need to be perfect*** | Never begin. Over-prepare for occasions.<br>Find fault with others, so you're not the only one. |
| ***Only my way is right*** | Rigid commitment to one way of doing things<br>Promote a belief to save other people<br>Do it another's way and fail, so have an excuse.<br>Concentrate on *how* it's being done rather than *whether*. |

One of the pitfalls of therapy is that the client may feel an obligation to change himself in this way, to match an ideal or 'hidden standard' which conflicts with an underlying belief about himself or idealization - a 'hidden standard'. Until this standard is exposed his gains will be short-lived, as manipulative strategies (reversing from one side of the conflict to the other) will undermine them..

The imposition of such standards and ideals is often the result of another determinism affecting the person - he is identifying with another's view of the way he should be, the things he should do, or what he should be aiming for. The other person may mean well, but effectively the identity of the person affected is being suppressed. He is not self-directed and wholehearted, working towards goals that are genuinely expressive, but nevertheless he feels pressured to match-up to the ideal set for him, so he is likely to remain in the telic mode and become anxious easily when problems arise.

To get out of a problem situation, because he has a conflict of interests, he may find himself mishandling the situation and effectively committing what he feels to be misdeeds. These are then kept secret, causing further alienation, and he then feels the need to find motives for his actions (or lack of action) that he can justify. If the justification is dubious, he has now backed himself into a corner and as a solution, adopts the viewpoint of himself being right and the others being wrong. He believes this himself and the justification becomes a fixed idea, a solution he can use repeatedly if necessary, and a new part of his belief system.

# The pride system

The central inner conflict at the core of one's experience in this lifetime is caused by a feeling of inferiority: the learned helplessness (reinforced by pain, fear and anxiety) experienced as an infant, conflicting with one's fundamental and inherited (archetypal) and spiritual sense of Self. As a solution to this conflict, the ego develops and is strengthened and organized against anxiety by the use of defense mechanisms, in particular, identifying with an *idealized self*. This gives a false (egotistical) pride, an unrealistic compensation for one's felt inadequacies; and also results in self-hate for failure to live up to the idealizations.

'False-pride versus self-hate' becomes the new conflict structure, and this results in compulsive strategies to match the internal demands (the parental ideal 'shoulds' which have been accepted and identified with) as well as in-built, instinctual role-models of behavior (further archetypes). Emotions and feelings that do not conform to the new idealized selves (sub-personalities that may themselves be in conflict) are repressed and denied.

The compulsive strategies, if they work, reinforce the idealized identities. Such strategies involve three major directions:

- MOVING TOWARDS OTHERS. Seeking protection and approval; restricting own demands and idealizing the other; be 'loving and submissive'. Real purposes and drives are shut away, to conform to daily repetitive tasks.

- MOVING AGAINST OTHERS. Expansive solutions, seeking to dominate; by seeking admiration and being better than others; by arrogant vindictiveness; by aggressive mastery and control; by perfectionist standards. Justify harmful actions against others by rationalization (I'm right and they're wrong'); be blind to the implications of one's actions; if can't be as good then destroy, spoil, invalidate the other's status.

    If there is unresolved opposition, aim for a lower ideal that can be managed but think less of oneself - become the underdog, the victim, apologetic, use psycho-somatic illness to get sympathy.

- MOVE AWAY FROM OTHERS. Resigned solutions, attempting to immobilize conflicts; withdrawal by aloof self-sufficiency and detachment; over-sensitivity to criticism; refusal to change or contribute; retreat into trivia; control of emotions - never letting go and intellectualizing; be elusive, refuse to commit oneself.

Compulsive strategies are applied unconsciously, inappropriately and rigidly. As you find the idealized image doesn't conform with the real world, you try to make the real world conform with you, by manipulating and making demands on others. Further defenses which may be adopted in this conflict-structure are:

- PROJECTION. Attribute one's emotions and desires (especially self-hate) to other people, leading to paranoia.

- EXTERNALIZATION. Being pre-occupied with changing others, having no inner life: self-hate turned outwards.

- LYING. Withholding truth from self and others. Turning compulsive needs into assets - appeasement to goodness, dependency to love, inconsistency to

freedom.
- PSYCHOSIS. When anxiety is especially acute, neurosis turns to psychosis: an almost complete loss of touch with external reality - the breaking apart of the ego is the final defense.

Clearly, it is necessary to restore contact with the repressed feelings involved in this central inner conflict, those of the innocent bewildered baby who could not but have come to the conclusion that he was helpless and dependent, and in need of every possible support and defense. Clearly, the more loving care the baby received, the more likely it was that a sound bio-survival program was established, giving him a sense of security from which to venture further. But even in the most favorable circumstances, the birth and overwhelming sensations of infancy will have installed a reservoir of primal pain, which has somehow to be released in order to rehabilitate the real Self to full functioning, with an ego that is clear of defensive posturing, but rather has learnt the tools for living a personally expressive and creative life to the fullest potential.

# Unconsciousness

Unconsciousness is not simply an absence of consciousness; it is an active process to help us survive, by blocking overwhelming feelings from reaching consciousness. It is a disconnective process to prevent overload by a stimulus for which there is no option for escape - fight or flight are no longer solutions. When one is hit on the head there are no options. When one is forced to witness an act of violence there is also no option. But more generally, overload occurs when our acquired value-systems and mores permit no options. Thus someone offends us deeply and we learn we must turn the other cheek - we must not strike them or run away.

It would seem that tension is a result of the strain between separate consciousnesses that are not integrated - one part of you wants this, another part of you wants that: a structural conflict. Such lack of integration result from blockages, parts of the brain that become unconscious to prevent overload; once there is this duality, a person then suffers from inexplicable symptoms and strange dreams. He can literally no longer get himself together.

Shutdown as a result of overload is a key defense mechanism in the human brain. A tense person may report a sense of ease after further stimulation, but this is a spurious state. The subject has induced a repressive mechanism due to overload and as with the effects one sees with meditation, when repression is effective there is a sense of well-being.(telic relaxation). However it is accompanied by symbolic rationalization of the blockage in the left cortex (especially by lies and alteration or fabrication of the reality) and repression of right hemispheric feelings (by suppressing, invalidating and ignoring them). This is why it is so easy to be misled by the various approaches claiming to eliminate anxiety and tension. The way out is always the way through; what is resisted will persist.

In a slow and subtle process, parents infuse into their children a psychological web which traps feelings and permits no release - an inner rigidity bucking against one's natural impulses. If nothing a child can do is right for his parents he is left without any adaptive (even neurotically adaptive) responses. The energy of his anguish and frustration will be added to the general pool of psychological pain, ultimately leading

to overload and overflow into symptoms.

We have examined how a split in consciousness develops between the two hemispheres of the brain cortex, but it can also come about between the higher and lower brain centers - between the old reptilian brain, or limbic system, and the frontal cortex.

The limbic system of organs, part of the lower brain, is the oldest in evolutionary terms. It has much denser packing of brain cells and operates at a signal frequency four times faster than the typical cortex frequency. It is the central processing unit of the brain, with parallel functions (like a powerful computer RISC chip) linking up the conscious cortex via the sensori-motor system to the body's nervous systems.

70% of the brain's capacity is devoted to controlling the body and in receiving and processing the kinesthetic (physical sensation) feedback, and every perception is automatically recorded (including emotional feelings), even those received when the cortex was unconscious or incapable of representing them (such as with a baby). Such memories may be accessed in the hypnotic state, when the cortex is 'switched off' and no longer repressing lower brain memories, or the communication between higher and lower brain may be progressively improved by mental development (including the discharge of traumatic blocks). Its 'brain power' is responsible for the tremendous potentials of the unconscious, which are hardly tapped by most people's way of life, but which may be seen on occasions, for example under hypnosis or with the *idiot sevant* who, by way of his malfunctioning cortex, has access to these powers.
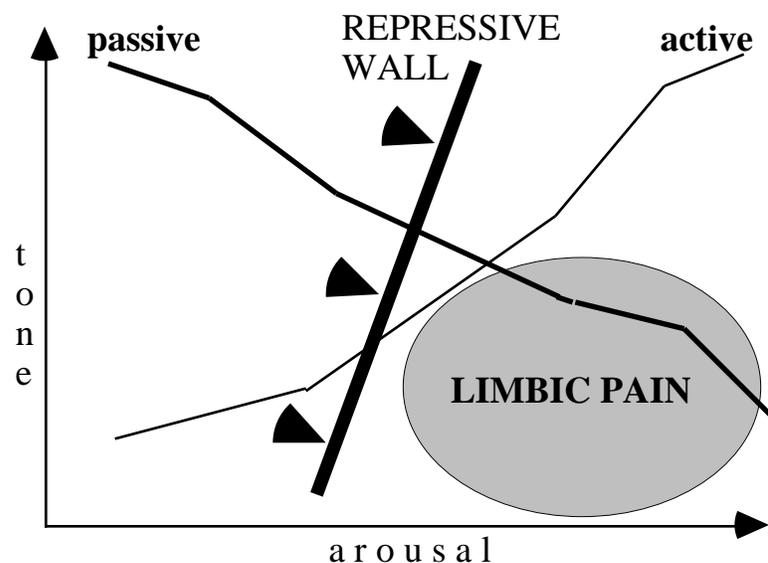


The limbic system is the central processing agency for feelings and acts as a 'gateway to consciousness' i.e. whole-brained consciousness. It is optimally in clean communication with the left and right hemispheres which represent its information in their own style (the left side symbolically, the right side emotively). However, when faced with an intensity of feelings that the cortex would not be able to assimilate, this system blocks the pain and rechannels it, diffusing the output of the energies flowing upwards from the reticular activating system (RAS) in the brain stem

These diffuse energies then produce activation of the entire forebrain; rather than being directed precisely, they are routed to a variety of cortical pathways, which indirectly mobilizes the cortex into action, so that it may aid in its own defense by

devising symbolic rationalizations and denials of the unacceptable feelings. It is only when the pain can be accepted and felt that there is no need for symbolic channels, and direct frontal connection can be made, from the cortex back down to the limbic system, which can then stop the diffusion of reticular activity. The limbic system may also control RAS connections to the hypothalamus, which affects hormone balance and thus the body-mind in a profound way, including the thyroid and the heart.

The overflow of blocked pain can find its outlet in many ways, such as compulsions. For example, an overwhelming sexual urge can occur where pain, blocked at the limbic system, is re-routed to a sexual centre, which in turn causes the cortex to become aware of sexual feelings, rather than the original feeling of pain. The person is unconscious in the full sense, even while he is aware of his sexual urge, his partner and sex techniques, because he is completely unconscious of his driving motivation. This is the difference between awareness and consciousness.

The only consciousness beyond what is real is *unreal* consciousness. A liberated mind can only come about as a result of specific connections being made to one's historic consciousness. The use of LSD, by prematurely opening the limbic gate, continuously drives the cortex into all sorts of bizarre thoughts in a desperate effort to defend and symbolize the liberated (but not liberating) pain. The mind is fragmented by over-activation, so that coherence and discrimination is lost. Due to overload the number of rechanneled connections has proliferated. Some of these may open up higher programs and cause insights to occur, but the psychedelic overload can destroy the integrity of consciousness, and this may cause severe later problems.

When deep primal trauma is unconsciously restimulated, the feelings rise up from their limbic roots. If blocked at that point, as a defense against overload, pain is detached from its specific feeling experiences and simply causes a generalized response to a symbolic representation. Instead of a fear of father in a particular memory, there occurs instead a repressed fear of authority figures. With enough terror, that fear can spread to almost any social contact with an adult. This is the basis of neurosis: generalizing a repressed past in the present, making current reactions inappropriate.

Let us take an example of 'symbolic' consciousness. Instead of the specific feeling that 'Mother is never here for me', the thought is, 'Women are useless and best ignored'. How bizarre the symbolism is depends on the charge value of the pain which is trying to gain access to the frontal cortex. Given enough deprivation, the person may come to despise women and be hostile to them in general. Women, in his awareness, are a generalized symbol upon which he projects a past, lost consciousness.

True consciousness is something that evolves from our feelings. You do not 'lose your head' in order to feel, rather you 'find your head' in the sense of finding the right connections. Consciousness, then, is determined by horizontal access and by the fluidity of connections between the limbic system and the frontal cortex. Any higher state of consciousness depends upon these connections being in place.

The frontal cortex integrates the impressions from the major sensory modalities (sight, hearing, touch, etc.) with representations of information from the limbic system, and co-ordinates them into consciously connected responses. It is pain which raises the threshold of the frontal cortex to sensory input, keeping itself unaware of reality, both externally and internally. Repression of feeling means repression of both

what is inside and what is coming from outside. The brain 'selects its input' and shapes what we see and hear; it deliberately misperceives, or it rationalizes in such a way as to soften any hurt.

The most common causes of neurosis are simply the common experiences of childhood - all the ways in which our child needs are continually frustrated - because of the negative traits, moods and admonitions (silent or overt) of one or both parents. It does not necessarily take a terrible incident (though most people have some trauma); rather a painful COEX (pattern of condensed emotional experience) builds up through positive feedback on the telic-paratelic cycle. One reaches, gets knocked back and retreats, then later tries again more tentatively, and a mal-adapted pattern gradually emerges.

# Attention

Imprinting any new pattern (helpful or harmful) depends on the frequency, intensity and duration of the stimuli or information, and on the vulnerability and willingness of the person to receive the stimuli or information.

The ability to attend to the environment is crucial to learning and fundamental to intelligence. If a person's attention is introverted into keeping traumatic material repressed, or if the attention threshold is lowered in order to filter the possibility of threatening perceptions, little attention is available for the tasks in hand and for analytical decision making. Without the ability to focus attention recall of data will be minimal. If a person is not paying attention at all, his intelligence is effectively zero.

A certain degree of alertness is necessary before conscious selective attention comes into play and the person can select appropriate stimuli from all that is going on around him and maintain focused excitement on them until the task is done. Intelligence requires a set (indeed a hierarchy) of workable mental adaptations or 'tools' with which one can handle lower level tasks with minimal attention, so that the maximum attention can be placed on solving current problems, which often involves a large attention span, keeping several streams of thought active simultaneously. A person who can do this will be field-independent and well in touch with reality.

With mal-adaptive tools (or 'un-skills') this isn't possible; thinking becomes slow and he cannot respond to changing circumstances and challenges quickly enough. He does not have the resources (sustained attention span) required to learn new skills and will resort to fixed ideas to try and resolve this confusion, causing further mal-adaptation. He may be fixated on an old habitual pattern and not be able to follow the sequences of a new learning situation. Existing well-adapted responses and behavior patterns will continue on automatic, they won't be updated and may soon become redundant, or they may be applied inappropriately. Such a person will tend to field-dependency, where he may be adapted socially but be unable to get anything constructive done in life.

Control of attention is also required to exercise the complementary capacity to withhold a response, to selectively inhibit an internal reactive response, compulsion or habit for example, or to shut down background noise so that focus can be retained on a selected element in order to concentrate (sustain attention span). Being able to

obtain a large enough body of data in one's mind, including various viewpoints and dimensions, and to inter-relate them, eventually enables a completed picture to fall into place, a gestalt. With a large enough attention span, across all sides of the brain, a traumatic experience can be examined and its charge erased in one pass through.

It is possible that information coming into the brain is stored holographically, so that each scene is represented in different areas all at the same time. Each area however would process that representation differently: the limbic would represent feelings, the reticular system the amount of energy, and the cortex would process the left and right specializations of symbolic fantasies or emotional context, and so forth. It would take the entire brain with all its representations to make a complete picture - consciousness. For a disconnected person, then, it would be possible to know about his deprivations, say, but feel nothing; or to be tense and anxious from those deprivations but not knowing why.

There may be a tendency to think that the right-brain is unconscious and the left is conscious, but in practice real consciousness requires an integrated left-right brain, just as it requires the limbic system to be connected. For when feelings are buried, the realistic ideas about those feelings (rather than symbolic fantasy) will also be buried, probably on the left side. A right-brain dominant person is not feelingful, he is impulsive. He cannot properly analyze events and cannot evaluate the consequences of his acts. He is left-brain deficient. It takes two to tango.

It takes energy and activation to keep the gates shut against feelings, to prevent full consciousness of them, and this energy is not then available as a reserve to help prevent telic arousal becoming unpleasant or to enter a high-arousal paratelic state. A truly stable person has fluid access to all parts of the brain and body so that the system does less work and can be specific, knowing what the underlying feelings are at all times. The ability to be specific is what stops the generalization process. So long as consciousness does not know the specific time and event related to felt pain, it remains disconnected and unconscious, exerting a force which mobilizes the system in a diffuse way, producing inappropriate ideas, compulsions and physical symptoms in an uncontrolled, mechanically reactive, stimulus-response manner.

When such blocks have been cleared however, using analytical methods that allow an acceptable gradient of increasing confront of the original experiences, painful feelings are able to have access to those higher centers which represent feelings into awareness; when that happens consciousness and awareness are indistinguishable (it is possible to be aware of the existence of pain without being able to be conscious of it, i.e. to really experience it).

# The holistic program

Let us revise the development of imprinted programs as discussed earlier, and see how that relates to the further ideas of brain structure, reversal theory and pan-determinism.

**Ist Bio-survival program.** We all began as infants in a one-dimensional world, a protoplasmic *consciousness*, orally hooked to Mother. The further away from Mother we crawled, the greater was our bio-survival anxiety, and we generally returned to Mother as quickly as possible for telic recovery. The key imprint incidents of this period determine, concretely, how much we generally exhibit of:

<div align="center">

anxiety or self confidence
rootedness or explorativeness
dependency or independence
telic dominance or paratelic dominance

</div>

Resolution of negative bio-survival imprints - the unfinished business of childhood - needs to be handled on an ongoing basis as the charge becomes available, as the individual's awareness, responsibility and confront continue to develop.

**2nd Emotional-territorial program.** Then when the DNA sent the appropriate RNA messenger molecules to the glands, endocrine system, etc. a mutation occurred: our whole body changed and our minds changed in the process. Our reality-tunnel dilated into two dimensions when we rose up and began to walk about the house, and started learning who we could dominate, who could dominate us, under what circumstances, and so on. We developed a stubborn individual *ego,* imprinted and conditioned with a particular style of emotional-territorial 'politics', tending to be:

<div align="center">

strong ego or weak ego
dominant or submissive
top-dog or under-dog
giving orders or taking orders
mastery-state dominant or sympathy-state dominant

</div>

We were subsequently conditioned to switch between these states depending on whether the person we were dealing with was higher in the pecking order or lower in the pecking order. This is the Adapted-Child. Work on Transpersonal Psychology helps to resolve problems in this area, as breakdown in inter-hemispheric communication is the primary symptom of second program malfunction, where feelings and needs are repressed, along with guilt from misdeeds.

**3rd Semantic program.** After this reality-tunnel is wired in, the individual mutates again into the verbal stage, we acquire a human *mind*, which is creator of and created by human artifacts and speech. We also fall into all the traps of semantic distortion affecting our early (primary) version of an Adult belief-system, complete with an array of musts, shoulds and can'ts, many of which are forced on us by the Parent-figures, or imitated from them. In the semantic stage of imprint vulnerability we acquire either a degree of:

<div align="center">

fluency or inarticulateness
dexterity or clumsiness
self-determinism dominance or other-determinism dominance

</div>

Control of mental images and semantic links encourages appropriate specialization of left and right hemispheres, so the semantic program may be revised at a high level of efficiency.

**4th Socio-sexual program.** At puberty another DNA mutation of body-mind occurs, the Adult personality is further imprinted and conditioned with respect to social and sexual orientations. We become somewhat:

<div align="center">

'moral' or 'immoral'
'Parental' or anarchist
conformist dominant or negativist dominant

</div>

This is the domain of individual Transpersonal Psychology analysis and work on **The Insight Project** where cultural (secondary) belief systems are re-examined, and primary (early) beliefs and associated trauma are resolved. The mind-body split is also repaired by various techniques to get fully in touch with bodily sensations and needs.

Child rearing within society strives to imprint appropriately for class and gender, to maintain the status-quo. Traditionally, society did not need, could not use and in many ways discouraged the development of high verbal (rational) skills in the majority of the population. People who want to know *why?* will not be easily led into dull, dehumanizing, traditional jobs. The rebellion against all the follies of the past will only succeed if we evolve into a society which needs each human to function well on all programs. And we will only be able to get on well together when we understand why we each acquire such idiosyncratic reality-tunnels, and how to communicate between them. Each of us has a 'favorite' program that has been imprinted more heavily than the others, but we tend to assume that the person we are interacting with is on the same program too, so misunderstanding results.

**5th Holistic program.** Further programs are much more recent than the antique programs discussed, and do not manifest in all human beings; they are states beyond current evolution and must be consciously developed.

The fifth program is 'non-linear' and 'global'. That is, it is not limited by the one-thing-at-a-time sequences of the left-brain semantic mind; it thinks in gestalts. It is a function of 'intuition', which is a way of thinking between and around data-points, sensing what total field the points must be part of. It is about going beyond dichotomies, to be able to adopt a **pan-determined** viewpoint in which both sides of a dichotomy are experienced simultaneously. This requires a non-verbal understanding, since language is based on mechanistic dichotomies. It also requires the ability to process many strands of thought simultaneously, which requires ready access to high arousal in the right hemisphere and to the processing power of the limbic system. This gives the maximum amount of contextual information to provide the global view, and furthermore, information which is not hindered by mental blockages or distortions on the first four programs.

This fifth program is bonded into the right cortex and neurologically linked to the limbic system and the genitalia. These neural links explain the sexual metaphor of 'kundalini' or 'serpent' energy used to describe this program in systems as varied as Indian Tantra, Gnosticism and Voodoo, and the Chinese yin/yang (male-female) energies associated with it. Prolonged sexual play without orgasm usually triggers transient fifth program consciousness.

A permanent holistic program can only be imprinted by prolonged practice of incremental techniques that facilitate the growth of the new neural pathways, and which enable blocks on these routes to be resolved. This is achieved by special techniques that stimulate whole-brain arousal at gradually increasing rates of information processing (corresponding to brain rhythms) whilst maintaining arousal at the lower frequencies simultaneously. New pathways develop to handle this information in parallel streams; cognizance of verbal messages is realizable without inner speech, and arithmetical answers to problems simply appear intuitively without the need for step-by-step working out. Concepts that before were merely intellectual, now have reality in this 'no-mind' state. Work with advanced binaural Monroe stimulation and exercitation of the brain with CES devices is of great assistance here, along with resolution of fixed patterns of dialectic thinking on **The Insight Project**.

In general, fourth program problems take the form of guilt ('I cannot do what I am supposed to do'). Third program problems take the form of perplexity; due to lack of symbol space in the inner mind, data cannot be arrayed and order made out of confusion ('I cannot understand how I got into this mess or how to get out of it'). Second program problems take the form of bullying or of cowardice ('I will put him in his place' or 'I can't tell him that in case he doesn't approve'). First program problems often take the form of bodily feelings ('I feel sick'), gradually centering in, under enough stress, on one acute disabling symptom.

Fifth program consciousness temporarily bleaches out all these problems at once; as a corollary, for the state to be permanent, the problems need to be adequately resolved first, so that work on fifth program development can proceed effectively. It is at this point that we integrate all the previous work. The next stages have to do with spiritual steps forward; but unless a very stable case has been attained first, the subtle stages can be quite ineffective. So at this point we go back and pick up all the pieces we discarded, as it were, in the previous stages; we fill up the holes in our personalities, we heal the splits in our personalities, and ultimately we transcend our personalities. In other words, it is safer and better to do our personal growth work before attending to our spirituality, rather than leave it to later or try to avoid it altogether. Part I of **The Insight Project** fulfils this role.

It turns out that personal-growth work is not an optional extra, it is an essential step on the spiritual path. In the past, people often embarked upon the spiritual path without having done this work, and promptly fell prey to demons, devils, elementals and so forth - which were delusory projections of their own shadow, their own nastiness, their own unhandled negative beliefs of early childhood.

In the individual counseling which precedes **The Insight Project**, we deal very thoroughly with all the big questions about oughts and shoulds and have-to's, throwing out all those compulsive guilts that plague us, and taking on instead an alive conscience which lives by direct observation rather than by rules. So for the first time we can have a clean spirituality, not cluttered up by womb-stuff, birth-stuff, oral-stuff, anal-stuff, oedipal-stuff, shadow-stuff, anima-stuff, parent-adult-child stuff, character armor and all the rest of it. We can relate to the Universal without wondering and worrying about whether what we are relating to is our parents.

# Dynamic Consciousness

'Dynamic' consciousness means an ability on the part of the person concerned to be in the appropriate state of attention for the task in hand. Much of the current New Age movement is held in thrall by the attainment of 'ideal' states of consciousness, in particular a static state of right-brain awareness combined with a predominantly Alpha (relaxed) meditative detachment. Whilst this state has objective existence, and is different from the states of awareness experienced by most people most of the time, it is nonetheless comparable to a still photograph from the motion picture of life, or a still point at the extremity of the swing of a pendulum. It is only an ideal state for operating in particular contexts, but as real life is not static, we are continually changing from one context to another, and we need to be able to adjust our state of consciousness to be optimal for each situation.

The true meaning of 'raised consciousness' is the ability to rapidly and under one's own volition, attain the *most appropriate* state of consciousness for any circumstances.

The primary signaling system in the brain is the sensori-motor (first program) centered in the lower brain and controlling energetic responses and feelings. This is common to all animals. The secondary system, peculiar to man, is mediated by the frontal cortex and it reflects the primary impulses in the form of symbolic representations that may be communicated. Our present level of awareness is mainly restricted to this second system.

Intelligence develops from childhood in the way outlined by Piaget, starting with the sensori-motor stage from birth. A pre-logical, intuitive stage follows this while the child builds up a second (emotional-territorial) program and learns how best to adapt to the environment. By the age of five, when he goes to school, concrete imagery enables him to think constructively, then from about seven years of age language and other symbolic left-brain means of analysis are developed (semantic third program). The further development of this stage, that of formal operations (left-brain dominance), seems to be cut off when the 4th (socio-sexual) program is imprinted, as that fixes the current scenario as a status-quo. If it continued to develop, it is postulated it would develop towards integration of the right-brain and include 5th program (holistic) functions, a return to an intuitional state, except that it would be a **mature intuition**. This is the state of whole-brain synchrony we call Open Focus, a state discovered after 20 years of biofeedback research by Dr. Lester Fehmi.

Our current level of maturation is such that the signaling rate of our secondary system has only about a quarter of the reaction speed of the primary system. This means that our peculiar type of human consciousness can only exist by actively inhibiting the lower, primary (limbic) system. When the secondary system is switched off, as in hypnotism and shamanic trance states, the primary system is accessible to the hypnotist and its animalistic powers cause the strange phenomena of shamanic ritual. But this is not self-directed power, the individual is 'out to lunch'.

Should a way be found to activate primary consciousness while we are at a normal level of integration, the higher centers would be swamped with input that could not be processed. Restricted to formal operations conducted logically and serially, we would be compulsively in desperate cope in present time and unable to inhibit responses to incoming stimuli selectively. This is the state that a Kung-Fu or Karate expert is able to attain momentarily, in order to deliver a blow with the full force of

the sensori-motor system and with the level of accuracy possible in this heightened mode of sensory acuity. A fraction of a second would seem like several seconds at this speed of signaling - time would stand still.
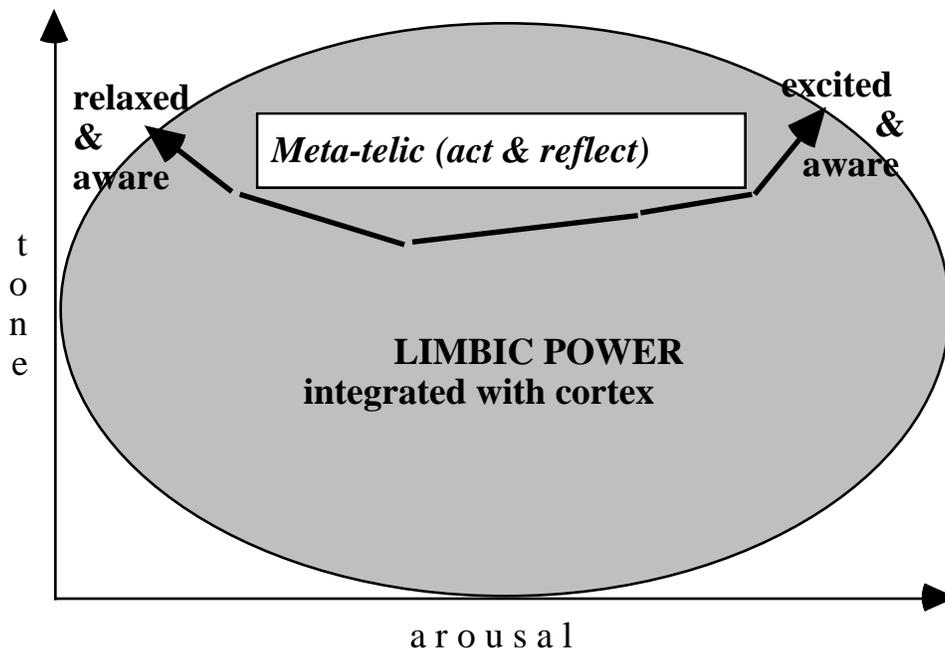


As the higher cortex becomes more developed there is both a better specialization and delegation of functions, and a greater degree of integration of those functions, with whole-brain synchrony of dominant wavelengths, so that the degree of inhibition of primary centers can be reduced. Ultimately the secondary system of higher centers can fully integrate with the sensori-motor mode of consciousness. With the mature intuition of developed Open Focus, the higher centers will be able to undertake many operations simultaneously in parallel; linear thinking will be complemented by fully developed lateralism.

The Open Focus state empowers the individual to relax at a relatively high Alpha rate or signaling speed, so that the mind-body (cortical-limbic) link is fully maintained. On the fifth (holistic) program of the Open Focus state, a new **meta-telic** motivational mode is now possible, whereby the learning cycle progresses from relaxation *with* an awareness of intended action already in place, through to action *with* reflection taking place in parallel, to excitement *with* integration of dangers and threats incorporated, i.e. without causing any anxiety. In a creative sense, this enables a vision to be held *and* totally involved (high arousal) creative actions to be taken towards manifesting the vision simultaneously. A full repertoire of states of consciousness is available, with the dominant frequency ranging from the sleep state of very low Delta frequencies through dream-like Theta frequencies, relaxed Alpha frequencies, up to the highest arousal Beta frequencies, and at all times the cortex remains switched-on at high Beta. This facilitates the mind awake-body asleep states of consciousness as found in 'lucid' (controlled) dreaming and out-of-body experience (OOBE), and because the full power of the right-brain is being accessed, there are accompanying holistic insights of 'spiritual consciousness' and creative lateral thinking.

Techniques which can develop the brain to this level are those which tend to increase the speed of mental processes at the Beta frequencies - arousal of the forebrain - and

simultaneously cause synchronized arousal at the Alpha, Theta and lowest Delta frequencies, so that the secondary system of the cortex is integrated with the primary system of the lower brain. The Open Focus state arrives and the full power of the primary system then becomes available under the control of the higher cortex.

If the basic case was unhandled the required level of cortical arousal could not be reached because of the amount of traumatic material that would be restimulated and the defense systems that prevent integration of the hemispheres and create the mind-body split would prevent adequate synchrony. However, when the Open Focus state is achieved, this automatically opens up remaining blocked channels and offers the potential of optimal functioning on all programs.

Approaches to raising consciousness to this level achieve this by entrainment of the brain with auditory and visual stimuli, creating a relaxed, slow but strong (well integrated, i.e. 'synchronous') Alpha and Theta brain rhythms, and simultaneously stimulating the high Beta frequencies of the forebrain, and all of this in synchrony. With a passive method of entrainment, involving no cognitive contribution through active biofeedback control, the improved hemispheric integration would be only temporary. To achieve permanent change from brain-wave entrainment techniques, an active approach biofeedback approach is essential, accompanied by appropriate mental exercises.

Gradually, incremental changes are accomplished, and the brain centers physically adapt to these new requirements and actual neuronal pathways are grown to bridge previously blocked routes. Meanwhile aspects of case that emerge can be handled in analysis, so the procedure is entirely safe and integrated. Individual sessions applying this advanced biofeedback method are available from specialist Transformational Psychologists. The techniques described throughout this book are however the necessary pre-requisite to such advanced training, and these you can do on your own, at home.

# *Explorations*

**'What the Thinker thinks, the Prover will prove'**

1. Convince yourself (if you are not already convinced) that you are ugly, unattractive and dull. Talk to some people in that frame of mind. Observe how people treat you.

2. Convince yourself (if you are not already convinced) that you are handsome, irresistible and witty. Talk to some people in that frame of mind. Observe how people treat you.

3. Observe closely and dispassionately two dear friends and two relative strangers. Try to figure out what their belief systems (imprints, conditioning and learning) are, and in what ways they methodically set about proving their beliefs are true.

4. Apply the same exercise to yourself.

5. Believe that you can exceed all your previous ambitions and hopes in all areas of your life. Prove it.

6. Try to discover from every human you meet about their separate reality tunnel, and see how much of it you can use to make your reality tunnel bigger and more inclusive. In other words, learn to listen.

7. James Joyce said he never met a boring human being. Try to explain this. Try to get into the Joycean viewpoint, where everybody is a separate reality-island full of mystery and surprise. In other words, learn to observe.

8. Experiment with some alternative reality-tunnels. Become a pious Roman Catholic. Become Lt. Calley who wiped out the Mai Lai village at Vietnam. Become a rabid anti-Communist believing that government is 85% under covert Communist control. Become a nudist and explain to your friends a list of reasons why they should join you. Become a Nazi for 30 minutes, believing that all politics is a matter of strength, stealth and treachery - plan a campaign to take over the world by force and fraud. Finally, re-enter your 'normal' reality-tunnel. Does it still seem totally objective, or do you begin to recognize how much of it is your own software (information, experiences) and hardware (brain), running programs (imprints, conditioning and learned models). Are you the operator, or has the system been left on automatic?
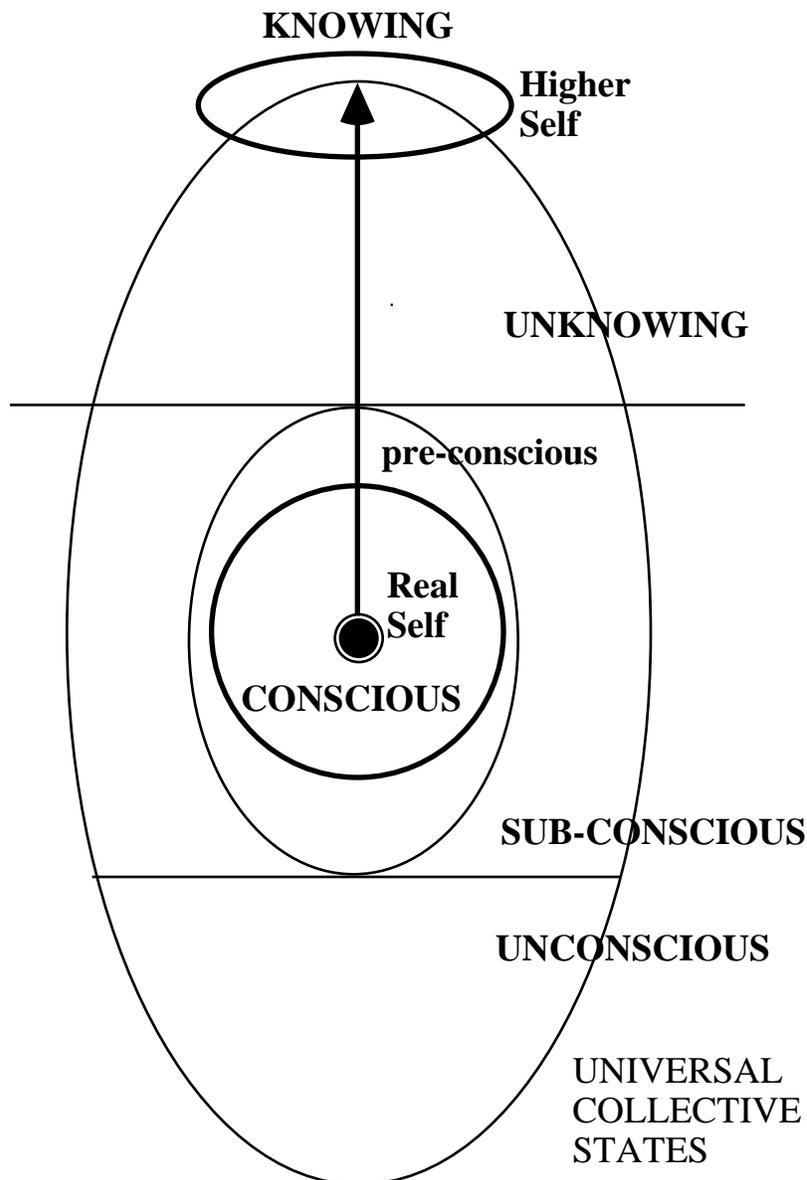
# Chapter Seven:
# AWAKENING!

## The Genetic Self

Concepts from the relatively new science of ethology (the study of behavior patterns in organisms living in their natural environments) have only quite recently been applied to human psychology, most popularly by Desmond Morris. Just as with animals, it has become clear that infants become attached to their mothers, and mothers to their infants, not so much through learning as by *instinct.* Mothers and infants have no need to learn to love one another: they are innately programmed to do so from birth; this is the most basic of many such direct expressions of the genetic heritage of our species. It was Carl Jung who first recognized that there exist in human beings certain psychic and behavioral *archetypes* which, while achieving unique expression in each individual, are at the same time universally present in all members of our race, as the hidden foundation of the conscious mind and therefore at the root of behavior.

Archetypes are biological entities, present (in related forms) throughout the animal kingdom. Like all biological entities, archetypes have evolved through natural selection, possibly an amount of genetic manipulation, and also through an 'intelligent' process of formative creation. Thus, the mental events experienced by every individual are determined not only by his personal history, but by the collective history of the species as a whole (biologically encoded in the collective unconscious), reaching back into the primordial mists of evolutionary time.

When any particular organized system ceases to exist, as when an atom splits, a snowflake melts, an animal dies, its organizing field disappears from that place: the information itself continues as a non-material region extending in space and continuing in time and influencing matter and energy therein, but this information field is not itself *of* matter, energy, space or time. Each kind of natural system (material, social or mental) has its own kind of memory or field: they are potential organizing patterns of influence, and can appear again in other times and places, whenever and wherever the physical conditions are appropriate.

Such purposive organizing principles work through the medium of DNA in living cells in the same way that machines are designed, manufactured and then operated. So when we talk about genetic inheritance of traits, this is the process of access to formative information, shared by sets and sub-sets of equivalent life-forms, i.e. relating to universal, planetary, racial, society, family, parental and personal patterns. The actual DNA is only a basic crystallization of these differences, and its more subtle role is as the manifesting interface between the organism and the many and varied information field influences (in the same way that the brain links coarse nervous energies to subtle spiritual energies, as the intermediary for the influence of the Higher Self.

**KNOWING**

**Higher Self**

**UNKNOWING**

**pre-conscious**

**Real Self**

**CONSCIOUS**

**SUB-CONSCIOUS**

**UNCONSCIOUS**

UNIVERSAL
COLLECTIVE
STATES

The collective unconscious is a part of the psyche that does not owe its existence to personal experience. While the personal unconscious is made up of experiences which have at one time been conscious but which have disappeared from consciousness through having been forgotten or repressed, the contents of the collective unconscious have never been in consciousness: they are innate patterns of potential actions. The system of a baby is already tuned-in to prepare him for a world where there is water, light, air, salt, carbohydrates, etc. Likewise parents, wife, children, birth, and death are inborn in him as virtual images, as psychic aptitudes. These categories have by nature a collective character: they are images of wife, parents and children *in general* - they are in a sense the deposits of all our ancestral experiences.

All cultures, whatever their geographical location or historical era, display a large number of social traits which are characteristic of the specifically human genetic pattern, as it has evolved and been passed down from what was originally perhaps a small grouping in a single location. These have been independently catalogued by anthropologists. No human culture is known which lacked laws about the ownership, inheritance and disposal of property; procedures for settling disputes; rules governing

courtship, marriage, adultery and the adornment of women; taboos relating to food and incest; ceremonies of initiation for young men; associations of men that exclude women; gambling; athletic sports; co-operative labor; trade; the manufacture of tools and weapons; rules of etiquette prescribing forms of greeting, modes of address, use of personal names, visiting, feasting, hospitality, gift-giving, and the performance of funeral rites; status differentiation on the basis of hierarchical social structure,; superstition; belief in the supernatural; religious rituals; soul concepts; myths and legends; dancing; homicide; suicide; homosexuality; mental illness; faith healing; dream interpretation; medicine, surgery; obstetrics; and astronomy. The list could go on.

Whereas Freud had assumed that most of our mental equipment was acquired individually in the course of growing up, Jung asserted that all the essential psychic characteristics that distinguish us as human beings are determined by genetics and are with us from birth. For Jung, the essential role of human experience is to develop what is already there - to actualize the potential that is latent or dormant in the very substance of the personality. Archetypes, then, are neuro-psychic programs, evolved and transmitted genetically, programmed to make available the behavioral and psychic repertoires of our species, in response to whatever environmental circumstances we may encounter. The archetype as such is *not* the images, ideas, feelings and specific behaviors that it gives rise to, when it is activated; it is the form, not the content. The innate predisposition must exist first, then personal experience may or may not actualize its potential; it is unconscious (though may be felt as a subjective need, dramatized symbolically in dreams) until it is lived out in consciousness.

Take, for example, the contra-sexual archetype. Everybody carries qualities of the opposite sex, not only in the physical sense of contra-sexual genes, hormones and anatomical vestiges, but also in the psychological realm of attitudes, feelings and ideas. The feminine archetype in man is termed the Anima and the masculine archetype in woman is the Animus. By these archetypes, each person can determine the essential 'otherness' of the opposite sex - they recognize it because they have it in them. When a man experiences passionate attraction to a woman it is because she seems to embody his Anima, and she appears to him more beautiful, more spiritually matched, than any other woman around - sometimes to the bewilderment of others who fail to understand what he sees in her. This is the phenomenon of archetypal projection - but only those who have had the experience of falling hopelessly in love can know what it is like. It is not something one chooses to do: it happens to us, whether we like it or not. Inherent in every archetype is the notion of unfulfillment: an inner awareness of need. Man needs woman, either as mother or mate, if he is to fulfill himself.

Built on the innate human program-blueprint or 'program', learning (imprinting) develops at the start of life between mother and child, through positive feedback, and the potential of their respective archetypes is realized. Thus responses in the child to the mother's presence (such as staring, smiling, babbling, waggling its legs and laughing) release parental feelings in the mother together with maternal behavior, which is both appropriate and adjusted to the baby's needs (such as caresses, kisses, tender words, eye-to-eye contacts, smiles, songs and tickling games!). The universal occurrence of such responses leaves in no doubt that they are innate and that they have evolved as a result of their survival value for the species.

Tracing the evolution of patterns of behavior, it seems equally that we are innately

territorial, inclined to mate for life, potentially co-operative with allies and hostile to foes, prone to congregate in hierarchically organized communities, and so on, much in the same way as other mammalian and primate species. Previously, a major obstacle to the acceptance of this view had been the difficulty of imagining by what possible means the detailed instructions, or 'program', required for the organization and expression of instinctive behavior patterns could be encoded in the genome (the genetic constitution of the individual) and then made available for use in the appropriate circumstances. The conceptual problem no longer exists since the understanding of the incredible potential ·of computer programming (the DNA acting as machine-code). The data transmission (of information and instructions) involves more than genetic medium however, as we shall examine later.

When asked what it is that motivates her and her infant to become attached to one another, most mothers will reply that it is 'love', and that its evident need, enthusiasm and jealousy for her, develops that love. The relationship is perfused with love - for many a woman such moments are the happiest fulfillment of her life. Love is the subjective experience underlying all mother-infant interactions, prompting their origin, molding their nature and complexity, and sustaining the bond, even when no interactions occur and both partners are separated in space and time. This is the mysterious experience which two lovers, whatever their age or sex, manage to share with each other, bringing deep subjective reward, and this quality above all others, illustrates the 'spiritual' element of experience, which cannot be confined to the innate behavioral patterns and context within which it is expressed.

The moment the mother-child dyad is formed, Eros is constellated; we love life in as much as love was present in our first great affair. It is out of love that ego-consciousness, self-hood and personal identity grow. Knowledge of the world and security in the world are based on loving relatedness, to which the innate behavioral systems contribute the links.

The mother-child bond is forged through a mutual archetypal constellation proceeding at an unconscious level: each participant constitutes the perceptual field responsible for evoking the archetype in the other. Initially there is a full participation mystique between the child and its mother - a joint consciousness - out of which the child's differentiated experience of Self gradually emerges, as the bio-survival program takes hold.

All those attributes which will later make up the psychology of a unique individual are prefigured in the Self, and the ego (the necessary precondition of the perception of one's own personal identity) is no exception. The total archetypal system - what Jung termed the 'Self' - has programmed within it the complete scenario for individual life. But who lives this life? The Self has an inbuilt program (accompanying development of the cortex of the brain) by which the 'ego' develops from within, to become a witness and a personal face to the world.

But what activates the archetypal programs? External circumstances will trigger an archetype into arousal (different archetypes being available at different stages of the human life cycle) but the decision to actualize it (i.e. to manifest its potential and transcend it to a higher level of archetype) and the energy which stimulates the brain to paratelic involvement, comes from the Higher Self, the awareness of awareness, the unmoved mover, the experiencer, the lover, that is the true inheritor of this genetic entity that is the Self.

The newborn baby is the Self, bearing within it the seeds of attributes that will later

develop through the stages of maturation (including the first four programs and the potential for more). With maturation the ego develops a subjectively experienced independence from the Self - indeed it may consider that it *is* the 'Self' and that the body and its somewhat inexplicable feelings are separate from it - a subjective disconnection that has been described earlier as the 'body-mind split'. But in reality (at least unconsciously) the ego remains intimately related to the Self - this is the **Ego-Self axis**.
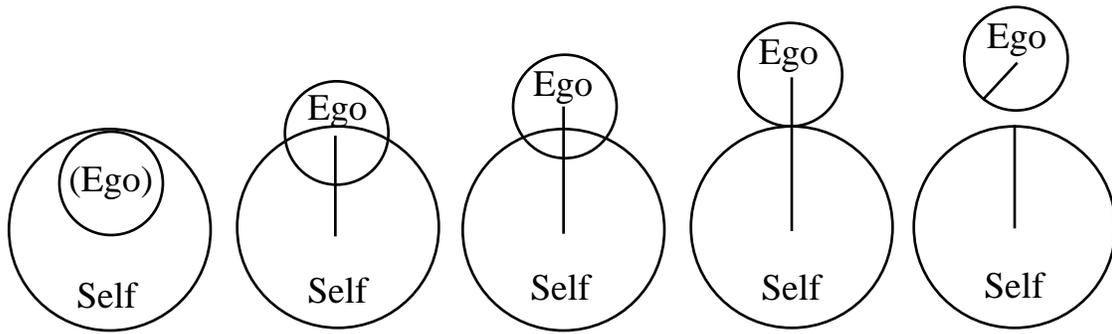


This diagram represents the development of the ego-Self axis (the perpendicular line). At first the ego exists only *in potentia* as a component of the Self. As development proceeds from this first bio-survival program, through the emotional-territorial, semantic and then socio-sexual programs, the ego gradually differentiates out from the Self, connected by the ego-Self axis - the vital link which sustains the integrity of the personality. The fifth element illustrates a mind-body split, where the ego has lost touch with its physical roots and the axis disintegrates.

In a sense, the Self is to the ego what the parent is to the child; it also resembles the relationship envisaged by the great world religions as existing between God and man; for the ego is the Self's representative in external reality, and the Self is the Higher Self's vehicle on earth.

The newborn child makes no distinction between 'inside' and 'outside', between his mother and himself. Consciousness has not yet appeared to disrupt bliss with conflict. As growth of the ego-Self axis proceeds however, the original undifferentiated unity is left behind 'in paradise' and the world is increasingly encountered as a realm of tensions. The Self, as central co-ordinating nucleus of the total psyche, instigates and homeostatically controls the emergence of the developing ego, and on this process the whole future integrity of the personality stands or falls. That it should not go wrong largely depends on the presence and appropriate responsiveness of the mother, as the stable foundation for the normal development of the ego-Self axis: it is the primal relationship, the basis of the bio-survival program, the spinal column of future individuality and autonomy. Gradually, with the emergence of the child's ego-consciousness, the mother's functions of cherishing, nourishing and protecting lose their anonymous features and 'personify' as the attributes of 'Mum'. From this secure attachment base, the child begins to explore, to investigate his surroundings, and then of course the influence of his father comes to bear.

# The Father

It is only later, with the growth of ego consciousness and the formation of attachment bonds with both parents that the parental archetype becomes differentiated into its maternal and paternal poles.

In myth, legend and dreams, the father archetype personifies as the Elder, the King. the Father in Heaven. He is the living embodiment of the *Logos* principle: his word is law. As Defender of the Faith and of the Realm he is the guardian of the *status quo* and bastion against all enemies. His attributes are activity and penetration, differentiation and judgment, fecundity and destruction.

It is through the father-child relationship that gender-consciousness emerges. Slowly the boy replaces his mother-identity, as he comes to realize that his bond to father is based on equivalence ('I and father are one'), and this transformation is crucial if the boy is to actualize his masculine potential. The girl comes to appreciate that her bond with the father is based on difference - the father constitutes, both spiritually and sexually, her first profound experience of the 'otherness of the male', confirming her femininity.

The fathers influence over the development of his children extends far beyond the question of sexual identity and relationships. In most societies, he acts instrumentally as the bridge between family life and the life of society at large, in contrast with the mothers more expressive role, concerned with home and family. He encourages the development of skills necessary for successful adult adaptation, while at the same time communicating to the child the values and mores prevailing in the social system.

Whilst the archetypal Mother is outside time and dominates the realm of feelings, instincts and the unconscious; the Father is concerned with events occurring in the tangible world in the context of space and time - events which are approached, controlled and modified through consciousness and the use of will.

It is not just that a father's attitudes to work, social achievement, behavior, discipline, politics and the law condition the developing attitudes of his children, but that he constellates for them the whole extroverted potential of the world as a place- to-be-known-and-lived-in. This fosters the necessary autonomy (ego-Self axis) for effective living; the second, emotional-territorial program is imprinted according to the child's experiences as he 'sticks his neck out' on issues of dominance and willpower.

For her part, the mother's expressive function continues to provide emotional support, enabling the child to go out and meet life's challenges with a secure bio-survival program in place. Although in practice these roles may be more flexible, archetypally the mother's love is unconditional; the father's love has to be won through achievement. With both of their support, the child develops a secure ego conceiving of itself as being both acceptable to others and capable of coping with the eventualities of life. Good parents facilitate their child's attempts to explore, for the drive to explore the environment and the drive to actualize the Self are two aspects of the same thing, and both require aggression. Un-dominated children are naturally assertive; they play freely and their games and fantasies are about being grown-up, strong and effective. In as much as they have established confidence in a secure base, they can sustain a balance between their wish to be free (exploration) and their wish

to be loved (attachment).

On the other hand over-authoritarian parents tend to have a 'toxic' effect, not just by providing too much coercion and not enough love, but through their customary hostility to two fundamental attributes of the maturing Self: sexuality and aggression. As a consequence the individual is blocked in the realization of much of his emotional, sexual and cognitive potential. In the interests of a quiet - or safe - life, he develops a false persona, one which is modeled on the demands and expectations of the parents and not on the needs of the Self.

Parental distortion of archetypal intent (such as absence, unresponsiveness, parental dependency, domineering, etc.) can result in anxious, insecure individuals who report themselves to be 'lacking in confidence', 'shy', 'inadequate' and 'unable to cope'. They often have difficulty forming and maintaining lasting relationships, seem overly dependent and immature, and have sexual uncertainties. Under stress they are prone to develop neurotic symptoms such as persistent anxiety, depression, obsessive-compulsive phenomena and phobias. The primal failures of the first few years, underlie secondary neuroses and problems that arise in later years.

The archetypally frustrated child usually feels obliged to control his anger and inhibit its expression. The (largely unconscious) resentment which this induces tends to persist into adult life as a 'chip on the shoulder'. Hostility which could not be expressed is displaced on to some other group (e.g. the bosses, the unions, the blacks) or on to someone perceived as weaker (e.g. the spouse, child or employee). As Bowlby says: 'The individual is apt to do unto others as he has been done to; the bullying adult is the bullied child grown bigger'. The unconscious yearnings for love reveal themselves in some aberrant form of care-eliciting behavior (e.g. threats of suicide or leaving, attracting pity by illness or misfortune).

Parents, being human and not gods, are by their very nature imperfect and incomplete; all that any parent can ever realistically aim to be, is 'good enough' to provide the key that opens the archetypal lock, and in doing so, profoundly influence the child's outlook. As we ourselves discover when we grow up, children always expect more of us than we have to give them, and when we disappoint them, they go off and seek what they want elsewhere. As Oscar Wilde said: 'Children begin by loving their parents; as they grow older they judge them; sometimes they forgive them.' It would be cruel and ungrateful were it not that each generation repays what it owes to the last by giving to the next.

Whatever archetypal potential we as parents fail to activate in our child, still persists as *potential* and must continue to seek actualization in reality. There is a danger though that a person will seek to bypass actualization of native archetypes in order to achieve what appears to be a higher freedom. The repression of a yet to be attained archetype will manifest itself through ill-fated dreams, illnesses and depression. The transcendence of archetypes, becoming more than human, is not possible until existing archetypes are actualized - a conflict against the collective psyche of the human race (expressed through archetypes) is too great for an individual to take on. The way to the transpersonal is through the personal.

Times are changing for our species and we must keep abreast of them or perish. Women are being freed to make increasingly significant contributions to our society and to discover new possibilities within themselves which reach far beyond their reproductive function. But it is imperative that this new female expansiveness should take due cognizance of what is archetypally feminine, and not seek to achieve

fulfillment by mimicking the male. The woman who negates or over-rides her feminine nature in order to become a pseudo-male sustains critical injury to her ego-Self axis, a self-inflicted wound which causes sterility on the psychic no less than on the physical plane; she risks becoming alienated from her own inherent resources and from the meaning of her life. Archetypes are the decrees of nature; we flout them at our peril.

The contemporary decline in the position of the father has coincided with an anti-authoritarian movement amongst the young, which manifests itself in a blanket hostility towards the traditional patriarchal values enshrined in our Judeo-Christian culture for millennia. What have been rejected in this instance are those aspects of the Father and the archetypal Masculine which relate to the maintenance of law and order, discipline and self-control, morality and responsibility, courage and patriotism, loyalty and obligation, the exercise of authority and command, all of which have been under attack in the last two decades as being inimical to individual freedom and creativity. If manifested neurotically, they are. Yet an archetype cannot be hacked off from the Self and disposed of like an amputated limb. If it is rejected by a negative conscious attitude it returns to the unconscious only to return in subversive or anti-social forms. The archetypal components exist because natural selection has put them there; without them no population could hope to survive. The only way that the race can evolve is through surviving more effectively, through actualizing the lessons of the past and then building on that, by making breakthroughs in the ways of living that benefit the majority and create lasting happiness for generations, and are therefore encoded in the genetic line.

In the absence of direct paternal instruction in practical life and the loss of a dependable paternal tradition, individuals orient themselves by reference to each other, thus giving the peer group its contemporary significance, with its infantile gestures of envy, rivalry, and trendy 'other-directedness'. Increasingly the State takes over the paternal roles of protector and provider, without encouraging the development of individual autonomy and self-sufficiency, and without teaching the economic fact that all things, whether luxuries or necessities, ultimately have to be earned. This causes a sort of fixated and collective adolescence.

Typically, two forms of sexual disturbance are found in the immature male: homosexuality and promiscuity. In the case of homosexuality, the heterosexual libido is still tied up with the mother, who is really the only beloved object, with the result that sex cannot be experienced with another woman. Usually such men lack masculinity and seek it symbolically in their male partners. In promiscuity, the image of the mother is sought in every woman, so that each time the man is fascinated by a woman he inevitably discovers, having had sex with her, that she is just an ordinary human being. So he turns away, only to project the image anew on to one woman after another. Neither have matured enough to recognize their own masculinity, nor to know the feminine archetype *within themselves* that has yet to be actualized in an appropriate relationship. Both may have been influenced by a domineering or possessive mother, or a distant father.

A loosening of the mother-bond is necessary before mating can occur, and the imprinting of the fourth (socio-sexual) program. For the normal adolescent, the terrifying 'otherness' of the sexual female is her 'never seen before' aspect, both physically and in the sexual nature of her femininity, but he is nevertheless brave enough to penetrate her, to 'know' her. The boy's emergent masculinity renders it imperative, therefore, that he conquer his fear, turn from his mother (whose female

sexuality is taboo) and seek the feminine sexuality which he craves in a receptive female not yet encountered in the outer world. Now he is archetypally prepared for the encounter with his mate; his initiation from boyhood into manhood. As the mother archetype wanes, so the Anima, a sequentially linked archetype of the feminine nucleus, waxes; under this influence the quest for the soul-mate begins.

# Personal identity

The ego, having established a sense of the unity between mind and body, and a sense of the continuity of time (through the semantic program), is then cast in the role of the executant of the archetypal blue print of the life cycle which is systematically encoded within the genetic Self. This function the ego proceeds to perform in the illusion that it is a free agent, the master of its fate, the captain of its soul. In fact it is but a fragmentation, an aspect of the Self which is manifest in space and time. In the course of being actualized, the archetypal Self is inevitably constrained by the living circumstances of the growing individual, especially by the personality and culture of his parents and the nature of his relationship with them. Incarnation entails sacrifice: it means fragmentation and distortion of the original undifferentiated archetypal state: many aspects of the Self will prove unacceptable to the family and cultural milieu and be repressed, whilst others will remain as archetypal potential, which may or may not be activated at a later date. The extent of this distortion is the factor that makes all the difference between neurosis and mental health and individual transcendence of the Self. The life-long struggle of each individual to achieve some resolution of the dissonance between the needs of the conscious personality and the dictates of the Self, and to discover the aspect of individuality which is intuitively felt to transcend both of these states, is at the very heart of the individuation process.

Individuation is not blindly living out the life-cycle; it is living it consciously and responsibly, and is ultimately a matter of ethics. It is a conscious attempt to bring the universal program of human existence to its fullest possible expression in the life of the individual, and further to expand beyond this programming, not only for oneself but as a member of the human race.

What we seem to be - to ourselves and to others - is only a fraction of what there is in us to be. This is the secret of man's 'Divine discontent'. Yet for those who have ears to hear, the call to individuate ('the voice of God within') is constantly transmitted to the ego by the Self, coming from the Higher Self. Unfortunately, reception is often jammed by interference from the repressed sub-conscious; and such is our extroverted concern with the struggle for survival, that few of us hear these inner incitements to greater Self-fulfillment. Most of us have yet to understand the dimension of our Being that is not genetically encoded, but is the *operator* of the human bio-computer and ultimately the creator or meta-programmer of this information-system we are living in. This understanding is a process of differentiation of the different aspects of the self that we clump together as one identity ('Me') in one (the current) consciousness state.

# Types of culture

Since our earliest cultural beginnings, the great majority of human beings have lived in **tradition-directed** cultures, where values, attitudes and beliefs were passed on unquestioningly from generation to generation. Evolution occurred very gradually and a strong sense of historical continuity pervaded everyone's lives. Tradition-directed cultures tend, however, to be 'patrist' in character: Fascism is the ultimate expression of father-dominance, as is authoritarian religion. It is perhaps not without significance that Nazism took its root in the German 'Fatherland'.

The character of human needs have always been pre-conditioned by the society in accordance with its interests. False needs are those which have been imposed on a person in order to control his behavior, to repress his true needs which do not suit the interests of the controlling elements of society (such as to have a consumer base and work force for the current manufacturing and servicing industrial engines). For example, needs which perpetuate toil, misery and injustice and therefore cause underlying unhappiness, even when the needs are met. Most of the prevailing needs to relax, to have fun, to behave and consume in accordance with the advertisements, to love and hate what others love and hate, belong to this category of false needs. Offering the consumer a wide choice of products and services, offers the illusion of a degree of human freedom; in fact, there is no freedom if these goods and services sustain social controls over a life of toil, fear and alienation.

In the most highly developed areas of contemporary society, the transplantation of vested interests into individual needs is so effective that the difference between them seems to be purely theoretical. Can one really distinguish between the mass media as instruments of information and entertainment on the one hand, and as agents of manipulation and indoctrination on the other? Between cars as convenience or polluters of the environment, between work for national defense or for corporate gain, between the horrors and the comforts of functional architecture? In advanced industrialized society, people recognize themselves in their commodities; they find their soul in their car, hi-fi, kitchen equipment or mortgage. The social ties of previous times have been transformed, and social control is anchored in the new needs that it has produced.

The idea of 'inner freedom' designates the private space in which man may become and remain 'himself', apart from public opinion and influence. Today, this private space, in which opposition to the status quo can take root, has been invaded and whittled down. The socializing functions of the family, in which an objective view could be discussed, are increasingly taken over by TV.

The goods and services which industrial society produces, 'sell' or impose the social system as a whole. The means of mass transport and communication, the commodities of lodging, food and clothing, the irresistible output of information and entertainment, carry with them prescribed attitudes and habits, which bind the consumers more or less pleasantly to the producers and to the whole system. The indoctrination they carry ceases to be publicity, it becomes a way of life. As the needs are fulfilled it appears a good way of life ( the true needs are repressed) and a pattern of one-dimensional thought and behavior emerges, in which ideas, aspirations and objectives that do not support the established system, either do not occur or if they do, seem illogical.

If mass communications blend together art, politics, music and philosophy with

commercial advertising, higher culture becomes part of material culture. In this transformation it loses the greater part of its value: it is invalidated. The music of the soul is also the music of salesmanship. Artistic imagery into which the spirit had been poured, after great intellectual sweat and emotional turmoil, becomes an object of immediate gratification. What was a statement of Self - of sexuality and aggression - towards deviation and freedom from social taboos, becomes absorbed into the social fabric. By promoting immediate gratification of the innermost drives of its citizens (as conditioned by the culture) social cohesion and contentment result. Erotic and violent motivations are dispersed in socially acceptable ways (magazines, cinema, sport, etc.) that do not threaten the system, indeed bolster it. This contrasts with traditional (non-mechanized) culture where there was little immediate or effortless gratification, and libido, the energy of the life instincts, was sublimated as Self-expression in poetry, literature, art and music, in exploration and scientific discovery, in religious and philosophical contemplation, and so on. True, this romantic pre-technical world was also permeated with misery, toil and filth, but there was a 'landscape', a medium of libidinal 'erotic' experience which is nowadays rarely sought-after, because of the de-sublimation that is so readily available.

In modern times, practically all tradition-directed cultures, including our own, have been overwhelmed and transformed by **other-directed** values, which reject the traditions of the past in a wholesale way, as suffocating and oppressive, and seek new meanings in modern ideas and movements, such as socialism, feminism, homosexuality, promiscuity, drug-taking, vandalism, cult-membership, and so on.. Often their motive is to escape the burden of the responsibility for Self-actualization. The centre of gravity of the culture moves from the mature to the immature. The emphasis is on rebellion against the generation of fathers and on solidarity with the peer group; the revolutionary notions change with each generation, basing their principles not on what 'has been proved to work' but on 'everybody thinks'. The speed with which contemporary fads and fashions catch on is a function of the omnipotent media, with their power to define what 'everybody thinks' and ensure that 'everybody's doing it'. A life of other-directedness causes the adoption of a pseudo-identity, distracting the 'trendy' person from the development of a mature character securely rooted in the reality of his own nature.

A more satisfactory alternative to the above cultures would be based on a third orientation: **inner-directed**. The inner-directed person does not derive his sense of value or identity solely from tradition or from conformity to peer-group fashions, but from the resources of his own nature. This third orientation can only be achieved by an individual who is in the process of developing his own character, of becoming 'field-independent', his or her volition self-determined (based on Self-knowledge) rather than the effect of manipulation or propitiation. The most original, creative and outstanding men and women are invariably of this type, and yet it is no 'elitist' type, for it is available to all human beings with the courage of their convictions. It is the way of life that takes 'individuation' as its goal: to manifest the highest potential of the archetypal and spiritual Self.

# The archetypal enemy

Based as it was on an Old Testament morality, the Christian injunction to 'love one another' came to be linked with the imperative to repress those qualities in our nature that were thought to oppose spiritual love - sex and aggression. Moreover the division of the Godhead into two morally opposed principles - the Divine and the Satanic - became a cultural actualization of the need to dichotomize. The historic split between Good and Evil became incarnated in the divided Self, the repression of the 'bad' inside us, the Shadow.

We are programmed to distinguish between right and wrong, an enemy from friend and the strange from familiar. All human communities display an impressive agreement on the kinds of behavior to be included in each category. The incest taboo, for example, is apparently a universal phenomenon in human communities, as are ideas that there is a fundamental distinction between murder and killing in warfare, that parents are obligated to their children, that it is wrong to seize your neighbor's property or his wife, and so on. Guilt acts as a powerful inducement to the maintenance of social cohesion. Moreover, placing moral prohibitions in the realm of the sacred, sanctified by religion, established their absolute authority and heightened the sense of remorse experienced by sinners so misguided as to break them. The Ten Commandments not only describe the main features of the Judeo-Christian super-ego but are, when broadly interpreted, a good approximation to the moral sensibility of mankind. Our parents activate this system and shape the super-ego - the ethical complex - that results, in the light of their own upbringing, religious beliefs and moral standards.

As a defense against the catastrophe of abandonment, the super-ego is established as the inner watchdog whose function is to monitor our behavior so as to ensure relative conformity to the values of the culture into which we happen to have been born. The personal price we pay for acquiring a super-ego is a serious loss of freedom for the Self; for this watchdog - the 'censor' of the pre-conscious - also bugs the inner lines of communication along the ego-Self axis, and cuts the wires when he hears anything deemed dangerous or subversive; he also makes sure that appropriate memories are restimulated that will instill fear and guilt.

The propensity for cruel, obscene and brutal acts is in all of us; that it is usually not much in evidence in 'polite' society is due to the supervision of the culturally installed super-ego, which insists that it be kept hidden and under control, locked away in the unconscious - the Shadow. Yet we know it is there and the fear that it might somehow 'get out' is one of the oldest fears to haunt mankind. However, by closing off the link to the Self, the opposite qualities of kindness, decency and compassion, also native to the Self, may not be actualized. Fear of the shadow of the Self becomes identified with fear of the Self.

Despite its liabilities the super-ego plays a necessary role in the unintegrated, field-dependent person. There appears to be an archetypal instruction 'to learn the rules'. Thus, every child is born with the built-in assumption that his community will not only possess a language which he will quickly pick up, but also an inter-related system of beliefs and values which he must acquire and conform to. The success and continuity of any society depends on the readiness of new members to learn the rules. The alternative is social anarchy and a collective incapacity for competition or defense. If societies fail to codify themselves efficiently, or lose faith in their

doctrines, they are gravely at risk. For in addition to the social tension that this conflict creates, parents no longer know how to bring up their children, and their children in turn fail to actualize the spiritual and ethical potential of the Self. The barbarism which succeeds cultural disintegration arises from within, since the abandonment of civilized values exposes us increasingly to possession by the worst elements of the Shadow. The barbarian takes over, driven by his ego-centered lusts and greed.

The barbarian is one whose super-ego has failed to mature: he has not 'learned the rules' because his 'culture' has few rules to learn, and as a consequence, moral distinctions do not concern him. His personality remains unpolarized between Persona and Shadow. For such a man, integration of the Shadow - the beginning of true moral responsibility - is not possible because he *is* his Shadow and has no conscious (objective) viewpoint from which to begin its integration. If one is to come to terms with the Shadow, a conscious orientation with a firm ethical foundation is indispensable; otherwise Dr. Jekyll becomes Mr. Hyde. For this reason, those working on themselves in Transpersonal Psychology are required to make a pledge, that in absolutely no circumstances whatsoever will they adopt an insane identity, injure themselves or attack another - to allow the primal case of the id to manifest. This is called 'Shutting the escape hatches', for when secondary rationalizations and defense mechanisms are stripped away, the primal case, the essence of the Shadow, is starkly revealed. Seeing through the defense mechanisms (projection, scapegoating, rationalization, intellectualization, repression and denial), and understanding how they have been adopted as 'safe solutions', is more than half the battle in making the Shadow conscious and discharging the power of the primal postulates.

If the romantic view of man as a fundamentally good, peaceful creature were correct, we might flaunt the rules of our culture with impunity, pull down the law courts and jails, fire the policemen and politicians, disbands the armed forces, share all our belongings equally with one another and create Paradise on Earth. In fact, this wonderful dream is incapable of realization because the archetypes prevent it. Utopian fantasies have only brought benefits to mankind when those responsible for the implementation of political ideals have respected the archetypal needs of those for whom they have legislated. Too single-minded a pursuit of Utopia results in a wholesale repression of the Self, and ultimately in triumph for the Shadow.

Socialist visionaries, for example, have consistently attempted to impose societies in which dominance hierarchies are abolished; invariably their efforts have resulted in the creation of party-dominated bureaucracy as rigidly hierarchical and more brutally conservative than the social system that it replaced - and all in the name of egalitarian ideology. In Russia, Eastern Europe, China, Vietnam, Cambodia, the story has been the same. The whole point of hierarchical social organization (civilization) is, despite appearances to the contrary, to remove us from the lethal, unfettered competition of the jungle - the evils of anarchy, disorder and the ultimate disintegration of the group. What matters, after all, is not that we *are* aggressive, xenophobic, sexual, hierarchical and territorial but what attitude we adopt to these inbuilt aspects of our nature. It is the ethical orientation that counts.

However, in order to be ethical, one must be conscious, and consciousness means awareness of things as they really are. Conflict is the product of duality. Since duality exists throughout nature, the opportunities for conflict are infinite - as are the opportunities for peace. Dissonance and harmony, opposition and concordance,

balance and imbalance are conceivable only in the pretence of polarity. Destruction, like creation, arises from the juxtaposition of opposing forces, and so basic are these contrapuntal oppositions to the fabric of our universe, that consciousness and life itself would be inconceivable without them. Deprived of the co-ordinates - above and below, left and right, back and forth, past and future - who could achieve orientation in space and time? How else could the human soul ever become incarnate?

Coming to terms with one's own evil is the first and indispensable stage in conscious realization of the Self, because on that condition alone can an individual become responsible for the events of his life and˙render himself accountable for what he has projected onto others. Awareness of the Shadow means suffering the tension between good and evil in full consciousness, suffering one's own guilt and, through that suffering, participating in the guilt of mankind. If one can bring oneself to bear the psychic tension that the opposites generate, the problem is transcended: good is reconciled with evil and a new synthesis follows between Persona and Shadow, and between ego and Self. Free of an other-determined super-ego, of field-dependent belief systems, reason and logic determine ethical freedom. Further, when reason and logic are free, rather than bounded, the psyche may transcend them, for it sees no problem in the simultaneous perception of incompatibilities. As the great spiritual disciplines of the East affirm, wisdom lies in a profound awareness of the contradiction in all things, including our Selves; that they are two sides of the same coin, that behind the apparency of every dichotomy there exists a unity - the Body and the Mind; the Persona and the Shadow; the Higher Self and the Real Self.

# Towards the Real Self

In Chapter Three we dealt with certain aspects of trauma, integration of the hemispheres and remedying the misuse of inner space. Work in these three dimensions will significantly reduce background tension and the general disabilities arising from neurosis, and enhance an individual's abilities both in comprehension and in the capacity for action. Although this constitutes a very effective course, the new freedoms are freedoms within a reality bound by constricting belief systems. In short, one may become a better businessman, or a better housewife, but may still not have questioned the validity of these roles.

In contrast, work on the upper levels of Maslow's hierarchy is concerned with shifting the paradigm and acquiring greater potential freedom within an unbounded reality. The aim is to achieve independence in the unified field of life, rather than dependence on it; to be knowing creator of one's beliefs rather than unknowing effect of imposed beliefs (the cultural trance). It involves repairing the mind-body split - integrating the thinking, feeling, emoting, sensing and moving aspects of the Self.

This can be illustrated in the context of remembering a previous state of consciousness. If that previous state in a student's past had permitted enhanced performance, and if it could be re-created, this would be a valuable resource. By remembering it fully, the original state can be rehabilitated.

For this to be meaningful and stable, however, the whole of the personality of that state needs to be contacted, re-experienced and re-installed in the present moment: the cognitive aspects (thoughts, attitudes, decisions, beliefs, motives, memories,

imagination); the emotional aspects (emotions, felt needs and desires); and behavioral aspects (perceptions that are external - actions, communications and events of self and others, whether seen, heard, tasted, smelt or touched; and perceptions that are internal - kinesthetic body image, sensations, sexuality, tensions, pains, movement). When student's have worked successfully with Transpersonal Psychology they will have this ability - what Gurdjieff called the 'Self-remembering Man'.

Having learnt to remember and fully integrate an ego-state, the student is prepared for the next major step in Transpersonal Psychology. This involves integrating the range of different ego states, or 'sub-personalities' that relate to particular roles the person must play in life, in order to survive and prosper in different circumstances. To the extent that these roles are unknowingly dramatized in reaction to differing circumstances or environmental 'fields', the person is field-dependent, living in a bounded or blinkered reality.

In this Thesis we have previously examined the process of 'identification'. For example, a particular person can be any of the following at different times: a father, a stockbroker, a Londoner, a Roman Catholic, and so on. He may also introject behavior modeled on powerful figures from his childhood - such as his father, mother, teachers and peers. Every hero figure inspires imitation. Persons to whom sympathy was given or to whom wrong was done, become identified with. Plus there is the whole archetypal structure of the deep unconscious. The typical student therefore has a considerable number of ego-states or sub-personalities, displaying considerable modifications of behavior, under the control of sub-conscious programs of great power. They may be unknown to each other or they may conflict or interact. Each may have their own separate memories and as a sub-personality have components of Parent, Adult and Child based on the life experience when they were created and when they have since been dramatized. Some ego-states may never get the chance to play at all, being blocked by the dictates of parental voices; and some may only speak indirectly through moods, dreams, illnesses and compulsions.

How does a sub-personality develop? As far as we know how to make any kind of tests, we find that babies are making sense of the world, not just responding to it blindly or automatically. In doing this, they soon find that certain ways of relating seem to work for them; they may be about getting what they want, or about how not to care if they don't get it, and so on. As time goes on, the infant finds that it has to relate differently in different circumstances; what works with one person does not work with another, or in another setting. Meanwhile, processes of identification are going on - different approaches and ways of being are invented, imitated, instructed or instinctively dramatized - and these are internalized in sub-compartments of the personality or 'Persona'. In all of this, there is a powerful element of fantasy - that of a panicky person with a rich imagination, very willing to make up stories and paint pictures, to exaggerate, ignore, make assumptions and pretend.

Karen Horney states that the major determining factor is our need for security - the first bio-survival program. The most basic sub-personalities are created early in childhood to serve security needs. Later we may press these sub-personalities into service to gain acceptance and self-esteem needs also, which may involve adopting various manipulative strategies, such as the exploitive use of eroticism, help-seeking, ingratiation and threats.

So by about four years old the child has made some very important decisions about

the world and his relationships within it, and split off various regions within his Persona to deal with the people and situations which have been noticed. As Gurdjieff explained: 'A man is divided into a multiplicity of small I's, and each separate small I is able to call itself by the name of the man, to agree or disagree, to make promises or decisions, for which another small I will have to take responsibility. This explains why people so seldom do as they have said'. The degree of isolation between sub-personalities is directly related to the person's field dependency.

We can start to see how our sub-personalities play into each other's hands, and often how little they know each other. Once they are identified and their motives are clear, they can no longer be dramatized in a reactive, unknowing way. When light falls on the Shadow, it reveals new and valuable territory. There is also a great sense of relief; for example, if I say 'I am jealous', that describes the *whole* of me, and that is overwhelming in its implications. But if I respect the plurality in myself and no longer see the jealous identity as the whole of me, then I have gained the distance I need to observe it and to see how the identity was acquired, and why it is still being used.

At this stage of mental development one is adopting a 'Caretaker Self' and this is used as a nodal point, or centre of observation and control. Physiologically speaking, this involves creating a stable centre in the forebrain that is capable of high arousal without anxiety or defenses being restimulated. This remains in charge of operations, but is continually modified and enlarged as more and more of the real Self becomes apparent, until eventually it becomes the real Self which encompasses all selves. As sub-personalities are viewed and charge falls away from them, there is a greater degree of cross-remembering between them, and they are more easily accessed by the Caretaker Self, instead of being field-dependent. Whereas before the individual may have been almost a number of separate people, now he is less likely to lose hold of the string that can jerk him back to the caretaker self - he is like an actor knowingly playing a number of different roles without totally identifying with them.

The core Self guides, unfolds and regulates our development. It knows, as does a seed, its eventual destiny. This is what is meant by individuation - growing into what we are meant to become. We define 'who I am' by our roles in life; yet even when we lose some of these roles as a result of changed circumstances, we still exist - we still are. This is the real Self. At times of great crisis in life - when a home is burnt down, loved ones are lost, or facing death - when our roles have disintegrated, this transformative realization can come upon us.

If there is this understanding about oneself, then perceiving others, one equally can see that an aspect of someone's behavior is not the whole person. We are able to listen to one sub-personality and do justice to that, without being forced into a judgment that the person actually *is* that behavior. We can wait for the dialectical movement that brings the next sub-personality out into play - maybe a directly opposed one. This makes listening and understanding much easier, because we have not been given the impossible task of understanding a person better than the person themselves.

Whatever model of psychology we go in for, we almost always come across sub-personalities in some form or other. It may be Freud's Ego, Id and Super-ego; or Jung's complexes and archetypes; or Berne's Parent, Adult and Child; or Perl's top-dog and under-dog; or Klein's internal objects; or Horney's idealisms; or Leary's programs; or Hubbard's sympathy identities and emotional tone scale; or Gurdjieff's

higher and lower centers; or the motivational states of Apter's reversal theory; or Mumford's identity structures. The names change but the reality remains the same. Even Skinner's behaviorism has its version - 'repertoires of behavior'. The concept of roles that you move in and out of freely, is familiar to everyone who identifies with characters in a film, play or movie, who sees a painting with the painter's eyes, who takes the side of a sportsman, or who can see another's point of view in a discussion: it's a universal phenomenon - the game of life. In addressing sub-personalities we are uncovering character roles that became adopted insidiously and have become stuck - like an actor unknowingly continuing to dramatize previous roles he has played.

Now it often happens that one of these sub-personalities becomes a general functionary, and gets more and more jobs to do. This is usually the most highly socialized of the sub-personalities and is often closely tied with the male or female role - the one which most people in the person's circle will call forth by their expectations, by rewards and punishments, by reference to cultural norms. It is probably the one identified with the fourth program of the socio-sexual system imprinted at late puberty, producing a characteristic sexual and social role. It is the Persona which we feel safest in, whoever we actually are in essence. When people praise us and try to raise our self-esteem, or when we try to please others, it is often this way of being and achieving that is boosted. At the same time there will be Shadow aspects to this substitute personality that we have not owned - they will be obvious to others but blind spots to the person.

The tragic thing is that we can easily be taken in by this, to think that this substitute beingness is our real Self: it is what everybody knows and relates to, why shouldn't it be who we really are? But it is for somebody else's benefit and we survived better because we produced it. To the extent that we feel firmly identified with this false personality, it will be dangerous to entertain notions of self-actualization, for what that would mean is a form of ego-boosting, an inflation of this identity. It will just magnify our existing faults and impose them more fully on other people. We are likely to have incredible difficulties reconciling our imagined sainthood with our humanity. As Perls said, it is the difference between self-actualization and self-image actualization. It will lead to the desperate straits of the man who says, 'I think I've got this spiritual thing pretty good now, but I still can't get on with the wife'.

This 'Substitute Persona' must be located and thoroughly discharged. A Caretaker Self must be developed, either from the Substitute Persona or from another prominent sub-personality, and from this the real Self will emerge. The more we can work with the sub-personalities and get to know them, using an appropriate procedure such as that practiced on **The Insight Project**, the easier it is to see that none of them are the real Self. And when at last we allow ourselves to get in touch with the real Self, we find that we don't have to take any special measures to deal with our sub-personalities - they take care of themselves and just become colorful facets with a lot of light, but no harm in them. They become roles that we have or use, rather than be.

This may seem hard to believe, particularly because there are usually some which seem evil, destructive, black and horrible. This is the archetype of the Shadow, as Jung describes: 'Unfortunately man is, in part, less good than he imagines or wants to be. Everyone carries a shadow, and the less it is embodied in the individual's conscious life, the blacker and denser it is. If an aberrated identity is conscious, one always has the chance to correct it, but if it is repressed and isolated from

consciousness, it never gets corrected. It is liable to burst forth in a moment of unawareness'. But there is no need to destroy it; it contains a great deal of locked-up energy and excitement, which when released makes the person more alive and spontaneous. The is a lot of love and real anger tied up in that congealed hate, and when it melts and starts to flow the results can be incredibly beautiful.

The way we treat people in our environment is closely connected with the way in which we treat our own sub-personalities. If one's first reaction to a sub-personality judged to be bad, is to 'cut it out, destroy it', then this will perhaps be one's attitude to social, political or business enemies. Such reactions (to the recognition of one's sub-personalities) are closely related to the opposing factors that caused the identities to be adopted in the first place, and have since been reactively introjected or projected as defense mechanisms. Indeed, the analysis of these factors is the meat of the procedures that make up Part One of The Insight Project, Meta-Programming, introduced in the next Chapter.

Ultimately we want all the sub-personalities to be merely seen as integrated filters to the real Self. Using the term 'real Self' in this way suggests that the sub-personalities are in some sense false; and in so far as they are independent, they are false. They are not an adequate expression of 'who I am'. They are partial versions, scraped up to meet a particular purpose, and resorted to in a panic of choice.

To become free of the hypnosis of external fields, power must be taken back by the Self. When your identity is firmly established in the Self, you are no longer dependent on the external world to determine who you are. You are free from the chains of field dependency. But this is not a tyrannical power - it is what Krishnamurti calls choiceless awareness: awareness without need. Without need, our perception is clear and objective, there are no compulsions or fears. It is the power of freedom. And it is the appropriate state of mind in which to transform towards a Higher state of Self.

# Towards the Higher Self

The holistic 5th program naturally opens the unconscious to inspection. The remaining primal case is able to discharge, and the roots of the genetic case - the archetypal Self - are for the first time open to direct analysis. This, then, allows the imprinting of a further 6th program: the **Neuro-genetic program**, a fully developed ego-Self axis with resolution between the Persona and Shadow resulting in an exultant integration. This is known as the True Emotional Centre by Gurdjieff (earlier programs corresponding to: 1 - Movement Centre, 2 - False Emotional Centre, 3 - False Intellectual Centre, and 4 - False Personality). The brain is no longer a barrier to objective consciousness; the splits and repressions have been released, much of life experience is explained and understood, and the past and future evolution of organic planetary life falls into place. This archetypal program is replete with what Jung called 'synchronicities' - meaningful coincidences - which he attributed to the program's roots in the 'psychic' level, below the personal and collective unconscious, where mind and matter are not yet differentiated - where implicit (not *of* this world) spiritual causation interfaces with organic and material information fields, resulting in explicit (reach out and touch) reality.

This connection between the organic and the material has only made scientific sense

since the discovery by Rupert Sheldrake of non-local information fields, such as were discussed earlier as an evolutionary model. Where Leary and Grof, like Jung and Freud before them, assumed non-ego information, such as is uncovered by depth analysis of the archetypes, must come from the genes, Sheldrake, a biologist, knew that genes cannot carry such information. He therefore postulated a non-local field, equivalent to that in quantum theory, which he named the 'morphogenetic field'. This field communicates between genes just as a TV set picks up electromagnetic signals.

The Higher Self - the aspect of Being that is not in truth of this space-time reality but which adopts a viewpoint within it - is normally heavily identified by long association with the 'body personality' of the human Self, and is correspondingly confused. To be living this 'lie' is a state of unknowing, whether deliberate or otherwise. A further differentiation is therefore necessary to complete the process of individuation, and work on this stage of analysis makes up the Insight Project (introduced in the next Chapter). A 7th program is established: the **Meta-programming program** (or what Gurdjieff described as the True Intellectual Centre and as 'objective consciousness'). It is a conscious mirror that knows it can always reflect something else by changing its angle of reflection. It may inherit a computer (brain) and a basic program (archetypes), and much of its file data may be circumstantial (perceptions), but the meta-programmer can transcend this system and postulate exterior to the computer, as well as to reprogram the computer.

This program is the 'Soul' of the Gnostics, as distinct from the ego-self or even the archetypal 'real' Self. The 'self' seems to be fixed and firm but is not; that is, whatever 'way of being' you are operating on at the moment is your 'self' at that moment. If a gun is pointed at you, you go into 1st program consciousness at once, and that is your 'self' at that moment. But if you are sexually attracted to somebody, you become 4th program and that is your 'self' until you are orgasmically satisfied (or hopelessly frustrated). This picture is further complicated of course by the different motivational states that may be applied, or different archetypal drives at various stages of actualization, in addition to the many personal identifications or sub-personalities that the ego has attached to. Most of the preliminary exercises in Gurdjieff and Sufi schools consist in making you aware that the 'self' is not constant but shifts back and forth between all of these various combinations of states. But the 'Soul' or meta-programmer is constant. It plays all the roles you play - oral dependent, emotional tyrant, cool rationalist, romantic seducer, holistic healer, clairvoyant, etc. - but it is none of them. *It is plastic.* It is no-form, because it is all forms. It is the 'Creative Void' of the Taoists. It is the Higher Self.

A final stage remains on this evolutionary journey, which is 'getting free of the trip' itself! Having fully evolved, life now begins anew. Whilst the tools of Transpersonal Psychology are always there to support and repair when needed, the emphasis now turns towards new extroverted actions, creating and putting into reality the visions that intuitively appear, and exciting the creative imagination, involving others as desired, based on the ethics of high integrity. This final stage of Transpersonal Psychology is entirely your creation. It overlaps with **The Insight Project** and of course it is a lifetime's project and beyond, based on a full realization of the potential and nature of the Higher Self. It is creating on an unlimited canvas, and this stage corresponds to the opening of an 8th 'program' (not brain physiology, now, of course), the **Non-local Quantum program**.

Dr. John Lilly says, 'In the province of the mind, what is believed to be true is true,

or becomes true within limits to be learned by experience and experiment. These limits are further beliefs to be transcended. In the province of the mind there are no limits.'

Having made a useful model of consciousness in terms of brain hardware and software, now we need to remember that, while the brain can be modeled by a computer, the model is never the whole system. The model-maker or meta-programmer is exterior to the model or program. In what are termed 'out-of-body-experiences' by para-psychologists, awareness seems to escape the confines of the nervous system entirely. Such experiences are routinely triggered by advanced yoga practices, and they seem to occur spontaneously at times close to death. They are also reported to occur under LSD, during shamanic rituals and during 'occult' experiments.

Such cases illustrate a special working of what is known in physics as Bell's Theorem. In ordinary language, it is saying something like this: There are no isolated systems; every particle in the universe is in instantaneous (faster-than-light) communication with every other particle. The whole system, even the parts that are separated by cosmic distances, functions as a Whole System. Such faster-than-light communication seems to be forbidden by Special Relativity. Bell's theorem, however, is inescapable: a theorem in physics is not a mere 'theory', it is a mathematical demonstration which must be true, if the mathematics contains no flaw, and if the experiments based on it are replicable. Bell's theorem contains no mathematical flaw, and experiments validating it have been replicated many times. And yet we cannot dispense with Special Relativity either, because the mathematics there is equally solid and the experiments are legion that confirm it.

The solution to this conundrum is that the 'communication' involved in Bellian transmissions does not involve *energy* - since it is energy that cannot move faster than light. The medium of Bellian transmissions is information. Pure information, in the mathematical sense, does not require energy; it is that which orders energy. It is the negative of entropy, that which brings disorder to energy systems. The way the Whole System works can be explained as follows:

Imagine that your brain is an effective computer, as modern neurology suggests. Now imagine that the whole universe is an incredibly powerful mega-computer, as John Lilly has proposed. Then imagine that the sub-quantum (inter-atomic) realm is made up of miniature-computers. Now, the hardware and installed program of each computer is localized in space-time: here not there, now not then. But the information is non-local: it is here, there and everywhere, now, then and always. It is a holographic information field in which all of the information contained within it is accessible at any point within it - past, present and future. Similarly the meta-programming consciousness which manipulates this information, is not localized except by consideration, at which point it may concern itself with a single computer terminal.

David Bohm, a prominent quantum physicist (he was Einstein's assistant) started thinking about non-locality as early as 1952. He postulates an explicate or unfolded order, which makes up the four-dimensional space-time continuum known to post-Einstein science. This order, which we normally call the visible universe, he names explicate or unfolded because it occupies space-time - every part of it has an explicit location.  Dr. Bohm next postulates an implicate or enfolded order which both permeates and 'transcends' the explicate. No part of it has a location - it is

everywhere and nowhere, always and never. For example, the Beethoven 9th symphony may have physical expression in a particular performance, but it also exists as an implicit experiential concept - a non-local information field, that would be as explicable anywhere or even outside the universe, even if all humans died.

Just as Einstein's Relativity demolished the dichotomy of space and time, and modern psychosomatic medicine tends to abolish the distinction between mind and body, this Bohm model seems to undermine the traditional dualism of consciousness and matter. Information that has no locality sounds a great deal like the Hindu divinity Brahma, the Chines concept of Tao, and the Buddha-Mind of Mahayana Buddhism. These do not have any of the personality, locality, temperament and even gender of the Western 'God': they seem to mean a kind of non-local implicate order, or information without location, if they mean anything. Indeed Lao-Tse's famous paradox 'The largest is within the smallest' only begins to make sense to a Westerner after they have understood what non-local information means in modern physics. In this model, consciousness does not exist locally at all but only appears localized as a mental construct - a consideration. The 'mind' does not, ultimately, reside in the brain but permeates and transcends space-time entirely. The brain, then, 'tunes-in' to this non-local consciousness, and transduces the information into nervous signals, which it then further manipulates.

The Non-local quantum program, then, is this cosmically conscious information-system, which in practice, with human beings is unrealized and its potential barely tapped, other than the vague intuition that most people feel about their spirituality. To summaries the options for each person's evolutionary future, there are two suggested scenarios:

**The cyclical script:**

1. The helpless infant (Program I);
2. The walking-struggling-competing child (Program II);
3. The word-and-tool-using older child (Program III);
4. Imprinting-conditioning the sexual program (IV) into domesticated parenthood;
5. Reproduction and... the cycle continues.

**The upward-spiraling script:**

1. Bio-survival primary case resolved;
2. Emotional-territorial secondary case resolved;
3. Semantic mind integrated with Intuitive mind;
4. Socio-sexual independence;
5. Holistic (whole brain) integration;
6. Archetypal transcendence;
7. Meta-programming skill;
8. Meta-physiological freedom.

# Awakening!

Consensus trance is a difficult state. Too much of our essence, our deep feelings, desires and talent, was invalidated and twisted in the course of conditioning us to conform to the consensus of what is the accepted 'normal' - so the state is full of tensions and strains. In addition, the face a person chooses to present to the world, associated with restraint, politeness and compliance, is covering up the secondary layer of grotesque, dangerous and irrational impulses, fears and fantasies, the nightmare world of the Freudian unconscious - a second area of conflict with the essence. The strain is relieved by defense mechanisms to allow us, and the culture as a whole, to function smoothly. Yet the cost to the individual is very high. And often the tension and strain breaks through with highly aberrated behavior, where this system breaks down and conflicts with reality. We have created and we maintain a world of stupidity and horrors.

Gurdjieff argued that we act far too much along patterns of fixed habit. We may think we are acting freely, consciously and intelligently, but much of the time we 'run on automatic', not actually choosing our responses. In many respects we live as in a dream. Our concerns for what might or might not happen color our perceptions of the world, often leading us to see things very differently from how they really are.

To be truly awake in Gurdjieff's sense, to be able to use all your abilities and intelligence to realistically assess situations you are in and act as purposefully as possible in the light of your genuine, unique values, requires that you do not become caught in any identity state, particularly one that interferes with your perception of reality.  The solution requires a systematic self-discovery of identity states, how they inter-relate and how they are restimulated by the environment, so that bit by bit an aspect of consciousness is created that does not become identified with the particular contents of consciousness at any given time, and can see objectively what is going on. This true 'I' stays more and more in present time and objective, it has more and more integrity and empathy, and gradually full awakening can occur.

Empirically, your Higher Self exists. Its is the *essential you* - who you *really* are, and what you at root *want* - over and above the expectations and behavior patterns of the ego-mind, forced on you by others or copied gladly by imitation. It underlies all your thoughts and words, all your emotions and actions. If you act in accord with your Higher Self, you will be self-accepting and at peace. But if you deny your Higher Self, if you lead not your own life but somebody else's, you will suffer emotional distress. At the least you will be likely to be lonely, for no one is relating to the real you. You may often be bored, since you are not really interested in what you are doing.

The 'spiritual' nature of man is his awareness and manifestation of higher values: beauty, truth, love, compassion - the quality of LIFE. What does expressing your higher, spiritual Being mean in terms of actual behavior? On the next page are eight beginnings that Maslow has set forth:

- Devote yourself to experiencing one moment. Become totally absorbed in it, the way a child would. At such moments of intense concentration, the Self is actualized.

- Think of life as a presenting a continuous opportunity for creative choice, for deciding to progress rather than regress; to try new approaches instead of falling back on habit; to face up to reality and not retreat in fear.

- Listen to the 'impulse voices' inside yourself. Look within your Self for your tastes and decisions. Concentrate instead on how you actually feel about something, not how you think you are expected to feel.

- When in doubt, be honest rather than not. Most of us opt for diplomacy and discretion, rather than for honesty, when we're in doubt about what to say. But if you are honest, you are looking to your Self for answers, and you are taking responsibility for what you find in yourself.

- Be courageous. Dare to be different. Risk making unpopular statements if they reflect what you feel.

- Find out what you really want to do, and work hard to do it well.

- Leave yourself open to peak experiences, those little moments of ecstasy, for they are fleeting moments of self-actualization.

- Identify your defensive behavior patterns and find the courage to give them up. This is painful but necessary, for repressing a problem won't solve it.

Finally, some relevant thoughts from T. S. Elliot:

**"We shall not cease from exploration**
**And the end of all our exploring**
**Will be to arrive where we started**
**And know the place for the first time.**
**Through the unknown, remembered gate**
**When the last of earth left to discover**
**Is that which was the beginning;**
**At the source of the longest river**
**The voice of the hidden waterfall**
**And the children in the apple tree**
**Not known, because not looked for**

**But heard, half-heard, in the stillness**
**Between two waves of the sea.**
**Quick now, here, now, always -**
**A condition of complete simplicity**
**(Costing not less than everything)**
**And all shall be well and**
**All manner of thing shall be well**
**When the tongues of flame are in-folded**
**Into the crowned knot of fire**
**And the fire and the rose are one."**

(from 'Little Gidding' 1942)

# Chapter Eight:
# DISCOVERING THE HIGHER SELF

**Insight**:

      1. The ability to perceive and understand the true nature of something.

      2. Knowledge obtained by this. [Oxford Senior Dictionary]

Meta-Programming is based on emancipation through the direct experience of knowledge, i.e. through insight. The knowledge that sincere application of the procedures contained in Meta-Programming will bring you, is all that is necessary for you to experience your own truth, your immortal identity, freedom from limitation, and genuine happiness.

Surely, you may say, we are in the midst of a "knowledge explosion" today. But this has not eliminated war, fear, poverty, anxiety or Man's daily inhumanity to man. Nor has it given man any legitimate knowledge of his make-up. It has only been "knowing about", not knowledge acquired from direct experience, from looking within.

Thus it is that man drifts aimlessly through a world seemingly without meaning or purpose - a world he created but over which he no longer exercises conscious control or power. Man today has lost his identity and his purpose for existing. He has lost his sense of the Game of Life. He is an unknowing and unwilling game-player. Never before has man been so much of a problem to himself.

Why does man, with all his intelligence, allow this situation to exist? Is there a practical answer?

Man does not know himself. The task now before you is to begin to know yourself. To possess self-knowledge you must first become free of illusions about yourself, the people around you, and the Universe. Until you begin to understand your illusions you will never be free to see the truth about yourself or anything else. That is, as intuitive knowingness, not "knowing about".

Illusions consist of all sorts of mistaken ideas you hold about yourself, false assumptions as to your abilities, erroneous concepts about your place and purpose in the world, and so forth. It is difficult to break-up these illusions because they have become deeply engrained habit patterns. To be able to change, which is the only way to gain self-knowledge and freedom, you must do things you have never done before, and recognize that viewpoints that you were determined must be right, may possibly be wrong.

As Ouspensky says, "The greatest barrier to consciousness is the belief that one is already conscious." Just considering the matter, one for an instant wakes-up, then returns to slumber in the illusion that, yes, he is conscious. The truth of the matter is that 99% of the time, man is behaving mechanically - he is determined by external influences.

Nearly all of Man's thoughts, ideas, emotions, aspirations, words and moods are

triggered by external influences. These trigger him automatically according to his previous conditioning, upbringing, education and experiences, and his innate human nature, instincts and drives. Creative work, the application of free will, is only possible if vision is unhindered by pre-conceived fixed ideas or reverence to singular ideologies.

The mind, while operating subjectively as one mind, can be differentiated into several level of function:

**1. Higher consciousness.** This non-physical mind is the knowing of the Being: the Higher Self. It is non-verbal and therefore can only communicate to the other functions of mind through intuitive channels. This is direct, fully awakened perception and insight. It is an abstract quality, not a quantity; it is implicit, not explicit. It functions increasingly as the "ego-defenses" (protection of the self-image) of the conscious and subconscious mind are broken down. This mind of the spiritual essence of Being consists of the Being's considerations, postulates, opinions, evaluations, purposes, intentions and goals. It is the essence that is aware of being aware. It is free choice and creativity, what makes Man rise above the animal, the essence of life, love and truth.

**2. Intuitive.** This is a higher level of awareness that is non-verbal. It relates diverse sources of information to create a holistic picture. It functions through the right cortical hemisphere of the brain as its intermediary with the left hemisphere "ego" and the body. ESP is the "release" of intuition into your conscious experience.

**3. Conscious.** This is the level of awareness of Man in our left-brain oriented culture when he is not functioning automatically. It is verbalized thinking, reasoning and analysis. It is "knowing about". It is sequential and time-based. It uses the left cortical hemisphere of the brain as its intermediary with the body. It gives a sense of "ego" personality or self-identity, though this is transitory and shifts constantly and unknowingly through many ego-states or sub-personalities in response to changes of circumstances.

**4. Pre-conscious.** This contains all the things you know about and can recall but aren't examining at this moment. It is like the area of mind that the searchlight of consciousness can readily illuminate.

**5. Subconscious.** This level of mind contains decisions that have been made consciously at one time and which later became forgotten, though they are still active and effective. Also it contains the memories that at one time were experienced but which the conscious ego wants well out of the way of the pre-conscious, i.e. they are suppressed, though they frequently emerge in dreams. The subconscious functions beneath the surface, and the decisions which accompany suppressed memories act as programming and are dramatized unknowingly, through a reactive stimulus-response mechanism. Thus the mind becomes conditioned. Subconscious decisions are a left-brain function and subconscious emotional content is a right-brain function. The harmful split between left and right brain is a result of the conscious ego defending itself against painful memories and painful reality by the act of suppression, and the construction of rationalizing beliefs and fixed ideas. It is necessary to break down these barriers and re-integrate the brain, so that the intuitive function of insight is possible. This is achieved by the method of analysis used on Meta-Programming.

**6. Unconscious.** The unconscious mind is never brought into consciousness. It contains the most basic programming, the innate genetic blueprint of the human

organism - the survival, sexual and aggressive drives and instincts, and the "body knowledge" of sensory and motor skills, innate and acquired. It automatically performs the millions of simultaneous directives that are essential for the human being to function. It also contains the "unexperienced experience" of traumatic incidents that caused unconsciousness or were unconfrontable and repressed at the time, and therefore were never absorbed into the database of the conscious mind. Nevertheless they are stored in every detail at this level of mind, and their contents continue to have an effect on the person in a stimulus-response manner.

From these definitions it is easy to see that the subconscious and unconscious minds play the major role in controlling your life and behavior, when you are not fully awake and self-aware in the present moment. In the normal human person they are responsible for over 90% of everyday thoughts, feelings, motivations, desires, prejudices, anxieties, tensions, illnesses, illusions, personality problems, and everyday behavior.

Thus Meta-Programming seeks to re-orient your basic unconscious concepts by changing your normal reactions and responses to life's everyday occurrences, in the light of insight by the higher consciousness, intuitively perceived.

# Finding the Inner Self

All spiritual roads lead to that uncomfortable destination where the examination and acceptance of the inner self must take place. The first step is to realize our judgments and fears are self-created and limit our scope to deal with the present. They are the surface manifestations that capture our attention and keep us from focusing on the real blocks, deep in our psyche - the unconscious patterns.

So well have they been hidden, covered by justifications and illusory beliefs, that few have had the strength to break through them. They are the backbone of duality - the rigid "black and white" thinking that makes understanding of holistic truth impossible. But we are oblivious to this situation because we have protective shields - we hold on to the past or hide in the future. We have consuming interests, worries about our status or our possessions. Such shields are both a great help and a great hindrance to us. They pacify us and at the same time fool us, giving us a false sense of security.

Wholeness, or being totally in the present, is dependant on breaking the patterns, of erasing their duality; only then can new states of consciousness become possible. It's been known since ancient times in Eastern religions and philosophies and among some Western mystics, that one's resistance to the events and forces of life lead to one's imprisonment in a smaller viewpoint, an isolation from perception, participation and enjoyment of life.

It's only when a Being considers that he can't safely experience something, that he puts force out to stop it. That wouldn't be so bad, but as time goes by, he forgets what exactly he was trying to avoid and begins to generalize it. Eventually this resistance is occurring on an undifferentiated basis, and his intentions form blocks against much of the life and flows of energy of others around him. He has locked himself into a cocoon of his own making.

The procedures of Meta-Programming, layer by layer, strip away the cocoon, leaving the Being in a sense quite naked, ridgeless and free. Those who have experienced

these techniques talk of feeling reborn, that their life is starting anew, or that it is really starting for the first time. It removes the reasons why a Being restrains himself, releasing the energy and purposes to participate in all of life causatively - with CHOICE regained.

# The Approach of Meta-Programming

There is a difference between a viewpoint and an identity as we define them. A viewpoint is simply a point from which one perceives. A Being, in order to operate in this universe, needs to assume a viewpoint. He can then receive inflow and create outflow.

An identity contains a viewpoint, but it is more than that. An identity is a way one decides to be in order to deal with a situation or in order to manifest an intention. So it contains a viewpoint, but it's also an intention to accomplish something, with accompanying decisions, beliefs, considerations, evaluations and agreements. It's a package of rules and laws passed by the person of how to be in given circumstances.

Everyone has many such identities, necessary to participate in life. The ones that we give attention to on Meta-Programming are ones the person gets stuck in - that are imprinted on his or her personality.

There are as many other fixed identifications as there are personality-types and the different masks people put on for all the varying social situations of their life. And there are very many more subtle ones relating to a person's complex belief-system, the affects of personal trauma, sympathies and misdeeds plus the myriad affects of cultural conditioning (shoulds and shouldn'ts necessary to be acceptable to parents, teachers, employers, friends, lovers and society).

All of these identities have an accompanying intention - what the person wanted to achieve by that behavior. If he has formulated an intention and has not achieved or unmade it, then he is still in the middle of that action cycle and that cycle remains part of his perceived here and now, taking up his attention, i.e. his energy and power. He is, to that extent, "not all there" in present time. This tends to happen with an identification that the person is not conscious of, because it is such a familiar part of his life or because it is painful or uncomfortable to view and awareness of it is avoided - it becomes unconscious.

Most people have many frustrated intentions that are emotionally charged in this way, and are very adept at justifying and rationalizing any manifestations of these "sub-personalities" so they are not recognized.

Meta-Programming has many cunning techniques to awaken the Being, so that these debilitating trapped viewpoints can be freed, and the Being can come more and more into the HERE AND NOW, realizing the incredible resources that each one of us intrinsically possess. Previously perceived limitations dissolve away and new horizons appear. Life goals that seemed impossible then become an exciting new challenge.

The eternal question "Who am I?" is finally answered by turning the scientific method in on oneself to objectively determine one's true nature. With the tools of Meta-Programming one looks at the goals, identities, roles and ways of being that are being assumed. Right now, not in the past. Usually these are being dramatized

unknowingly, rather than by conscious decision, and therefore no responsibility is taken for the identification. The reasons why one is compulsively playing a role, and therefore behaving reactively and unconsciously, have not been confronted. A network of rationalizations have been put in place to avoid having to make this confront. It is a network of safe solutions to the trials and tribulations of life. It is also the destroyer of awareness, and the preventer of insight.

Meta-Programming examines the area of mental functioning which causes these survival computations to stick together, to form barrier against that which cannot be truly perceived. At a subconscious level, the responsibility that perceiving the truth would demand, is considered too much to take on.

The techniques taught on Meta-Programming take down this barrier by questioning - with the aid of the Biofeedback Monitor - the validity or closeness to the objective truth, of one's every mental consideration.

The Being - YOU - knows, which is why the Biofeedback Monitor can work, but the mind hides this knowingness behind a fog of confusions, fixed ideas and "rightnesses". All of them are safe solutions that are being grasped onto, despite the fact that many of them conflict.

As one strips these away, gradually increasing one's awareness, responsibility and ability to face up to reality, new and previously unseen layers of rationalization and self-deceit become available to inspect. The view constantly changes and opens up, until finally, in the particular area that is being inspected, the truth is seen, and the breakthrough to insight obtained.

The technical procedures of Meta-Programming involve examining the current viewpoint of the Being. This present time pole is what the past is hooked onto. There is a finite amount of current mental functioning but an infinity of past experiences that would take forever to resolve. By taking down the present time pole, the mass of the past falls away.

One is always looking for truth - something you didn't realize before - although at a deep level you already know it. But one's view is always conditional upon the degree of awareness, responsibility and confront you are adopting, for survival purposes or for purpose of game (the need to have challenges, interest, excitement). The way you see something is always conditional in this way, like colored glasses through which you view past, present and future - unless the subject has been released of all charged conflict.

Normal, human, perceptions are - as a rule - reactive or "stimulus-response", the result of the conditioning of a lifetime and even of previous lifetimes. Psychotic perceptions are, of course crazy; neurotic perceptions are illogical; but even normal human perceptions are still determined by others and far below the knowingness of a fully realized Being.

Realizing that what one had previously thought or decided was actually inappropriate, exaggerated, inaccurate, self-defeating or a false assumption will cause a release of charge - i.e. the emotional energy that had been bound up by frustration. But on Meta-Programming one goes beyond that, digging up the lies, misconceptions and misownership of concepts or viewpoints - the source of the irrationality - to get to the actual truth of the matter, your OWN viewpoint, and this gives not just a release but a permanent erasure of charge. Then it's really handled for good, and you won't be re-creating problematic feelings as soon as the session ends, or troubled

times re-occur.

In actuality, YOU KNOW. The Biofeedback Monitor helps to reveal your intuitive knowingness, and eventually, layer by layer, this truth is revealed, like a painting being cleaned of centuries of grime. YOU are revealed. Gradually you differentiate the Higher Self from the Composite body-mind of the human being.

The human animal is a sophisticated (highly evolved) combination of both its genes and the body-mind conditioned from conception by traumatic stimuli and parental and cultural influence. From this programming the personality-mask or "ego" develops, and this is multi-faceted, as different masks and different egos come into play in all the many and varying circumstances of life. The Being identifies with these multiple sub-personalities and the archetypal drives and survival instincts this earthly vehicle dramatizes.

Thus forms the Composite. However, the Composite is in conflict. The Being is not, essentially, of this world, and has no innate concerns with survival - he is interested in Game (involvements in scenarios which provide the opportunity for him to exercise creativity and have fun) and his considerations concern that. The human, genetic entity is primarily concerned with survival. What results is a mass of safe solutions to this conundrum.

When energy flows meet from opposite directions they impact and form massy blocks. Similarly, the conflict of intentions within the Composite being, form the mass of the Composite mental structure, and this mass of intention-counter-intention effectively acts as an "Imprint" or imposition upon the Being. It is the "unconfrontable" charge that causes the being to shut down drastically his awareness and responsibility for causation, to be "asleep" while the conditioning takes control. It is a primary purpose of Meta-Programming to erase this Imprint.

The Imprint is the blockage which results from the spiritual and material intentions being identified as one, although they conflict in basic purpose. Subjectively it is the mass one feels which restricts one's awareness and limits one's space. It is the barriers, the impacted energy flows, the "ridges" between oneself and others, that make one feel alone and unconnected. The spiritual or non-physical element is trying to play games, but they have become unknowing (like actually becoming a piece on the chess board) and hence trap him. The physical element is programmed through evolution to survive, again without choice.

The Higher Self is not of this world, but adopts a viewpoint within it. Adopting a human body, its mind operates through the "via" of the human brain, to control the body and to perceive through the body. The behavioral instincts of the human are contained in the primitive "reptilian" brain, but this of course interacts with the highly evolved human cortex of the brain, the seat of "thinking consciousness".

The left half of the cortex works with verbal, sequential and analytical processes, while the right side deals with intuitive, emotional and synthesizing processes. Both may be aberrated. The left may adopt misconceptions, defensive rationalizations and survival computations - the fixed ideas of belief systems, which attach to the various assumed identities or ways of being. These are stimulated (usually unknowingly) by life circumstances.

In the right brain, aberration takes the form of suppressed feelings, emotions, attitudes, pains and experience - truth that is withheld. The Being communicates through the intuitive non-verbal right side (via a crystallized link from the pineal

gland) and if right-brain awareness is detached from the left-brain conscious ego, the Being may become detached from mental consciousness - asleep behind a smoke screen of words.

Insights and practical ideas are useless if just "known about" - they are for everyone that can act, to test out empirically for themselves. All belief systems are just another potential trap and all the ideas described within the Project materials will either be discovered or not on your own venture into self-knowledge. The truth lies within you, no-one else can provide it for you. Meta-Programming procedure completely eschews any type of evaluation - where you look and what you find are up to you, the course simply provides you with a set of powerful tools.

# A Paradigm Shift

Just in the last few years there has been the start of a paradigm shift, or a new way of looking at things, in the area of science, metaphysics, information systems, psychology, medicine and ecology. These and many other subjects have become integrated by advanced thinkers (who recognized the dangers of blinkered specialization) into an holistic world-view, where the disciplines do not just exist independently but relate inter-actively.

It may be the only hope for our planet that this progress continues, since the radical new policies required for survival of this eco-system, will be ineffective if not allied with an holistic view of man, that recognizes his spiritual, mental, physical and social needs and problems.

This new holistic paradigm helps to connect many data of comparable magnitude from different fields of knowledge. Perhaps the most inspiring is the link between the new physics of quantum mechanics and the mystical study of metaphysics. The mathematics of quantum theory postulates a zero-point, a "static" outside of space-time. Further, changes to one particle may also incur simultaneous changes to other particles in that field - a synchronous communication of information which is outside of Einstein's laws of space-time.

This is an "information field", i.e. information itself has existence independent of space and time. For example, if Beethoven's 9th Symphony had only existed within the composer's mind, would it "exist" any less than it does today, on manuscripts and records around the world?

It may be said that this "creative-vacuum" is of a spiritual nature, or it is the nature of spirit. Physicist-philosopher David Bohm has postulated an extension of these principles from the micro-cosmic to the macro-cosmic, to explain the metaphysical causation by consciousness of matter, energy, space and time, in terms of physics. The results closely match both the findings of Eastern philosophers and the hypotheses of Meta-Programming, so that the mystery of universal consciousness is now brought into the objective sphere, causing endless potential for further advancement of our understanding and for the humanization of science.

There is a point in applied metaphysics, however, where personal experience of consciousness is essential to progress further, and where only a profound change in consciousness can effectively prove the hypothesis, that man is part of the spiritual causation of the material universe and that his considerations affect the universe, both as a single Being and as part of the whole Causative Order. Science lacks a

technology for such change and the mystical techniques are hit-and-miss and require a life-time or more of training.

The techniques of Meta-Programming however are proving to be a most effective method for each of us to discover our full potential. Meta-Programming works to realize and integrate the Higher Self, the true spiritual Being. We can be at rest in this awareness, like the eye of a storm. The world whirls all around, in the field of consciousness. This "I" is both an observer and a constant centre of all the activity. It is only at this centre, having dis-identified from the many controlling forces, that the person achieves freedom, to master, direct and utilize them. Being at the centre, the observer can also be seen as the experiencer, able to more fully experience inner and outer events and to become unafraid of living. The free person can move around in his personality and in the world, instead of being locked into fixed and safe patterns, and in that way can be in touch with unlimited potential for experience

The initial Meta-Programming course contains the fundamental principles and techniques of Meta-Programming. You learn to apply the Biofeedback Monitor in the context of profound personal development procedures. On a well-proven gradient you gradually become skilled in working on your own with the techniques; in addition at all times you have as much support as you require by e-mail correspondence.

# The Insight Project

Having learnt the principles and application of basic Meta-Programming techniques and established a clear and stable state of being - itself in advance of states achievable by other methods - one is then well prepared to begin the advanced procedures of The Insight Project, which are presented in five Parts:

**Part I - Meta-Programming** handles all past identities (that are still being held on to right now) so that you are being your own desired identity playing your own game. It is the deprogramming of reactive identities and the beginning of release from the game of being Homo Sapiens. Part I reveals the Imprint phenomena and gets the individual Meta-Programmer aware of his or her Higher Self.

**Part II - New Awakening** exposes the environmental restimulation and the behavior patterns the individual is stuck in, as he can now view this material objectively. It is the deprogramming of reactive compulsions and inhibitions - the needs and fears which are the barrier to full realization. It produces a full state of clarity, much like that of the Buddhist who - over many lifetimes of meditation - has learned to no longer be a slave to his egotistical desires. But this is learning achieved much more directly, in this lifetime.

**Part III - Own Goals** uncovers the layers of decisions, evaluations and considerations that the Higher Self is acting on and which caused the Being to descend into aberrated agreements. On this Part all the material broached on Parts I and II is finalized and any loose ends resolved, so that the highest level of case is now fully accessible.

**Part IV - Higher Games** deals with the Games Beings Play and get stuck with, like the Physical Universe. The matrix of postulates of the Higher Self, on which the individual has been operating in this and other time continuums, are revealed with all their ramifications and significances, so that the Being is extraverted from all stuck

(unknowing) Games.

**Part V - Full Realization** is the culmination of the Project. Games and Conflict Structures are viewed both as Player and Opposed Player, revealing the ways in which Beings individuate and lose touch with their shared spirituality. The blocks to Full Realization are removed and this state is confirmed and stabilized.

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# Chapter Nine:
# META-PROGRAMMING

**Meta: "Go beyond or transcend".**

Meta-Programming was conceived, researched and developed by the late Irene Mumford, between 1983-1990. She drew on many sources for inspiration: the valuable early work of Hubbard, her experiences in the Subud and Gurdjieff movements, intimate knowledge of the work of Fritz Perls, Eric Berne, Assagioli and many others, and her work as an artist gave her that breadth of vision which is essential to obtain insight. Applying the principles of Meta-Programming she developed an advanced program of spiritual development called The Insight Project. Since 1990, her work has been revised and extended by her friend and pupil Peter Shepherd, a psychologist who has similarly devoted his lifetime to the spiritual path.

Creative work is only possible if vision is unhindered by pre-conceived fixed ideas or reverence to a singular ideology. Irene certainly had insight into the make-up of the mind and spirit, and she developed the tools to most effectively obtain further insights into the whole broad spectrum of life experience.

## Meta-Programming

Dr. John Lilly says: "In the province of the mind, what is believed true is true or becomes true within limits to be learned by experience and experiment. These limits are further beliefs to be transcended. In the province of the mind there are no limits."

Limiting beliefs are the tunnel through which we view our lives. They are programs which direct our actions. They are conditioning, imprinted by the decisions we make, as a result of our experiences in life. Such conditioning is responsible for reactive - as opposed to conscious - behavior. The aim of Meta-Programming is to go beyond such conditioning, to transcend the programs that mould the mind, to reveal and empower the meta-programmer.

The meta-programmer - known as the "soul" in Gnosticism, the "no-mind" in China, the "White Light of the Void" in Tibetan Buddhism, "Shiva-darshana" in Hinduism, the "True Intellectual Center" in Gurdjieff, the "Higher Self" in Transpersonal Psychology - simply represents the mind becoming aware of itself. In the Zen metaphor, it is a mirror that reflects anything, but does not hold on to anything. It is a conscious mirror that knows it can always reflect something else by changing its angle of reflection.

R. Buckminster Fuller illustrates the meta-programmer by pointing out that we feel puny in comparison to the size of the universe. But only our bodies are puny. Our minds, in actuality, contain the universe, by the act of comprehending it. "I think, therefore I am" is an apparency. I am, then I think and create an identity, is how consciousness really works. The "soul" of the Gnostics is distinct from the self-identity. The self-identity seems to be fixed and firm, but is not. Whatever program

you are operating on at the moment is your "self" at that moment. The "self" is not constant but shifts back and forth between the imprints on the various programs upon which our minds are structured.

The "soul" however is constant because it is void or no-form. It plays all the roles you play but it is none of them. It is plastic. It is no-form because it is all forms. It is the "Creative Void" of the Taoists. By learning to transcend the programming of the mind, one's true nature as the soul - the meta-programmer - is gradually realized.

# The Gnostic Way

Meta-Programming is based on GNOSIS, which means knowledge, and the Zen concept of "Satori" or "sudden" enlightenment, i.e. insight. The ancient school of Gnosticism is defined by Webster as being "characterized by the central doctrine that emancipation came through knowledge, Gnosis, the possession of which saved the initiates from the clutch of matter". The Gnostic Way means emancipation through the direct experience of knowledge, which is insight. Knowledge IS power, and the knowledge that sincere application of the procedures contained in this course will bring you, is all that is necessary for you to experience Truth, your immortal identity, freedom from limitation, and happiness.

But surely, you may say, we are in the midst of a "knowledge explosion" today. But it has not eliminated war, fear, poverty, anxiety or Man's daily inhumanity to man. Nor has it given man any legitimate knowledge of his make-up. It has only been "knowing about", not knowledge acquired from direct experience, from looking within.

Meta-Programming is also a practical Transformational Psychology: studying man not from the viewpoint of what he seems to be or what he may become, or seem to become, but of what he actually is - in order to produce a more highly evolved type of man. This new type of man - "homo novis" - does not submit to life "as it happens" but is committed to self-development in order to consciously control his own life and his affairs, and in turn, help others to consciously gain the freedom he has gained.

This new psychology and psychoanalysis really means the study of one's Self. The study is founded upon certain basic principles that are not yet known in orthodox psychological systems. Meta-Programming presents a fundamental hypothesis and the practical techniques by which this hypothesis may be either proven out or disproved, by you and for you alone.

# The Age of Anxiety

The labeling of this age has run the gamut from the "Space Age" to the "Age of Aquarius" to the age of "Sexual Revolution". However, the one epithet that probably fits more accurately than all the rest is the "Age of Anxiety". Anxiety is the one negative force that cuts through all levels of society affecting the rich and poor, young and old alike. Anxieties and tensions are insidious forces which exist below the surface of your awareness, smouldering and building up, until you reach a "breaking point" and explode in a fit of anger or a violent argument, or some other

unreasoned behavior. It also manifests in over-indulgence in food, alcohol, cigarettes, sex or work, in headaches, fatigue, impotence, clumsiness, sleepless nights, or any number of physical ailments. Conscious worry and fear also enter the picture to compound the feeling of frustration already being experienced because you are not able to identify the source of the unconscious anxiety and thus eliminate it.

Consequently, if you are like most people, you will gulp down a handful of pills to alleviate that dull aching feeling, or your "escape" will be in the form of the after-work booze-up. Or you'll change your job, or get a divorce, or move to another town, or some psychologist will tell you to "adjust" to your problems. Or you will grin and bear it because your religious leader piously proclaims that sorrow is this life's just reward, and so on. But you find that you receive nothing but temporary relief and that you carry your problems with you wherever you go and whatever you do.

To add to this state of tension, is the sense of "alienation" that modern society produces. A sense of isolation, separation, loneliness, powerlessness, apathy, non-involvement, pessimism, meaninglessness, rootlessness, and lack of authentic values. Alienation may be described as that state in which the individual feels dislocated from himself, from others, from the world in general.

With mechanization, specialization and automation increasing every day, man has become lost in the giant machinery he once controlled and created, and thereupon he has become a mere "cog in the machine" - mechanized, reutilized, depersonalized, apathetic, insignificant, an object to be manipulated.

With the threat of nuclear annihilation on the one side, and on the other promises of a super-abundant age of leisure from the resources of high technology, man has become confused, uncertain and schizoid because he cannot relate to or solve problems of such magnitude. With the instant communications systems of mass media, informing Western man of the struggles for freedom of men throughout the world, he feels helpless in his inability to do anything about the situation. Learning about constant crime, the world seems a dangerous place. And stuck in urban dwellings, he becomes increasingly isolated from Nature with all of its beauty, peace and refreshing naturalness. And while the population of the world is exploding at a fantastic rate, he finds increasing difficulty just communicating with his neighbor.

Thus it is that man drifts aimlessly through a world seemingly without meaning or purpose - a world he created but over which he no longer exercises conscious control or power. Man today has lost his identity and his purpose for existing. He has lost his sense of the Game of Life. He is an unknowing and unwilling Gamesplayer. Never before has man been so much of a problem to himself. Why does man, with all his intelligence, allow this situation to exist? Is there a practical answer?

Man does not know himself. The task now before you is to begin to know yourself. To possess self-knowledge you must first become free of illusions about yourself, the people around you, and the Universe. Until you begin to understand your illusions you will never be free to see the truth about yourself or anything else. That is, as knowingness, not "knowing about". Illusions consist of all sorts of mistaken ideas you hold about yourself, false assumptions as to your abilities, erroneous concepts about your place and purpose in the world, and so forth.

It is difficult to break-up these illusions because they are deeply engrained habit patterns. To be able to change, which is the only way to gain self-knowledge and freedom, you must do things you have never done before, and recognize that

viewpoints that you were determined must be right, may possibly be wrong.

The greatest barrier to consciousness is the belief that one is already conscious. Just considering the matter, one for an instant wakes-up, then returns to slumber in the illusion that, yes, he is conscious. The truth of the matter is that 99% of the time, man is behaving mechanically - he is determined by external influences. Nearly all of man's thoughts, ideas, emotions, aspirations, words and moods are triggered by external influences. Events, circumstances and trains of thought trigger this reactive mind automatically, according to his previous conditioning, upbringing, education and experiences, and his innate human nature, instincts and drives.

The collection of ingrained habit patterns and memories are linked together automatically and unconsciously. The application of free will is only possible if vision is unblinkered by preconceived fixed ideas or reverence to singular ideologies and cultural norms; this requires relative freedom from this reactive agglomeration.

The subconscious and unconscious minds play the major role in controlling your life and behavior, when you are not fully awake and self-aware in the present moment. In the normal human person it is responsible for over 90% of everyday thoughts, feelings, motivations, desires, prejudices, anxieties, tensions, illnesses, illusions, personality problems, and everyday behavior. Meta-Programming seeks to re-orient your basic unconscious concepts by changing your normal reactions and responses to life's everyday occurrences, in the light of insight by the higher consciousness, intuitively perceived.

# Beyond Survival

For many years philosophers and scientists have unsuccessfully attempted to uncover the "missing link" - that point in evolutionary history where the primate became Man. The evolutionists have, however, been on a prodigious detour because the "missing link" will never be found physically, since it is to be found within the essential nature of Man himself.

It is a point of change. A point where pain of some sort was experienced. It could very well have been that the painful moment of dissatisfaction experienced while encountering the sometimes catastrophic forces of Nature, brought about pre-human Man's simultaneous "resolution" to change his present state of natural environment. This was, then, a psychological turning point - a point of supreme dissatisfaction with things as they are. It was a point where Man came to look at himself as he never had before.

Since this time when Man first began to free himself from the subjective environment which seemingly produced him, Man has continued in his attempt to free himself from bondage to circumstance. There can be no doubt that Man has gained increasing dominion over his environment but has not yet gained dominion over himself.

We "moderns" have become a race of near-men and near-women who have never achieved true maturity. Even the most sophisticated and educated people of today are like children who masquerade in adult bodies. We are the sum total of our genetic inheritance and our personal experiences. This means that we have, in fact, been brainwashed by our parents, religions, schools and society. We have been trained like animals since birth to fit into a certain prescribed pattern of behavior. If we follow it,

we gain social acceptance and approval; if not, we gain everyone's scornful glance. As a result we have become a socially-conditioned image or facade wearing only a thin veneer of civilization over our more primitive instincts - which need only the right set of circumstances to be triggered. Thus, almost all people live rigid lives compressed in a tight circle of egocentricity and self-interest. The point is, that we have been brainwashed into believing we are something we are not.

To evolve, to develop, you must first want to be different. You will want to be different than you are now only if you are at present dissatisfied with yourself and your world. This is the first requirement of evolution. If you are reading these words, you more than likely have experienced this feeling and have resolved to do something about it.

Through union of the sperm and ovum, it is clear that man, on a physical basis, recapitulates his entire evolutionary past during pregnancy: from the single celled protozoa to fish to reptile to mammal to man. This evolutionary pattern is today part of everybody's subjective nature, or "id" and must be transcended for you to be free.

Just as pre-human man evolved to view himself as never before, so must you now come to view yourself not as "human", not as a rational thinking animal, and not as a random product of "accidental" evolution. The destiny of Man is to become less and less human and more humane, less compulsive and more creative, less instinctive and more intuitive, less material and more spiritual. Man's destiny is to become more fully divine.

Your evolution, now and in the future, requires direct conscious effort on your part. This important step of cognition begins your evolutionary journey into higher consciousness. Know from this moment forward that your evolution at any and all times requires progressive changes of consciousness. It occurs by small but progressive quantum jumps, each one a further insight - a further understanding of some aspect or attribute of the infinite Truth that is your essential nature. Each progression of understanding will be a step into cognition of your real identity. This will ultimately, but only after a great deal of concerted effort along the way, set you totally free of all limitations.

With Meta-Programming we now possess the rare secret of self-directed evolution. If you do the course, you will be learning how to release the "mechanism" of evolution within you, so that you may now become your own "self-generating" force capable of mutating under your own power. This means that you will be able to change from within; not because of the pressure of external forces, as did pre-human man, but through the systematic application of knowledge.

Everything which comes into material existence must one day die or go out of existence. There is an intrinsic knowing within you that this conglomeration of memories you call ego, and your physical human id-nature (instincts), must one day be transcended. The "survival instinct" is usually evidenced in terms of self-preservation, which means preservation of one's ego. Man will go to any length to preserve this false image he has become. He has created religions solely for the purpose of "immortalizing" this egocentric concept of which he is so fond. "Survival comes first - MY survival" and "Get the other guy before he gets ME" is the motto of the day. Thus we have developed a culture in which most people show an apathetic lack of concern for everyone else.

This form of "will to live" is a perversion of a deeper more legitimate instinct of man.

What the psychologists would call basic drives or natural instincts, such as self-preservation, the sex drive, survival of the fittest, preservation of the species and so forth, are all genetically based. They rest however on a more fundamental knowingness that gives man the impulse of immortality. This is the knowingness, usually deeply suppressed, of one's actual nature as eternal. By understanding this now, through insights gained - one by one - on this Project, you regain control of your future destiny.

To accomplish this noble end, Crucifixion and Resurrection are necessary. "Crucifixion" is an archetypal symbol which means to cross-out an erroneous concept of yourself. You, yourself, must put to death the belief that you are physical man. With this new validated knowledge about your identity you are then capable of resurrecting up out of the paradigm of animal man and a material world. The eternal question "Who am I?" is finally answered by turning the scientific method inward upon man himself to objectively determine his real nature.

Everything is your cognition. All exists in your knowing faculty of mind. If it did not, you wouldn't be able to know anything. This includes your universe, your friends, your enemies, your job, your husband, your wife, your children, YOU. All life is the singular experience of your mind. This is not your human ego mind but a single higher consciousness which is infinitely pervading and eternal.

## The Approach of Meta-Programming

With the tools of Meta-Programming, one looks outward, in the present moment, at the goals, identities, roles and ways of being that are being assumed. Right now, not in the past. Usually these are being dramatized unknowingly, rather than by conscious decision, and therefore no responsibility is taken for the identification. The reasons why one is compulsively playing a role, and therefore behaving reactively and unconsciously, have not been confronted. A network of rationalizations have been put in place to avoid having to make this confront. It is a network of safe solutions to the trials and tribulations of life. It is also the destroyer of awareness, and the preventer of insight.

Meta-Programming examines the area of mental functioning which causes these survival computations to stick together, to form barriers against that which cannot be truly perceived. At a subconscious level, the responsibility that perceiving the truth would demand, is considered too much to take on.

The techniques taught in Meta-Programming take down this barrier by questioning - with the aid of the Biofeedback Monitor - the validity or closeness to the objective truth, of one's every mental consideration. The Being - YOU - knows, which is why the Monitor can work, but the mind hides this knowingness behind a fog of confusions, fixed ideas and "rightnesses". All of them are safe solutions that are being grasped onto, despite the fact that many of them conflict. As one strips these away, gradually increasing one's awareness, responsibility and confront, lo and behold, new and previously unseen layers of rationalization and self-deceit become available to inspect. The view constantly changes and opens up, until finally, in the particular area that is being inspected, the unaltered reality is seen, and the breakthrough to insight obtained.

The charge, or energy that had been taken-up to suppress this truth, is therefore

released and the lies erased. Each area that is examined is chosen, by monitored assessment, because it is the most emotionally charged at the current time. However there is a Bank of charge, holding the Being down from his native state of spiritual awareness, and when one area of charge is removed, another naturally flows in its place, as the senior item to be examined. In this way, one "follows the charge through the Bank". Whatever reads the most, upon assessment, is where you handle next, whatever level of case handling this involves: trauma, painful emotions, upsets, problems, withholds, survival computations, purposes, intentions, postulates. All the techniques for applying this "cyclic" approach to improving mental functions are given in this course.

Most of the procedures on Meta-Programming involve examining the Present Time viewpoint of the Being. This P.T. pole is what the Past is hooked onto. There is a finite amount of P.T. mental content but an infinity of Past experience that would take forever to resolve. By taking down the P.T. pole, the mass of the Time Continuum falls away.

One is always looking for truth - something you didn't realize before - although at one level you already know it. But one's view is always conditional upon the degree of awareness, responsibility and ability to face reality, and upon the identity you are adopting, for survival purposes or for purpose of game (the need to have exciting challenges). The way you see something is always conditional in this way, unless the subject has been released of all charged conflict. Normal, human, perceptions are - as a rule - reactive or "stimulus-response", the result of the conditioning of a lifetime and beyond even that. Psychotic perceptions are, of course crazy; neurotic perceptions are illogical; but even normal human perceptions are still other-determined (determined by imprinted conditioning) and far below the awareness of a fully realized Being.

Realizing that what one had previously thought was crazy or illogical will cause a release of emotional charge, one has achieved a satisfactory "relative truth". This is familiar procedure in conventional psychoanalytical practice. But on Meta-Programming one goes beyond that, digging up the lies, misconceptions and misownership of concepts or viewpoints that were the source of later aberration, to get to the actual truth of the matter and this gives not just a release but a permanent erasure of charge. Then it's really handled for good, and you won't be re-creating your problematic feelings as soon as the session ends, or troubled times re-occur.

YOU KNOW; the Monitor reveals your knowingness or intuition to consciousness; and eventually, layer by layer, this truth is revealed, like a painting being cleaned of centuries of grime. YOU are revealed. Gradually you differentiate your Beingness from the composite case of the human being. The human animal is a sophisticated (highly evolved) combination of both genetic programming and the brain-mind conditioned from conception by traumatic stimuli and parental and cultural influence. From this the personality-mask or "ego" develops, and this is multi-faceted, as different masks and different egos come into play in all the many and varying circumstances of life. The Being identifies with these multiple sub-personalities and the archetypal drives and survival instincts this earthly vehicle dramatizes. And the genetic entity is similarly programmed by the Being, and the Being's own intentions and experiences. Thus forms the Composite.

However, the Composite is in conflict. The Being is not, essentially of this world, and has no innate concerns with survival - he is interested in Game and his

considerations concern that. The human, genetic organism is primarily concerned with survival. What results is a mass of survival computations - of safe solutions to this conundrum.

When energy flows meet from opposite directions they impact and form massy "ridges". Similarly, the conflict of intentions within the composite (human) being form a mass, and this mass of intention-counter-intention effectively acts as an "Imprint" upon the Being. It is the "unconfrontable" that causes the being to shut down drastically his awareness and responsibility for causation, to be "asleep" while the human being robotically takes control. It is a primary purpose of Meta-Programming to erase this Imprint.

The Imprint is the mass of ridges which result from the composite elements being identified and massed as one, although they conflict in basic purpose. The spiritual or non-physical element is trying to play games, but they have become unknowing (like actually becoming a piece on the chess board) and hence trap him. The physical element (of fixed and located Matter, Energy, Space and Time) is programmed through evolution to survive, again without choice.

The Being is not of this world, but adopts a viewpoint within it. Adopting a human body, his mind operates through the "via" of the human brain, to control the body and to perceive through the body. The behavioural instincts of the human are contained in the primitive "reptilian" brain but this of course interacts with the highly evolved human cortex of the brain, the seat of "thinking consciousness". The left half of the cortex works with verbal, sequential and analytical processes, while the right side deals with intuitive, emotional and synthesizing processes.

Both may be aberrated. The left may adopt misconceptions, defensive rationalizations and survival computations - the fixed ideas of belief systems, which attach to the various assumed identities or ways of being. These are dramatized (usually unknowingly) by restimulative circumstances. In the right brain, aberration takes the form of suppressed feelings, emotions, attitudes, pains and experience - truth that is withheld. The Being communicates through the intuitive non-verbal right side (via a crystallized link from the pineal gland) and if right-brain awareness is detached from the left-brain conscious ego, the Being may become detached from consciousness - asleep behind a smoke screen of words.

Insights and practical ideas are useless if just "known about" - they are for everyone that can act, to test out empirically for themselves. All belief systems are just another potential trap and all the ideas described within the Project materials will either be discovered or not on your own venture into self-knowledge. Certainly don't believe anything until you KNOW. The truth lies within you, no-one else can provide it for you. The Meta-Programming procedure completely eschews any type of evaluation - where you look and what you find are up to you, Insight simply provides you with a set of powerful tools.

# The Nature of 'Spirit'

Life is basically a quality, rather than a quantifiable energy. It has a quality that is unmoving and untouchable - it is a quality that is not of this physical universe. Spirit has no mass, no motion, no wavelength, no location in space or time. It does however have causation: the ability to postulate and to perceive, to have considerations, evaluations, opinions and intentions. The Self is a viewpoint within the universe that perceives, but it is the Spirit, the Higher Self that is not of this universe, which is aware of being aware in this universe: of perceiving, of emoting, of being, doing and having. When awake - centered and free from dramatization of identities - this is the inner still point that we experience as our true self, that is, without ego-boundaries.

Most meditative techniques attempt to realize and integrate the Higher Self, the true spiritual Being. We can be at rest in this awareness, like the eye of a storm. The world whirls all around, in the field of consciousness. This "I" is both an observer and a constant centre of all the activity. It is only at this centre, having dis-identified from the many controlling forces, that the person achieves freedom, to master, direct and utilize them. Being at the centre, the observer can also be seen as the experiencer, able to more fully experience inner and outer events and to become unafraid of living.

The free person can move around in his personality and in the world, instead of being locked into fixed and safe patterns, and in that way can be in touch with unlimited potential for experience (rather than cut off in a limbo, as is commonly understood to be the spiritual life).

The Spirit is known mystically as "The Void". But this is misleading because it is more truthfully a "no-space", that is packed with the potential energy and intention of all life, in a "no-time" inclusive of past, present and future. It is the Causative Order of Being, where creation is implicit and enfolded: the unmoved mover. The physical universe is its manifestation, an unfolded, explicit space-time. The two are not separate though; within the heart of every atom is a zero-point of no-space/time, connected in its quality with every other zero-point, so that in every atom lies a universal nothingness. This same zero-point is also the creative vacuum that is the Spirit, so within each atom lies also the source and the knowledge of the whole universe. This is the All That Is, of which we too are One, and at the same time, individuals. It is just as "big" as the vacuum "outside" the universe, as both have no space or location, in truth.

The practice of mantra meditation aims to cut off distractions from the Reactive Mind, to experience the still centre, but this can result in building a wall against the distraction of all pre-conscious material, and an unwillingness to actually confront and re-experience unpeaceful and painful memories. If these are in restimulation they have to be handled, not pushed aside. The way out is the way through.

Knowledge and awareness of the soul can only be stable with a strong and growing personality, which has come well enough to terms with the lower subconscious and is well centered in the strength of a stable and dis-identified "I".

The usual ego-state is that small part of the deeper Self that the waking consciousness can assimilate at that time. It is a reflection of what can become ever more clear and vivid. It is that part of the higher consciousness that is identified within this individual. If we call the quality of causative consciousness Spirit, then an

individualized viewpoint would be a Spiritual Being, the spirit of the Composite of spirit, mind, brain and body. The Being is connected through the quality of Spirit to all other Beings, so ultimately we see here the Universal Consciousness of Eastern religion, that has been personalized and inverted in Western religions to a single Being or Creator God/Father.

The quality of Spirit can be seen as a fifth dimension, perpendicular to this physical plane but which impinges on it, like a needle on a gramophone record, which is itself a physical universe of past, present and future. Spirit has the quality of ability. The foremost ability is being able to adopt a Beingness, to take a viewpoint from which it can view objects that it creates by considering them to exist. It can move them around and in so doing persist them in a time continuum. This creation may be called a Universe. If shared with other viewpoints, the individual universe becomes an agreed-upon Reality, within a fixed time-continuum. The gramophone record is then being played.

In this fundamental hypothesis, we are all spiritual Beings; we are largely asleep as Beings, but nevertheless this quality of Spirit we have in common, connecting us. "Light that is one, though the lamps be many". The state of being of one affects all others. And this was Irene Mumford's aim in developing Meta-Programming - to cause a major enhancement of life on earth, by making profound changes in the awareness of relatively few individuals and thereby - through the connectedness of all Beings - to the Soul of Humanity.

The aim of Buddhist practice is to detach or dis-identify from Earthly desires and human compulsions, and so to at last free the spirit from the endless cycle of Birth and Rebirth, that attachment to the body entails. Insight works towards the same end, since it is not just a de-programming of cultural hypnosis; the consensus trance has a more fundamental basis, rooted in man's spiritual nature and existence, and the culture merely reinforces this ancient programming. But unlike Buddhism, Meta-Programming does not aim to remove desires and attachments with the world but rather to remove the compulsions and inhibitions which enforce conditioned desires and attachments, so that we may have freedom of choice to be or not be, to do or not do, to have or not have.

# The Reactive Mind

The Reactive Mind could be said to be a mass or "aglomeration" of counter-intentions; all the unresolved conflicts held in place and stored in a chaotic manner. Like a tangle of string it is compacted, because it is unresolved, unfinished business. It hasn't got accurate time/location tags on it and therefore "hangs up" and continues into Present Time.

There are all sorts of knots and tangles, as irrational identifications are made between similar items in different contexts - the method in which the Reactive Mind "thinks". A = B = C by association. Much of it is not confrontable by the Being, the data goes in and out of restimulation subconsciously, so it is a mass of unknowns, of lies and misownership. (Misownership is thinking something is yours when in fact it isn't, or vice versa. E.g. taking someone else's experience as your own, saying you did something when you didn't, or vice versa). The primary action of case resolution is putting time and order into the Reactive Mind, and exposing and indicating lies and

misownership, so that the Reactive Mind dissolves and becomes simply mental content, without reactive force.

# Relative truth

The person doing self-development with a Biofeedback Monitor is working to find his true causation in all domains of life. Charge results from frustrated intention, i.e. it is unresolved emotional energy. Due to increased tension and therefore brain arousal, the emotional charge on an item causes a deflection on the Biofeedback Monitor. This shows it has reality and meaning to the person, it can be confronted, it is something he would naturally be interested in looking at, even if to do so is not easy.

Awareness, Responsibility and Confront monitor what he is willing and able to view, and as they change and rise in perspective in the course of analysis, new viewpoints will therefore be exposed. So the Meta-programmer's view of truth will always be relative, dependent on the charge or fog that occludes his vision being removed. The way he sees the world is therefore conditional - a cognition of "truth" may subsequently turn out to be seen as untrue from a new position of awareness, responsibility and confront.

# Realization

The current, major Item in restimulation (that identity which is most being dramatized in the present) is the wall of charge between you and the present moment, the reason you're not in Present Time, the effort you are putting into not being there. It is your communication lag. You may feel it as the mass around your head, which blows away when the charge is released, its lie discovered. The charge will then naturally transfer on to the next Item - revealing the next thing you are able to confront that is in restimulation.

Meta-Programming is always primarily concerned with this current, predominant item of mental content - that which is of most vital interest to the analyst of all the items in restimulation, that he is dramatizing, or living out, in his life at present. For this reason Assessments of possible items are a key part of the procedure, as you want to find not just a charged Item, but the charged Item - this requires assessment with the Monitor of all likely candidates.

# The trap

As spiritual Beings, we have been persuaded to forego our true creative powers, to forget that we are actually creating the world around us, and to believe that we can only perceive and act in complete identification with a physical human body. Much of this may have been self-imposed for purposes of an interesting game that we became introverted into, but some, it seems, was the result of the inter-active identification with the human organism, over many separate lifetimes. This has the effect of a complex forceful hypnotic suggestion or Imprint, which we have taken on board, and which has dominated the determinism, actions and considerations of each

of us, to dramatically curtail our powers and our awareness.

Of course like all hypnotic suggestions, when it is acted out, we find ways to justify or rationalize our actions whilst being totally unaware of the reasons for our behavior. This Imprint is re-installed upon assuming a new body at birth, and then at death this is heavily restimulated, normally causing a new body to be compulsively acquired, according to the edicts of the Imprint. It is therefore an underlying stereotype for the human race in all domains of survival, affecting our personal awareness, our sexual and family behavior, how we relate to others singly and in groups, and so on. Not just because of the Imprint phenomena, but because of all the consequent build up of rationalizations subconsciously based on it, which help to keep it in place and which become, in the group mode, the basis of our cultural psychology.

# Goals

There is a difference between a viewpoint and an identity as we define them. A viewpoint is simply a point from which one perceives. A Being, in order to operate in this universe needs to assume a viewpoint, a Beingness. One can then receive inflow and give outflow. An identity is more than that. It has some commitment - it is the way one decides to be, in order to deal with a situation or handle a problem. It contains a viewpoint but it's also aligned with a Goal and purposes towards that Goal, along with beliefs, decisions, considerations, ideas and so forth.

The spiritual Being first postulates an objective and then, if necessary in the context of his reality (the Game he is playing), he may decide to adopt an identity or beingness, to achieve by means of action and effort a Goal that is aligned with the postulate. A Postulate, then, is a decision of what you want (e.g. "I will be famous") regardless of how it is attained and a Goal determines the practical means deemed necessary to attain it (e.g. "To be an excellent composer") and this requires a way of being.

The very nature of a game involves opposition, barriers to overcome, others preventing you achieving your objective. Problems are likely to occur: intention versus an equally matched counter-intention. If such a problem is unresolved, the identity that has been created for this point in the game, may as a defense or safe-solution, to get around this stale-mated problem, adopt a lower beingness that he feels will be able to achieve at least a satisfactory outcome towards the Goal, even if not what he originally wanted.

This may work for a while, maybe several lifetimes, or not at all, but when the problem (that which is being opposed, which may have changed as circumstances match his new viewpoint in the Game) is not being won over, the game is not getting anywhere or it's getting too painful, a still lower beingness and version of the Goal may be adopted. This structure may be continued until eventually, the Being is actually opposing his own original Goal and this holds the whole Conflict Structure in place as a "macro" unresolved problem. Colliding intentions cause "ridges" as the opposing energy flows impact. The ridges acquired in all these unresolved oppositions become a mental mass and the whole structure hangs in subconscious present time.

The structure consists of opposing pairs - an identity versus whatever is opposed -

and attached to each pair is a COEX (Condensed Experience, as Stanislav Grof defined the phenomena) of experiences in which the conflict was being played out, or was in restimulation and being dramatized. The COEXs contain all the trauma of the situations, all the postulates and observations surrounding it, all the decisions and emotional charge, all the lies, irrationalities and misperceptions - all the "I must be right and they must be wrong" computations. These are the actual source of the problem areas that people have in their lives.

Since they are held unconsciously and not viewed, these two-pole structures have become permanent, and are a liability to freedom of action in Present Time. With them in restimulation, the person is moving from one out of Present Time viewpoint to another, and recreating the opposed viewpoints that have caused enough counter-intention to stale-mate his game. His effectiveness is limited to their content and failures. He is stuck in old games and the outcome is predictable as the result he always gets in a particular game. These structures are, then, a foundation for "false personality" and its sub-personality masks, identifications and defenses.

These structures are examined and taken to pieces on Meta-Programming, so freeing the spiritual Being to recover freedom of choice, but also of course, to be much the wiser!

# Goal Conflict Structures

### "It's never too late to be what you might have been" (George Elliot)

The way you see the world and your position in it may be called your "case". This is a term borrowed from psychotherapy and is relevant here because the way you see things is not always clear and objective - it is frequently clouded by the unfinished business of your past and conditioning acquired from all that you have learnt or been taught, in all your upbringing and from the experience of previous existences too.

The structure of case is a natural phenomena, as natural as a tree. Goal Conflict Structures are the major unresolved conflicts of our past existence, that each form a structure based on the goals we set out with, the problems we encounter achieving them and the changes of identity we undergo to try and see them through. These structures are the "trunk" of the tree that is the human being's case.

The "branches" are the upsets and disagreements, misdeeds, withheld communications, problems and solutions of everyday human relationships, and the "leaves" are the frustrations that ensnare all of our attempts to simply "be there and communicate". These frustrations build up - as the emotional "charge" of a situation is suppressed (bypassed) and we get on with our lives.

The "roots" are the agreements and compromises the spiritual Being made in order to accommodate himself to life on earth as a human-animal composite identity - we call this the "Imprint" phenomena because the agreements act like imposed limitations to the awareness and capability of the Being (although in truth they are self-imposed by agreement) and because the charge attached to these compromises is overwhelming; it has to be very gradually stripped off.

The "seeds" from which the tree grew are the fundamental postulates and counter-postulates that lie behind the Being ever getting in such a position as to find such agreements expedient.

A Goal Conflict Structure is simply the problems a Being has in getting to grips with the material Game - where postulates (simple causative intentions) no longer seem to work - and his solutions to these problems. He adopts what seems to be an adequate identity to achieve a Goal, because the postulate didn't happen and so now he has to work by effort and force, and the counter-effort and counter-force is perceived as opposition - a problem.

The Being considers any strong opposition to his goal to be an other-determinism and now he has moved down from pan-determinism (taking full responsibility) to other-determinism. He has already bought the first lie, because the other determinism is simply seeking an alternative goal, and he has considered the other to be opposing him, whereas in truth he has elected the other as "opposition" and he is opposing the other. He is no longer taking responsibility for the other side of the game that he created by making an opposition, an opposed person or group for which he no longer has empathy (understanding).

The Being's solution to this perceived opposition, if it cannot be overcome, is self-determinism - to strengthen an identity that he considers right (adequate) to achieve his goal. If this identity (role, way of being) meets continued and irresolvable opposition, his responsibility, awareness and confront reduce further and he descends into adopting, as a safe solution to his problem, a lowered version of the goal.

This cycle continues - lower and lower, more and more fixed identities that at the bottom of the structure are just mechanical identities - no responsibility for self or for the other side of the game.

This is life as lived by humans in the present time, just look around! The case phenomena of upsets, misdeeds, withheld communication, problems and safe solutions, which all link-up together, is based simply on the compulsion to be right and this compulsion derives directly from the Goal Conflict Structures of "right" identities - identities that provide adequate solutions to the problems encountered.

When a Goal Conflict Structure is in restimulation (and normally several are at any one time) the identities which were previously adopted as safe solutions are again dramatized. This is a sub-conscious process; the Goal Conflict Structure case is normally heavily suppressed (because of all the bypassed charge attached to it) and the "Goals" of Goal Conflict Structures are not the everyday goals to do with careers, possessions and so on.

In this way the Goal Conflict Structures empower the many identities which a Being adopts to get by in this world. It is a reactive mechanism and directly restricts the Being's freedom and flexibility of viewpoint, to be whatever way he considers appropriate, consciously and at will. It also restricts the Being from viewing the real case - that of the Higher Self's postulates, considerations, evaluations and opinions - and the Being's Own Goals. That case is only accessible from the Being's true viewpoint, not that of a Substitute Beingness, which is how most human beings are operating.

## The Misdeed-Justification Sequence

The Being has a postulate and when this doesn't work out, he makes a second postulate. As always with second postulates, it does not cancel the first one, it only alters it in another direction, giving up on what was intended to be (the first

postulate) by suppressing, invalidating or not acknowledging it. It is at this point that the Being violates his integrity. He has not been true to his own first postulate, he has compromised.

Any goal is a second postulate, a compromise, after the first postulate was deemed inadequate. For example, you might have postulated scoring the winning goal in a World Cup Final, but in this world that doesn't just come about, it has to be made to happen, so you create the goal: "To be a successful professional footballer".

An Own Goal is either made independently or it is agreed with and made your own. In the case of an Imprinted Goal, however, the second postulate is enforced upon you by some form of conditioning, an acceptance of an other-determinism due to overwhelm; this may be the result of a traumatic incident or it may be more subtle such as parental or cultural conditioning. The goal might be: "To be a rich chartered accountant".

A really effective imprint gives you a goal as well as one or more opposing goals, so there is a good chance that it will be restimulated without your being able to escape that restimulation. For example, in the area of relationships one might have imprinted goals:, "To find the perfect partner" from between lives, "To avoid attachment" as a result of a traumatic incident, "To never trust a man" from a past life, "To get married, settle down and be normal" from cultural conditioning, and further conflicting with an Own Goal: "To have fun with relationships".

The wider the area of game it effects, the "better" the imprint works - you can't withdraw, except inwards, so you introvert and reduce your causation. It is not possible to recognize the spiritual Being's actual Own Goals and handle their conflict structures until the obscuring imprinted structures are erased; until that time, what may appear to be one's self-determined goals in life are inevitably influenced by the suppressed imprinted case.

Whether the Goal is your own or imprinted, it is a violation of your integrity and you look for a justification - someone or something to blame, to oppose. This justifies the rightness of your new identity, the opposed identity being made wrong. As a dramatization of the succumb and victim attitudes inherent in any second postulate, the opposed identity becomes an opposing identity, and one becomes more at effect, less happy.

If one is not able to win out over the opposed identity or to control and dominate the situation, a new (well-motivated) safe solution becomes necessary, a new violation of your integrity, and this solution is to adopt a new identity, computed to be adequate to achieve a lowered version of the Goal. One moves one notch down on the Goal Conflict Structure; and in this manner the misdeed-justification sequence continues on down to the bottom of the structure, where one's purposes have become directly opposed to one's original Goal.

The safe solution to justify this conundrum is a survival computation dramatized continuously in everyday life. One or more of these may have been handled previously, through counseling or through peak experiences temporarily releasing the Goal Conflict Structure case, but eventually life will switch this back in. Any amount of analysis does not fully resolve things until the underlying Goal Conflict Structure case is fully handled.

I have found that since completing Part II, I no longer have problems, upsets, withholds or any desire to make others wrong. I simply adopt an appropriate identity

- rightness is not an issue and being there and communicating is not a problem. I'm no longer at effect of Imprint phenomena. Above all, I don't perceive others as enemies; I am happy for another to have differing views from my own. The techniques have worked for me, just as intended, and just as they have for many students on the Project.

# Indicator Technique

A charged item (such as a Goal Conflict Structure identity) has attached to it various charged considerations. Each consideration seems valid enough to the mind but the Being knows there to be lies, suppression and misownership in the apparency. This is revealed by the special Meta-Programming procedure called Indicator Technique, assisted by the use of Biofeedback Monitoring. Only when the final consideration does not read on the Monitor, having been checked with the questions, has the mind duplicated the knowingness of the Being. The result of Indicator Technique properly done is always increased awareness, responsibility and confront.

At first, the charged consideration is most often at effect, complaining, justifying or blaming, with prejudices or dogma; further stages of the Indicator Technique reveal viewpoints that are not true enough for the charge to erase; and finally there is a clear realisation of one's causative responsibility in the area, an insight of Truth. This differentiation separates the Being from an untruth that previously put him at effect by his identifying with it, and it clearly reveals the Being, the Higher Self, that knows all along but who is not-knowing for purposes of game or involvement.

The truth as it is revealed can be painful and sharply contradict the brainwashing of one's conditioning. The answer is of course to set aside prejudice and continue the process to the endpoint. Funnily enough, when arrived at, the revealed truth is something one always knew anyway, but hadn't admitted to oneself!!

There's no liability in playing games knowingly - games which can be fully experienced - but there's plenty of liability in continuing to play stuck games unknowingly. Indicator Technique sorts this out.

It is interesting that Psychosynthesis, Shemanic Healing and contemporary Humanistic techniques also recognize that normally the human personality is not an integrated Being but is rather a mass of misowned and split off fragments. As Gurdjieff pointed out, one covers this up with defenses. One reactively moves from identity fragment to identity fragment (each at one time perceived as "right" for its purpose and so retained). Each identity or "sub-personality" appears to belong to the same "I" because one is identified with all of them, they are all the same "rightness".

The frustrated intention (charge) of the first postulate at the beginning of any incident relates to an identity, which is then suppressed or broken off because "it must never happen again" - but because it is resisted it persists and is still identified with (dramatized) reactively in present time, albeit subconsciously.

The Meta-Programming approach to case handling is, unlike most others, not to dig up suppressed charge if it is not readily accessible, but rather to recognize the most accessible charge that is being dramatized in the present time, and to handle it from a present time viewpoint - how it is being dramatized right now, in terms of the identity adopted and its perceived opposition, and to integrate that identity in order to recover a causative, responsible and truthful viewpoint - to realize that the way in

which one is opposing is senior to the way in which one is opposed.

By gradually differentiating the Being from his various adopted beingnesses and his various identifications, step by step awareness, responsibility and confront are improved. It is a safe and gradient approach, never pushing into overwhelm. With this increasing stability the past becomes more and more confrontable, so that without directly examining past incidents, one can be fully realized in the present moment, and therefore not subject to the restimulation of past times in the present. This is because the Goal Conflict Structure identities at back of the various incidents are no longer compulsively dramatized or suppressed or resisted but have been integrated into a more powerful Being.

The compulsion to be right is because of an unresolved need for self-esteem: a need to acquire the "right" identity. An identity can be proven right through the acquisition of workable knowledge and demonstrated competence; or it can be proven right by making others wrong, by manipulation and domination. When perception is not based on a fixed idea, or tied to a way of being that seems to be required in order to safely resolve an unconfronted problem, one can then view objectively, without the filter of such conditioning, and live by reason, not by survival computations (safe solutions). This gives the freedom to create, based on one's own goals and purposes, not dictated by imprinted goals or influenced by conditioned ideas.

The differentiated Being thus acquires true competence and a natural rightness that does not need to be asserted. Instead of perceiving the world as a minefield, full of suppressive people that are opposing you (that represent items on your subconscious Goal Conflict Structures), the world seems a better place, containing people to whom you are happy to grant beingness, though for purposes of game you may choose to either oppose or support their activities. This completely different viewpoint on life releases unbounded understanding and unhappiness is a thing of the past.

The postulated results of Meta-Programming have certainly been realistic for myself, and I know, a large group of successful students. Where the project has not worked for people this has always been because they have not actually done it. Either the techniques have not been fully understood or the individual has not applied them honestly and with an open mind. Total honesty and openness is required for Indicator Technique to flow properly and reach the deeply held truth. The only thing that can foil Indicator Technique is a refusal to let go of the analytical, verbal mind and to let the non-verbal mind of the Being speak through. This occurs when pet theories and dogma are clung to, despite their demonstrated falsity, and then the session effectively comes to a halt through protest. The truth as it is revealed can be painful and sharply contradict the brainwashing of one's conditioning. The answer is of course to set aside prejudice and continue. As mentioned before, when arrived at, the truth is something one always knew anyway, but hadn't admitted to oneself.

So a pre-requisite to advanced work on Meta-Programming - as done on the Insight Project - is a willingness to be wrong, to learn from mistakes and to look anew. The materials of the initial Meta-Programming course address this pre-requisite.

## A Crazy World But A Great Game Too!

The practicalities of survival must have put you face to face with the realities of this somewhat crazy world in which we live, and that of course puts you equally face to

face with your case: the restimulation of aspects of your life which you'd rather ignore.

Perhaps I can help you see the light at the end of the tunnel by describing what I think are the issues that concern a spiritual Being attempting to operate in a material world.

## The downward spiral

1.      Natively, the Being makes postulates, i.e. he creatively causes an effect. If he is in control of the space or universe which he viewing, the postulates happen, they cause an effect. This is a lonely life however. This is also somewhat hypothetical, since it is not the world in which we live, but it is familiar to us in the world of our dreams, especially in the more conscious world of lucid dreaming.

2.      To make life more interesting, the Being becomes involved with other Beings in a game scenario, and there are agreements about the scope of acceptable postulates. This is to maintain the game scenario, which is the universe in which he is operating. Postulates which affect other Beings, such as through communicating desire or intention, or initiating actions towards individual or shared goals, are relatively free, limited by agreed-upon rules. They are much less limited than those which affect the matter, energy, space and time of the game scenario, because these are generally the barriers of the game, like a playing field. The Being adopts a game involving various challenges because to do so is fun (perhaps more fun than things just happening). It's not serious or solid because it's a knowing game with freely accepted freedoms, obstacles and purposes.

3.      Then things may go wrong. In this world, the agreements about matter, energy, space and time are very solid. The agreements are forgotten, we just find ourselves here in material bodies, and we are given very strong indications that the body is our identity - who we are. Postulates that contradict the material agreements simply don't happen. So to make anything happen in this world one has to use effort and cycles of action: start - continue - complete. At least, that's how it seems; in fact there are freedoms and ways in which one may be directly causative, e.g. telepathically communicating with others, but the tendency is to be overwhelmed by the solidity of things and the necessity for survival of the body in this context.

4.      The Being may build up bypassed charge (frustrated intention resulting in suppressed emotional energy) when others do not duplicate his communication; when he does actions which others cannot confront or be willing to experience; when he justifies these actions and solidifies a self-rightness by doing the actions again; when others try to impose a change of direction on him or give wrong indications (by evaluation, invalidation or false information) which cause him to introspect; when he considers others are opposing him and forgets it is he who is opposing for purposes of game involvement. These things all cause confusion - his intention is not working - and the charge is built upon lies, basically non-confrontation of the truth of what exists. As the charge builds up he moves down in emotional tone, from enthusiasm through boredom to anger, fear, grief and apathy. His problems solidify. His identity becomes stuck in his rightnesses, and he loses understanding of those he is opposing, who he thinks are opposing him. He can no longer love unconditionally and is no longer just naturally right - he must be right. He has lost integrity.

5.      In the face of this charge - the ridges he has built up in self-defense - he finds a

safe solution. He adopts a lowered goal and a lowered identity to achieve it, with lowered ethics. He finds a suitable Why to justify this change, not based on rational judgment but on fixed viewpoints (the justifications mentioned above).

6.　　　And this cycle continues, until eventually he finds himself opposed to his original goals and in conflict with his true self. A normal human being.


**The upward spiral**

1.　　　The normal state of the world around us is as 6. above. We strive towards fulfilling our suppressed spiritual intentions by more mundane means such as sex, food, effort, emotion and thinking. Our stable data are fixed ideas along the lines of imposed conditioning - through traumatic experiences, bypassed charge, identification with the genetic animal and all its instincts, cultural influences, and a case structure as above: stuck problems linked to unachieved goals, in this life and past lives. Life is serious, solid, heavy and lacks spontaneity. Thinking is "them and us", based on compulsive rightness of identity - safe solutions to irresolvable problems. Games are stuck and unknowing. One is unhappy and at effect, at least in the area of one's true goals. One is stuck in fixed identities and failed purposes - one no longer knows who one is.

2.　　　The only way that I know of to resolve this impasse is through examining what is with ruthless honesty, which is what individual analysis should be (but isn't necessarily - this process too can be used as a safe solution, hoping to justify rightnesses, but then it never arrives anywhere). Used with integrity, the tools of individual analysis (viz. Meta-Programming) can help one to see, bit by bit, the truth. To gain understanding (consisting of empathy; duplication of what is; and good communication) in those areas where one had shut off one's vision.

3.　　　By increasing understanding one is increasing awareness of truth, and then in life one needs to actually confront what is (i.e. face it with equanimity) and take responsibility. This is the second place where individual analysis can break down. Without actually confronting and taking responsibility, the session insights may be forgotten and the body-mind programming (the habit patterns of many years) may take over again. Without such integrity of application, even extensive analysis can become a charade. Individual analysis, then, if done honestly, enables a re-education, a new understanding, and the application of this regained awareness through increased confront and responsibility.

4.　　　With increased awareness and confront in life of what was previously avoided, and then taking responsibility, it is possible to regain causation in life. One is motivated to complete cycles of action because one has recovered one's true identity and is aware of one's own goals. What were previously heavy and serious problems are now games to enjoy. One is truly happy with renewed purposes in life. Others are not enemies but either team mates or competition, who make the game more interesting and from whom one can learn - from what they do right and what they do wrong. Without fixed rightnesses, one too can learn both from things that go right and from one's mistakes.

5.　　　Life, love and truth become one's operating basis.

The way I see it, all experience and involvement is primarily for two purposes: for having fun and for learning. When mistakes have been made in having fun that cause problems, then one needs to learn from those mistakes. When you've learnt the lesson

that experience offers then you can move on. Provided you have learnt the lesson, and not got serious/solid/heavy about it and justified your ego - otherwise it haunts you till you have really learnt the lesson (which is karma). A misdeed remains to haunt you until you have learnt its lesson. It seems you keep coming back to life on earth (the cycle of rebirth) until you have learnt the lessons that life here offers.

Usually the lesson is that life is a game and if you can see it like that, the problem disappears - you're left with obstacles to overcome, but not with the solidity - at cause rather than at effect.

A friend recently wrote to me about her young daughter, and how great it was to be around her. The little girl, relatively unrestimulated and untainted by conditioning, lives in a beautiful world of dreams and play. What life could/can be for all of us, I guess, when restimulation and imposed conditioning has been resolved.

So the gist of my message is that work on Meta-Programming, if carried out with integrity, would help any person to recover motivation, rehabilitate their peak experiences and validate the truths that they know. The stupidities of this world don't go away but one can see them in a different light.

I realize how frustrating it sometimes is when you are aware of the discrepancy of what you can be and what you are being (most people of course are not directly aware of that but have an inkling). The answer for me, and the most workable answer that I am aware of, is to take down the Goal Problem Structures that cause this discrepancy using the techniques of Meta-Programming on The Insight Project. It's not easy but it is a game in itself and therefore can be immensely rewarding.

# Games

Let us look a bit further into this hypothesis (for that is all it is at the moment - you'll have to do your own search and discovery to prove it out or otherwise). The action of a Being in the Universe boils down to the essential cycle: BE - DO - HAVE. One adopts an appropriate identity towards a Goal, one does what is necessary, and eventually one achieves what one wanted to have. One starts and then continues until one completes the cycle of action. Directed action can be described as a Game when there are opponents - you grant beingness to one's co-players and deny beingness to one's opponents. Spiral this be, do and have in many games and you accumulate more and more opponents and denied beingness.

You, the player, have accumulated a backlog of identities (beingnesses), actions against (doingnesses) and denied beingness (and therefore havingness) to thousands of opponents. You are trapped in the unconfronted debris of all your previous games because they were played on a persisting time-track and therefore did not disappear afterwards (the illusion of Time being the primary lie). The Being is now trapped in the kinetic of his own actions, intentions and postulates, on a persisting Time Continuum.

The space or beingness of an opponent is denied, whilst the space or beingness of self is heavily defended. This cuts down the space one occupies to a single identity, "Me!". The frustration of the creative Being trapped in this limiting situation is almost madness, as he wants more free space to open out his game.

The spiritual Being who conforms to the Human Composite Game doesn't have this

problem - he's content to play the conventional game of clobbering his enemies and taking over their territory. The conflict between the Higher Game and the Survival Game forms a ridge (compacted opposing energies) centered around the conflicts between the Being's viewpoint within the Survival Game, and the physical vehicle he is playing it with.

The dichotomies of the Game (players vs. opponents); the Physical Universe (negative vs. positive); the Composite consciousness (all the dichotomies you can think of); the Reactive Mind (past vs. now ); even down to a current Problem (intention vs. counter-intention), are all based on Physical Law (the dialectics of materiality) and are the trap, i.e. an apparency hiding the truth. Certainly the Spirit, which is not subject to laws, would not be definable in these terms, except by stating that it isn't Physical. Essentially, Spirit is the law and that is all the law there is. To put it another way, as Crowley wrote, "Love is the law, love under Will".

All the sciences, philosophies, etc., even the essay you are reading now, are merely knowing-about something, so they do not resolve the Being's problems. A true subjective understanding is only arrived at by clearing the whole of one's mental aberrations. If you did that, you would not only understand it, you would BE it, for the two are synonymous. You cannot truly understand something that you have emotional charge on, for the charge blocks your view with non-confront and reactive considerations (primarily lies). Total understanding would produce the vanishment of the mechanical conditions of existence.

# Causation

Thinking and verbalizing will not produce understanding, only the inspection of one's own causation. It is the reactive mental material which needs to be confronted and put into order, and this is the material that Meta-Programming methods reveal and resolve.

This causation of reactive material is happening in the NOW, for the Bank is created in Present Time. The Being's causation in P.T. is no longer under his control, but is being motivated and arranged by his back-log of denied understanding (love) for others - he is at the effect of his own decisions. The Game has become serious, solid and stuck. The Being, rediscovering his own postulates and identities, will eventually drop the lies, and free up the Game again. This is why Meta-Programming - in its advanced application - is called "The Remedy of All Games".

The Being is not going to let himself out of any trap until he is good and ready, and he has to learn exactly how he is creating, and has created, his own entrapment. To achieve this release he must be willing to look at his own causation and take responsibility for himself. No-one can do that for him.

The barriers of "close proximity but mystery" (i.e. the truth that is under your own nose), have to be understood, in order to achieve a state of full realization, which alone can achieve freedom.

So the correct approach in self-analysis is to seek one's own causation, rather than hidden causes for one's condition and problems. Conditioning can have no effect without one's own agreement and involvement. One is in agreement for game purposes and is unlikely to let that go until he discovers that he is putting the game there - that it is his causation.

The Being is locking the doors from within. He is the hidden cause in the game, not his past bad times and excuses. He must seek to uncover his own causation every step of the way; to be willing to confront himself, and to be the responsible communication point in his games of life, whether inflowing or outflowing effects.

Meta-Programming procedure is not just the individual answering questions while convinced of the essential rightness of his viewpoint. This will not produce change. He must be willing to question himself, his considerations and motives, as a neutral viewpoint, willing to find out about himself, however painful that revelation may prove. Then there is the possibility of change.

If all was right with the individual, he would have no objective in Meta-Programming. If all was wrong with him, he would have too little certainty about himself to undertake the analysis. He must be willing to discover who or what he is being, doing and having, without any considerations as to goodness, badness, beautifulness or ugliness.

Truth cannot be so qualified. Truth is Spirit and nothing more. To win at Meta-Programming one must be a seeker after truth, not a seeker after validation of one's own rightness, or a seeker after hidden causes that excuse one's condition as a Being.

The truth is we are nearer to the animals our bodies evolved from, than the Gods to whom we aspire. It takes a lot of courage to accept this status with reality and to be willing to do a great deal about it, because that is what it will take. Meta-Programming provides the tools for an honest practitioner to recover his true viewpoint - being at cause!

If you can't play this game that we are all in, you are not going to be able to play a higher game let alone be able to create new games. So the route is through this game in all its aspects, good and bad, beautiful and ugly - that can't be bypassed. The way out is the way through.

Meta-Programming enables you to find the answers to those questions known as the Riddle of the Universe, that philosophers have been teasing themselves with for thousands of years. Not as theory but as cognitive knowingness and certainty.

Who am I?
Where did I come from?
How did I get trapped?
How can a Being with the capacity for total knowingness get trapped?
Who or what created the Universe?
How is it being created now?
Am I one Being or are we all One?
What is a Human Mind?
What is my real relationship to the domains of life and with other Beings?
Will I continue to come back here life after life?
Do I have any choice other than the Survival Game or being Spirit with no Games?
Can a Being play a Game that will not aberrate or trap him?
How do you trap a Being?
How am I creating reactive mental content in the present moment?
Do I have to be ME forever or can I escape the trap of immortality?
Whose postulates keep the Universe persisting?
Can I escape or is it one out, all out?
Is there a spiritual solution to world problems?

No answers offered - you discover them yourself session by session. It's realizations all the way and discovery of your own infinite universe!

**For full details of the Living Consciously course and the Insight Project, please visit the Tools for Transformation web site: http://www.trans4mind.com**

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"Prometheus Rising" by Robert Anton Wilson (1990, Falcon Press ISABN: 0 941404 19 6) a brilliant exposition of Timothy Leary's Eight Programs of Consciousness.

"The Psychology of Man's Possible Evolution" by P. D. Ouspensky (1978, Routledge & Keegan Paul ISBN: 0 7100 8896 5) explaining some of the fundamental tenets of Gurdjieff.

"Waking Up - Overcoming the Obstacles to Human Potential" by Charles T. Tart (1988, Element Books ISBN 1 85230 053 1) which advances Gurdjieff thought with the concept of cultural trance.

"Barefoot Psychoanalyst" by John Southgate and Rosemary Randall (1989, Gale Centre Publications ISBN: 1 870258 06 1) based on Karen Horney's insights.

"What Is Rational Emotive Therapy?" by Windy Dryden & Jack Gordon (1990, Gale Centre Publications ISBN: 1 870256 08 8) a description of how the principles of rational thinking may be applied to therapeutic change.

**Chapters 3 & 4**

"Reversal Theory - Motivation, Emotion & Personality" by Michael J. Apter (1989, Routledge).

"The Dangerous Edge - The Psychology of Excitement" by Michael J. Apter (1992, The Free Press, Macmillan).

"Beyond Psychology - An Introduction to Metapsychology" by Frank A. Gerbode (1988, IRM Press).

"Evolution of the Brain - Creation of the Self" by John C. Eccles (1989, Routledge).

"Creating" by Robert Fritz (1991, Ballantine).

"Bioenergetics" by Alexander Lowen (1975, Coward, McCann & Geoghegen).

"Gestalt Therapy" by Frederick Perls &ors(1951, Julian Press).

"A Psychology with a Soul - Psychosynthesis in Evolutionary context" by Jean Hardy (1987, Routledge).

"Mega Brain Power - Transform your life with mind machines and brain nutrients" by Michel Hutchison (1994, Hyperion).

"The Brain Book" by Peter Russell (1979, Routledge).

"The Deep Self" by John Lilly (1972, Morrow).

"The Book of Floating - Exploring the private sea" by Michael Hutchison (1984,

Quill).

"Quantum Psychology - How brain software programs you and your world" by Robert Anton Wilson (1990, Falcon Press).

"Brain Boosters - Nutrients that make you smarter" by Beverly Potter & Sebastian Orfali (1993, Ronin)

**Chapters 5, 6 & 7**

"Archetype - A Natural History of the Self" by Anthony Stevens (1982, Routledge), a synthesis of Jungian psychology with the discoveries of sociobiology.

"Mind Games - the guide to inner space" by R.E.L. Masters & Jean Houston (1989, Routledge), techniques for mind expansion without the use of drugs.

"Introduction to Neuro-Linguistic Programming" by Joseph O'Connor & John Seymour (1990, Crucible), an excellent explanation of NLP principles.

"The White Hole in Time - Our future evolution and the meaning of Now" by Peter Russell (1982, Aquarian Press).

"The Rebirth of Nature -The Greening of Science & God" by Rupert Sheldrake (1991, Rider).

"Freedom From the Unknown" by Krishnamurti (1991, Victor Gollancz).

"Beyond the Brain - Birth, Death & Transcendence in Psychotherapy" by Stanislav Grof (1985, State University of NY).

"The Transpersonal - Psychotherapy & Counselling" by John Rowan (1993, Routledge).

"Looking Glass Universe - The Emerging Science of Wholeness" by John P. Briggs & F. David Peat (1984, Simon & Schuster).

"The Holographic Univers" by Michael Talbot (1991, Grafton Books).

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"The Spectrum of Consciousness" by Ken Wilber (1977, Quest).

"The Awakened Mind" by C. Maxwell Cade & Nona Coxhead (1979, Wildwood House).

"The Turning Point" by Fritjof Capra (1982, Simon & Schuster).

"The Quantum Self" by Danah Zohar (1990, Flamingo).

# Online Links

## Tools for Transformation

Tools for Transformation : http://www.trans4mind.com/

Transforming the Mind : http://www.trans4mind.com/transformation

Personality Questionnaire : http://www.trans4mind.com/personality

Living Consciously : http://www.trans4mind.com/new_life_course

Communication & Relationships Course : http://www.trans4mind.com/relationships

Speed Reading Course : http://www.trans4mind.com/speed_reading

The Insight Project (Part I, Meta-Programming): http://www.trans4mind.com/spiritual

Books for Transformation : http://www.trans4mind.com/bookstore

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Email Peter Shepherd: shepherd@trans4mind.com

Details of further free downloads : downloads@trans4mind.com

# APPENDIX: THE BRAIN

Consider for a moment the brain of a bee - the size of a grain of salt. It can detect the minutest changes in light, sound, smell and touch; delicately and accurately integrate the actions of many muscles; regulate the functioning of its body's many organs so as to preserve the optimum conditions for life. Such brains learn from experience, and find ways to relate information to others of its species. The bee's brain keeps a constant track of time and it functions as an accurate guidance system: compensating for wind direction, it correlates the rapid beating of four tiny wings, and lands the little body delicately at the centre of a waving flower.

The bee's brain contains a mere 900 neurons. What, then, can we expect from our own brains, ten million times the size, and many billions times as complex? Where we differ most from other animals is in our highly developed use of language, our capacity to learn not only from our own experience but from that of others, and our ability to adapt the environment to our own needs.

A human being has the faculty of self-consciousness, in the sense of being aware of his own experiences and of himself as a conscious being. With this awareness of his own conscious processes comes freedom of choice and the ability to make deliberate actions. Man is also an intelligent being: he can modify instinctive behavior in the light of previous experience.

Intelligence and self-consciousness together, give humans the unique capacity to progress and evolve within their own lifetimes. The smallest development in physical evolution takes many lifetimes, but mental evolution is much faster: an individual's nervous system is continually changing, adapting to the environment, and re-programming itself, throughout life. Our minds have become the spearhead of evolution, and the degree to which we progress depends upon the degree to which we make use of this most incredible product of nature - the degree to which we use our intelligence and our consciousness to the full.

## Unlimited potential

Nestling inside the bony fortress of the cranium, the brain is the best protected organ of the body, and it enjoys the highest priority when blood, oxygen and nutrients are distributed. The brain is sheathed in several layers of a tough membrane tissue, and it is suspended in a circulating fluid mechanism: it actually floats inside a shock-proof vault. The intricate web of nerves that constitutes the human nervous system weighs only three and a half pounds, yet it is probably the most complex system in the universe.

The more that is learned about the human brain, the more its capacities and potentials are found to go beyond earlier speculations. The twelve billion or so neurons, or nerve cells, of your brain interlock in such a way as to make it potentially a phenomenal information processor. Each neuron has hundreds or, with mental development, even thousands of branching extensions that connect it to other neurons, and each connection plays a part in the transmission of signals throughout your brain and body. Your thought processes involve an incredibly complex pattern of electro-chemical signals, flitting rapidly about this biological computer of awesome capabilities.

As a processor of information the brain is extraordinarily fast. It can, for instance, receive the visual image of a person's face in a few hundredths of a second; analyze its many details in a quarter of a second. Then, in less than a second, it can synthesize all the information into a single whole: by creating a conscious three-dimensional full-color experience of the face, recognizing this face out of thousands of others recorded in memory - even though the face may never have been seen before in this position, with this lighting, in these surroundings, or with this expression on it - and recalling from memory details about the person and numerous ideas, associations and images associated with the person.

At the same time the brain will be interpreting the expression on the face and other body language; possibly projecting ideas into the other person's mind (assuming their thoughts); generating emotional feelings towards the person with appropriate hormonal production depending on fight, flight, relaxation or sexual responses; deciding on courses of action from a range of possibilities that may conflict with each other or with reality; possibly suppressing ideas or memories that are uncomfortable or conflict with currently held decisions or beliefs; and possibly starting intricate combinations of muscle movements throughout the body, resulting in an out-stretched hand, a smile and complex vibrations of the vocal chords (full of subtle intonations).

While all the foregoing occurs, the brain will be analyzing and digesting other sensual data; it will monitor and adjust the body to keep it in balance or moving smoothly; and it will be continually checking on several hundred internal physiological parameters, such as the temperature and chemical constitution of the blood, compensating for any deviations from the normal so as to maintain the body in its optimum state of functioning. The brain continues in this way, perceiving, remembering, monitoring, and integrating a huge number of different functions every second of every day of our lives. Yet even with all of this work-load, we barely scratch the mental potential of the brain.

In terms of its complexity and versatility, the human brain far surpasses any computer on earth. Computers, it is true, may be very fast at mathematical calculations and step-by-step processes, but only in an inflexible, pre-programmed way, and these represent only a small part of the brain's capabilities. The whole of the world's telephone system is equivalent to only about one gram of your brain - a piece the size of a pea! Whereas the brain can recognize a face in less than a second, there is no computing network in the world that could do the same.

## The functional structure of the brain

The brain does not, of course, merely work in isolation within your skull; it communicates through nerve pathways that go to the muscles, sensory and internal organs, and every other part of your body. Activities going on in your brain can affect every single cell in your body, directly or indirectly, because of the extensive nerve network lacing through all of your body tissues. For example, the blood vessels dilate and constrict in response to the steady stream of pulse signals originating in the lower centers of the brain. And, of course, your brain receives an enormous number of pulses every second from the many sensor nerves that originate in the tissue of your muscles and organs. This is how your brain makes sense of what's happening all over your body and responds with the necessary regulatory signals. This

interactive relationship between the processes of your brain and the other functions of your body, forms the basis for psychosomatic disease or health. It is also the mechanism which facilitates biofeedback, in which mental processes produce a biological response which is in turn 'fed back' by the biofeedback device, through one or more of the sensory perception channels of the brain, giving the brain instantaneous information about its functioning. The following diagram illustrates the basic architecture of the brain:



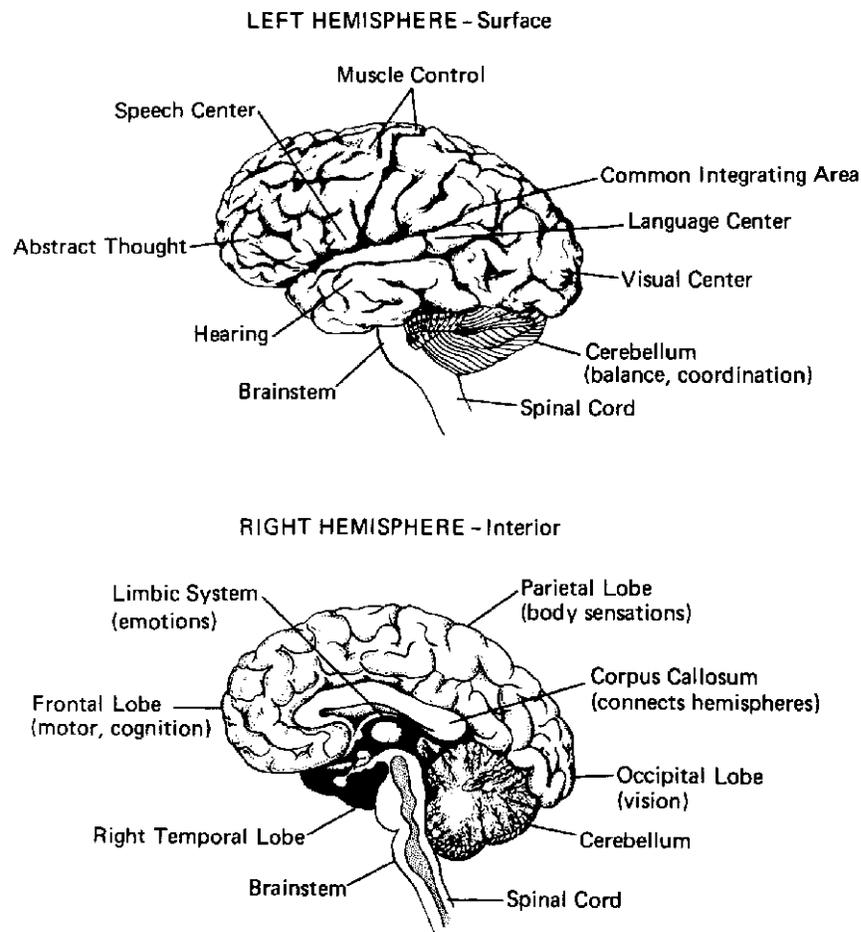LEFT HEMISPHERE – Surface

RIGHT HEMISPHERE – Interior

Figure 2.1   Architecture of the Brain

There are three levels of operation involving the nervous system. These are: the spinal cord, the basal region of the brain, and the cerebral cortex. At the lowest level, the **spinal cord** itself, some primitive processes go on in the form of reflex activities. These include the patella knee jerk, which the physician tests with a little hammer, and automatic withdrawal reactions to sharp pain or to touching something unbearably hot or cold.

At the **basal region** of the brain, the spinal cord enlarges to the brain stem, just before it merges with the cerebral cortex. At this mid-brain level, the *autonomic*, or involuntary, functions are controlled by certain specialized structures, such as the *limbic system.* Originating here are the signals that control heart rate, breathing, hunger, thirst, sexual drives, sleep and wakefulness, functions of liver, kidneys and other organs, blood pressure, dilation and constriction of the eyes, and the general level of activity of the entire nervous system. This area also produces a number of

*hormones*, or chemical messenger substances. These include the *growth hormone*, others that activate the adrenal glands to make them secrete the excitation hormone known as *adrenaline*, and others that stimulate the thyroid gland to produce *thyroxin*, which controls the overall pace of the body's cellular combustion processes, i.e. metabolism.

On top of the brain stem is the *thalamus*, a large region containing many nuclei, some relaying information from the sensory organs to the cortex, others relaying information from one area of the cortex to another, and interacting with the reticular formation (see below) and the limbic system.

Tucked just below the cortex, or upper part of the brain, is a small organ called the *cerebellum*. The cerebellum takes care of the habitual motor functions, such as balance and co-ordination, walking, routine hand and arm movements, control of the vocal apparatus, eye movements, and other well-learned motor processes, or skills, such as a tennis serve, operating a typewriter, or driving a car. Some of these processes require the cerebellum to operate in conjunction with higher level thinking centers, while others are handled almost exclusively. Note how strange it seems if you try to control a habitual process, such as getting out of your chair, by conscious thought.

The brain has a built-in neural tendency to structure its operations in the form of stored 'programs' covering operations at all levels up to and including abstract reasoning. Becoming aware of these programs and consciously developing new and improved programs, is one of the concerns of **The Insight Project**. When learning new skills and improved behavior patterns it is necessary to practice and over-learn the processes involved, so that new programs controlling the skill become incorporated at this most practical level of the brain. Intellectual understanding alone cannot achieve this integration. Over-learned skills are necessary because of the immense number of operations that the brain has to perform simultaneously, as described above. If these were all performed consciously, nothing would get done! In the situation of a counseling session, without over-learned skills, distractions caused by the stress of performance and the restimulation that occurs, would result in basic metering mistakes and omissions.

At this level of the brain, the basal region, in the brain stem, we also find the *Reticular Activating System* (RAS), an area which is enormously important because of its role in arousal and awareness. Our ability to think and perceive, even our power to respond to stimuli with anything beyond a mere reflex, is due to the brain cortex, but the cortex cannot function unless it is in an aroused state - awake. The brain cortex cannot wake itself up; what awakens the cortex from sleep and keeps it awake is the RAS. The RAS is also invoked in order to switch from perception of things outside us, to perception of things within our inner world. The RAS regulates and controls all our muscular activity and all our sensory perceptions; the cortex and RAS operate in a feedback mode, the purpose of which is to maintain an optimum level of arousal (see the following paper 'States of Cortical Arousal').

Sensations which reach the brain cortex are fed back to the RAS, and when the level of activity becomes too high, the RAS sends inhibitory signals to the cortex to reduce the excitation. Anxiety states occur when the inhibitory function of the RAS fails to keep cortical activity within comfortable limits. On the other hand, in a sensory deprivation situation, where the level of stimulation reaching the RAS via the cortex is too low, the RAS sends stimulating signals to the cortex to maintain alertness,

frequently resulting in hallucinations. It is the RAS which switches on the cortex during sleep to produce vivid dreams. It is also responsible, during dreaming sleep, for inhibiting the activity of the whole spinal cord, so that the person does not literally enact the dream and possibly endanger himself. It is the function of biofeedback to facilitate co-operation between the cortex and the RAS, in order to achieve self-regulation.

The brain can receive, classify and respond to sensory information without such data penetrating into consciousness. However, if a repeated stimulus finally results in conscious awareness, this is because the RAS has been activated. This is the capacity of the brain for selective attention: when reading a book, especially if it is sufficiently interesting, the reader will be oblivious to surrounding distractions. This duality of perception is necessary to man's survival. Consciousness is a limited capacity system and needs to be used to maximum advantage. Limiting inflow of data would be detrimental, but what is needed is a variable restriction on what enters into consciousness. To achieve this, at the pre-conscious stage of the perceptual process, the brain detects the meaning of the incoming information and then initiates an appropriate  change in the level of its sensitivity from the RAS level. In this way, important, meaningful data are more likely than trivial information to achieve conscious representation.

That the RAS can be trained is clear. Mother will awake on hearing her baby while father sleeps on. Father, in the country, will awake when he hears the dog bark, but on a visit to town he soon learns to ignore a dog's bark while he is sleeping. Many functions have a completely automatic program - if one wishes to move an arm, there is no need to decide which muscles to use.

However, we can run almost all our life 'on automatic'; our reactions to other people and particular situations are very often controlled by a program, the existence of which we are completely unaware. Such habits based on fixed beliefs may well be irrational: ungrounded in reality, inappropriate and self-defeating. Such a program or reaction had been imprinted in a rather traumatic situation, or may have been installed by a process of repetitive conditioning, but we go on responding the same old way, though the present situation may be significantly different. This is the price we risk paying for the advantages of a variable threshold to consciousness. Psychotherapy helps us to look at these old habits and to learn why we make a particular response or have a particular reaction, so that new, more appropriate program may be consciously installed.

The RAS and the limbic system work closely together. The top part of the brain stem contains the RAS which then merges into the mid-brain limbic system: a collection of associated structures that play an important role in emotion and motivation. The central part of the limbic system is the *hippocampus*, which processes incoming information from short-term to long-term memory, and is therefore vital to learning. The limbic system seems to be responsible for many of the strange phenomena of altered states of consciousness, such as loss of body boundaries, feelings of floating or flying and strange visual experiences such as sensations of white light.

At the ends of the hippocampus is the *amygdala*, and above is the *hypothalamus*. The amygdala and hypothalamus between them can generate sex drive, hunger, thirst, rage and euphoria. The hypothalamus is largely responsible for homeostasis, ensuring that all the various parameters of body functioning are in balance. It continually monitors the blood: if there is too little or too much carbon dioxide, it

reduces or increases breathing; if blood sugar is low, it makes you feel hungry; if your temperature is too low or too high, it initiates shivering or sweating; if the blood is too salty, it makes you feel thirsty; and so on. The hypothalamus directs these responses through the autonomic nervous system of the body, as well as triggering cortical arousal through the RAS. Two especially important responses are the *fight-or-flight response*, which is accompanied by a decrease in skin resistance (as indicated by a fall on the GSR Meter); and the *relaxation response*, which is accompanied by an increase in resistance (a rise on the GSR Meter).

A mismatch between expectations and reality can cause a general activation of physiological and cognitive processes: an emotional reaction. One set of emotions seems to result from activation of the *sympathetic* programs of the autonomic nervous system, similar to the effect of feeling cold. This activation of the fight-flight response leads to general tenseness, especially of the muscles that tend to support the body (the so-called anti-gravity muscles). The typical pattern is tenseness of the knees, an erect body, clenched hands and jaws. The heart rate rises, the blood vessels constrict and there is a rise in blood pressure. In terms of emotions, these are often the symptoms of rage, hate or anger.

Another set of emotions appears to have symptoms that are almost the complete opposite. It results from activation of the *parasympathetic* programs of the autonomic nervous system, similar to the effect of feeling warm. This relaxation response causes a slowing down of the heart rate, dilation of blood vessels and a reduction of blood pressure. The limbs tend to bend. In terms of emotions, these are often the symptoms of pleasurable states - of satisfaction from love-making, for example, or the removal of environmental threat.

The distinctions we feel among the states are the result of cognitive factors, causing us to interpret the resulting body states appropriately to the contextual circumstances. That cognitive factors play an important role in the manipulation of emotional behavior does not mean that we are necessarily consciously aware of our cognitions. When we become angered or threatened by someone's remarks or actions, our logic may tell us there is nothing to be concerned about, while our internal responses may tell us differently. We can, then, have a large discrepancy between our rationalizations of our behavior and the actual behavior. Cognition and emotion are intimately intermingled with one another, as the cortex interacts with the limbic system via the RAS. We actively interpret the environment, we synthesize information in order to decide if our expectations match or conflict with perceived reality, and this leads to specific emotional responses controlling behavior.

The third level of brain functioning, then, is within the **cerebral cortex**, which carries out a set of basic functions: it receives and organizes incoming messages from the five senses (sight, smell, taste, hearing and kinesthetic); it cognitively manipulates that data along with similar data previously stored in the form of memories, comparing the sensory analysis with an internal model of the world which provides the expectations that are so important for emotion, and it predicts the future if things continue along in the same way; and finally, as a result of this comparison, it relates to the basal region to send out appropriate hormones into the biochemical structure of the body, it sends motor commands to the various muscles of the body, and it changes the neural activation of brain structures. This cognitive process may be rational, grounded in reality - or irrational, incorporating uninspected habitual patterns, resulting in distorted thinking.

Even at the level of the cortex there are many operations proceeding of which one is not consciously aware, and there is a close interplay between abstract thoughts (on a conscious, sub-conscious or unconscious level) and basic bodily functions. For example, the *stress reaction*, or 'fight or flight' mobilization of your entire body with 'nervous' adrenaline, can happen in response to a situation such as being late for an appointment, directed by thoughts that are both conscious and below consciousness. Or alternatively, you may be explaining a complex idea to another person by forming it in your mind, finding words to express it, operating your speech apparatus, making facial expressions and illustrative hand gestures, observing the other person's reactions for cues you can analyze to decide how well you're getting the idea across, and experiencing the emotional 'tone' of the whole situation. Thinking is really a whole-brain function, and indeed a whole-body function.

The various functions of the cortex are not scattered randomly about within it, but are arranged in a well-defined pattern. For instance, all the signals coming from your retinas go to an area at the rear of your brain, at the base of the skull. This process can be measured using heat electrodes, which detect the minute change in temperature on the surface of the skull adjacent to the occipital lobes, when changes of arousal occur at light is shone into the eyes. Using the Bilateral Meter, one can detect whether the light is shone from the left or right visual field. Signals from the other sense channels go to their own characteristic regions

Physical damage to any particular region of the brain will affect the stored patterns and functions normally carried out by that region. For example, a stroke (blockage of a blood vessel supplying some region of the brain's tissue) will deny oxygen to that particular portion of tissue, causing it to die. Destruction of the motor area for speech, will leave the person capable of forming thoughts properly but utterly unable to speak. Conversely, destruction of the verbal processing centre, will leave the person able to articulate clearly, but the speech will be a semantic jumble devoid of meaning. Damage to the frontal region just behind the forehead, which can be caused by advanced alcoholism or heavy drug use, diminishes the capacity for abstract thought, such as developing the concept of a future action, forming an intention, carrying out a logical sequence of actions, or making judgments about the propriety of one's behavior.

The brain stores its memories in ways which are somehow distributed across relatively large regions of the cortex. Experiments with brain-damaged patients have shown that particular memories become dimmer and less distinct, but they do not vanish abruptly with the loss of small regions of brain tissue. One prevailing theory holds that memory may be stored in the brain along holographic principles: individual memories are not stored at specific synapses but are distributed throughout the whole-brain network of interconnecting pathways, in such a way that any section of that network contains the basic pattern of the memory, whilst the whole network reproduces the high definition picture. The fact that different areas of the brain are linked by thousands of parallel pathways provides a basis for the neurological equivalent of the holographic laser's coherent activity: the patterns of rhythmic electrical activity of the brain are consolidated by chemical changes, so an experience becomes permanently encoded. Any one memory would be encoded as a pattern of chemical changes over trillions of synapses, and each synapse would be involved in billions of different memories.

This brings out another important distinction between the human brain and a computer. If one tiny connection in a computer is damaged, the whole informational

content may be distorted or lost for good. Both photographic holograms and distributed memory, however, are very resistant to damage. Holograms are information fields, and information (scalar) fields may be accessed and communicated in ways which are only recently becoming understood, that are not limited by space-time materialization. In short, they have a 'life of their own' and this may provide an explanation for psychic phenomena, experiences out-of-the-body and past life recall. In other words, the brain is but an interface between the non-material scalar information-field or mind. In turn it is the spiritual viewpoint which implicitly creates this mind.

The scalar fields are similarly holographic in nature, therefore any individual mind has potential access to the infinite mind of the universe, and given the appropriate coherent 'laser-beam' brain wavelengths this information can be accessed through the brain interface. Hemispheric synchronization is a pre-requisite to this. This corresponds to Jung's 'collective consciousness' and indeed the hypotheses would go beyond the human race to include the scalar fields of all species and orders of classification, at all times and places: the Universal Mind. In this way the Being has access to all knowledge and is indeed creating this information.

The interested reader may investigate the writings of David Bohm, Karl Pribram, Tom Bearden, Rupert Sheldrake, Michael Hutchison and Michael Talbot to discover the amazing breakthroughs in scientific research which have occurred in recent years, which de-mystify the subject of metaphysics. The aspects of case which relate to Man's spiritual nature are handled in full on **The Insight Project**.