

On the Experience of Time

The constant linear sequence of time is so much a given part of ordinary consciousness that it seems a bit strange to examine it: could time operate in any other manner? Consider this normal sense of time. Our normal consciousness consists of objects and people, who can only exist in time. Our experiences follow each other linearly, like the hours of the clock. We notice our friends growing old "in time." We experience the "stream of duration" which carries us out of the past into the future. The normal modality is linear; it includes a past, present, and future, and consists of a sequence of enduring events, one following another.

This mode of temporal experience forms a basis for our personal and cultural life. The clock of hours, minutes, and seconds allows us to "time" meetings and races, to arrive at the moment when an event begins. This linear concept of time allows us to plan for a future, to arrange actions well in advance, to coordinate our individual and social lives with those of others. All in all, it forms an integral part of the sustaining, invisible fabric of normal life and normal consciousness. This mode of time is a necessary dimension of ordinary consciousness. It is prerequisite for the functioning of a complex technological society. Nevertheless, other modes of experiencing time are available to us.

Certain drugs such as marijuana, LSD, DMF, and the amphetamines, including MDA, may radically alter the reducing valve of the normal sensory systems. If the dosage is relatively mild, the great increase

In the contents of consciousness may produce an effect similar to increasing the amount of information reaching the person. Smokers of marijuana, for instance, typically report that their experience of duration lengthens during the period of intoxication and also report that they experienced "more" during that interval than normal.

But with stronger drugs, the effect sometimes overwhelms the linear mode of consciousness entirely, and induces a non-linear mode of experience. Very often this experience cannot be placed in linear coordinates, for it is outside this mode of operation, outside words, outside normal time. The best the verbal-logical mode can do to account for these experiences is to term them "timeless." These experiences, for many, represent the first significant break from a normal linear consciousness, normal reality, and normal time. For some, the break into a new area of experience is unsupported by the remainder of their lives and their training, and they may not be able to return to normal consciousness. The very discontinuity of these experiences is difficult for many to deal with.

During each complete day, our consciousness flows in and out of linearity. Each night we dream, and enter a world in which a linear sequence of time has less meaning. Events in the dream space seem fluid. When we recall dreams and try to place them in a linear mode, we often cannot decide whether one event preceded or followed another. At other times, almost randomly, moments come on each of us which are out of time. They are moments in which there is no future, no past, merely an immediate present. Our linear, analytic world is

for the moment deconstructed. These moments naturally do not lend themselves to analysis, for analysis and language itself is based on linearity. Often a word, spoken during such a moment, will be enough to return the experience to linearity, back into time as we ordinarily know it.

These "timeless" experiences are often produced by psychoactive drugs, which overwhelm the linear construction and allow "an infinite present" to exist. The receptivity and present-centeredness of these experiences are sought in meditation, which also attempts to undo deliberately the "normal" process of constructing consciousness.

The temporal dimension is one key in a more complete science of consciousness. The recognition that the linear mode of time is but one possible construction opens up for consideration other modes of temporal experience, those associated with phenomena outside the range of the normal. For us, an event is considered "paranormal" if it does not fit within the coordinates of ordinary linear time. But if linear time is but one possibility, these unusual events, unusual communication, may in fact occur, even though they cannot be charted in the coordinates of linearity. The laws which govern such experiences may not be those which govern normal consciousness: the experience of the night is not that of the day.

The nonlinear mode is a daily part of the experience of each person. It is deliberately cultivated in "mystical" traditions, as a complement to ordinary consciousness. It is sometimes brought about by the administration of consciousness-altering drugs. It is a mode

associated with the intuitive, holistic side of ourselves.

Linear time is a dimension of the active mode. It guides our actions in time. Nonlinear time is a dimension of the receptive mode. Experience is more important than action. Clock time becomes irrelevant. Experiences "out of time" emerge.

Two Sides of the Brain

The cerebral cortex of the brain is divided into two hemispheres joined by a large bundle of interconnecting fibres called the corpus callosum. The left side of the body is mainly controlled by the right side of the cortex, and the right side of the body by the left side of the cortex.

Both the structure and the function of these two "half-brains" in some part underlie the two modes of consciousness. Although each hemisphere shares the potential for many functions, and both sides participate in most activities, in the normal person the two hemispheres tend to specialize. The left hemisphere is predominantly involved with analytic, logical thinking especially in verbal and mathematical functions. This hemisphere seems to process information sequentially. This mode of operation apparently underlies logical thought, since logic depends on sequence and order. When we measure the "verbal I.Q." on tests such as "Wechsler's Intelligence Scale for Children," we are to a great extent, measuring the abilities of the brain's left hemisphere. Speech centers are located in the left hemisphere.

Until recently very little has been known about the right

hemisphere. In the last few years psychoneurologists like Ornstein, Joseph Bogen and Roger Sperry, have studied and defined the functions of what has been known up until now as the "minor" hemisphere--the right hemisphere.

The right hemisphere seems specialized for holistic meditation. This hemisphere is primarily responsible for our orientation in space, artistic endeavor, crafts, body image, recognition of faces. It processes information more diffusely than does the left hemisphere, and its responsibilities demand a ready integration of many outputs at once. If the left hemisphere is predominantly analytic and sequential in its operation, the right hemisphere is more holistic and relational. The right hemisphere (like the parasympathetic nervous system) plays a major role in the receptive-mode of consciousness.

When measuring the "nonverbal I.Q." on tests like the "Wechsler's Intelligence Scale for Children," we measure the abilities of the brain's right hemisphere. Of the right hemisphere Robert Ornstein writes:

The right hemisphere of the brain is primarily responsible for music, art, crafts, orientation in space (and body image), and even perhaps for dreams. These activities, along with phenomena termed "mystical" have been largely devalued in our technological culture. No wonder the portion of the brain responsible for them is termed "minor." (The Nature of Human Consciousness, p. 64).

In an article entitled "The Other Side of the Brain: An Apollonian Mind," Joseph Bogen tells us that the difficulty in characterizing the ability of the right hemisphere arises largely from our ignorance--we have barely scratched the surface of a vast unknown.

He concludes:

The rules or methods by which propositional-thought is elaborated on "this" side of the brain (the side which speaks, reads and writes) have been subjected to analysis of syntax, semantics, mathematical logic, etc. for many years. The rules by which appositional thought is elaborated on the other side of the brain will need study for many years to come ("The Other Side of the Brain: An Appositional Mind," Bull. Los Angeles Neurological Society, 34, pp. 135-162).

Ornstein's theme is the concept of a bifunctional brain in man. The left hemisphere of the human brain controls the right side of the body; the right hemisphere controls the left side. Modern psychological and physiological research indicates, however, that there are far more significant differences in the functioning of the two parts of the brain. In the left hemisphere seem to be placed the functions of language, rational cognition and time sense--functions Ornstein describes as "linear." It is the right hemisphere that seems to be responsible for "nonlinear" thinking--intuition, spatial relationships, and the direction of many bodily activities. Ornstein's theme of right brain/left brain adds considerable information to the concept of bimodal consciousness.

III. KEN KEYES: BIMODAL CONSCIOUSNESS

To continue our analysis of bimodal consciousness we shall now look at the work of Ken Keyes. As a synthesis of Baba Ram Dass, John Lilly, Krishnamurti, Charles Berner and Abraham Maslow, his work provides valuable insight into the thoughts of these men. Keyes has combined their work to such an extent that he now offers group workshop

training in consciousness growth based on his synthesis of their theories. The name he has given to his school for training in consciousness growth is "The Living Love Way."

The "Living Love Way" is a psychosynthesis of many methods for consciousness growth. The theory behind these methods is founded on Keyes' analysis of "bimodal consciousness." As his theoretical structure is such a fine synthesis of the men mentioned above and fits so well with the dialectic analysis of Deikman and Ornstein, we provide a brief review of his theory in this chapter.

We can understand the necessity of active type consciousness from a need/desire evolutionary perspective. When man was first struggling for survival it was necessary to have an instantly effective "fight or flight" mechanism. As a jungle survival mechanism, our animal ancestors were programmed for automatic duality--automatic feelings of otherness, threat and alarm. Survival required instant domination of the active mode of consciousness (as defined physiologically and psychologically by Deikman).

Survival today, however, depends on "tuning in" to the overall situation involving ourselves, the people around us, and the total environment. Perceptiveness, wisdom and oneness are now the ingredients for effective living. Our "biocomputers" (using Lilly's term) are still programmed for the active mode of consciousness. We presently need to learn how to deautomatize the active mode of consciousness programmed into our biocomputer.

The active mode, in which there is separation of objects, of

the self from others, has proved useful in individual biological survival; yet this mode apparently evolved to fit the conditions of life many thousands of years ago. The evolution of culture proceeds much more quickly than biological evolution; so the active mode may not be as all-important a criterion for our contemporary western society as it once was. The awareness of separation was a great advantage when survival threatened an individual's existence; for instance, one could isolate an enemy animal, kill it, and use it for food. However, this basic need, for individual survival is no longer quite so basic for many in the West.

Instead, the survival problems now facing us are collective rather than individual: problems of how to prevent a large nuclear war, pollution of the earth, over-population. And notice that in these examples, a focus on individual consciousness, individual survival, works against, not for, a solution. A shift toward a consciousness of the interconnectedness of life, toward a relinquishing of the "every man for himself" attitude inherent in our ordinary construction of consciousness, might enable us to take those "selfless" steps that could begin to solve our collective problems. Certainly our culture has too severely emphasized the development of only one way of organizing reality. Perhaps at this point in time we can begin to see that the complementary mode can have survival value for our culture as a whole.

Evolution may solve the whole problem. Perhaps evolution is now working to remedy the active type of programming that tends to

hold us at ordinary consciousness levels. Heart trouble, ulcers, anxiety, and other prevalent psychosomatic diseases may be considered common manifestations of the active mode of consciousness. Perhaps through the survival of the fittest, in many years from now, humans may have nervous systems that are automatically structured to produce instant insights that facilitate love, oneness and "selflessness" (i.e., receptive mode of consciousness).

The dialectic process can also be understood from a developmental perspective. The child must learn to manipulate his environment in order to satisfy his need/desires. Manipulating the environment requires the domination of the active mode of consciousness. As long as the individual has a need/desire (security, sex, prestige, money, power, knowledge, holiness) which demands the manipulation of the environment the active mode of consciousness dominates his biocomputer.

When these need/desires are satisfied (drop away) it becomes possible for the receptive mode of consciousness to emerge in the biocomputer. But even though the most effective and happy living requires the emergence of the receptive mode, the active mode dominates the biocomputer. The individual must find suitable methods to deautomatize active mode programming and subsequently provide for the emergence of the receptive mode.

Keyes differentiates the two modes this way: a) active mode: ego-directed, subject-object, emotion-backed security, sensation and power consciousness increasingly involving the rational mind causing

one to inflexibly guard and protect habitual folkways and personal patterns, by receptive mode: ego-directed thinking and emotions have been replaced by wider ranging insight and deep intuitive understanding giving full flexibility to flow in mutually supportive and loving ways without being victim of folkways and personal patterns.

Most people live in the active mode characterized by manipulating the world to satisfy desires. Everything people tell themselves they must do to be happy ends up yielding more frustration than joy. The more successful a person is in making money, collecting skills and possessions, developing "swinging" relationships, acquiring knowledge and degrees, and achieving positions of status, power and prestige, the less loving, peaceful, and contented he may find himself.

And yet it is not these things in and of themselves that create an unhappy life--it is the desire for them that keeps us actively striving to satisfy the desire never knowing the receptive mode. You are ready for growth into the happiness of "higher consciousness" when you realize the results of trying to live a beautiful life by your efforts to arrange or change the world of people and things outside of you to fit your desires. The "Living Love Way" provides methods for deautomatizing the active mode of consciousness and allowing for the emergence of the receptive mode of consciousness. As we shall observe in the next chapter this is essentially the goal of many methods of consciousness growth.

IV. PHYSIOLOGY OF THE TWO MODES

Arthur Deikman suggests that "consciousness" is the psychological complement of all physical systems. He also claims that different modes of consciousness have different psychological and physiological determinants. As we have seen, Deikman explicitly defines two modes of consciousness in the human being and shows that each has its own psychological and physiological organization.

Understanding the physiology of the two modes provides the foundation for many of the methods of consciousness growth, as we shall see in the next chapter. Deikman has defined the two modes physiologically by referring to brain wave pattern, muscle tension, muscle system and nervous system. He also indicates that each mode has its own overall effect on the physiological structure of the person. For example (referring to the action mode), very early in life focusing attention is associated not only with the use of the intrinsic muscles of the eyes, but also becomes associated with muscle movements of the neck, head and body, whereby visual interest is directed toward objects. Alexander Lowen, Ida Rolf, Moshe Feldenkrais and others have done much in defining the overall physiological dimensions associated with human consciousness: Lowen describes the person who functions almost exclusively in the active mode as possessing the following characteristics: shallow breathing, buttock muscles habitually tightened, retracted pelvis, stiff neck and energy flow blocked at the neck.

A thorough study of the physiological criteria which differentiate the two modes may produce a wealth of relevant information. The reader is referred to the following authors: Stanley Kellerman, Robert Frager, Charlotte Selver, and particularly to the bulletin "First Report of the Project in Humanistic Medicine."

Let us now look at three topics which more explicitly clarify our understanding of the physiological dimension of bimodal consciousness. These three topics are examples of the kind of work, theoretical and empirical, that is currently being conducted in the area of the physiology of consciousness. An abundance of new work in this area is probably about to occur.

V. SYMPATHETIC/PARASYMPATHETIC DIFFERENTIATION

Reference was made earlier to the reticular activating system which maintains a two-way exchange of information with the cortex. The RAS is affected by what is going on in our consciousness and plays a paramount part in determining what is introduced into our consciousness. Because of our developmental preference for the action mode we have evolved programs for the action mode to such an extent that all information coming into our consciousness involves only action mode matters. In order to function optimally it is necessary for us to deautomatize our action mode programming, enabling receptive mode possibilities to enter our consciousness.

From a physiological perspective this can be more fully understood as a need for synergetic complementarity between the sympathetic/

parasympathetic nervous system. (Analogous to this discussion is Ornstein's discussion of the two halves of the brain.) Arthur Deikman says that the action-mode uses the sympathetic functions most prominent. When there is need for action the sympathetic functions operated throughout the biological organism. Similarly, the receptive mode uses the parasympathetic functions most prominent. The parasympathetic system allows the central nervous system to function in a restful, experiencing way. Pir Vilayat Khan, Pir-o-Murshid of the Sufi order, explains much Sufi and Yoga theory from his understanding of the sympathetic/parasympathetic functions. Higher states of consciousness are realized, he tells us, when the sympathetic system rests and the mind is used for experiencing subtler realities. Yoga, as an applied science, consists in the ability to energize at will both the sympathetic and parasympathetic systems and control the balance between them. The Hindu's yoga theory described in flowery metaphorical terms two major nerve currents which flow through either side of the spinal column. These they call the Ida and Pingala and (after working through the metaphors) may be seen as comparable to the sympathetic and parasympathetic dichotomy of western physiology. Dr. Harold Stratfield applies his understanding of this dichotomy to many of the "body games" in his book Growth Games. A large part of applied bioenergetics is founded on the sympathetic/parasympathetic dichotomy.

VI. ROBERT WALLACE AND TRANSCENDENTAL MEDITATION

Following is a review of research on Transcendental Meditation coordinated by Robert Wallace. The transcendental state of transcendental

meditation is analogous to the receptive-perceptive mode of consciousness presented in this thesis. Of the transcendental state Wallace claims:

The results of these studies indicate that during the practice of meditation the practitioner spontaneously and naturally achieves a physical state of deep rest and relaxation while mentally he remains inwardly awake and alert. . . .
(Scientific Research on Transcendental Meditation).

Some of the studies which indicate physiological dimensions of the transcendental state include the following:

- a) During transcendental meditation oxygen consumption and metabolic rate markedly decrease indicating a deep state of rest.
 (Scientific American, February, 1972)
- b) During transcendental meditation breath rate decreases significantly indicating a more relaxed and rested state of the nervous system. (The Lancet, April, 1970)
- c) During transcendental meditation skin resistance increases significantly indicating deep relaxation, reduction of anxiety and emotional disturbances. (Scientific American, February, 1972)
- d) During transcendental meditation cardiac output markedly decreases indicating a reduction in the work load of the heart. (Ph.D. thesis, University of California, Los Angeles, June, 1970, Robert Wallace)
- e) During transcendental meditation there is a spreading of 8-9 cycles per second waves to the more frontal areas of the brain with the occasional occurrence of prominent and synchronized 5-7 cycles per second wave. These patterns are different from those seen in other

states of consciousness and indicate a state of restful inner alertness. (American Journal of Physiology, September, 1971)

f) Transcendental meditation stabilizes the nervous system as shown by fewer spontaneous galvanic skin responses. This stability continues to be maintained after meditation. Fewer galvanic skin responses indicate more resistance to environmental stress, psychosomatic disease and behavioral instability; efficiency in the activity of the nervous system and therefore more energy for purposeful activity. (Psychosomatic Medicine, 1972)

g) Subjects who practice transcendental meditation perform faster and are more accurate in complex perceptual motor tests. Good performance indicates greater coordination between mind and body, greater flexibility, increased perceptual awareness, greater efficiency, and neuromuscular integration. (University of California, Los Angeles, December, 1971, Blandell)

Robert Wallace, among others (we have just noted Keyes), points out that the change in our culture to a predominantly technological, scientific one during the last few centuries has caused a radical increase in environmental stress placed on the individual. Many diseases, such as the increased evidence of hypertension, in some part can be linked to these radical changes in our environment. Wallace suggests that the development of increased self-knowledge and quiescence through meditation may be a way in which we could learn to cope with the stress, since the demands placed on us by our society are unlikely to diminish greatly. But most importantly, it is the shift from an

active, analytic mode of consciousness to the attainment of an over-
all receptive, holistic mode which is the aim of transcendental
meditation.

VII. PHYSIOLOGICAL DIMENSIONS IN PSYCHOSIS AND LSD

Robert Wallace's work is only one example of current research
in the physiology of consciousness. Here is an example of work
recently conducted by the "Human Consciousness Institute" in San
Francisco.

The physiological data pertaining to transcendental meditation
are clear and clarify the bimodal hypothesis. In the case of acute
and chronic schizophrenia, however, the data are ambiguous. Chronic
schizophrenic patients tend to have EEG readings suggesting anxiety
and high anxiety levels (Deikman, 1970). Perhaps they are struggling
to maintain some semblance of personal order and control. A study of
hospitalized schizophrenic patients undergoing acute decompensation
shows an increase and wide variability of muscle tension, rather than
the decreased muscle tension predicted on the basis of the receptive mode
model. On the other hand, Deikman reports that Salamon and Post (1965),
using a special method of measuring alpha waves, found increased alpha-
wave production in schizophrenic patients as compared to controls.
Studies of autonomic function are likewise variable and unclear.
Issues of diagnosis, chronicity, and drug effects undoubtedly confound
the data. For LSD states, there is not much data to work with, but the
clinical variability of the states and the frequent occurrence of

anxiety suggest a situation similar to the psychosis. Although a more detailed and systematic physiological investigation needs to be done to solve this problem, in these instances we are dealing with an unintegrated mixture of modes. One way of understanding this is to consider the fact that, in . . . schizophrenia, the shift to the receptive mode may arouse great anxiety and a compensatory attempt to control the receptive-mode experience, an attempt that is an action-mode response. That such a response creates a problem is suggested by the lore of LSD users, whose standard advice for those about to take LSD is not to fight the experience, but to "go with it," to "float downstream," and abandon oneself to what feels like "ego death." It is said that if one can do this, chances are good that the experience will be beautiful. On the other hand, if the subject attempts to control or fight the experience, a "bad trip" is the likely result. Giving oneself up to an unusual experience, abandoning oneself to "ego death," is precisely what Yogis and Zen monks are trained to do, but what schizophrenic persons find most difficult. Perhaps this difference underlies the different physiological portraits accompanying these different situations.

Conclusion

Only three examples of current research pertaining to the physiology of consciousness have been given. These three topics indicate that different modes of consciousness have definite physiological manifestations. The more understanding we have of this physiological

data the more able we will be to deal effectively with altered states of consciousness.

According to Hindu psychology the "evolution of personal consciousness" depends on our learning to balance the flow of energy between the sympathetic and parasympathetic nervous systems. Learning autonomic control of these systems will help us advance this evolution. According to people like Strettfield and Lowen learning autonomic control of the parasympathetic nervous system will enable us to enter at will the receptive mode. This is important for our physical and mental health.

Transcendental meditation has become a world-wide practice. Wallace and others have shown that transcendental meditation is a good method for entering the receptive mode. We have reviewed physiological evidence which supports this contention. There is an abundance of psychological research which is also important. Many people are finding meditation an important part of their everyday lives. Further research into the physiology of consciousness will certainly add more information which will benefit all these people.

Healthy people may become healthier and happier by turning on to their receptive mode possibilities. Perhaps our understanding of bimodal consciousness will help us work more effectively with the mentally ill. Certainly the "Human Consciousness Institute" has presented relevant information which helps us understand and subsequently work with problems of psychosis and LSD intoxication.

A thorough study of the physiological criteria which differentiate

the two modes of consciousness may produce a wealth of information, information that can be used to help all of us lead happier and healthier lives.

VIII. PSYCHOLOGY OF THE TWO MODES

Throughout psychological literature there exists continual reference to two modes of consciousness. Defined in different ways and described with numerous variations, bimodal concepts abound in psychology.

Freud introduced two modes of consciousness which he believed were in inevitable opposition and these he called the "pleasure principle" and "the reality principle." Carl Jung's work is steeped in bimodal concepts such as: anima-animus, extrovert-introvert, and causal-acausal. According to Jung, when a person faces an event, he performs either an act of perception (aware of something) or an act of judgment (a conclusion about something). The judging attitude leads to an orderly planned life, based on relatively closed principles, whereas the perceptual attitude leads to more openness to experience including the experience of the inner world of self. A student of personality theory can compare Jung's division with Maslow's concepts of primary and secondary process cognition. Maslow says the primary mode can be seen as a repudiation of the inner psychic world in favor of the external world of common-sense reality. This, too, is the basis of his "Theory Z" which differentiates "nonpeakers" from "peakers."

Of the nonpeakers he asserts:

These people tend to be 'doers' rather than meditators or contemplators, 'effective and pragmatic' rather than aesthetic, 'reality testing and cognitive' rather than emotional and experiencing (The Farther Reaches of Human Nature, p. 281).

Maslow's "Theory Z" is an excellent study which proposes twenty-four points differentiating people predominantly concerned with the active mode (nonpeakers, D realm) from people more concerned with the receptive mode (peakers, B realm). Here is an example of one of the points which emphasize the nonmanipulative nature of the receptive mode. Point 21 states:

In theory, transcendents should be somewhat more Taoistic, and the merely healthy somewhat more pragmatic. B-cognition makes everything look more miraculous, more perfect, just as it should be. It therefore breeds less impulse to do anything to the object that is fine just as it is, less needing improvement or intruding upon. There should then be more impulse simply to stare at it and examine it than to do anything about it or with it (The Farther Reaches of Human Nature, p. 292).

Such bimodal concepts compare favorably with Angyal's "autonomy" and "homonomy"; Von Bertalanffy's "closed-system" and "open-system"; Schickel's "autocentric perception" and "allocentric perception"; Dostoevsky's "seeing" and "accing"; Gurdjieff's "man asleep" and "man awake"; and Hindu's "closed centers" and "open centers" of consciousness.

For example, the following are examples of a kind: scientism vs. romanticism, straight vs. round, actual vs. artistic, being vs. nonbeing, reductionism vs. holism, primary processes vs. secondary processes, will to life vs. will to death, bhakti vs. manas, atvic vs. rajasic, linear

vs. nonlinear, analytic vs. gestalt, verbal vs. spatial. It is plain to see that throughout psychology, continual reference to two basic modes of consciousness proliferates. Presently we will review more closely the psychological dimension of bimodal consciousness focusing particularly on the bimodal dimension of the cognitive process. These writings give the reader a further appreciation of the bimodal concept.

Since the world points up beauty as much
 There is ugliness too,
 If goodness is taken as goodness,
 Wickedness enters as well.

Tao Te Ching

The anguish arising from the dual nature of man rings forth
 In great chords throughout his work.

Dostoevski

The consciousness revolution we are experiencing is in some way connected with the rediscovery of breathing. When we concentrate on breathing we see the paradox that we keep consciously interfering with a process that works perfectly naturally so long as it remains unconscious. Our split between doing and allowing, between conscious command of the whole life and surrender to natural rhythms that are not our making is symbolically dramatized in our breathing. The age of anxiety is the age of over-controlled breath. The new spiritual revolution is animated by the hope of finding our way back to the power that breathes us, to the force that lives beneath the level of our conscious mind. ("An Interview with Oscar Truchazo," Psychology Today).

IX. TWO SIDES OF COGNITION

Roger Bacon, one of the founders of modern science, wrote:

There are two modes of knowing, through argument and experience. Argument brings conclusions and compels us to concede them, but does not cause certainty nor remove doubts in order that the mind may remain at rest in truth, unless this is provided by experience.

Michael Polanyi, seven hundred years later, reflecting on the nature of human knowledge pointed out:

. . . that human knowledge is of two kinds. What is usually described as knowledge, as set out in written words or maps, or mathematical formulae, is only one kind of knowledge; while unformulated knowledge, such as we have of something we are in the act of doing, is another form of knowledge. If we call the first kind explicit knowledge, and the second, tacit knowledge, we may say that we always know tacitly that we are holding our explicit knowledge to be true (The Study of Man, p. 2).

Scientific enquiry has relied almost exclusively on the rational, analytic, explicit, argumentative mode of cognition and has excluded the arational, holistic, tacit, experiential mode of cognition. Thomas Blackburn proposes that we recognize the validity of a more sensuous-intuitive approach to nature, treating it as a complementary to the classical intellectual approach (Blackburn, 1971). Charles Tart asserts that Blackburn's analysis is valid, but not deep enough (Tart, 1972).

Tart's paper, States of Consciousness and State-Specific Sciences, attempts to take both modes of knowledge into account. He proposes that we must restructure the very method of scientific inquiry itself to account for many phenomena which people experience. In many ways, we can consider the esoteric disciplines of Sufism, Buddhism, and Yoga, as sciences of inner states; technologies developed to treat the most pressing problems of philosophy, psychiatry, and psychology. Conventional science, as it is usually practiced, often neglects the essential component in studying consciousness. Concerning marijuana intoxication, Tart asks whether anyone would be willing to risk doing to jail for the sake of having their eyes redden, their performance on

complex psychomotor tests decline, etc. These are clearly side-effects, not the central components of marijuana intoxication, and an attempt to pass off research on such side-effects as the "hard science" in this area simply misses the point. Tart's approach is one of the very first contemporary attempts to synthesize the two modes of knowledge-seeking; the concrete workings of his new approach will take a while to emerge.

Tart and many other recent writers are telling us that another mode of knowing exists which we can't exclude from our search for knowledge. They agree with William James that there are ways of knowing which are a) discontinuous with our rational mind, and b) screened from us by our attachment to our rational mind. James cautioned against prematurely closing accounts with reality before incorporating these other ways of knowing. Arthur Deikman calls this "thinking of the receptive mode." He suggests:

Contemporary psychological models, such as primary process theory, view the object world as the standard by which to judge the realism of perception and cognition. The receptive mode and other modes yet to be discerned or utilized can however, be conceptualized as modes by which the organism addresses itself to reality dimensions other than those of the objective world associated with the action mode and logical thinking. The "thinking" of the receptive mode may be organized in terms of a different logic in pursuit of aims located at different dimensions of reality than those to which we ordinarily address ourselves ("Bimodal Consciousness," Archives General Psychiatry, 45, p. 482).

It is important that we recognize the relativity of different modes of cognition rather than assign an absolute primacy and validity to that mode with which we are most familiar. This is especially

pertinent when we are studying "consciousness." Then we must be familiar with the "thinking" of the receptive mode. Not only is this kind of "thinking" an important topic for study; it may be necessary to use this mode of cognition to understand many things relevant to a "psychology of consciousness." Baba Ram Dass clarified this.

X. BABA RAM DASS AND THE TWO MODES OF COGNITION

Though many scholars have differentiated between the two modes of cognition, perhaps it is Baba Ram Dass who makes the most significant point for a psychology of consciousness. He says that man's capacity for rational thought is a powerful tool which has given him the power to control nature. It has provided him with things previously undreamed of and will continue to do so. The particular way of knowing the world through the rational mind has tremendous advantages and we have quickly exploited them. The problem however, is that in using the rational mind we have created difficulties which can be solved only through another way of knowing. The rational mind is a limited tool. It takes an object and it cannot get beyond the subject-object world. It can't know itself because it is a metasytem. It is a linear and limited in dealing with large numbers of variables simultaneously. It is finite and thus can't know the infinite.

There are, however, ways of knowing about things (concepts) that we don't know through the rational mind. For the most part we have relegated these to the realm of mysticism, or poetry, or what we sometimes call intuitive validity in science. Ram Dass suggests that

we have become participants in a religion dedicated to the worship of the rational mind. We as professors, as rationalists have faith in the fact that what we know through our senses, through the logic of our thinking mind is the epitome of knowledge. Ram Dass emphasizes that our faith in the rational mind may repress other possible cognitive experiences. We must attend once again to the fact that the rational mind is a finite tool. This always has been part of western thought (Aquinas made the point fundamental to Catholicism).

Perhaps the dominance of the active mode hides from people receptive mode cognition. Individuals, like Aquinas and Ram Dass, must continually remind us of the limitations of rational thought. Their thoughts may strike a chord in us encouraging personal exploration of the "other" ways of knowing. Spiritual wisdom, of the kind Aquinas and Ram Dass possessed, is a product of realizing receptive mode cognition. For example, the experience that "humanity is one body" cannot result from active mode cognition. It is a subjective experience where we experience a unitive link with all people. This experience most often occurs when rational thought processes are deautomatized allowing arational, holistic, tacit, receptive cognition to emerge.

Baba Ram Dass encourages us to deautomatize rational thinking. When we do this we are more apt to experience alternative states of consciousness. These new horizons widen our perspective. This is becoming increasingly important. The rational mind has taken us a far way. And yet, to see the horror of urban living with its pollution

and tensions, to see war and killing, to see the runaway imbalances in ecology, to study statistics about neurosis, tranquilizers, suicide, crime and highway fatalities, cannot but lead one to wonder whether man's rational mind is enough.

The answer is that it is not. In an evolutionary perspective, the rational mind takes us a certain distance and no further and we eventually must transcend it in order to go on to greater insights. Other writers have attended to this problem, some of whom are here sampled.

A new type of thinking is essential if mankind is to survive and move towards higher levels.

Albert Einstein

For more than two thousand years man has striven to suppress his animal nature, to curb his instincts and to control his feelings. He has developed a civilization whose technological achievements are a tribute to the power of his mind. But in the process he has undermined his identity and lost his sense of self. He has subverted his energy to conquering nature, but has destroyed his own soul. He has lost his capacity for knowing joy. (Alexander Lowen, Self-Expression, p. 2)

The image of the Thinker has been central to our Western culture. It constitutes its greatness, yet also its limitations: for by officially glorifying the thinking process; reason and the dualistic ethics of 'either-or,' it felt compelled to give to the feelings and to all non-rational processes linked with the image-making and intuitive faculties of man a negative or at least lower meaning and value. (Dane Rudhyar, The Planetarization of Consciousness, p. 30)

XI. THE INTUITIVE MIND

Baba Ram Dass has described the limitations of the rational mind. He shows that we must transcend the rational mind to experience

alternative ways of knowing. Many people have described these alternative ways. Here we will introduce Roberto Assagioli's presentation of "the intuitive mind."

It is this theorist's contention that the "rational mind," however defined, is synonymous with active mode thinking. It is important to present the receptive mode alternative. Roberto Assagioli's description of "the intuitive mind" serves that purpose best.

Intuition exists as an independent and specific psychological function. It was called by Jung an irrational function, to use his own words: "this term does not denote something contrary to reason, but something outside the province of reason." This is Assagioli's major contention.

Assagioli considers intuition mainly as a mental organ or means to apprehend reality. It is a synthetic function, in the sense that it apprehends the totality of a given situation or psychological reality. It does not work from the part to the whole--as the rational (analytical) mind does--but apprehends a totality directly in its living existence (Assagioli, 1971, p. 218).

Intuition is one of the least recognized and least appreciated, and therefore one of the repressed functions. Repression of intuition is produced by nonrecognition, devaluation, neglect, and lack of its connection with other psychological functions. Assagioli would agree that active mode consciousness itself acts as a veil hiding "the intuitive mind." Intuition is a normal function of the human psyche, its activation is produced chiefly by eliminating the various obstacles

preventing its activity. The deautomatization of ordinary consciousness is the major step in that direction.

The essential distinction between cognition by way of intuition and cognition by way of thinking rationally is that intuition has the following characteristics: it is immediate and direct, not mediate and progressive as is thinking; it is synthetic or holistic, i.e., it is an immediate apprehension of a whole, one could say of a Gestalt, and not of different parts later put together to form a whole. Ornstein describes intuition as being arational, holistic, spatial and tacit.

Rational understanding is one part of knowing but understanding in its fullest psychological sense includes intuitive understanding. Whenever one wants to reach a true understanding of the essence of the specific quality of a human being, or of a group, or of human relationships, the use of intuition is indicated and often necessary.

Consider the general field of valuation. Here we see where receptive mode knowing is a necessity. Sound valuation requires intuitive perception of the essence or purpose of a person, of an activity, or of a situation. This valuation has to be checked and examined through other functions, such as that of critical analysis; but one can say that the intuition is the specific organ of psychological function for achieving understanding and true valuation.

The intuitive mind has many more indications and applications. In every case, however, it signifies an apprehension of reality synonymous with receptive mode knowing. There is an abundance of literature in this area. Here we stress one point. For intuition to be a true

cognitive process implies not only the functioning of intuition alone, but also its intelligent apprehension, interpretation and inclusion in the existing body of knowledge.

XII. RECEPTIVE MODE COGNITION

Receptive mode cognition has important applications. As was just mentioned, a general field of application is in valuation. Another large field of application is that of the sciences. There also it can be used to reach the truth in a synthetic way, a truth which has a universal or general value--such as a principle, a law, or a general method of procedure. Many scientific problems have been solved with the help of intuition.

One cannot conceive a true and successful therapist, teacher or business manager who has not developed and (does not use) the receptive mode cognition. One cannot imagine a day gone by where this way of knowing has been useful or would have been had we been able to enter it. Even though the receptive mode has such wide relevant application western educational systems largely concentrate on the verbal and intellectual. We do not possess a large-scale training system for the other side. In the next section this thesis proposes that we add receptive mode training to the school curriculum.

This training is presently the specialty of the esoteric psychologists. They form a complement to most of modern, western education. If we examine some of the techniques and exercises of the esoteric traditions, we find that they generally seem to work in the tacit

language of the receptive mode.

In the Chinese "I Ching," this mode is even named "k'un"--the receptive. In Sufism it is variously called "deep understanding," intuition or direct perception. Don Juan apparently calls it "seeing." In Zen, the word is "Kensho," a word for the enlightenment experience, also means "to enter inside," the same meaning as intuition, which is from "in" and "tuir" in Latin. Satori in Zen is often pictured as a flash of intuition illuminating a dark area.

There are two major ways, then, in which men have approached knowledge about themselves and the nature of life. One, the scientific and logical, employs the steady input and accumulation of information; the other, the intuitive.

The study of mystical consciousness suggests that the receptive mode may provide a way of "knowing" certain aspects of reality not accessible to the action mode. The "knowing" that takes place is usually a nonverbal experience, although it may later be translated into words in order to be shared. Thus, what is taken in is not only those aspects of the environment with which we are familiar but other aspects as well.

The mystic experience exemplifies the purest manifestation of receptive mode cognition. This state is brought about by a deautomatization of hierarchically ordered structures that ordinarily conserve attentional energy for maximum efficiency in achieving the basic goals of the individual: biological survival as an organism and psychological survival as a personality. Perceptual selection and cognitive patterning

are in the service of those goals. Under special conditions of dysfunction, such as in acute psychosis or in LSD states, or under special goal conditions such as exist in religious mystics, the pragmatic systems of automatic selection are set aside or break down, in favor of alternate modes of consciousness whose stimulus processing may be less efficient from a biological point of view but whose very inefficiency may permit the experience of aspects of the real world formerly excluded or ignored. The extent to which such a shift takes place is a function of the motivation of the individual, his particular neurophysiological state, and the environmental conditions encouraging or discouraging such a change.

In conclusion, the mystic experience emerges when the deautomatization of the active mode occurs. The mystic experience occurs when the receptive mode cognition emerges. Then one apprehends aspects of reality of which he was previously unaware.

XIII. TWO MODES OF COGNITION AND EDUCATION

It is clearly evident that increasing numbers are turning to meditation, oriental religions, psychedelic drugs, mystical literature and other methods for "turning on" the receptive mode of consciousness. The phenomena encountered in these areas provide more satisfaction and are more relevant to the formulation of philosophies of life and deciding upon appropriate ways of living than pure and objective reason. These individuals are not disillusioned with knowledge, per se, but with knowledge that is purely a product of the rational mind. They

apparently agree with Buddha who saw all suffering ultimately as the fruit of delusion or lack of spiritual vision.

Aware that knowledge has an effect on being, they search for knowledge which goes beyond mere verbal information but has some intuitive validity and spiritual vision. They seek "understanding" besides "knowledge" as defined by Huxley in the following quote:

Knowledge is always in terms of concepts and can be passed on by means of words or other symbols. Understanding is not conceptual, and therefore cannot be passed on. It is an immediate experience, and immediate experience can only be talked about (very inadequately), never shared ("The Education of an Amphibian," in Tomorrow and Tomorrow and Tomorrow and Other Essays).

Such use of the term "knowledge" is by no means universal, but Huxley's distinction is important in drawing our attention to the existence of different ways or degrees of knowing, whatever the names we want to give them. Thus, when a mystic speaks of knowing, he is not speaking of strictly rational knowledge but of a realization or seeing of the truth. This is a function of intuition rather than reason, for intuitive thinking, as the word indicates, allows us to get "into" things while reasoning is only "about" things.

As we have said many individuals are searching for an understanding (to go "into things") to counterbalance their knowledge ("about" things). This is the goal many educators have set for education--to create a balance between the two modes of cognition. Following is a quote from George Leonard which reflects the flavor of intuitive learning in the school:

How many of those times do you remember? Something happens. A delicate warmth slides into parts of your being you didn't even realize were cold. The marrow of your bones begin to thaw. You feel a little lurch as your own consciousness, the teacher's voice, the entire web of sound and silence that holds the class together, the room itself, the very flow of time shift to a different level . . . Or you find yourself trembling slightly with the terror and joy of knowledge, the immensity of existence and change. And when it ends and you must go, you reel from the room with flushed face knowing you will never again be quite the same. You have learned (Education and Ecstasy, p. 24).

How many of those times do you remember? Probably, not too many. It is now time for the schools to help their students have such experiences. The ability to have such experiences is becoming increasingly important. Our physical and mental health may depend on it. People who can have such experiences will probably be the people who can act most effectively. The time has come for school curriculum to include receptive mode considerations to a far greater extent than they presently are being included. We want our children to be "transcenders" experiencing "B-cognition" as often as possible. We want our children to be able to live as often as they like in the "receptive mode." And not only when they are children but all through their lives. May they know the power of the rational mind and may they know the joy of the arational-~~everyday~~.

XIV. COMPLEMENTARITY OF THE TWO MODES OF COGNITION

It is important to understand that the scholars indicating the imbalance of the two modes of cognition as we presently find them, are not suggesting that the receptive-perceptive mode is any higher or any

better, or more important than the active-analytic mode. They are saying that human potential includes the receptive-perceptive mode and therefore we have to include this mode into our psychological framework. The following statements indicate the complementarity of the two modes and the need for balance between them.

These two ways of thinking, the way of time and history, and the way of eternity and timelessness, are both part of man's effort to comprehend the world in which he lives. Neither is comprehended in the other, neither telling the whole story. (Oppenheimer, quoted in The Nature of Human Consciousness, p. 5).

As a result of many forces, both scientific and cultural, we may be at the brink of an era in which both the intellectual and the intuitive modes can be recognized as performing complementary functions. Instead of these being opposed to one another, it may be possible for both to attain a higher perspective of complementarity (Robert Ornstein, The Psychology of Human Consciousness, p. 162).

The left-right dimension of the game is also involved in the relationship between voluntary and involuntary controls. All skill involves a certain measure of spontaneity and unconscious functioning: no one can create beauty, be it in a work of art or on a golfing links, unless he has both disciplined control and the ability to let go to the sudden glimmer. (Michael Murphy, Golf in the Kingdom, p. 194).

Once we transcend and resolve this dichotomy, once we can put these into the unity in which they were originally, for instance in the healthy child, in the healthy adult, or in specially creative people, then we recognize that the dichotomizing or the splitting is itself a pathological process. And then it becomes possible for one's civil war to end. This is precisely what happens in people I call self-actualizing (Abraham Maslow, The Farther Reaches of Human Nature, p. 162).

XV. TWO MODES OF BEHAVIORAL ATTITUDE

We will conclude our discussion on the psychology of the two modes of consciousness by referring to three areas which shed further

light on the matter. The first includes bimodal attitudes and behavior; the second is a review of some of the characters from "Alice In Wonderland" because they so delightfully show the two modes of consciousness; the third is a look at the two modes of creativity. Abraham Maslow is our source for presenting both the active and receptive modes of creativity. Here we become most aware of the complementarity of the two modes. Let us begin with the first example: "bimodal attitudes and behavior."

The Sufis teach that before enlightenment the person will be chopping wood (driving a bus, teaching) and after enlightenment the person will be chopping wood (driving a bus, teaching) whatever. Baba Ram Dass says that after a person spends so many years doing yoga, having therapy, "trying" to become enlightened what he ultimately finds in himself chopping wood (driving a bus, teaching). What blows your mind, he says, is you were "there" all the time and it's such a cosmic joke your "struggle" to get "here." Well, if behavior is the same "before" and "after," how can we speak about a bimodal condition? The answer is that it is not the "external" behavior that we are referring to but the "internal" attitude towards that behavior.

In the action-mode, the person sees himself as controlling his own behavior. He is one thing and his behavior another. Similarly, the person sees himself as "acting upon" the environment and sees himself as one thing and the environment another. In the receptive mode, the person sees himself and his behavior as one--behaving is happening. "He" is not controlling "it"--"he/it" is just happening (as it always has). Similarly the person no longer sees himself as separated

from the environment "acting upon" it. The "he/it" behaving includes the environment. Alan Watts described the receptive mode:

He is not . . . imagining that he is an ego or subject which can somehow manage to be permanently 'one up' on its correlative object--the changing panorama of experiences, sensations, feelings, emotions, and thoughts. He accepts himself; more exactly, he does not think of himself as something other than his behavior patterns, as something which permeates them. (Psychotherapy East and West, p. 71)

Arthur Deikman says that the functional orientation that determines mode has to do with the "goal" of the organism's activity: whether or not the environment is to be "acted upon," or whether it is to be received and taken in. "Letting it" is an activity, different than "making it." "Letting it" is the attitude of the receptive-mode and "making it" is an activity of the active mode. In either case, there is activity and it doesn't matter what that activity is. It's the attitude towards the activity which, according to Deikman, is a manifestation of the person's goal. Andras Angyal speaks of behavior in much the same way as Deikman:

In the first orientation he is struggling for centrality in his world, trying to mold and organize objects and events, to bring them under his own control. In the second orientation he seems rather to strive to surrender himself (Neurosis and Treatment: A Holistic Theory, p. 15).

Though Deikman and Angyal speak explicitly about two modes of behavior, it seems they are missing the essence of the matter. Deikman seems to miss the subtle point that you can't be "letting it" if you have a "goal" of "letting it," more explicitly, (in Angyal's case), you can't "surrender" while you're "striving" to surrender. Understanding this subtle difference is the key to understanding the concept

of bimodal behavioral attitude. Perhaps this Sufi parable given us the needed advice: "On the hat of poverty three renouncements are inscribed: Quit this world, quit the next world, quit quitting."

Perhaps we can conclude this discussion by referring to Jung's, Frankl's, Maslow's and the Sufi's portrayal of the right attitude towards "vocation." This is clearly a receptive-mode attitude. Jung believes that vocation is a manifestation of the inner man. His work becomes an act, a ritual in and of itself. It is the vocation, the working, which is its own reward and not the results of that work only. The vocation is his law and Jung says, he must obey his law. Frankl sees the demands of each day as the vehicle which gives life its meaning. For Frankl, as for Jung, it is not the fruits of labor which confer meaning but the work itself through which one discovers meaning. Maslow says self-actualized people are devoted to some vocation, beloved work outside themselves. Maslow portrays such beloved work as a natural and harmonic mission--a calling of the inner man. The self-actualized person perceives his vocation as pre-ordained destiny, fitting, proper and totally fulfilling in and of itself. The Sufis stress that vocation is a vehicle for development as long as one is free from attachment to the vocation or the fruits of the labor. The Sufis emphasize a psychological state of non-attachment--that one does whatever one does and is not attached to it.

Alan Watts gives us an idea of behavior with a receptive-mode attitude in his aptly titled book Beyond Theology: The Art of God-manship.

Proper cooking can be done only in the spirit of a sacrament and a ritual. It is an "act" of worship and thanksgiving, a celebration of the glory of life, and no one can cook well who does not love and respect the materials he handles . . . Ritual is basically, anything done with loving awareness and reverence--whether cooking, carpentry, fishing, writing, performing surgery or making love.

XVI. TWO MODES: MOTIVATION (AND MORE) IN WONDERLAND

"In that direction," the Cat said, waving its right paw around, "lives a Hatter: and in that direction," waving the other paw, "lives a March hare. Visit either you like: they're both mad."

"But I don't want to go among mad people," Alice remarked. "Oh, you can't help that," said the Cat: "we're all mad here. I'm mad. You're mad." (The Annotated Alice, p. 89)

Certainly all of us who have followed Alice's adventure in Wonderland are aware of its madness. Wonderland is a mad place. It may be that all our Wonderlands are mad places but certainly, Alice's Wonderland was. Here we want to look at several of the characters who inhabit this mad world. We will discuss them from a sane and academic perspective, analyzing their behavior and motivation.

The mad people of Wonderland are strangely motivated. One fellow sits on a mushroom all day smoking dope and blowing smoke vowels, the Mad Hatter spends all but one day in the year just drinking tea celebrating unbirthdays and the Cheshire Cat spends his time telling Alice how crazy he and everyone else is. Besides that he does nothing but float around slowly disappearing and slowly reappearing again.

Now these three characters are obviously mad. We have no need for the likes of them in our highly efficient technological society.

What purpose could they possibly serve in any of our organizations and institutions? They are so poorly motivated that they would surely be failures in society's eyes.

There are, thank goodness, a few good examples for us in Wonderland. One of them is the White Rabbit. Aware of his responsibility to the Queen, he knows exactly if he has enough time to say "hello" or not. If he doesn't, which is the case during Alice's visit, he rushes to his job passing by all the lazy characters playing their crazy little games. Certainly we could use more of the White Rabbit's kind. There is no question that most managers prefer a White Rabbit to a Mad Hatter in their business.

There is, however, much to learn from the three characters we have been eyeing suspiciously. We can learn from them how to live in the receptive mode. These mad people are not really poorly motivated (lazy good for nothings). They are motivated in a receptive way. Aware of their "inner callings," their actions are true for them. They are, to use Maslow's term, "metamotivated." Gratified in their basic needs, they love their work and totally identify with it. It becomes a part of them. Their work/play is an embodiment of their values, and as such, an end in itself. Lucky for them that they live in Wonderland because had they lived in Los Angeles the Mad Hatter would have probably ended up being a chartered accountant. (It does seem like a delightful idea to write an essay entitled, "Metamotivation and the Mad Hatter").

We must, however, maintain some semblance of sanity because

academic writing is a very serious business. And for someone busy trying to get a degree there is no time for idle fantasy. So onward in the active mode. Here is some clear, concise, well-articulated logic. We are going to define and differentiate two modes of motivation by comparing the White Rabbit to the Caterpillar (that follow on the mushroom). Let us first look at the White Rabbit, and by so doing, portray active-mode motivation.

The White Rabbit is late for a very important date and from the moment he enters the picture he's rushing to his appointment never stopping for a moment. He is in the action mode, contending maximally with his environment, continually looking at his watch and focusing intensely on his goal located in future-time. His conscious experience features sharp boundary perception, high field articulation and verbal, logical thought patterns. One would postulate that his EEG is desynchronized, and his baseline muscle tension high.

It was the White Rabbit, trotting slowly back again, and looking anxiously about as it went, as if it had lost something; and she heard it muttering to itself, "The Duchess! The Duchess! Oh my dear paws! Oh my fur and whiskers! She'll get me executed, as sure as ferrets are ferrets! Where can I have dropped them, I wonder (Ibid., p. 53).

The White Rabbit has lost his fan and white kid gloves. That is serious, for his employer may chop off his head because of it. The White Rabbit is a highly anxious individual continually worrying about one thing or another, always "ferreting." This he accepts as part and parcel of his chosen life style. His orientation is toward exerting direct, voluntary control over all phases of his life. This orientation

of control is enhanced by his ideal of the self-made man and by his pursuit of material and social goals--all of which call for manipulation of the environment and the self. Did you know that on the door of his "neat little house" is a brass plate with the name "W. Rabbit," engraved upon it?

"W. Rabbit" has made a success of himself. We can all be happy for him. Unfortunately, however, he seems to be excessively anxious and he really doesn't seem to be very happy. Perhaps he should try meditating. If not he could spend a few moments with a counsellor (like the Caterpillar).

The Caterpillar sits on a mushroom all day smoking dope and blowing smoke vowels. He is in the receptive mode with a corresponding state of consciousness that may feature merging of the self with the environment or an ineffable perception of unity, or both. Muscle relaxation (very relaxed), cortical asynchronicity, and sensory domination are good descriptions of this fellow's state. He seems to be selfless and have abandoned personal striving and material gain (no fan, kid white gloves, "neat little house"). Language is given low priority (all he speaks are vowels, not even consonants) and so is thinking, though the few thoughts he shares with Alice seem most perceptive.

She stretched herself up on tiptoe, and peeped over the edge of the mushroom, and her eyes immediately met those of a large blue caterpillar, that was sitting on the top, with its arms folded, quietly smoking a long hookah, and taking not the smallest notice of her or of anything else (Ibid., p. 66).

Here the receptive mode is dominant. The Caterpillar is just

"being." He isn't even trying to "be." He just is "being." The "being" referred to is essentially a sensory-perceptive experience. The Caterpillar has done away with all mental activity which intervenes between subject and his experience. The sense of time has changed to what might be called timelessness. There is no urgency to accomplish things. The Caterpillar is experiencing a sense of total satisfaction with his moment-to-moment experience. There is no need to strive for a distant satisfaction.

Perhaps the Caterpillar exists in the receptive state because he smokes dope all day. Possibly he even nibbles at his mushroom. Maybe he would be a little more active if he gave up these habits. We will never know but one thing we do know--the White Rabbit and the Caterpillar are vastly different characters because they live within different modes of consciousness.

XVII. NEUROSIS IN WONDERLAND

Shapiro (1965) has presented evidence that the characteristic way an individual attends to stimuli, his attentive style, has important effects on his conscious experience. Shapiro distinguishes between two main groups--sharply focused attention (obsessive-compulsive and paranoid styles) and diffuseness of attention with absence of sharp focus (hysterical styles).

Shapiro's conclusions support the concept of different organizational modes. In the case of the obsessive-compulsive, his thought and style are focused on object manipulation, on activity at which he

is usually quite successful. Hunches or moments of inspiration that come about involuntarily in creative states or moments of mystical revelation are, however, quite absent from the experience of persons rigidly committed to the object-manipulative mode of cognition and perception. Likewise, rich affective experience is not found with that mode because abandonment and relaxation of the attitude of deliberateness is not compatible with the action mode. In the diffuse, hysterical style, however, we see the counterpart to the receptive-sensory mode. Here, sensory details, inspiration, and affect dominate the experience.

The Queen of Hearts exemplifies the neurosis of the active mode. She is the epitome of the individual motivated to exert direct, voluntary control over all phases of life. She's so heavily into the action-mode that she could be defined by psychotherapists as a chronic obsessive-neurotic. Anyone who upsets her order or threatens her control gets his head chopped off. Rigidly committed to the object-manipulative mode of cognition and perception, she can't even leave white roses white. She insists that they be painted red and so keeps her lowly subjects busy doing just that.

Shapiro claims that the most conspicuous characteristic of the obsessive-compulsive's attention is the intense sharp focus. These people are not vague in their attention, they concentrate and particularly do they concentrate on detail . . . [they] seem unable to allow their attention simply to wander or passively permit it to be captured. This definitely is characteristic of the Queen of Hearts. She goes out

of her way to notice little details about which she can complain. If there is the tiniest white spot visible on a flower she is sure to notice it. Throughout Alice's visit with her she is continually noticing Alice's messy hair, poor posture, poor speech, mistaken ideas. . . .

Here is a passage which reflects the Queen's obsessive-compulsive nature while introducing an individual who definitely has hysterical tendencies.

Here the Queen put on her spectacles and began staring hard at the Hatter, who turned pale and fidgeted. "Give your evidence," said the king; "and don't be nervous, or I'll have you executed on the spot." This does not seem to encourage the witness at all: he kept shifting from one foot to the other, looking uneasily at the Queen, and in his confusion he bit a large piece out of his teacup instead of the bread and butter (Ibid., p. 147).

Concluding Statement

In every person there exists both a White Rabbit and a Caterpillar. Life is not complete unless we realize these parts of ourselves. Many of us, however, only know "white rabbitness." Almost every moment of our lives finds us living like a "W. Rabbit." The active mode dominates our consciousness. This is an exciting and important part of life but it is not all there is. There is "caterpillarness." It is not easy for us to realize the Caterpillar in us. Even though it is an equally important part of our lives contributing much peace, joy and serenity, we seem to consider it a "minor" part of life. It is something we leave behind in childhood. But this cannot be. Peace, joy, serenity--physical and mental health are our most

precious gifts. We must always be concerned with "caterpillarness." As counsellors, teachers, lovers, parents and fellow human beings we must realize our "caterpillarness" and help others to realize theirs. We must become more aware of our receptive mode possibilities. We must learn how to deautomatize "white rabbitness" allowing "caterpillarness" to emerge.

Wonderland may be mad but it is for many a wonderful place. It is a place where one can secretly skip into the receptive mode. Lewis Carroll's genius has provided this means. We conclude with this poem.

A boat, beneath a sunny sky
Lingering onward dreamily
In an evening of July -

Children three that nestle near
Eager eye and willing ear,
Pleased a simple tale to hear -

Long has faded that sunny sky:
Echoes fade and memories die;
Autumn frosts have blain July.

Still she haunts me, phantomwise,
Alice moving under skies
Never seen by waking eyes.

Children yet, the tale to hear,
Eager eye and willing ear,
Lovingly shall nestle near.

In a Wonderland they lie,
Dreaming as the days go by,
Dreaming as the summers die.

Ever drifting down the stream -
Lingering in the golden gleam
Life, what is it but a dream?

In this poem Carroll recalls the July boating expedition up the Thames on which he first told the story of Alice's Adventures in Wonderland. The poem echoes the themes of winter and death that run through the prefatory poem of Through the Looking-Glass. It is the song of the White Knight, remembering Alice as she was before she turned away, with tearless and eager eyes, to run down the hill and leap the last brook into womanhood.

XVIII. TWO MODES OF CREATIVITY

Psychologists today generally conclude that the process of creativity is a function of two distinct elements which they call "primary creativeness" and, "secondary creativeness." Primary creativeness, for the purposes of this study, is a function of the receptive mode of consciousness while the working out and the development of inspiration (secondary creativeness) is a function of the active-mode of consciousness. Secondary creativeness stresses not only creativeness, but also relies very much on hard work, discipline, learned skills, concentration, and outward expression. Primary creativeness stresses inspiration, openness to experience, present centeredness, selflessness, intuitive-arrational cognition, deautomatization of ordinary perception, and abilities to function in the receptive-mode of time, language, behavior and motivation.

Here we shall look briefly at the active-mode element of the creative process. Then we shall look at the receptive-mode element in the writing of Maslow.

In the secondary phase the person is trying to express his inspiration. Demanding ego functions and ego-centeredness, he must make some "sense" out of what is conceivably raw and hazy material. From a cognitive perspective, he must function analytically, logically and linearly, scanning the raw material, picking, choosing, deleting, reformulating, keeping control of his mental functions and their direction. From a time perspective, he must conceive of a finished product in future time. He probably works on a particular time schedule, well aware of the linear effects of his actions, dependent upon memories of the past and fantasies of the future for further clarification of his work. From a language perspective, he has to be keenly aware of the effectiveness of communication. If he is to use receptive-mode language as his vehicle, he still has to formulate it in an explicit way so that it produces its desired affect. On the other hand, he may want to change what is communicated to him in receptive-mode language to active-mode language which demands high verbal, expressive abilities. He must be in control of his actions, carefully aware of his every move; he must contend with his environment, tools and materials, aware of what should be happening. Since he has an explicitly defined goal his behavior is clearly of the "going out" variety--he is creating a product. From a perspective of motivation, he is motivated to "go out" and get what materials he needs, and, of course, to manipulate himself and his world in such a way as to finalize his work. He must function in the ordinary mode of consciousness selecting only information which enhances his perceived goal. His "reducing valve" is turned on high

and little is allowed to come into consciousness except that which he perceives as conducive to his work. His conscious experience features sharp boundary perception and high field articulation. From a physiological perspective he's functioning primarily in "beta" EEG and his baseline muscle tension is high.

Let us now look at some of Maslow's definitive qualities of the primary element in creativity. One no longer approaches a problem as something to be worked on, classified and publicized. One perceives "within" the problem, becoming the problem and all that entails. One no longer thinks of the past, nor does he prepare for the future but is totally present-centered--"here now." This process demands a kind of innocence of perceiving and behaving--an openness allowing whatever happens to happen. The person is without the normal "shoulds," "oughts," dogmas, habits, and programs of proper and right. He transcends these selective and restrictive elements of ordinary consciousness. His "reducing valve" is on low and subsequently he holds the ability to experience other modes of consciousness. Maslow writes:

Healthier people have the ability to dip into the unconscious and preconscious, to use and value their primary processes instead of fearing them, to accept their impulses instead of always trying to control them, to be able to regress voluntarily without fear--these are the essential qualities of creativity (The Farther Reaches of Human Nature, p. 83).

Further, the creative individual drops much behavior based on active-mode motivation. He drops masks, his efforts to influence, to impress, to please, and, with no need to act, devotes himself totally

to the problem. The creative individual becomes less dissociated than usual into a self-observing ego and experiencing ego and comes much closer to being all experiencing ego. He criticizes less, evaluates less, selects and rejects less. Fears disappear, anxiety lessens as do defences and inhibitions. All these things are necessary elements for a person to function in the primary (receptive) mode of creativity. What Maslow has contributed here can easily be compared to the receptive-mode qualities previously defined in other sections in this study. Let us conclude with two quotes which clearly show the receptive-mode qualities of the creative process:

No blocks against the matter-in-hand means that we let it flow in upon us. We let it work its will upon us. We let it have its way. We let it be itself. Perhaps we can even approve of its being itself. This makes it easier to be Taoistic in the sense of humility, noninterference, receptivity (The Farther Reaches of Human Nature, p. 67).

However, everyone agrees that in the primary or inspirational phase of creativeness, some degree of receptivity or noninterference or "let-be" is descriptively characteristic and also theoretically and dynamically necessary. (The Farther Reaches of Human Nature, p. 68)

XIX. PHILOSOPHY OF THE TWO MODES - THE TAO (YIN-YANG)

AND THE I CHING

Let us conclude this chapter with a look at how the two modes of consciousness have been portrayed philosophically. This we will do by studying the Tao symbol and the I Ching.

Tao Symbol (Yin and Yang)

In ancient Chinese philosophy we find that two cosmic Principles,

Yin and Yang, are constantly interrelated, one waxing in intensity as the other wanes, and vice versa. In the Tao symbol the Yin and Yang are enclosed within a circle. Their relationship is at every point a dynamic one; it leaves no room for any static rest-period. It changes at every moment. But there is that which encompasses all phases of the forever cyclically changing relationship between the two Principles. "That" is Tao; and this Tao is the changeless harmony of the bimodal Wholeness or Reality. Tao is conceived as Harmony, as the polyphonic interplay of the two principles of existence. In the present discussion the yin and yang can be compared to concepts of active and receptive modes of consciousness. Life

For ourselves, then, there are two movements which can be defined by any number of directions: a movement toward and movement away; a forward movement, the movement of the active-mode, is away from the center point toward the world of differentiation; a backward (return) movement toward the point is the movement of the receptive-mode, or reabsorption in the realm of infinite potential. These two movements and their poles, active and receptive, define the basic polarities which circumscribe existence as we know it. Actually, the polarities are but two extremes perceptible to us of one and the same motion.

The basic attribute by which our consciousness is defined is that of contrast. As in the Tao symbol, the paradigm of the nature of our consciousness, the two basic elements--Yin and Yang--exist by virtue of simultaneous contrast; only together do they exist and only

Time is regarded as the basis of this motion. Thus the hexagram includes also the power of time and the power of persisting in time, that is, duration.

The power represented by the hexagram is to be interpreted in a dual sense--in terms of its action on the universe and its action on the world of men. In relation to the universe, the hexagram expresses the strong, creative action of the Deity. In relation to the human world, it denotes the creative action of the holy man or sage, of the ruler or leader of men, who through his power awakens and develops their higher nature.

2. K'un: The Receptive . above K'un The Receptive, Earth

below K'un The Receptive, Earth

This hexagram is made up of broken lines only. The broken line represents the dark, yielding, receptive, primal power of yin. The attribute of the hexagram is devotion; its image is the earth. It is the perfect complement of "The creative"--the complement, not the opposite, for the Receptive does not combat the Creative but completes it. It represents nature in contrast to spirit, earth in contrast to heaven, space as against time, the female-maternal as against the male-paternal. However, as applied to human affairs, the principle of this complementary relationship is found not only in the relation between man and woman, but also in that between prince and minister and between father and son. Indeed, even in the individual this duality appears in the coexistence of the spiritual world and the world of the senses.

But strictly speaking there is no real dualism here because

there is a clearly defined hierarchic relationship between the two principles. In itself of course the Receptive is just as important as the Creative, but the attribute of devotion defines the place occupied by this primal power in relation to the Creative. For the Receptive must be activated and led by the Creative; then it is productive of good. Only when it abandons this position and tries to stand as an equal side by side with the Creative, does it become evil. The result then is opposition to and struggle against the Creative, which is productive of evil to both.

Therefore they called the closing of the gates the Receptive and the opening of the gates the Creative. The alternation between opening and closing they called change. The going forward and backward without ceasing they called penetration. What manifests visibly they called an image. What has bodily form they called a tool. What is established in usage they called a pattern. That which furthers on going out and coming in, that which all men live by they called the Divine. (From the Great Treatise of the Book of Changes).

Chapter VI will review some of the methods (old and new) used to deautomatize the active-analytic mode of consciousness so that the receptive-perceptive mode of consciousness can be realized.

XX. SUMMARY

Many sets of dichotomies have been presented throughout Chapter IV which clarify and define the concept of "bimodal consciousness." The following table summarizes the material introduced. It may be used for purposes of suggestion, clarification and reference, not as a final categorical statement of the conception. Many of the poles are tendencies and specializations, not absolute binary

classifications. Examination of the table will make the active-receptive dichotomy a bit clearer.

The Two Modes of Consciousness

A Tentative Dichotomy

<u>Who proposed it?</u>	<u>Active</u>	<u>Receptive</u>
Deikman	making it	letting it
Buber	I-it	I-thou
Ornstein	analytic, linear linear time left hemisphere	holistic, nonlinear timelessness right hemisphere
Bogen	propositional	appositional
Keyes	ego-directed lower consciousness	no ego-direction higher consciousness
Khan, etc.	sympathetic Ida	parasympathetic pingala
Wallace	normal state	transcendental state
Freud	reality principle	pleasure principle
Jung	causal	acausal
Maslow	nonpeakers D realm secondary process	peakers B realm primary process
Angyal	autonomy	homonomy
Von Bertalanffy	closed-system	open-system
Schachtel	autocentric	allocentric
Don Juan	looking	seeing
Kurdjieff	man asleep	man awake

Who proposed it?	Active	Receptive
Aurobindo	closed centers	open centers
Bacon	argument	experience
Polyani	explicit	tact
Blackburn	intellectual	sensuous
Ram Dass	rational	intuitive
Aquinas	finite	infinite
AssagHoff	rational	intuitive
Huxley	knowledge	understanding
Oppenheimer	time, history	eternity, timelessness
Murphy	control	let go
Shapiro	obsessive-compulsive	hysterical
Taoism	yin	yang
I Ching	creative heaven	receptive earth

These are only some of the dichotomies presented which differentiate between the active and the receptive mode. The reader can include many other examples presented throughout this thesis. The reader can add many examples of his own.

CHAPTER VI

THERAPIES: DEAUTOMATIZATION OF ORDINARY CONSCIOUSNESS

The receptive mode seems to be one in which physiological and psychological health is facilitated. The examples below are indicative of this facilitation.

Subjects who learn to control functions of the autonomic nervous system, such as alpha-wave production or pulse rate, learn that they must let it happen rather than make it happen. Elmer Green (1970) has termed this activity "passive volition."

Our internal biological rhythms are subtle, and most are not marked by an external signal. Gay Luce's Body Time (1971) is a fascinating account of how our "inner clock" guides all our activities and how--by tuning in to it--we can help our special body rhythms work for us. According to Luce, our social life can be physiologically and psychologically harmful because it contributes to our losing receptivity to our "body time." Luce comments that acceleration is the thrust of our technology. Competition sets the pace for the economy. Coveting the affluence of technology we conform to the kind of social scheduling that is economically efficient and which optimizes the use of machines. Luce indicates that this is not necessarily a beneficial pacing for human beings. In biological systems, time is represented in a metabolic process that is cyclic, in which we eat and digest, inhale and exhale, absorbing and using energy in a rhythmic way. These time sequences within us are often dissonant with the social machine, and many victims

of the disparity suffer from emotional and somatic illnesses.

Keith Wallace and Herbert Benson, among others, point out that the changes in our culture to a predominantly technological one during the last few centuries has caused a radical increase in stress placed on each person. Many diseases, physiological and/or psychological, can in some part be linked to these radical changes in our environment. Wallace and Benson suggest that the development of increased self-knowledge and quiescence through meditation, may be a way in which we could learn to cope with stress, since the demands placed on us by our society are unlikely to greatly diminish. Arthur Delkman indicates that anxiety and stress are common manifestations of an organism living predominantly in the active mode. Accordingly, the best way to reduce anxiety and stress is the evocation of the receptive mode parameters within the organism.

It may be that paranormal phenomena require the receptive mode. Such a possibility fits well with assertions of classical Yogic literature and with contemporary research. According to Ullman and Krippner (1969) paranormal communication (e.g., telepathy and clairvoyance) is more predominant when the individual is in the receptive state as defined by explicit physiological and psychological criteria. Their experiments also indicate that emotionality contributes positively to this mode of communication.

Psychotherapeutic investigation shows that an individual's capacity for a satisfying sexual experience is in proportion to his or her capacity to relinquish control, to allow the other person to "enter

In," to adopt a receptive mode orientation. It is of interest to this discussion that sexual climax in persons with such capacity is associated not only with intensely heightened sensation and diffuse attention, but with a decrease in self-other boundaries that in some cases result in experiences properly classified as mystical. An inability to shift to the receptive mode results in a serious impairment of the sexual act. Sensation, release, and feelings of closeness become attenuated or absent.

Among other things this thesis has ~~attributed~~ to the receptive mode, are: creative inspiration, mystical insight, intuition, love realization and "I-thou" relationships. It has particularly emphasized that self-integration and self-actualization require evocation of the receptive mode parameters within the organism. The receptive mode contributes to the facilitation of physiological and psychological health.

Everyone is personally involved with all the phenomena mentioned in this introduction. Increasing numbers of people in our society, keenly aware of their involvement, are searching for ways to facilitate the receptive mode of consciousness. Intellectual understanding of "alternative states of consciousness" is not enough and people are looking for ways of actualizing the receptive mode.

This chapter presents some of the "therapies" currently being used to promote self-integration and self-actualization, especially those explicitly concerned with modifying personal consciousness. Until recently, Western therapeutic systems largely concentrated on

the verbal and intellectual. This is no longer the case. Currently Western therapy is adopting strategies conducive to the inculcation of the receptive mode. Nonverbal and arational strategies have become important.

There are many therapies currently being used. Many have been borrowed from the esoteric psychologies like yoga and Sufism. Others are an extension of traditional Western therapies but have been advanced because of new scientific knowledge. Others are an amalgam of many different techniques--a psychosynthesis. At first glance many of these therapies seem vastly different with disparate methods and goals. A closer look, however, shows this not to be the case. Every therapy, in its own way, attempts to facilitate the deautomatization of ordinary consciousness. People are turning to methods which help them shift their consciousness from the active to the receptive mode.

The particular therapy an individual chooses is probably a function of social background, current interests and general lifestyle. But whatever method is chosen, its purpose is generally the same. The goal of all these "therapies" is the deautomatization of ordinary consciousness. In this chapter we will review many of the therapies currently being used, showing how they promote self-integration and self-actualization by shifting consciousness from the active to the receptive mode.

I. ARICA

Arica opened its doors in New York in 1971 to 76 people; most of whom had heard of the teachings of its founder, Oscar Ischazo, from a group of Esalen pilgrims who had been at the original school in Arica, Chile. In three years Arica had grown to have a staff of 400 teachers, centers in New York, San Francisco and Los Angeles, and training programs in a dozen other cities. The curriculum of the school is an amalgam of techniques and disciplines taken from esoteric and religious traditions of the East and West. Meditation, mantras, mudras, eurhythmics, drumming and yoga exemplify some of the 400 exercises included in the Arica program. The latest encounter and group techniques are mixed with lectures in psychology and philosophy.

Perhaps the major goal of Arica training is "ego reduction." When the "ego" is reduced, "essence" begins to appear. According to Oscar Ischazo a child is born in "essence" but of necessity he falls into "ego." Ischazo specifies:

A person retains the purity of essence for a short time. It is lost between four and six years of age, when the child begins to imitate his parents, tell lies, and pretend. A contradiction develops between the inner feelings of the child and the outer social reality to which he must conform. Ego consciousness is the limited mode of awareness that develops as a result of the fall into society. Personality forms a defensive layer over the essence and so there is a split between the self and the world. The ego feels the world as alien and dangerous because it constantly fails to satisfy the deeper needs of the self ("An Interview with Oscar Ischazo," Psychology Today, July 1973, p. 67).

Arica contains "personality theory" which expands Ischazo's

thoughts quoted here. The overall idea is that man falls from "essence" to "ego." Life is a process of returning to "essence." Arica training helps man's return to "essence."

The way Ischazo describes ego, it becomes clear that his "ego consciousness" is close to, even synonymous with "active mode consciousness," while "essence" is comparable to "consciousness, itself" --the "receptive mode." Ischazo relates:

In short, what happens when ego develops is that the head takes over and tries to direct everything. The ego is made up of words, and ideas, endless interior chatter, and repetitious thought patterns that form fixed ways of defending the person against the natural flow of life (*Ibid.*, p. 69).

"Ego" and its manifestations are analogous to what we have called the active mode of consciousness. Incessantly active, the ego tries to be master instead of servant, is subjective, creates subject-object distance, repressing the receptive mode of consciousness. Arica exercises are used to deautomatize the ego allowing the receptive mode to emerge. Ischazo's term for deautomatization is "ego reduction."

According to Ischazo "ego" is made up of three interconnected parts: an intellectual segment, an emotional segment, and a movement segment. "Ego reduction" involves working with each part. There are many exercises for each part. Here we will review one exercise for each part.

Intellectual Part - "Mentations"

One of the first exercises introduced in Arica training is a system of "mentations" that trains people to think with their entire

body rather than only their minds. It is a mistake to consider thought the result of only one specialized organ, the brain. The mind is the entire nervous system and not the brain alone. Tschazo emphasizes:

The mind is the entire nervous system and not the body alone. This mind/body when functioning properly can perceive and react to the environment directly--the "organism" thinking holistically, nonassociatively, nonsubjectively, all parts working in unity without conflict. But one cannot try to "think" with the body. The mind assumes the body "thinks" like the mind. The "thoughts" of the body cannot be words. These "thoughts" are a way of bringing the organism into a direct connection with the flow of life (Arica Literature).

This quote indicates that the goal of "mentations" is to produce a state synonymous to receptive mode cognition. Mentations are used to condition the entire body to tune itself to the world. Once "consciousness" is homogenized into the entire organism, the head is "emptied" and ceases to exert "tyrannical" control over thought processes. The receptive mode emerges.

The body is divided into twelve parts, each which has a physiological and a parallel psychological function. People are taught how to be receptive to the messages coming directly from each part of the body. For example, one of the body parts is the "heart." It indicates "impulse." That is, its psychological function is to answer the question "What do I want?" A person will best understand what he really wants if he is receptive to the message coming from his "heart." This receptivity requires the deautomatization of the active mode of consciousness. "Mentations" is a method for

this deautomatization:

Emotional Part - "Rituals"

There are certain biological understandings within the body which naturally result in a harmonious emotional life. These are the "objective virtues." An "essential" Individual (i.e., a person receptive to his "essence") will be in contact with these constantly, simply by living in the body. This "living in the body" is synonymous with "living in the receptive mode." The "subjective" individual ("living in the ego") loses touch with these virtues, whereby the personality attempts to "compensate" by developing "passions." The passions, which are a product of "living in the active mode" are defined as "the subjective expression of the lack of objective virtues." Following is a list of some of the virtues with the particular "compensation" for that virtue:

<u>Virtue</u>	<u>Compensation (Passion)</u>
action	laziness
serenity	anger
humility	pride
truthfulness	deceit

Arca uses various "rituals" to deautomatize the active mode allowing the receptive mode to emerge. This means that "rituals" are used to deautomatize the "passions" which normally dominate one's consciousness. For example, one approaches a particular task with an attitude of "serenity" and "humility." This attempt at expressing

the "objective virtues" helps one realize these virtues as they exist in his "essential" nature. Rituals, at first, are ways of acting as if one were naturally expressing the virtues. In time, the virtues are internalized, the passions deautomatized and then one's acting is virtuous. Arica teaches the art of creating and practicing rituals and ceremonies. Because the active mode is dominant it is not as easy to approach tasks in a ritualistic way. It takes training and practice. Arica has developed explicit rituals most conducive to certain acts and requirements found in everyday life. The goal is to inculcate in each individual a receptive mode attitude even when activity and active mode consciousness is dominant. The "ego" is deautomatized and "essence" appears. One acts as an "essential" individual.

Movement Part - "Arica Gymnastics" "Arica Dance"

The methods used in Arica training are aimed at deautomatizing "ego consciousness" by allowing "essence" to naturally emerge. This is achieved by shifting consciousness from the intellectual part where it acts as controlling agent, through the body and particularly into the movement center. When "ego" has been reduced (deautomatized) one realizes perfect awareness and perfect receptivity. The Arica gymnastics tone the body and make it more flexible allowing "consciousness" to move easily into the movement center. When doing an exercise the person learns to let the movement center do it (movement unfolds naturally) rather than having the intellectual center tell

the body what to do.

Dance can be seen as a natural method for becoming receptive to and expressing the physiological and emotional elements of one's being. It attempts to understand the life of the body through its expression of vitality, gesture and emotion. The goal is to allow the body's natural vitality to take the lead. This is difficult for people who are so used to leading with their "heads." For dancing to occur naturally deautomatization is both a method for inducing, and an expression of the receptive mode of consciousness.

The Arica school has developed a whole technology of dance, eurhythmics and drumming. There are definite body movements and rhythms which capture the attention of the conscious mind. Dancing can be seen as withdrawing attention from thinking and reinventing it in action and percepta. This relates to Deikman's (1966) contention that "deautomatization may be conceptualized as the undoing of automatization, presumably by reinvesting actions and percepta with attention." Often we find that certain movements or rhythms "take hold" of us, appealing to our primitive nature. According to this thesis' analysis, such movements and rhythms deautomatize the active mode of consciousness. The receptive mode appears.

Both the gymnastics and the dance represent good means for learning about the receptive mode. Firstly, one learns how one's conscious activity inhibits vital and natural movements. One who functions predominantly in the active mode frequently is rather inhibitive when it comes to dance and body expression. Secondly,

the physiological demands of these activities naturally shift the mode of consciousness from the active to the receptive.

There are many other Arica exercises specifically called "ego reduction techniques." There are many other exercises which serve other purposes. In every case, however, the final goal is the deautomatization of ordinary consciousness. In regard to Arica's "overall developmental theory" this means the deautomatization of "ego consciousness" and subsequently the realization of "essence."

II. BHAKTI YOGA

When Hari Das Chaudhuri explains that "the proper religious attitude of the soul is one of utter submission, total and unconditional surrender to the divine will," he is relating the attitude taken by the Bhakti yogi. The Bhakti yogi's attitude is one of love and devotion. All his acts are done with love and devotion.

One may consider Bhakti Yoga as a yoga concerned with the expression of the "objective virtues" as portrayed by Oscar Iachazo. Bhakti Yoga is analogous to Arica's work with the "emotional center." The Bhakti yogi's goal is to continually express the "objective virtues." Life is conceived of as a ritual; the Bhakti yogi commences to acting in all cases with "selfless love."

Selfless love is one of the quickest ways of smoothing the selfish eddies of desire and of drawing one's feelings out of ego activity. Selfless love means one "gives up" all personal striving. One surrenders through love to a power greater than one's own (ego,

methods of control). Baba Ram Dass recalls the last thing his guru told him before they separated: "Love, Serve and Remember God." This sums up the attitude to be taken by the individual who wants to practice Bhakti Yoga.

By assuming this receptive mode attitude, one begins to live more and more in the receptive mode. The active mode is deautomatized because one's basic motivation is "egoless" and "desireless." This is expressed by Oscar Luchazo:

Love starts in the moment a man contemplates creation and says "thank you God." The Holy Spirit really takes care of the universe, it is all the active principle of Love in all things. And it is only by getting in touch with the spirit that the indolence of the ego is transformed into active love. Holy love breaks the ego and removes feelings of separateness (Psychology Today, July 1973, p. 72).

Much of our waking day is spent fulfilling personal goals and desires. For example, "I am writing this thesis so I can get my degree so I can make good money so I can . . ." The Bhakti Yogis' goal is to deautomatize this form of active striving by taking a receptive mode attitude. Then there is no more active striving. "Writing a thesis" then, is conceived of as "not my will, but His will." It is done with a "taoistic receptive" attitude.

Bhakti Yoga is described by many in many different ways. In every case, however, the essence of it is the same. One adopts a receptive mode attitude amenable to "emotional" expression. One's life becomes a constant expression of this receptive mode attitude. For example, Luchazo has called it an attitude of "holy love." By whatever description, it is an "egoless" and "selfless" attitude.

It is conducive to deautomatizing active mode consciousness allowing the receptive mode to emerge.

III. BIOENERGETICS

Bioenergetics can be seen as a deautomatization of the active mind (ego, reason) so that a person can become receptive to the messages coming to him from his body and emotions. Bioenergetic theory believes that feelings are reliable guides to action. If a person could follow his feelings, his life would provide more pleasure and less pain. The trouble is no adult can follow his feelings unless he was permitted to do so as a child (which rarely occurs). When the self-regulatory and self-expressive processes of the body are disturbed, guilt arises, anxiety develops and tension grows. One no longer knows precisely what he feels. The subjective truth of body and emotions has been lost and the individual turns to objective knowledge, (ego, reason) as a substitute. Such a substitution leads to progressive alienation from the self and further deterioration of self-regulation. It can be overcome only by rediscovery of the Self (essence, consciousness). This occurs by deautomatizing conscious activity and bringing the person's awareness back to his body. Kellman calls this process "re-erotizing" the body. Kellman reports,

Essentially, my work is to re-erotize the body. I use eroticize rather than re-sensitize because I'm not working to get you more in touch with your senses. To me, eron means the binding substance of life--the ability to pulsate, to vibrate, to allow feeling to build up from the

fundamental level, to let it exist, to make contact. If you can begin to feel it in your body and begin to experience it and let it be called out of you, you have begun to give your body a chance to let the energy flow, to change and mature ("An Interview with Stanley Keleman," The Geocentric Experience).

In the bioenergetic workshop a person is encouraged to become receptive to his feelings (whether he reasons them positive or negative) and to express the feelings. Sometimes repressed feelings take on a physiological expression like muscle tension or muscle spasms. Bioenergetic therapy believes that through the body one has the most immediate access to these emotions. Active engagement of the body in therapy adds a new dimension to the therapeutic approach. An experience that is both physical and psychological carries a depth of conviction that is not felt when words alone are used to provide insight. When an early memory or a repressed emotion are recalled through bioenergetic therapy they are often accompanied by the physical sensation that one is actually reliving the experience. Also a person is encouraged to kick, pound and scream because feelings are best expressed through body movement. The word "emotion" is derived from the addition of the prefix "e" to the root "motion." It signifies that what is felt is a movement of the body directed outwards. Not only can the therapist reach the patient's emotions more effectively through the body, but the patient himself can by working with his body.

This form of therapy deautomatizes ordinary consciousness allowing the emergence of the receptive mode. "Body wisdom" is an

expression of receptive mode consciousness. This idea has been developed in the "Arica" section. Body work is quickly becoming one of the most popular methods for deautomatizing ordinary consciousness. People are returning to their bodies in their search for physiological and psychological health.

In a world that grows increasingly complex through technological advances we are handicapped if we lack the reasoning power and ego functions that enable us to cope with the new conditions of living. If, however, we lose touch with our body and emotions we become vulnerable in the other direction. Because our society stresses active mode consciousness more of us have become vulnerable in this other direction. We need to deautomatize ordinary consciousness. Bioenergetics therapy serves this purpose by "re-erotizing" the body.

IV. BIOFEEDBACK

With the instrumentation now available it is possible to evolve new states of consciousness by controlling a variety of internal parameters. This means that people can learn to place their physiology in the receptive mode, and thereby their psychology.

We have seen how Deikman and Wallace describe the physiological elements of the receptive mode of consciousness. The basic mechanism employed in biofeedback training is an electronic system which informs the person as to the ongoing activity of a selected physiological process. He can discriminate between the "feel" of

active mode and receptive mode consciousness. He learns to shift his physiology from one mode to the other. He learns how he can deautomatize the active mode allowing the receptive mode to emerge. This process of deautomatization requires a surrendering to the receptive mode.

There has been an abundance of research on biofeedback. Dr. Elmer Green (1969, 1970) has found what may be a relationship between theta brain-waves (4-7 cps.) and creativity. He calls this state "theta reverie" suggesting that it corresponds with descriptions given by geniuses as the state of consciousness they experienced while being most creative. One surrenders to the "theta reverie" thus deautomatizing ordinary consciousness. Lester Fehmi has intensively studied the alpha brain-wave state (8-12 cps.). His description of the alpha state clearly indicates that this brain-wave state is probably the one related most closely to the receptive mode of consciousness. According to Fehmi, the alpha experience is frequently described as an "increase in smooth flowing energy, a release of tension and a spread of attentional focus." The "release of tension" supports Deikman's claim that "tension and anxiety" are physiologically and psychologically related to the active mode. Ezlos (1971) has treated anxiety with EEG and EMG (measures skin resistance) feedback. He has taught patients how to keep their EMG low and the alpha component of their EEG high. Anxiety and tension have been reduced markedly and patients report a high state of relaxation. Fehmi's report of "a spread of attentional focus"

supports Shapiro (1965) who claims that attentional focus is related to neurotic style. Active mode related neurosis, like obsession-compulsions, is characterized by sharply focused attention while receptive mode related neurosis, like many hysterical styles, are characterized by diffuseness of attention with absence of sharp focus. According to Fehmi, the alpha experience is arrested when the subjects adopt a critical objective attitude toward something.

Fehmi's description of the alpha state as a "relaxed wakefulness" is similar to Wallace's description of the transcendental state. According to Wallace the practitioner of transcendental meditation spontaneously and naturally achieves a physical state of deep rest and relaxation while mentally he remains inwardly awake and alert. Wallace and Benson (1971) report that during transcendental meditation there is a spread of 8-9 cycles per second waves to the more frontal areas of the brain with the occasional occurrence of prominent and synchronized 5-7 cycles per second waves (the theta waves). These patterns are different from those seen in other states of consciousness--waking, dreaming and sleeping--and indicate a state of restful inner alertness. Krippner (1971) calls this the "meditative state." Meditative states are characterized by minimal mental activity, the lack of visual imagery, and the presence of alpha waves on the EEG. A number of studies done in India and Japan (Anand, Chhina and Singh, 1961, Kasamatsu and Hirai, 1962) agree that certain physiological patterns are highly correlated with deep meditation, particularly in the EEG, and EMG. The alpha rhythm is

markedly increased in both yogic and zen meditation, and is generated over areas of the cortex normally not involved in alpha production. Meanwhile the EMG tends to fall to low levels. Subjects have been taught to control their EEG and/or EMG and enter states similar to deep meditation after only a brief period of practice (Nowlis and Kamlya, 1968, Nowlis and Macdonald, 1969).

According to Fehmi subjects report that while producing alpha, they attend more effortlessly, more flexibly and more diffusely to either internal or external stimuli than they do during the production of other types of brain rhythms. While producing alpha, their perceptions are inclined toward integrating larger gestalts; they appear more expansive and more accepting of the objects of their attention. Nowlis and Cohen (1968) report that it is possible to control physiological states which allow maximum receptivity in learning. Fehmi's description of the alpha state supports their contention. Graham (1971) reports that alpha experiences lead to "increased perceptual ability." For example, improvement of auditory ability during and after the alpha state indicates increased clarity and refinement of perception.

Fehmi reports that some subjects who have been training only in increasing alpha activity and who at the beginning of training, were reserved and circumspect, behave lightheartedly and more openly after biofeedback training. Fehmi's description of personality changes occurring after biofeedback training are highly similar to the personality changes occurring after training in transcendental

meditation (Shelley, 1972; Beeman, Nidich and Banta, 1972; Fehr, 1977). In all cases we suspect that these personality changes occur because of the organismic shift in mode of consciousness. Deautomatization occurs; the active mode is replaced by the receptive.

The studies mentioned in this section (hundreds more have been conducted) indicate some of the physiological and psychological elements of the receptive mode of consciousness. We are now becoming familiar with the physiological parameters associated with the receptive mode. Biofeedback training helps us learn how to surrender ourselves to these parameters. Like all the methods mentioned in this chapter, biofeedback training is clearly a valuable tool for teaching a person how to deautomatize the active mode of consciousness allowing the receptive mode to emerge.

V. CONCENTRATIVE MEDITATION

Krippner (1971) asserts that "expanded" conscious states are characterized by a lowered sensory threshold and an abandonment of habitual ways of perceiving the external and/or internal environment. Although these "expanded" states may occur spontaneously or may be induced through hypnosis or sensory bombardment, they are frequently brought about experimentally by the use of psychedelic drugs and plants. Deikman (1966) has experimentally induced these states through "concentrative meditation."

For many centuries concentrative meditation has been prescribed as a technique for bringing about an altered perception of

the world and self. The different mode of perception is characterized by a sense of unity of the person with his environment. In some cases, heightened sensory vividness is part of the description as well as timelessness, exultation, strong affect, and a sense that the horizon of awareness has been greatly expanded. Deikman (1966) attempted to study the possible connection between concentrative meditation and mystical experiences. He instructed a group of normal subjects in a basic procedure adapted from the Yoga of Patanjali:

The purpose of the sessions is to learn about concentration. Your aim is to concentrate on the blue vase. By concentration I do not mean analyzing the different parts of the vase, or thinking of series of thoughts about the vase, or associating ideas to the vase; but rather, trying to see the vase as it exists in itself, without any connections to other things. Exclude all other thoughts or feelings or sounds or body sensations. Do not let them distract you, but keep them out so that you can concentrate all your attention, all your awareness on the vase itself. Let the perception of the vase fill your entire mind ("Implications of experimentally induced contemplative meditation," Journal of Nervous Mental Disease, 1966).

Each of Deikman's subjects performed this exercise for one-half hour at a time, for 40 or more sessions spread over several months. The subjects' perceptions of the vase changed in the following directions: (1) an increase in the vividness and richness of the vase percept (for example, they described it as "luminous," "more vivid"); (2) the vase seemed to acquire a kind of life of its own, to be animated; (3) there was a decrease in the sense of being separate from the vase, occurring in those subjects who continued longest in the experiment (e.g., "I really began to feel, you know, almost as though the blue and I were perhaps merging or that the vase and I were. It was an

though everything were sort of merging"); and (4) a fusing and alteration of normal perceptual modes (e.g., "When the vase changes shape, I feel this in my body," and "I began to feel this light going back and forth").

Dellman interprets these changes as being a "deautomatization," an undoing of the usual ways of perceiving and thinking due to the special way that attention was being used. The meditation exercise could be seen as withdrawing attention from thinking and reinvesting it in percepta--a reverse of the normal learning sequence.

This thesis' concept of modes serving a particular function clarifies the phenomenon even further. As Dellman relates, it was required that the subjects adopt a particular attitude, that of "passive abandonment." This attitude represented an important shift for the subject away from the action mode and toward the receptive mode. Instead of grasping, manipulating, or analyzing the object in front of him, he was oriented to a different function. Instead of isolating and manipulating the object, he becomes one with it or takes it into his own space. The sensuous attributes of the object, which are ordinarily of little importance, become enhanced and tend to dominate.

Concentrative meditation is conducive to switching the underlying motivational attitude from one of "making it" to one of "letting it." An attitude of "tautistic receptivity" is attained. Another way concentrative meditation works in deautomatizing the active mode of consciousness is by achieving "one-pointedness of mind." In concentrative meditation one's goal is to restrain the stream of consciousness

by concentrating on a single thing. In many traditions the successful achievement of this is termed "one-pointedness of mind." This is a useful technique for bringing to cessation conscious activity.

In yoga practice the receptive mode of consciousness is attained through "dharana" and "dhyana." Dharana or "concentration" is used to make the mind one-pointed. Its effect is to train the mind to concentrate on a single item or thought to the exclusion of all other thoughts. The mind then becomes like a placid lake of vast expanse with only a single thought ripple disturbing its perfect calm. As dharana or concentration becomes deeper it is termed dhyana. At this stage the single thought ripple has nearly totally diminished, leaving the ever present and constant "consciousness, itself" as its residue. After a person achieves "one-pointedness of mind" he lets go of his object of concentration bringing to a total cessation the thought processes.

Ornstein (1971) points out that concentrative meditation is a practical technique which uses an experiential knowledge of the structure of our nervous system to "turn off" awareness of the external world and produce a state of blank-out or darkness, the "void," the cloud of unknowing. The techniques of concentrative meditation are not deliberately mysterious or exotic but are simply a matter of practical applied psychology. There are definite ways of deautomatizing the active mode of consciousness allowing the receptive mode to emerge. Concentrative meditation is one way. Naranjo (1972) indicates that the purpose of concentrative meditation is to achieve the receptive mode of consciousness. He says that meditation involves a twofold effort: (1) the

cultivation of an "inner silence" or temporary stopping of ego-controlled activities like categorizing and judging and (2) the attainment of receptivity to aspects of reality that might be called subtle in that they do not fit with pre-established categories. In either case it is clear, the goal is the receptive mode and concentrative meditation is the means. Concentrative meditation is another method which has as its primary purpose the deautomatization of the active mode of consciousness allowing the receptive mode to emerge.

We conclude this section by reviewing some of the different forms of concentrative meditation. In Sufi meditation, for example, one concentrates on what Oscar Ischazo calls the movement center (hara, Kath). This has an added effect of moving consciousness from the head to a place where conscious activity as such just doesn't happen. A closely related meditative discipline is concentration on the breathing process. All thoughts are excluded except for the single effort of attention focused on the rising and falling abdomen. There is "tratak meditation," concentration on a candle flame; "nad meditation," attending to inner sounds; "mantra meditation," repeating sounds of words over and over again. Sufis have dances of a monotonous, repetitious, circumambulatory nature; Catholics count beads on a rosary; Hindus sing Kirtan (names of God) for hours on end; Tibetans stare endlessly at yantras (geometric forms); Christians contemplate Jesus on the cross; Eskimos carve circles in stones for days on end. Frederic Spiegelberg has developed "kasina exercises" (concentration on a single goal) for inducing spiritual states. People concentrate on strobe lights, marks on walls, religious

statues, simple art forms, etc.; whatever they find most amenable to them for achieving both the "taotatic receptive" attitude and "one-pointedness of mind."

VI. GESTALT AWARENESS TRAINING

Gestalt awareness training emphasizes the "here" and "now." Authentic awareness only exists in the eternal moment. Most of our time is spent in mental activity beyond present awareness of ongoing experience. All mental activity removes one's consciousness from authentic awareness, i.e., experiencing the "here" and "now." All explaining, imagining, interpreting, guessing, thinking, comparing, planning, remembering, anticipating removes one's consciousness from the receptive mode.

Gestalt awareness training helps people become more receptive to their ongoing experience. People are asked to stop thinking so much, spending more time experiencing their immediate reality. One's experiencing is in need when he shifts from the active to the receptive mode of consciousness. Instead of thinking one is asked to focus awareness on body messages, feelings, percepts, and mental activity. The emphasis is on experiencing these realities.

Gestalt awareness training has developed specific exercises to help one explore his own experiencing and to notice basic properties of personal awareness. This theory presents two popular Gestalt awareness exercises for exemplary purposes.

In the "zones of awareness" exercise the individual is asked to

observe his own awareness. For example, he responds: "now, I'm aware of . . . and now I'm aware of . . ." Then he is asked to be aware of what happened when he was being aware. What was he aware of? Was he aware of things outside himself, emotions or mental activity; to what extent?

In this way he learns about the nature of the active mode of consciousness. He also learns more about the receptive mode of consciousness because the exercise requires a certain degree of ability to be in the receptive mode. The individual learns that while he is in mental activity, his awareness of inside and outside reality is decreased. If he can learn the distinction between mental activity and the reality of his actual experience he can take a big step towards the ability to shift modes of consciousness.

Another exercise is called, "focusing, selecting, avoiding." In this exercise the individual is asked to pay attention to the nature of the active mode of consciousness. Specifically, he is asked to observe how his awareness continually shifts from one thing to another; that he can only be fully aware of whatever is in the focus of his awareness at the moment.

In this exercise he learns that a selective process directs the focus of awareness. Selective focusing on certain kinds of experience is also a way of not focusing on something else—a way of avoiding and excluding certain experiences. Like the previous exercise the individual is asked to observe his own awareness except this time he pays particular attention to the focusing nature of awareness. For example, he responds:

"I'm selecting to be aware of . . . and I'm leaving out . . . right now I'm avoiding . . ." Then he is asked to be aware of what happened when he was being aware. Was he aware of what came into the focus of awareness? Was he aware of what didn't come into the focus of awareness? And most important of all, was he aware of how he focused awareness? In other words, was he aware of the restrictive and selective nature of the active mode of consciousness? This awareness and understanding helps an individual learn the principles for the deautomatization of ordinary consciousness.

Gestalt awareness training is another useful method for deautomatizing conscious activity and guiding the individual via awareness exercises into the receptive mode. It is quaintly summarized by Bernard Gauthier's: "REAL/EYES/DON'T/CONCEPTUAL/LIES." In Gestalt awareness training one is asked to stop conceptualizing and thinking about things. Rather he should reinvent his attention in experiencing. When the goal is authentic awareness, to really see, the emphasis is on experience. The goal is to realize one's ongoing experience. One does this by employing attentional focus in such a way that the deautomatization of the active mode of consciousness occurs.

VII. GESTALT THERAPY

Gestalt therapy's "personality theory" is similar to bioenergetic theory as we have described it. Fritz Perls believed that in demanding identification and submission to a "well-image" society's neurotic expectations dissociate the individual from his own nature. Society

emphasizes and rewards development of "rational man." In order to comply with the "should" demands of his social environment, the individual begins to disregard his own feelings. When this happens a conflict arises between the demands of society (which the individual internalizes) and one's inner nature resulting in tremendous loss in human potential. Perls relates:

In responding to "should" demands, the individual plays a "role" not supported by genuine needs. He becomes both phony and phobic. He shies away from seeing his limitations and plays roles unsupported by his potential. By seeking cues for behavior from outside he "computes" and responds with reactions not basically his own. He constructs an imaginary ideal of how he "should" be and not actually how he is (Gestalt Therapy and Human Potential, "Explorations in Human Potentialities," Chapter 5).

There is only one way to regain one's inner nature and develop one's genuine potential. personal work at "personal growth." Gestalt therapy is a synthesis of techniques for helping an individual in his quest for "personal growth."

According to Perls the formation of personality (introjected social demands) reduces the individual's flexibility of action. The individual can act only with a limited, fixed set of responses. Also, that personality becomes afraid to change ("phobic attitude"). The organism avoids unpleasant memories and emotional pain which must be faced if growth is to occur. The organism is frightened and avoids taking such risks.

In Gestalt therapy the goal is to deautomatize personality allowing the real person to emerge. Many techniques facilitate this but the most common is simply to have the individual become aware of his personality and how he avoids the unpleasant memories and emotional pain.

which he must eventually face. The stream is on becoming "here" and "now" of these elements, "experiencing" them, "embodying" them. Talking about them or explaining them is completely discouraged. As a rule, the starting point for the individual is whatever is "here" and "now" of most involving concern for the organism; a fantasy or dream, an interaction with another person, a memory, or a physical posture. "Problems" are welcome as starting points, if they are truly present (felt "here" and "now") and not merely verbally presented. In all this we clearly see the stream on deautomatizing one's activity and allowing the "here" and "now" to fully emerge.

In the Gestalt therapy session there are certain ways the Gestalt therapist helps his patient experience his concerns rather than thinking about them. Some of these will now be mentioned for exemplary purposes.

Whenever a patient begins talking about his problem the therapist will try, first, to bring the patient's awareness of such "aboutness" suggests avoidance of actual experience and these moments need to be brought to the individual's attention. Another way an individual avoids his actual experience is by self-evaluation. Such "shouldness" suggests avoidance of actual feelings and these too have to be brought to the individual's attention. According to Gestalt therapy theory, anxiety, guilt, and shame are often the outcome of such "shouldness." This limits us rather than helps us actualize our real selves. All this must be brought to the individual's attention. Another way an individual avoids actual experience is through action. He avoids negative feelings by being as active as possible. Such "actionism" is a manipulation of self and

others at the expense of authentic experience. Rather than facing reality, action manipulates something to happen. The individual is asked to become receptive to his manipulative strategies for avoiding his reality. A fourth way the individual avoids reality is by asking questions. A question is often a form of manipulation directed at the elicitation of an answer, and does not express the questioner's experience. The questioner needs an answer to avoid the experiences from which the question stems. When a question is asked during the therapy session, the therapist asks the individual to be aware of the experience which produced the question.

These four methods are just a few examples of some of the ways the Gestalt therapist helps his patient experience his concerns. These ways can be viewed as methods contributing to the deautomatization of the active mode of consciousness. According to Fritz Perls each moment of contact with actual personal experience is therapeutic and leads to growth. Gestalt therapy helps an individual become aware of how he avoids his reality. It helps an individual become aware of what his reality actually is. Such authentic awareness occurs when the individual exists in the receptive mode of consciousness. Many techniques and exercises in Gestalt therapy are concerned with the deautomatization of the active mode of consciousness. The goal is for the individual to be in the receptive mode making possible authentic experiences often avoided. These experiences are the stepping-stones of "personal growth."

VIII. INTUITION TRAINING

The active mode of consciousness has been described as verbal, analytic, linear, and rational, while the receptive mode has been described as nonverbal, holistic, nonlinear, and arational. A common name for the receptive mode which includes all the elements is "Intuition." Intuition has been called "deep understanding" in Sufism; "to enter the field" (Kensho) in Zen; "the receptive" (K'ui) in Chinese.

The essential distinction between cognition by way of intuition and cognition by way of the active mode thinking functions is that intuition has the following characteristics: It is immediate and direct, not mediate and progressive as is thinking. It is synthetic or holistic, i.e., it is an immediate apprehension of a whole, one could say of a Gestalt, and not different parts later put together to form a whole. Intuition in its purest manifestation is devoid of feeling in the ordinary meaning of a warm reaction of the personality--generally either positive or negative toward the object apprehended. Intuition is a way of knowing which pervades the whole organism.

Roberto Assagioli claims that intuition is one of the least recognized and least appreciated, and therefore one of the most undeveloped psychic functions. Repression of intuition is produced by non-recognition, devaluation, neglect and lack of its connections with the other psychological functions. What is presently required is training for the intuition function. Here we will look briefly at some of the traditional and some of the modern methods which can be used for training

the Intuition function. A primary element of all these methods is the deautomatization of ordinary conscious activity so the Intuition function is more able to emerge.

Geometric Forms

Often a room or an entire structure will be built in order to affect the intuitive mode of consciousness. Many churches and temples are constructed to affect that is spatial, experiential, and difficult to encompass linearly. Buckminster Fuller's recent book, Intuition (1972), reflects his contribution to inducing the Intuition function via architecture among other things.

In Tibetan and Sufi traditions a person is often invited to contemplate a specially constructed geometric pattern (called "yantra" or "mandala") which serves as a focus for concentration, meditation and as an inducement for the Intuition function.

Crafts

Our usual western concept of "metaphysical" or "spiritual" training involves abstruse ideas and ritual, including secret initiatory rites and occult symbols. In fact, however, the education of these adepts has been far more concerned with such things as movement in space, visualization, and especially crafts.

A student of George Gurdjieff travelled to the Middle East to study the methods by which his teacher was trained. He found that Gurdjieff studied activities, crafts for the most part, in addition to other exercises and reading. He was taught to weave carpets, to do

calligraphy, to hammer nails--all activities which we would not normally associate with mysticism, until we can consider that these activities each call on that nonverbal, tacit, apatial, holistic, intuition function. Presently an increasing number of people are turning to crafts like: candlemaking, knitting, weaving, macramé, and building. This return to interests in crafts is a primary feature of the new counter-culture.

Crafts can be seen as a method for awareness training, meditation in action, creative self-expression, relational self-disclosure, bhakti and karma yoga.

Psychosynthesis Procedure for Training Intuition

The first step is of a negative character--the temporary checking or elimination from the field of consciousness of other functions which generally have a spontaneous and uninterrupted activity. Constantly sensations from the outer world or from the body intrude into the field of consciousness; emotional reactions do the same, and often the mind is over-active and undisciplined. All this obstructs, fills the field of consciousness, and makes either the entrance or the recognition of intuition impossible or difficult. Therefore, it is necessary to carry out a psychological cleansing of the field of consciousness; metaphorically, to insure that the projection screen is clear and white. This permits in the subject a sympathetic opening of the consciousness towards, or a reaching actively for, that truth or section of reality with which he seeks to come into contact for the solution of

a human or an impersonal cognitive problem.

The second stage is then possible, in which he quietly waits for the result of the approach, this waiting, which in successful cases becomes a contact with and even an identification of the subject with the looked-for experience of reality or truth.

In this process "psychosynthesis" emphasizes the necessary cooperation of the will. Just as in the first part of the procedure, of the stilling or cleansing of consciousness, there is a conscious and active action of the will, so also in the second part, that of relaxation and quiet waiting, the will continues to function, although in a subtler way and, as it were, remaining in the background. This is so because in order to maintain an attitude of relaxation and quietude and one which is purely passive--the will is still required, to act, metaphorically, as the watchman at the door of consciousness to exclude intruders.

Intuition Workshop at Esalen: Awakening Intuition (Frances Clark)

Intuition is known to all of us by experience, yet frequently remains a repressed and undeveloped function. Awakening intuition means tapping the deepest wellsprings of creativity within the self. We will learn to distinguish various levels of intuition, differentiating intuitive perception from imagination and projection. We will work with the exercises to facilitate the clearing of inner vision. We will explore meditation and self-hypnosis as ways of increasing receptivity to subjective impressions and discuss various methods of

Interpretation and validation. Our focus will be on the development and integration of intuition as a source of wisdom, inspiration and guidance in everyday life, and on learning practical methods for continuing amplification after the workshop.

Intuition training is synonymous with receptive mode training. Intuition is the cognitive feature of the receptive mode. When ordinary consciousness is deautomatized a new way to apprehend reality appears. This way is commonly called "intuition."

IX. JNANA YOGA

Jnana (pronounced Gyana) Yoga is the "yoga of wisdom." Swami Kriyananda emphasizes that the wisdom referred to is "the central truth." Profound analysis of different aspects of reality is not wisdom unless one realizes "the central truth." Jnana Yoga is a method that uses reasoning and discrimination to realize the "Truth."

The Hindu describes the Jnana process with these words: "neti, neti" (not this, not that). The Jnana process is one of "disidentification." By looking behind veil after veil that obscures the door to "Truth," the Jnana yogi comes at length to the "Truth" itself. A careful analysis of Eastern literature on this topic indicates that the "veils" referred to are the "ideas" and "beliefs" which comprise conscious activity. "Truth" can only be realized in the receptive mode. All "ideas" and "beliefs" are subtle veils which hide the "Truth" because they inhibit one from achieving the receptive mode of consciousness.

"behind" the "veil" into the receptive mode. Jnana Yoga is a process of deautomatization.

John Lilly synthesized this type of yoga in a framework conducive to contemporary psychology. According to Lilly, all persons who reach adulthood in the world today are "programmed biocomputers."

"Programs" are our physiological/psychological "built-in" commands and are comparable to man-made computers. Besides "programs," we have a "metaprogramming" ability—the freedom to add new programs to the biocomputer. Man-made computers don't have metaprogramming ability but are still dependent on human metaprogrammers to decide what the man-made computers should do and what should go into them.

We can best understand ourselves by understanding our programs and metaprograms. Lilly is interested in discovering how our metaprograms can be raised to the conscious level and subsequently, be reprogrammed. We become conscious of the metaprograms which govern our thinking and behavior through reasoning and discrimination. We pull back (didentify) from our current programs and metaprograms, allowing new ones to emerge. His major premise goes like this:

In the province of the mind, what is believed to be true is true or becomes true, within limits to be found experientially and experimentally. These limits are further beliefs to be transcended. In the province of the mind, there are no limits (The Center of the Cyclone, p. 5).

When we disidentify from a metaprogram a more subtle metaprogram enters consciousness. There are no limits to the subtlety of the metaprograms with which we identify. Lilly claims we must first establish an open-ended set of metaprograms about the unknown.

Lilly's workshops at different growth centers are presented as workshops in "Jnana Yoga." A typical introduction to such a program could begin something like this. Each of us tends to value certain beliefs-dibeltets above others. Current belief systems can be voluntarily modified through proper analysis; in general, beliefs and dibeltets program our behavior, our thinking and our feeling. Those particular beliefs which we consider to be most important are called (for purposes of discussion) "stimulations of God." Typical stimulations are "God as Sex," "God as Wisdom," "God as Power," and "God as Beauty." Beliefs and dibeltets generate certainty in an essentially indeterminate universe.

Jnana yoga is a way of deautomatizing the active mode of consciousness by using the active mode of consciousness. One uses "Ideas" and "beliefs" to replace old "Ideas" and "beliefs." By deautomatizing current beliefs, beliefs closer to "the central truth" are allowed to emerge.

X. KARMA YOGA

If you were to follow the instruction of Krishna in the Bhagavad Gita "you would "do whatever you do, but consecrate the fruits of your action to me." Every act you perform, all day every day, would be done as an offering to Krishna. This is a method deautomatizing the conscious activity associated with ego directed striving and desire. If we recall that Krishna is synonymous with love, with the spirit, with pure consciousness . . . and that He is actually our innermost Self,

then we can understand that by consecrating an act, we are indeed offering our every action into the service of higher consciousness. every act becomes an act of waking up.

Using the stuff that makes up one's daily life as the vehicle for coming to the receptive mode is called Karma Yoga. It is a most available yoga for all, and at the same time a most difficult one. It is difficult because it starts with an action which one initially performs to gain some satisfaction or advantage for oneself, and it overrides or converts that motivation into one of service to the higher Self with transcendent ego.

Fulfillment in Karma yoga lies not so much in doing many things as in acting more and more with the consciousness that it is the higher Self who, truly, is the doer. The true Karma yogi tries to redirect all the wrong impulses of the heart into wholesome channels. More than that, he becomes receptive to the higher Self emerging through him as he acts. As the bhakti yogi is taught to be more concerned with loving purely than with defining exactly what it is that he loves, so also the Karma yogi is taught that the spirit in which he serves is more important than the service itself. "Nishkam Karma," desireless action, or action without desire for the fruits of action, is Karma yoga.

Activity is part of being human. We could never find inner freedom if we starved every impulse by inaction. Attunement with the higher Self comes in part by wholesome, creative work. The deautomatization of conscious striving comes partly by satisfaction of our wholesome desires. But this satisfaction must result in just that;

deautomatization of conscious activity. Personal satisfaction must be offered up to the higher Self. In this way "right activity" leads to inner freedom, the receptive mode, which is the true, spiritual goal of all action.

By acting without desire for the fruits of action, the yogi learns to live, not in the past or future, but in the timeless "Now." Karma Yoga is an art of living which enables one to utilize every activity as an aid to living more and more with the receptive mode. The Bhagavad Gita indicates this referring to the state of being of the karma yogi. "Even when he is engaged in action he remains poised in the tranquillity of the Atman."

XI. KOANS

A koan is a paradox invoking question Zen masters give their students to deautomatize ordinary conscious activity allowing the receptive mode of consciousness to emerge. The question itself is illogical and cannot be answered analytically or logically. Koan exercises involve unanswerable questions, such as "What is the size of the real you?" and "How can I attain enlightenment by doing knee-bends?" Because no analytic-logical answer to the question exists, the koan becomes a useful and demanding focus of attention over a long period of time. The lack of a rational, logical solution forces the student to go through and to discard all verbal associations, all thoughts, and solutions. He is then forced, by the nature of the question itself, to approach the condition known as "one-pointedness" concentrating

solely on one thing: the unanswerable koan. This represents an active attempt to deautomatize the ordinary linear mode of consciousness.

Focusing attention is helped by the social demands placed on the student, by the pressures he imposes upon himself to achieve a break through (to solve the koan), by the attitude of his fellow students, and by his interviews with the Zen master. In the interviews, the Zen student is asked to demonstrate his level of understanding by giving an "answer" to the koan. Obviously, the desired answer is not verbal or logical; ideally, it should be nonverbal, nonlinear, communication of a new level of awareness brought about by the process of concentrating on the koan. The correct answer, which may be only one of many possible ones, seems strange when analyzed in terms of logic, however. It isn't at all strange when one realizes that the desired answer is some receptive mode expression.

The entire koan process in Zen culture is filled with double binds intended to force the deautomatization of ego directed activity. First, the student is asked to show his naked, spontaneous self in the presence of the Zen master who represents the full authority of the culture and is felt to be an acute judge of character. Second, he is asked to be spontaneous in circumstances where he can be anything but deliberate. Third, he is asked to concentrate on something he shouldn't rightfully think about. Fourth, he cannot comment on his bind, not only because thinking about the koan is not the answer, but also because the master will, even forcibly, reject all thought out answers.

One doesn't have to enter a Zen monastery to be presented with

koans and paradox invoking situations. One merely has to step out
side one's door (so to speak). As Michael Murphy reports:

Shtyan believed that life presented us with koans every day,
that if we approached them with an open, ready spirit the
whole work turned to Zen training and successive revelation,
that if we turned away they reappeared like Hydra heads.
There is no escaping the paradoxes life presents us with;
we can only choose whether to embrace or escape them.

The sense of paradox is growing more intense as human
awareness develops and people crowd together around the
globe; that is what he was referring to when he said it was
"getting worse day by day."

"So many Gods and moralities now, so many logics and
geometries, so many ways to see the world, so many ideas
about running a family," Shtyan's noted lament, "the Twentieth
Century itself is a koan." (Golf In the Kingdom, p. 197).

The twentieth century is a koan! . . . a thousand ethical codes
. . . a thousand therapies and religions . . . a thousand kinds of
diet . . . an endless number of new studies, books, experiments, on
an endless variety of subjects . . . new philosophies, logics,
certitudes, facts . . . on and on and . . . Yes, there is no denying
it, the twentieth century is a koan, pushing us to paradox until we
submit . . . until we surrender . . . until we "give up" . . . until
we realize the receptive mode. Murphy concludes:

When I hear "Hare Krishna" on the streets of the city I hear
my own impulse to surrender and cry like a devotee, "Hare
sweet Lord, "Narayana," "Narayana" surrendering forever to the
One beyond all these uncertainties. At such times I imagine
our entire nation breaking into such a cry, going back to
Jesus or Buddha or Muhammad-All or finding a center in
violence or oblivion, well, indeed. For there is no escaping
the growing pressure. The koan is upon us, with a vice like
grip and it is squeezing harder every day (ibid., p. 199).

No wonder people in ever increasing number are presently
exploring the receptive mode of consciousness.

XII. LANGUAGE

Arthur Bellman claims that we have not developed a language for the receptive mode of consciousness because we are radically preoccupied with the action mode. For example, the average person has only one word for snow, the skier has several, and the Eskimo many. The reasons for this are obvious since our language is a function of the practical and logical demands of the action mode. Though we experience a variety of states of love, we have one basic word to describe them all. We have not developed words for these states because love is experientially a function of the receptive mode and until recently we have not been much concerned with this mode.

As director of Esalen Institute's fourth summer seminar on human consciousness, Arthur Bentley focused on relations between language, consciousness and reality; the development and use of languages for subjective states; and experience outside of language controlled reality. A major perspective of the "Human Consciousness" program was the development of language for subjective states.

Experiences of higher states of consciousness have always been described as ineffable but if we are to develop a science of human consciousness a major step is developing a language to express what have been ineffable experiences.

Alfred Korzybski's "Law of non-identity" means that things are not what we say they are; that whatever you say a thing is, it

can't. This "law" claims that words represent the world but if we want to know it directly, language as we use it, is not the appropriate way. The receptive mode requires a nonverbal, non-linear, elliptical, holistic form of communication. The Whorfian hypothesis, which claims that we are unable to think outside of our language structure; that we are not able to have experiences which our language doesn't provide for, reinforced Korzybski's law. A receptive mode of communication could deautomatize the active mode of communication allowing experiences outside of ordinary language to emerge.

Receptive mode forms of communication exist which express otherwise ineffable experience and also deautomatize ordinary verbal, analytical consciousness. For example, physicists use mathematics to express concepts and relationships that couldn't possibly be expressed in ordinary language. Dorothy Lee and Bronislaw Malinowski have shown how the Trobriand Islanders have developed a non-linear codification of reality which expresses process and relationships in a way that our language system (linear codification) can't easily describe. Abraham Maslow (W. Language) and Martin Buber (E. Their communication) have tried to describe and advance suggestions to enhance receptive mode communication. Philosophers such as Heidegger and Nietzsche emphasized receptive mode communication, claiming that total comprehension of their ideas was not possible for a man who thinks only in the analytic mode.

Excellent examples of receptive mode communication are found in the sacred books of the world. René Guenon, in Language of the

Hirdu, reveals that sacred books are written in rhythmic language in order to bring us into contact with higher states of being. Paramahansa Yogananda speaks of a science of rhythm and sound, claiming that the Hindu Vedas were a revelation by sound directly heard. It is essentially a literature of chant and recitation, each syllable of each word being endowed with significance and efficacy.

Today we know little about these forms of receptive mode linguistics. No doubt our preoccupation with the action mode is largely responsible for this. We are now regaining interest in the receptive mode and subsequently receptive mode communication. Language is a powerful tool helping us act effectively in our world. The languages of the receptive mode will help us understand the subjective states of the various modes of consciousness. Receptive mode language will be useful in deautomatizing the active mode of consciousness allowing the receptive mode to emerge.

XIII. LYBERGIC ACID DIETHYLAMIDE

Accounts of LSD experiences reveal a cluster of characteristics identifying it with the receptive mode: a marked decrease in self-object distinction; a loss of control over attention; the dominance of paralogical thought forms; intense affect and vivid sensory experience; decreased field articulation and increased parasympathetic stimulation; plus a reflection of thought and feeling with a corresponding decrease in reality testing.

The general affects of LSD and related drugs reflect deautomatization of the automatic psychological functions that organize, limit, select and interpret perceptual input, allowing the receptive mode of consciousness to emerge. The receptive mode emerging because of LSD functions in a mature cognitive and perceptual state, one that is not ordinarily dominant, but is an option that has developed, in richness and subtlety in parallel with the development of the action mode that is the customary state of consciousness. Reports of LSD experience show the complex possibilities of thought and perception that can occur in the receptive mode. Alan Watts' description of the LSD experience explicitly indicates certain receptive mode qualities. He relates:

To begin with, the world has a different kind of time. It is the time of biological rhythm, not of the clock and all that goes with the clock. There is no hurry. Our sense of time is notoriously subjective; and thus dependent upon the quality of our attention; whether of interest or boredom, and upon the alignment of our behavior in terms of routines, goals, and deadlines. Here the present is self-sufficient, but it is not a static present. It is a dancing present--the unfolding of a pattern which has no predictable destination in the future but is simply its own point. It leaves and arrives simultaneously, and the seed is as much the goal as the flower. There is therefore time to perceive every detail of the movement with infinite greater richness of articulation. Normally we do not so much look at things as overlook them. The eye sees types and classes--flower, leaf, rock, bird, fire--mental pictures of things rather than things, rough outlines filled with flat color, always a little dusty and dim . . . But here the depth of light and structure in a bursting bud go on forever (*The Joyous Cosmology*, p. 11).

Many people in the last decade have realized the receptive mode by taking LSD. They have entered into the kind of world which

in Watts partially described. For many it has been their first experience of this kind. Victims of the dominance of the active mode, the LSD helps them break out of the imprisoning model created by their own mind. The active mode is deautomatized and one enters the new world of the receptive mode. A world that one never dreamed existed.

Perhaps LSD is the most powerful tool for deautomatizing the active mode of consciousness. Perhaps it is the "psychedelic experience" which has provided the greatest impetus to the present exploration of consciousness. The LSD experience serves as an introduction to receptive mode possibilities. People who have been so introduced are now looking for safer and less drastic ways of actualizing these new possibilities. One wants to be able to enter the receptive mode when one pleases and not to be dependent on a chemical agent. One wants to be able to surrender to the receptive mode through one's own volition. LSD offers one way but it is not the most ideal way.

XIV. MANDALAS

In Sanskrit "mandala" literally means circle and center. A mandala consists of a series of concentric circles emanating from a single point at the mandala's center. The center point is the beginning of the mandala and represents the beginning and origin of all form and all processes. In the Beginning was the Center. The center is symbolic of all the eternal potential. From the name inexhaustible

source all needs grow and develop, all cells realize their function; even down to the atom there is none without its nucleus, its own need about which revolve its component elements. The series of concentric circles represent the evolution of forms in time.

Meditating upon the mandala the meditator's mind moves out from the central point through the various circles with their own particular art and design, out beyond the outermost circle. Here the mind finds itself part of the ordinary world and resumes its ordinary conscious activity, forever seeking out beyond itself. Then the meditator's mind begins to move back through the various circles back to the very central point where the mind becomes "one-pointed." Then the mind becomes the central point itself, transcends "one-pointedness," conscious activity is deautomatized and "consciousness" itself emerges. The Argueltens' describe the process as "centering."

Like ripples in a pond, each awareness-moment expands out from its own center, containing in its form-pattern the configuration of all phenomena in the universe, material and immaterial. And so the process of centering--the gathering of oneself as by an inward throw of a stone into the pool of one's own consciousness--is also a Mandala (Mandala, p. 86).

The mandala is an instrument for transcending the world "out there" through "centering" and "internalization." Attention is focused inward towards the source of conscious activity. The mandala is essentially a vehicle for concentrating the mind so that it passes beyond its usual letters. It may be considered as an object for concentrative meditation. Because of its special design, geometry,

simplicity, complexity, simplicity, harmony, and symbolism. It must also be considered more than a meditative object. The mandala can't be grasped linearly or analytically. Paralogical thought forms grasp it best. It induces vivid sensory experience. The mandala can only be experienced by "letting it" affect you. One can't look at a mandala with his eyes and brain only but must receive it with the whole body--"embody" it.

The mandala is an art form specifically designed with component elements most conducive to the inoculation of the receptive mode. If one approaches it in the right way, he may find it useful for deautomatizing the active mode of consciousness. The receptive mode of consciousness can then appear.

XV. MANTRAS

A mantra is a sound or a phrase an individual repeats over and over again. The sound "om" is a popular mantra. "Om Mani Padme Hum" is a mantra used in Tibet. In Nepal there are rocks twenty feet high and ten feet long with "Om Mani Padme Hum" written in tiny letters all over the rock. People spend whole days reading the rock repeating "Om Mani Padme Hum" over and over again. There are prayer wheels at the temples where written in them ten million times in the phrase "Om Mani Padme Hum." Lamas go around stupas for days saying "Om Mani Padme Hum." All this, to deautomatize ordinary consciousness.

When you first start to say a mantra, the first involvement is in hearing it outside, through your ears; saying it aloud, hearing it and thinking about its meaning. For example, "Om Mani Padme Hum" means "God in unmanifest form is like a jewel in the middle of a lotus, manifest in my heart." You say that feeling it in your heart. One is asked to be continually receptive to the message. One is asked to repeat the phrase with an "open" and "loving" attitude. Repeating the mantra becomes ritualistic, something to be done with "loving" awareness with no goal beyond itself.

The next step in using a mantra is to stop thinking about its message. Its meaning becomes irrelevant. The goal is the deautomatization of the active mode of consciousness and thinking about meanings is not conducive to this goal. --The mantra now becomes a way for "internalization." It moves conscious awareness from "outward" things back towards the source of conscious activity. The reason a mantra is repeated so often is so that it will eventually run in by itself and one does not need to make a mantra happen. Once a mantra is "internalized" in this way it serves two purposes. The first is as a form of concentrative meditation--pure "chitta vritti nirhoda." Here the mantra is used as a cognitive centering device for calming the mind. Here the individual is asked to concentrate solely on the mantra running on inside of him. The individual does this to the exclusion of all other conscious activity. The following metaphor suggests how the mantra works as a cognitive centering device.

At the depth of the lake lies hidden what you seek. You try to see down into the lake but cannot because the surface is covered with waves rippling in all directions (thought coming from all directions). You create an artificial wave. You consciously add a new component (a single thought) and consciously act about making the single thought dominant. Now, a continuous sequence of even waves coming from one direction overrides all the choppy water. Each wave is the single thought being repeated over and over again. No other thought can capture your attention which remains fixed upon the mantra.

The mind concentrates on a mantra to the exclusion of all other thoughts. The mind becomes like a placid lake of vast expanse with only a single thought ripple disturbing its perfect calm. An "internalization" of the mantra increases the single thought ripple diminished until finally, it disappears altogether revealing the source of conscious activity, "consciousness" itself.

The mantra works in another way. The second way of using mantras is to use the sound of the mantra to effect consciousness.

Robert Ornstein explains that:

... [certain] vibrations of certain frequencies are held to stimulate parts of the mind which normally go untouched. The mantra of Yoga, the Dervish call are "magic" words. It is often thought that the "special" properties of these words lie in their meaning. Actually, the "magic" lies in the sound of the words, which are designed to have certain effects on consciousness (The Psychology of Consciousness, p. 167).

We have referred to this aspect of mantra in the previous

section of this chapter entitled "Language." The conscious beings who evolve certain languages such as Sanskrit specifically evolve the sounds of these languages to be connected with various states of consciousness unlike the English language so that a Sanskrit mantra, if you do it over and over again, will take you to a certain state of consciousness. Whorf (1951) claims that mantra becomes a "manifold of conscious patterns," contrived to assist the consciousness into the "noumenal-pattern world." The "mantric formulae-language" is specialized to make available a certain type of force manifestation, by repatterning states in the nervous system and glands. Baba Ram Das devotes a section of his book Be Here Now showing particular mantras and indicating that they exist for helping one attain different states of consciousness. Some "good mantras" resonate in such a way as to open particular energy centers in the body. He claims that there are, for example, "power mantras" to strengthen you will, and other mantras to open the heart center in such a way as to deepen compassion.

Transcendental meditation uses mantric sound. Demetri Kanellakou explains that sound is used because it can be experienced at subtler levels. He reports:

We use mantras, yes, but we do not use the meaning. Just the sound. We use sound because it's flexible. Sound can be experienced at subtler and subtler levels, so that it becomes more and more attractive to the mind. The mind follows the experience, goes down down down down . . . reaches the subtlest level of experience and transcends--goes to where there's no more boundary between experience and experienter. And that's it ("A Conversation with Demetri Kanellakou," The Geocentric Experience).

Varellatah organizes the "Internalization" process. The Arjuna school has many mantram which serve various purposes. Here is one which is composed of a series of objective sounds or vibrations designed to free the mind of its associative preoccupations. As a *colling* in the *Zaranda*, it is sung with lightness and joy. The mantram:

Arjuna Zaranda Tarana, Eknamam, Bittanam, Vishatam,
 Vindandaram Tam, Sri Ramachandram, Namamla, Ham.

The mantra has been used and its use explained in many different ways. It tells itself we have shown that it is an effective way of *depersonalizing* the active mode of consciousness and subsequently affecting the emergence of the receptive mode.

VII. MARTIAL ARTS

Presently many people are turning to the martial arts; schools for *Aikido*, *Tai Chi Chuan*, *Kung Fu* and *Judo* are springing up in cities all over North America. These martial arts emphasize receptivity. The different exercises in these disciplines inculcate the receptive mode of consciousness. The exercises are both a method for and an expression of the receptive mode.

Aikido emphasizes receptivity. Aikido requires a practitioner to become receptive to energy ("ki"). This receptivity occurs on three levels: (1) level of one's own "ki"; to become receptive to one's own energy through concentration, relaxation and movement. When one becomes receptive to one's own "ki" he learns to work with

It efficiently which means particularly not to dissipate it in active mode consciousness: (2) level of another "chi"; to become receptive to the energy of another individual, in Iqigun, which should really be considered more as a dance, the individuals learn, for example, to become receptive to the energy which precedes motion. In this way an individual "feels" the movement his opponent will make before the actual movement takes place: (3) level of universal "chi"; to tune into the energy vibrating through the universe.

Tai chi chuan also emphasizes receptivity. Its exercises increase the receptive mode of consciousness. A receptive attitude is continually required. Tai chi chuan is attributed to the Taoist hermit Chang Tsung Jen who studied various movements. He developed the discipline of Tai chi from this study. Tai chi exercises reflect essential movement without interference from the mind. Acting naturally out of the body's need to express itself physically and emotionally, Tai chi movements may be considered "mentational" in action. A student of Tai chi learns to deautomatize conscious activity and move consciousness into the movement center ("hara," "kath"). From this center all movement, physical and emotional expression, happens naturally in harmony with the environment. Tai chi exercises, like Aikido, are exercises designed to increase a person's receptivity to energy ("chi") on the three levels already mentioned.

One point, which all the martial arts as well as mudras, hatha yoga, Feldenkrais exercises and everyday sports all hold in

common, in that certain bodily positions are naturally associated with certain mental attitudes. When the mind is discouraged, the body tends to stoop forward. Courage tends to make the body erect. When feeling stubborn a person may clench his fists and jut his jaw forward. Polite, or lack of it, is reflected in the way one stands, in the way one sits, in the movement of one's hands. And just as one's mental attitudes affect his body, so also his bodily positions affect his mind. The various movements and exercises associated with the disciplines mentioned above have been developed because certain bodily positions create serenity of mind inducing greater receptivity and awareness.

The masters of the martial arts advocate living in the receptive mode. Martial arts are to be a natural extension of a receptive mode life style. This is evident when Cheng Man-ch'ing introduces the "Solo Exercise" in T'ai-chi. He explains:

The Taoists advocate wu wei (non-action, or effortlessness) and the Buddhists venerate "emptying." The motto for T'ai-chi practice must be "investment in loss." It is what Confucius meant by "K'ue chi" -- to subdue the self. How is this manifested in mundane affairs? It means to yield to others, thus quashing obstinacy, protest, and selfishness. But it is not an easy thing. To persist in the Solo Exercise amid life's busy requirements is self-humbling. . . . To yield and adhere to an opponent cannot be achieved by an egotist -- his ego will not tolerate the bruising necessary before mastery comes. But here, as in life, this proximity to reality must overcome ego if one is to walk a whole man (T'ai chi Chuan, p. 41).

When an individual undertakes intensive study and practice of a martial art he is committing himself to the receptive mode. The mental attitude advocated in the martial arts is the one that governs

the individual in all his behavior. The movements and exercises which comprise the actual form of the particular martial art are ones which are most conducive for the deautomatization of the active mode of consciousness.

XVII. MUSIC

There are many and diverse ways in which music exercises a beneficent influence on both body and mind. First of all, its effect can be wonderfully restful and refreshing and we need not emphasize how valuable this is in our times of physical exhaustion, nervous tension and emotional intensity. The general prescription for elimination of these conditions is rest. But many people do not know how to rest. The active mode of consciousness sometimes becomes dominant to the exclusion of the receptive mode. Music can be a valuable tool guiding people into the receptive mode of consciousness. There is perhaps no agent so powerful in giving us real rest as true music. Peaceful and melodic adagio, soothing lullabies and barcarolles induce with their soft charm a beneficial relaxation in a more natural and healthy way than any chemical sedative.

Music can deautomatize conscious activity inducing emotional experience. For instance, there are many people belonging to the practical or mental type (Maslow's nonpoetists) who have an undeveloped or repressed emotional nature. They rarely actualize receptive mode possibilities. To them music may give the magic touch which reawakens and warms the heart and restores communion with nature.

humanity, and God. For all people this kind of music encourages affect, present-centeredness, parasympathetic activity while inducing the "open," "surrendering" attitude indicative of communion.

There is a kind of music of a strong and stable nature, which arouses the will and incites to action. It stimulates the individual both physiologically and psychologically, inducing the elements of the active mode of consciousness. Music can quicken and facilitate intellectual activity and favour artistic and creative inspiration. There are mentioned to indicate that music can induce both the active and receptive modes of consciousness. Here, however, we want to continue emphasizing the latter.

Through its influence upon the unconscious, music can have a definite healing effect of a psychoanalytic character. If of an appropriate kind, it can help in deautomatizing representations and sentiments allowing the person an increased receptivity to many drives, emotions and complexes which were creating difficulties in the unconscious.

Music provides vivid sensory experiences. Attentional focus is taken away from conscious activity and reinvested in sensory experiencing. Like a mandala, music cannot be grasped analytically or logically. It must be "embodied," received through pre-logical thought forms. A musical experience can bring the individual deeply into the receptive mode. There is loss of ego, loss of control, and no desire for anything beyond the music itself.

Music gives joy. It is a powerful route for both mind and

body. Helen Bonny's patient in music therapy describes her experience:

"There was an experience which culminated in a nothingness - just a beating of my chest in time to the music. It may have been Scriabin's Poem of Ecstasy. Pressure building up in rhythm with the music, I could feel myself taking very deep inspirations as though the music was pacing my respirations. It was a sublime feeling of not being able to get enough of that beautiful music inside of me. (The Use of Music in Psychedelic (LSD) Psychotherapy, Journal of Music Therapy).

Music has been used for thousands of years to deautomatize ordinary active consciousness allowing experiences of higher reality to emerge. Truly religious music awakens and stimulates the spiritual realms which exist in every one of us, waiting to come to life. It lifts us above the level of everyday consciousness, up into those higher realms where light, love and joy ever reign. There are many musical compositions which produce such effects. For example, the Gregorian Chant evokes the highest religious emotions. Bach and Beethoven's music often does the same. Beethoven referring to his music spoke of its spiritual character:

Those who understand it must be freed by it from all the miseries which the others drag about with themselves. Music, verily, is the mediator between the intellectual and sensuous life. Speak to Goethe about me. Tell him to hear my symphonies and he will say that I am right in saying that music is the one incorporeal entrance into the higher world of knowledge which comprehends mankind but which mankind cannot comprehend (Beethoven, p. 136).

Though in the West we usually use music to stimulate the active mind, Eastern music has been developed to deautomatize the active mind allowing the receptive mind to emerge. Hazrat Inayat Khan, an

Indian musician and Sufi mystic, claims that the actual object of Eastern music is the training of the mind and the soul. Music, like mantra, when received in the proper spirit effects consciousness in definite ways. Eastern music has been developed like a science exploring the explicit ways certain tones, harmonies, movements, and rhythms effect our consciousness.

The new Arica school uses music in this way. For exemplary purposes, we will mention a piece of music called "Bolero." "Bolero," according to Mircea Shah and also according to Oscar Iachazo, is a Sufi piece of music composed by the Chishti group of Sufis to induce a special state of consciousness. The medium range notes (the melody) are placed in the "feeling center" in the chest; the very high notes are placed in the "thinking center" in the head; the very low notes are placed in the "movement center" in the belly; the listening is usually accompanied by some dance or particular movement exercise. The "Bolero" exercise is designed to evoke different properties of consciousness. Ultimately it can be seen as a method for deautomatizing the active mode of consciousness invoking receptivity and serenity. Another example is the "Hare Krishna" song which is presently being sung by thousands of people everyday all over the world. It is a song which uplifts the heart (affects the emotional center) and is an effective piece for anyone practicing bhakti yoga.

For a discussion on "music therapy" no summary could be as appropriate as Anagholi's who responds:

We trust that the magic of sound, scientifically applied, will contribute in even greater measure to the relief of human suffering, to a higher development and a richer integration of the human personality, to the harmonious synthesis of all human "notes" - of all "group chords and melodies" -- until there will be a great symphony of the One Humanity (*Psychosynthesis*, p. 260).

XVIII. PRESENT - CENTEREDNESS

Fritz Perls claims that the primary focus for all good therapy is "here and now" -- being aware of one's "here and now" existence and taking responsibility for it. "Here and now" is the cornerstone of all the methods for deautomatizing conscious activity. It is a definitive quality of the receptive mode of consciousness. "Chitta vritti nirodha" requires present-centeredness. If one is not "here and now" we can assume his mind is active and that he is in the active mode of consciousness. On the other hand, if he is "here and now" we can assume his mind is calm and that he is in the receptive mode of consciousness. "Being here, now" in its purest form is totally indicative of the receptive mode.

A previous exercise in Gestalt therapy introduced an "zone of awareness" may be considered "here and now" training. In this exercise a person concentrates attention on his "stream of consciousness" and reports what comes into awareness. Allowing things to come into awareness demands the deautomatization of conscious activity, a difficult task, which runs counter to habit. People are used to making things come into awareness. This exercise demands the

suspension of all reminiscence, anticipation, planning (all ego-directed mental functioning) and it becomes more than obvious when a person reports to such conscious activity--his reporting of the stream of consciousness is interrupted. Since the only action allowed by the exercise is that of communicating the contents of awareness, this precludes the operation of "personality" and even "doing" as such.

All neurons in Gestalt therapy may be considered an awareness continuum. One assumption of Gestalt therapy is that present-centeredness is natural: at depth, living in the moment in what we want most, therefore, deviations from the present are in the nature of an avoidance or a compulsive sacrifice rather than random alternatives.

Present-centeredness is the most direct means to deautomatizing the active mode of consciousness because the means is the end. When the Buddhists speak of "right-mindedness" they are speaking of "being here and now." When Jesus spoke of "faith" and "surrender" he refers to "being here and now." The ideal of present-centeredness is one of experiencing rather than manipulating, of being open to and accepting experience rather than dwelling in, and being defensive in the face of, possibilities. Such attitudes bespeak two basic assumptions: things at this moment are the only way that they can be; and behold, the world is very good. Emerson understands this when he attends to his roses:

These roses under my window make no reference to former roses or to better ones; they are for what they are; they exist with God today. There is not time to them. There is

Simply the now; It is perfect in every moment of existence . . . but man postpones and remembers. He cannot be happy and strong until he, too, lives with nature in the present, above time.

Searching for the ideal now, we don't see that each now is the utmost perfection of itself. For fear of not finding the now we seek, we hang on to the concept of "now" and never learn that "a now is a now in a now." Our active mode of consciousness does not permit us to let go of the substitute through which we enjoy the reflection of reality in the form of promise and possibility, and by which we are at the same time cut off from present enjoyment --(the receptive mode).

XIX. RAJA YOGA

The object of all "yogas" is to make the turbulent mind perfectly still, thereby allowing the "I" or "ego sense" (manifestation of the active mode of consciousness) to rest in its True everpresent Source or Essence (Consciousness, Itself). This is the literal definition of yoga--i.e., a subduing of thought modifications or mental disturbances ("chitta vritti nirhoda").

This in no way implies a state of mental inertia or stupor, but rather total awareness, total receptivity and spontaneity in which the person functions with optimum efficiency. It is the state of "nirvana" to the Buddhist, of "God Realization" to the Christian of "Sat-Chit-Ananda" (Existence-Knowledge-Absolute Bliss) to the Hindu, and of the "Absolute Tao" to the Taoist. The old testament

definition of "Jehovah" as "I am that I am" describes the state of "Total Being."

The idea behind yoga is to gently carry the mind away from preoccupation with outward things and by a safe, slow and systematic process, allow it to turn "inwards" and begin to calm itself until all conscious activity ends allowing consciousness to know "Itself," i.e., "I am that I am."

Raja yoga (royal yoga, Ashtanga yoga, 8-Limbed yoga) is a method for "chitta vritti nirodha" using the following disciplines:

(1) & (2) Yamas and Niyamas

These are moral and ethical observances and restraints (similar to the moral guidelines of Christianity; Buddha's eightfold path, or the "Ten commandments" of the Hebrews). They develop purity of personality thereby preparing the mind for the other six Limbs. Their effect is to reduce the sense of "I-ness" and "my-ness" and so broaden one's consciousness or "reference field" (me; me and my family; me, my family and my nation; humanity in one body). The broader the field, the more self-less becomes the man and the greater his freedom of consciousness.

(3) Asanas

These are body postures designed to purify the systems of the body, particularly the "subtle" nervous system which underlies the grosser autonomic and central nervous systems. Only when the "subtle nerve channels" or nadis, have become thoroughly purified will the

mind be rendered calm enough for the other five limbs.

Asanas are important in developing one-pointedness of mind, but their use must be kept in context. When done with the proper mental attitude, they serve as a valuable aid for developing meditation fitness. Asanas, when in the proper manner, are a form of meditation.

(c) Pranayama

Like the Asanas, pranayama or control of the vital energy ("chi," "chi," "prana," "pneuma") is concerned with the purification of the nadis. Its effect is to channel vital energy by the use of certain breathing exercises. Through pranayama and asanas the nadis become purified and opened, allowing vital energy to flow more freely throughout the body.

An intimate relationship exists between thought and breath. When breath is calm, there simultaneously occurs a calming of the mind. Breathing affects both the mental activity and the energy level. Shallow breathing, quick and shallow, the mind is scattered and the energy level is low. Deep, calm breathing indicates a receptive, calm mind and high energy levels. Breathing is an important tool for many other therapies including bioenergetic analysis, Psychomotor Therapy, Tai Chi and Aikido training.

(d) Pratyahara

When the mind has become purified via the four above limbs, it is then ready for pratyahara or internalization. Once it is

experientially felt that happiness, joy, peace, and "being high," are concomitant with stillness of mind, the mind will of its own accord turn attention away from sense stimuli which increase thought disturbance. Pratyahara is concerned with the various techniques which discipline the mind to withdraw attention from sense objects and thereby prevent mental energy from being dissipated.

A most common technique for pratyahara is getting consciousness to move more into the body and particularly the movement center (lower abdomen). This is an element of many Arica exercises, all the martial arts, for viewing a mandala, for listening to music, and of dance expression.

(6) Dharana

Once the mind has been strengthened then the sixth limb, dharana, or concentration, is used to further make the mind one-pointed. Its effect is to train the mind to concentrate on a single object or thought to the exclusion of all others. The mind then becomes like a placid lake of vast expanse with only a single thought ripple disturbing its perfect calm.

(7) Dhyana

An dharana, or concentration, becomes deeper it is termed dhyana. At this stage the single thought ripple has nearly totally diminished, leaving the ever present and constant Consciousness, Itself, in Its Infinitude of Existence-Knowledge and Absolute Bliss as Its residue.

(B) Samadhi

The fruit of all Yoga is Samadhi (similar to concepts such as Satohi, Buddhist Nirvana and Bucke's Cosmic Consciousness). Simply stated, Samadhi is mind in its "infinite state" without the least confining thought disturbance. The active mode of consciousness has been completely deautomatized, allowing pure receptive consciousness to manifest itself.

XX. RIGHT MINDFULNESS

The "Way of Mindfulness," given in discourse by the Buddha approximately 2,500 years ago, forms the foundation of Buddhist meditation practice. "Mindfulness" ("Sati patthana") is a skillful attentiveness to the workings of the mind that produces a deautomatization of the active mode of consciousness allowing the receptive mode to emerge. The emphasis is placed on "internalization" of awareness.

Nyanaponika Thera, editor of the Buddhist Publishing Society of Ceylon, discusses at length the "fourfold powers" of "Sati patthana": "Bare Attention"; "Non-coercive Means"; "Stopping and Slowing Down"; and "Direct Vision."

"Bare Attention" is dealing with the facts of perception, leaving the reaction, imagination and emotions aside. By gently razing upon our thought patterns, our habits, our past, and by identifying or "naming" each one they become simply and exactly what they are, free of emotional attachment and reaction.

The "Non-receptive Means" for dealing with all internal and external stimuli that arise in meditation is gently to eliminate what we can, and to accept what we cannot, transforming these things from disturbances, to objects of meditation, until they cease to be of concern.

By "blinking and stopping," one takes responsibility for one's thoughts, actions and perceptions. The technique increases the intensity of consciousness, the clarity of the object's characteristic features. "Directness of Vision" is recognition of the blurring of perception that can be caused by force of habit, associative thought, urgency and so on--distractions that are peripheral to the simple combination of object and perceiver.

That is the way Thera explains "right mindfulness." We can add to his description by showing that these "fourfold powers" are specifically designed to deautomatize the active mode of consciousness enabling the receptive mode. These "fourfold powers" emphasize "Internalization"--a movement of awareness from external stimuli which stimulate conscious activity, back towards the source of conscious activity, "consciousness," itself. Conscious activity is not as it ~~is~~ is experiencing conscious activity. Thera refers continually to present-centeredness. According to Thera, "Sātipatthana" teaches what so many have forgotten: to ~~live~~ live with full awareness in the here and now. It teaches us to face the present, without escaping into thoughts about the past or future. Both Thera and Walpola Rahula emphasize the necessity for approaching the task of "Right Mindfulness"

with the "right attitude." It is the "open" and "receptive" attitude the Taoists call "taofatic receptivity." They both emphasize relinquishing ego and ego control. Rahula asserts that "you should forget yourself completely, and lose yourself in what you do." Rahula also emphasizes the need for detachment and disidentification. He reports that when you observe your mind, and see its true nature clearly, you become dispassionate with regard to its emotions, sentiments, and states. Thus you become detached and free, so that you may see things as they are. "Battipatthana" and its "four-fold powers" evoke the receptive mode of consciousness.

The "Way of Mindfulness" is not an activity that one practices during certain parts of the day. It is a way of life and one's whole day is used for living with "right mindfulness." Western cultures have not adopted such strategies because of their preoccupation with the active mode of consciousness. Eastern cultures, however, concerned as they are with the receptive mode, emphasize such practices as "right mindfulness." Walpola Rahula indicates how important this practice is for the Buddhist. He stresses that:

The most important discourse ever given by the Buddha on mental development ("meditation") is called Battipatthana-sutta "The Setting-up of Mindfulness" (No. 22 of the Dighanikaya, or No. 10 of the Majjhima-nikaya. This discourse is so highly venerated in tradition that it is regularly recited not only in Buddhist monasteries, but also in Buddhist homes with members of the family sitting round and listening with deep devotion. Very often bhikkhus recite this sutta by the bed-side of a dying man to purify his last thoughts.

The ways of "meditation" given in the discourse are not cut off from life, our daily activities, our sorrows, our

words and thoughts, our moral and intellectual occupations (What the Buddha Taught, p. 51).

"Right Mindfulness" exemplifies a method for deautomatizing the active mode of consciousness, that is a style of life. One's goal is to act in the receptive mode and therefore one's life becomes a "way of mindfulness."

XXI. SENSORY AWARENESS TRAINING

Sensory awareness training emphasizes that ordinary consciousness is selective and restrictive; that we become aware of what we have to so we can act most effectively in our daily activities. We tend to filter out of consciousness things which don't serve our purpose at the time. We tune out perhaps seventy-five per cent of what lies within our sensory range through our own neglect, lack of interest, or habit. This selective perception is often referred to as "canalized sensory habits."

Though the ability to "tune out" sensory input is an essential biological and psychological requirement, the ability to "tune in" sensory input is an important ability which adds immensely to life enjoyment. Sensory awareness training attempts to withdraw attention from thinking, retreating it in percepta. The percept receives intense attention while the use of attention for abstract categorization and thought is discouraged. Cognition is inhibited in favor of perception, the active analytic style is replaced by a receptive perceptual mode.

"Sensory awareness" is Charlotte Selver's name for the work she studied in Berlin and brought to the United States in 1938. Workshops in sensory awareness attract a state of intellectual quiet in which each activity is fully felt and allowed to find its natural way (tao), free of inhibitions, techniques and images. When ideas are stifled, sense perceptions coming from the "entire organism" enable the person to function authentically, according to his nature in all situations. Closely akin, in its pure form to the practices of zen, right-mindedness and present-centeredness, sensory awareness brings the essential character of meditation to every aspect of daily living.

Throughout her work Selver emphasizes the "development of quiet alertness." Inner and outer experiencing is facilitated when one knows how to be quiet and sensitive. Like many of the methods described in this chapter the method and the goal of sensory awareness training is indicated by "chi i eritti metoda."

George Leonard knows that psychedelic drugs can instantly deautomatize the active mode of consciousness. When one ingests a psychedelic drug he has no need of sensory awareness training. The goal of such training is instantly realized. This is one of the "beautiful" parts of the LSD experience—the instantaneous increase in sensory awareness. Leonard's work refers to this receptive mode facilitation. It is also an important social statement. He postulates:

. . . that so many people in recent years have taken the discomfort and possible nightmare of psychedelic drugs, "I want the world to change, so that it will be what it is," the reckless reckless action cries, "Take the chance, let my mind be blown, let me suffer the winds of madness or feel the chill of death, if only for a few precious moments I can see color, in their original splendor, if only for a moment I can just be, neither anticipating nor recapitulating, perfectly home with myself!" How sad that people must resort to reckless or illegal acts simply to feel natural, how ironic that joy should be so far away requiring such strenuous pursuit, when the crux of the difficulty lies in the fact that it is so close at hand. Ecstasy is here, now. It is we who have been removed (The Transformation, p. 112).

Sensory awareness training helps one realize this "ecstasy" without "taking the chance of blowing the mind." The end results of sensory awareness training and psychedelic ingestion are the same. The means are drastically different.

XXII. SENSORY DEPRIVATION

Until recently, most neurophysiologists, including Professor Frederic Bremer of Brussels and Dr. Horace Magoun of U.C.L.A., had hypothesized that the brain remains in a waking state because of external stimulation coming through the end organs of the body. In other words, outside stimulation is necessary to maintain the brain in an awakened state. Sensory deprivation experiments have proven this incorrect. John Lilly writes of his experiences in sensory deprivation experiments:

At no time did I find any deprivation effect. In the absence of all stimulation it was found that one quickly makes up for this by an extremely heightened awareness and increasing sensory experience in the absence of known means of external stimulation . . . after a few tens of hours of

experiences, I found phenomena that had previously been described in various literatures. I went through dreamlike states, trancelike states, mystical states. In all of these states, I was totally intact, centered, and there. At no time did I lose conscious awareness of the facts of the experiment (The Center of the Cyclone, p. 42).

Sensory deprivation may be considered a way of deautomatizing ordinary conscious activity. In describing yoga, we have said that the idea behind yoga is to gently carry the mind away from its preoccupation with outward things, allowing it to turn "inward" and to calm itself. In sensory deprivation exercises the mind is deprived of all outward stimulation and naturally turns inward and begins to become quiet. This leads to an increased receptivity to the internal world, i.e., to other states of consciousness. Lilly writes:

. . . I apparently tuned in on networks of communication that are normally below our levels of awareness. . . . I did hours of work on my own hindrances to understanding myself . . . I did hours of meditation, concentration and contemplation . . . (Ibid., p. 43).

and

In my own far-out experiences in the isolation tank . . . I have come upon the two guides. These two guides may be two aspects of my own functioning at the supraself level. They may be entities in other spaces, other universes than our consensus reality. They may be helpful constructs, helpful concepts that I use for my own future evolution. They may be representatives of an esoteric hidden school. They may be concepts functioning in my own human biocomputer at the supraspecies level. They may be . . . (Ibid., p. 89).

They may be explained many different ways but one thing is certain, "they are." Lilly had to remove himself from all external stimulation in order that his mind could become quiet enough to be receptive of and perceive the two guides. Sensory deprivation is

another method used for deautomatizing the active mode of consciousness allowing receptive modes to emerge.

Perhaps we can consider renunciation and asceticism as psychological means for sensory deprivation. Long-term deprivation of a particular class of stimulus "nutrition" can cause an alteration of those functions previously established to deal with that class of stimuli. These alterations seem to indicate a type of deautomatization.

XXIII. SUFI TEACHING STORIES

Many valuable teaching stories such as Aesop's Fables, Arabian Nights, Don Quixote, and Gulliver's Travels enrich world literature. Paul Reps has compiled a series of books based upon teaching stories of Zen masters; Idries Shah has popularized the Sufi teaching stories. Teaching stories not only provide pleasure and advance useful parables, they also relate to the intuitive faculty which cannot be reached by any other convention. They establish a means of communication with a nonverbalized truth beyond the customary limitations of our familiar dimensions, enabling the reader to perceive aspects of reality he may not otherwise perceive.

The teaching stories may be considered word pictures which create visual symbolic situations. Embodying a sophisticated use of language designed to pass beyond intellectual understanding and develop intuition, they deautomatize active mode consciousness allowing the intuitive mode to emerge. Teaching stories employ situations which

transcend usual intellectual filtering apparatus and connect with the irrational nonverbal, nonlinear part of the mind which cannot be easily reached otherwise.

It is the genius of this form of literature that intellectual analysis still has a function, though such analysis does not exhaust the story. This literature works on both modes of consciousness: the active (intellectual) and the receptive (intuitive).

Idries Shah says that Sufism, the "secret tradition" is not available on the basis of assumptions which belong to the world of intellect alone. If it is felt that truth about extraphysical fact must be sought only through a certain way of thinking, the rational and "scientific" one, there can be no contact between the Sufi and the supposedly objective seeker. In his book *The Sufis*, Idries Shah emphasizes:

Sufi literature and preparatory teaching is designed to help bridge the gap between the two worlds of thought. Were it not possible to provide any bridge at all, this book (*The Sufis*) would be worthless and should not have been attempted.

XXIV. STRUCTURAL INTEGRATION (ROLEING)

Presently many forms of "body therapy" are becoming secular including Reichian massage, Alexander technique, Feldenkrais technique, bioenergetic analysis, hatha yoga, martial arts, and body massage. Here we shall review a form of body therapy created by Ida Rolf, known as "structural integration."

Structural integration has therapeutic value for many different

reasons. Claudio Naranjo, for example, claims that structural integration is therapeutically valuable because of the pain it induces in the individual. Robert Prager believes that it changes "energy-fields" and John Lilly reports that it releases energy tied up in rigid muscle postures. Inge Bobel suggests that the goal of structural integration is to realign the plastic structure of the body so that the energy field of gravity can act to support the energy field of man. Each of these viewpoints appeared to be theoretically viable and hold some bearing on our discussion.

Structural integration attempts to release physical and emotional tensions by realigning the body structure. The assumption is that the body mirrors physical and emotional traumas of the past. These traumas affect the body structure, which in turn, affects the individual psychologically. Not until the body is realigned does the emotional or psychological problem go away. Mere intellectual insight is not enough. The body structure itself must be realigned. Structural integration is a process of direct physical manipulation and deep massage.

The active mode of consciousness has definite psychological and physiological manifestations. For example, early in life focusing attention is associated not only with the use of eye muscles but also with the muscle movements of the head, and body, whereby visual interest is directed toward objects. Jean Piaget (1959) has noted that thinking develops in conjunction with perception and manipulation of objects, and because of this, object-oriented thought becomes

intimately associated with the striate muscle effort of voluntary activity.

Structural integration is a physical method for deautomatizing the active mode of consciousness by realigning the body structures. It attempts to release the muscles, fascia, organ and bone positions associated with the active mode allowing new physiological possibilities to emerge, i.e., receptive mode physiology.

The active mode is dominant and this affects the individual's physiological set. Ida Rolf (1968) claims that once this has happened the physical attitude is invariable; it is involuntary; it can no longer be changed by thought or even by mental suggestion. Such setting of a physical response also establishes an emotional pattern. The subjective emotional tone becomes progressively more limited and tends to remain in the restricted and closely defined area of the active mode. Henceforth, the individual lives, moves and has his being in that mode. Physical manipulation of the body is required if a person expects to realize the receptive mode of consciousness.

XXV. TRANSCENDENTAL MEDITATION

Demetri Kanellakos is currently leader of a Stanford Research Institute project studying the "psychobiology" of transcendental meditation (TM). In connection with his interest in TM, Kanellakos has published several papers including The Psychobiology of Consciousness and Transcendental Meditation and Four Levels of Speech or

utterance. He has just finished, with J. Lakan of BRI, co-authoring a book entitled The Psychobiology of Transcendental Meditation--Literature Survey. Here we will review some of Kanellakos' work related to "bimodal consciousness."

Kanellakos explains that the method of TM is one of "letting go." This deautomatizes the active mode of consciousness because "letting go" overrides the mind's ordinary activity and need to manipulate. Kanellakos reports that TM is a "non-doing process." The individual "lets" the mind "do nothing." According to Kanellakos this is what the mind wants to do most of all. After having been active it wants to rest. Kanellakos asserts:

The mind is like an Odysseus looking for his Ithaca. After the "Trojan War," the stress and strain of daily life, it wants to go and rest in its island and home--which is pure existence, bliss-consciousness. (The Psychobiology of Consciousness and Transcendental Meditation).

It is not so easy to let the mind do nothing. Thoughts always seem to creep into consciousness, capturing attention; Kanellakos calls these thoughts "barriers" and "blockages." These thoughts, indicative of stress or some unfinished business, are barriers to bliss-consciousness. TM is an "unstraining" process, physiologically and psychologically.

Kanellakos, referring to the meditative process, explains what happens in that "as mental activity is reduced to a minimum, physical activity shuts down also, and a deep profound rest comes to the entire body. In this state of deep rest, it seems that there is, comparatively, so little energy being exerted that the nervous system

can't keep holding onto attitudes and attitudes. It is natural for the body to let go of them if it is allowed to. Maharshi Mahesh Yogi, the leader and developer of TM, claims that this process is universal, that it applies to all nervous systems. Vernon Katz, a philosophy professor at Oxford who has been doing TM a long time, suggests that TM is a simple natural process which involves the progressive refinement of the nervous system through the regular alternation of deep rest and activity.

TM is a technique which allows gradual reduction of mental activity, reducing from gross frenetic levels to subtler, more calm levels. Kanellakon explains that when the subtlest level of mental activity is reached one goes beyond thoughts to where there is no more conscious activity. He emphasizes: "There is no more conscious activity because one has reached the 'source' of conscious activity." Kanellakon calls this the "fourth state of existence." In this state the individual has no thoughts yet is fully aware. In the waking state there are thoughts and awareness. In the sleeping state, no thoughts and no awareness. In the dreaming state there are thoughts but no awareness. In the transcendental state, the fourth state, there are no thoughts but there is full awareness.

Kanellakon emphasizes the receptive and perceptive nature of the transcendental state. In the transcendental state, brain awake and body quiet, the meditator "simply exists." And the more he learns to "simply exist," the more he learns to come out and perceive. He perceives himself and begins to really know himself.

Knowing himself, he then understands other people and the environment as well. Kanielakon concludes that the purpose of meditation is to eliminate stress and strain from the subtle levels of the nervous system so that one can begin to perceive and understand.

The effects of transcendental meditation may be summarized as follows. Physiologically, TM produces a deep state of restful alertness which rejuvenates and normalizes the functioning of the nervous system. Psychologically, TM eliminates mental stress, promotes clear thinking and increased comprehension; it enriches perception while promoting efficiency and effectiveness of actions related to the active mode of consciousness. The combined physiological and psychological changes produce an overall effect suggestive of the receptive mode of consciousness.

XXVI. TRANSACTIONAL ANALYSIS

According to transactional analysis, each of us is three people. That is, people are able to act in three different ways—in their Parent, their Adult, and their Child. These three behavior modes are called ego states, and each ego state is useful in different situations. People may be stuck in any one ego state but a well-functioning person is able to use all three. Briefly, the three may be described thusly:

Child is the creative and imaginative, angry, hateful or loving, impulsive, withdrawing, spontaneous and fun-loving way of being. The child feels genuine emotions. It loves to play and laugh. It can

become the dominant ego state in a person's life and this is often the case for many emotionally disturbed people.

Parent is a collection of pre-recorded rules for living. When a person is in their Parent ego state he thinks, feels and behaves like a demanding authority figure. The Parent decides, without reasoning how to react to situations, what is good or bad, and how people should live. The Parent can be helpful or harmful. It can be controlling, suffocating and oppressive.

Adult is a human computer. You feed it data which it stores or uses to make computations, according to logical computing rules. The Adult has no emotions. Most people like to think they are in their Adult ego state most of the time, but they confuse Adult with being mature and feel that maturity goes along with rational thinking. The Adult computes all the facts fed to it. If the facts are incorrect the Adult computer will produce incorrect answers. Sometimes the Adult stores information which has its source in the Child or in the Parent. This is known as contamination. When a contamination comes from the Parent, for example, it is called a prejudice.

TA has developed and defined the different major ways the ego functions. It may be considered a useful analysis of major distortions that the active mode of consciousness takes. TA analysis begins by making us aware of our ego state functioning. It has us deal directly with these ego states enough to allow us an opportunity to witness how they operate within us. This is called "adoption of the witness"

In *Psychology Today*:

TA, for example, asserts that all people seek love and approval (strives). It has defined about five major ways people structure their time to give strokes. TA says that transactions between people proceed from an ego state(s) of one person to the ego state(s) of another. TA analyzes in careful detail these transactions, sometimes labelling these transactions as "games" in which an individual assumes a role or roles (e.g., victim, persecutor and helper). It analyzes these games and roles ascertaining how they serve the people involved, the pay-offs of playing the game, how they become established and alternatives to the game.

In every case the person is asked to disidentify from his life's drama so as to observe how he functions in the ways mentioned above. According to Thomas Harris, the goal then is to help the patient feel that whatever his life's drama may be, "It's OK." This is kind of like assuming the "witness" who watches it all happening with deep compassion- "I'm OK, You're OK." Everything is "OK." It's even OK not to feel OK. What we are describing here is the receptive mode of consciousness. By disidentifying from ego states, life scripts, and games, one deautomatizes active mode consciousness, allowing the more receptive alternative to emerge. Then one can be receptive and perceptive of life's drama from a more compassionate perspective. When identifications with ego states, scripts and roles are deautomatized, the compassionate receptive and perceptive state of being coming from the entire organism enables the person to function

authentically, according to his nature, in all situations.

When things aren't OK (e.g., one needs more strokes), he has to go and manipulate his world to make things more OK, but, when they're OK, it's all OK. One can "simply exist"—be in the receptive mode.

XXVII. ZEN MEDITATION

Before reviewing Zen meditation two related forms of meditation are mentioned.

The southern Buddhists (Theravadin) practice a form of meditation called "Bhikkhupāthana Vipassana" (Application of Mindfulness). It starts with the simple exercise of "Bare Attention," where one registers thoughts only in the present. This process slows down the transition from the receptive to the active phase of the cognitive process. You don't think about your thoughts. You merely note them. This produces "peaceful penetration" which represents a step beyond conceptual thought. (Note the difference between this "open receptive" form of meditation and the "concentrative" form already reviewed.)

After the habit of merely noting each stimulus in the "here and now" without thinking about it, additional steps are sought—specifically, "Clear Comprehension." This advanced practice involves "describing" the noted thought or state in terms of its purpose, its satisfiability, the way in which it relates to spiritual practice, and finally in terms of its total impersonality. These descriptions are

Ultimate in nature helping one see the impermanence of thought, the way in which it perpetuates suffering, and the fact that it does not in any way imply the presence of an ego or "I."

"Transcendental Meditation" is an "open receptive" form of meditation. Dr. Kanelakos suggests that the beauty of TM is that anybody can do it because it doesn't require doing anything except doing it. TM is similar to "Shikan-taza," the Zen meditation, except that TM uses sound (mantra) and Shikan-taza doesn't.

The highest form of Zen meditation is "shikan-taza" or "just sitting." At first it is hard to grasp the literalness of the instruction to "just sit." But it means exactly what it says. A person meditating is "not supposed to do" anything except to be sitting. He is not to strive for enlightenment because if he is truly "just sitting," he is enlightened. That state of "beingness" is enlightenment itself. During meditation, thinking and fantasy are treated as intruders or distracting influences, to be patient with until they go away. Pain from the cross-legged sitting posture is regarded as part of the sitting and not to be avoided or categorized or even fought. "Be the pain" might be the instruction given to the student. The "being" that is referred to is essentially a sensory-perceptive experience. The teaching is aimed specifically at doing away with categorizing and classifying, an activity that is felt to intervene between the subject and his experience.

In meditation, the sense of time can change to what might be called timelessness. Again, the urgency to accomplish things is

undermined by the timelessness of enlightenment. Furthermore, during meditation the subject may experience a sense of total satisfaction with his moment-to-moment experience so that the need to strive for a distant satisfaction is diminished once again.

The sessions of sitting meditation take place three or more times daily within the setting of a communal society. At the "Tanushara" Zen center in California, for example, there are three forty minute periods for shikan-taza (9:30 a.m., 11:30 a.m., and 3:30 a.m.). At certain times in a student's stay at the Zen center there are periods of intense meditation: 1 1/2 hours a day of shikan-taza.

XXVIII. ZEN VOWS

Zen aims at changing the experience of a person to that particular view of himself and the world which is called "enlightenment" (nirvana). If one looks closely at the psychosocial system of a Zen monastery, it becomes clear that different aspects of that system are coordinated toward changing the individual's usual orientation of striving for personal goals. The monastery aims at producing a state of "openness," "acceptance" and "non-discrimination." The principle means by which this is accomplished are meditation, ascetic and bodhisattva vows, and communal living. We have reviewed "shikan-taza." Here we will review the three Zen vows: the vow of asceticism, the bodhisattva vow and the communal service vow.

Asceticism

Asceticism within the Zen community is not that of an ascetic who displaces sensual pleasure as an enemy, but an asceticism that forms a backdrop against which the student can see the role that desire plays in suffering. In this connection it should be noted that a contemporary Zen master, Shun'yu Suzuki, described renunciation as, "We do not give them up, but accept that they go away." This is similar to the Hindu principle of "vairagya," the falling away of desire.

This approach to life means that any sensual pleasure that comes along is to be enjoyed for its own sake, but there is to be no attempt to hang on, to grasp, to strive for, or to reach for. If we look at the goals around which we organize many of our activities, we see that they often are oriented toward prolonging or bringing back a particular pleasure we have experienced, often to the detriment of the pleasure available at the moment. This lesson of non-grasping is brought home to the student over and over again in different situations which arise in the community.

Thus the emphasis on experiencing, on enduring, and on being rather than on avoiding pain or seeking pleasure provides the groundwork for a mode of consciousness that Zen texts describe as non-dualistic, timeless, and nonverbal. It is part of the mode of organically being that we have categorized as the receptive mode.

Bodhisattva

The principle purpose or goal held out for the students is legitimate and worthwhile in that of "bodhisattva." The bodhisattva vows "to save all sentient" beings from the suffering of delusion (it should be noticed that this is a selfless goal). The student will not be rewarded by having a special place in heaven if he accomplishes this, but rather that this purpose is the purpose of the universe of which he is a part. It is the Way (the Tao). Such an ethic of action directed toward the good of all (the basic ethic of almost all religions) provides a dimension for participation in the world in an active and energetic way but one that attempts to minimize the mode of consciousness associated with striving for one's own personal goals. Abraham Maslow provides the best description of the "bodhisattva" person:

... I will define arbitrarily the Bodhisattva as a person a) who will help others; b) who agrees he will be a better helper as he himself becomes more mature, healthy, more fully human; c) who knows when to be Taoistic and noninterfering, i.e., nonhelping; d) who offers help or makes it available to be chosen or not chosen as the other person wishes; and e) who assumes that a good way to self-growth is via helping others. This is to say that if one wishes to help other people, then a very desirable way to do this is to become a better person oneself (The Farther Reaches of Human Nature, p. 221).

The Zen community devotes itself to the creation and maintenance of such a person. This community is concerned with the receptive mode of consciousness. This is not true of Western culture. Its primary concern is the active mode. This is good to a point. The point being the total ignoring and refusal to recognize the

importance, even necessity, for inculcating the receptive mode.
George Leonard's social commentary is particularly apt:

. . . the culture devotes itself to the creation and maintenance of a strange and unprecedented "self" almost entirely cut off from being and thus condemned to a ceaseless doing and getting. For such a self, the quality of being alive is simply irrelevant. Progress or success thus becomes associated entirely with changes in matter and energy external to the self, and "a standard of living" comes to mean the use and accumulation of goods and services, nothing more. The main trouble is that we find it hard to consider our present mode of life and consciousness as "practical," "reasonable," "commonsensical," and "solid," when actually it stands out as an historical aberration (The Transformation, p. 45).

The third vow the Zen culture emphasizes is "communal service." Like the other two vows it attempts to establish the kinds of attitudes and motivation conducive to a "receptive mode of consciousness" style of life:

Communal Service

No one accrues profit in the Zen community. There may be a few status rewards, but those tend to be minimized. The students share in whatever work needs to be done, share the same daily routine, the same daily food, and the same discipline. Every activity is represented as being equally important as any other. Thus, washing dishes is held to be as "good" an activity as walking in the woods. Once again, such an attitude and structure militates against an orientation toward the future, because the future contains nothing intrinsically more satisfying than what is contained in the present. It militates against "competition" and "separateness" while stressing

"love," "respect," and "togetherness." It helps people live in the receptive mode.

XXIX. SUMMARY OF CHAPTER VI

A careful analysis of the twenty-eight "therapies" overviewed in this chapter indicated that five major techniques for deautomatizing ordinary consciousness form the nucleus to these various approaches. The five major techniques, briefly stated, are:

- (1) Changing the underlying motives of the individual from "making it" to "letting it."
- (2) Calming the active mind, i.e., "chitta vritti nirodha."
- (3) Reinvesting actions and percepts with attention. Cognition is inhibited in favor of perception.
- (4) Evoking the physiological parameters related to the receptive mode.
- (5) Changing the underlying cognitive style of the individual from the "linear-analytic" (rational) to the "nonlinear-holistic" (intuitive) style.

These five techniques are interrelated, so that the use of any one technique evokes physiological and/or psychological parameters similar to the use of another technique. For example, a decrease in conscious striving (active mode motivation) results in the calming of the active mind (and vice-versa). Decreasing conscious striving and calming of the active mind are basic techniques for

facilitating receptive mode consciousness. Both occur when the receptive mode appears. Both are methods for facilitating and expansion of the receptive mode of consciousness.

The first of the five major techniques is one which attempts to change the underlying motivation from active mode to receptive mode motivation. The action mode is a state of conscious striving, oriented toward achieving personal goals that range from nutrition to defense to obtaining social rewards, plus a variety of symbolic and sensual pleasures, as well as the avoidance of pain. The active mode is defined by a variety of physiological and psychological processes that develop together to form an organismic mode, a multi-dimensional unity adapted to the requirements of manipulating the environment. In contrast, the receptive mode is a state organized around intake of the environment rather than manipulation. As Delleman suggests, the functional orientation that determines the mode has to do with the goal of the organism's activity: whether or not the environment is to be acted upon, or whether stimuli or nutriment are to be taken in. "Making it" describes the underlying attitude basic to active mode motivation while "letting it" describes the underlying attitude basic to receptive mode motivation.

In the course of human development the action mode has priority to that insure biological survival and then promote effective functioning in the social organization. The receptive mode develops also--but it occurs as an interlude between increasingly longer periods of action mode functioning. This developmental preference

For the action mode has led us to regard the action mode as the proper one for adult life. In Western civilization, the underlying motivation and orientation is towards the individual exerting direct, voluntary control over most phases of his life. This orientation of control is enhanced by the ideal of the self-made man and by the pursuit of material and social goals--all of which call for manipulation of the environment and of the self. The action mode dominates our consciousness. Men, however, have been concerned for many years with ways to shift to the receptive mode of consciousness.

This chapter introduces twenty-eight ways currently being used to facilitate the shift to the receptive mode. A major technique found in many of these therapies is based on the premise that the mode is determined by the motives of the individual organism:

Many of the therapies emphasize ritual. Ritual facilitates receptive mode consciousness by virtue of its emphasis on relinquishing conscious striving and intellectual control. Rituals are done for their own sake with minimal concern for personal reward. The Aïtea school has developed a number of rituals which evoke the receptive mode by merit of their emphasis on expressing the "objective virtues." Such action facilitates the "I-thou" relationship characteristic of the receptive mode. Such expression of "objective virtues" is also a significant element in Bhakti yoga. Life is conceived of as a ritual; the Bhakti yogi committed to acting in all cases with "selfless love." The goal of Karma yoga is to shift

underlying motivation and functional orientation. "Nishkam Karma," desireless action, or action without desire for the fruits of action, is Karma yoga. The three Zen yōga may be considered as personal intent to relinquish conscious striving and intellectual control while facilitating the functional orientation characteristic of the Bhakti or Karma yogi. Many of the therapies require a shift in functional orientation from that of "making it" to that of "letting it." In biofeedback, for example, alpha-waves occur when one surrenders to the receptive mode; Elmer Green calls this "passive volition." In concentrative meditation the meditator adopts an attitude of "passive abandonment" to the object of meditation, representing an important shift for the meditator away from the action mode and toward the receptive mode. Instead of isolating and manipulating the object, he becomes one with it and takes it into his own space. Transcendental meditation and Zen meditation also emphasize "passive abandonment," even though no explicit object of meditation is prescribed, just whatever physical or mental stimulus enters consciousness. In all these meditations the meditator is not supposed to do anything. He is supposed to let things happen rather than make things happen. As Kamellakou describes it, the meditator learns to "simply exist." Kōans and mandalas must be approached with the receptive attitude of "letting it." The nature of the kōan itself and the whole kōan process compels one to surrender and adopt a "let it be" attitude. Mandalas are "embodied" when the individual stops analyzing them and abandons himself to them. Gestalt awareness

training, sensory awareness training and right-mindfulness all emphasize perceptual receptivity, viewing conscious striving as interfering with authentic awareness of ongoing experience. The default emphasis on present-centeredness requires "passive abandonment" to ongoing experience. Charlotte Selver emphasizes the "development of quiet alertness," inner and outer experiencing is facilitated when one knows how "to be" quiet and sensitive. In these three "awareness" therapies an individual is asked to be "here and now" as often as possible. The "way of mindfulness" requires the receptive mode of consciousness. The goal of transactional analysis is to help people out of their need for ego-directed activity while facilitating the feeling "I'm OK." The goal of therapies like TA, Gestalt and Bioenergetics is to help an individual feel good about who he is. There is then less need to make things happen; one is more able to "simply exist." A careful analysis of other therapies, such as intuition training, martial arts and Raja yoga show that part of these therapies are also based on the premise that individual motives determine the mode of consciousness.

The second of the five major techniques is to calm the active mind. This basic technique has been reviewed theoretically in the section entitled "Chitta Vritti Nivahana," in Chapter III. Arica training attempts to quiet the mind by shifting the focus of consciousness from the "intellectual center" to the whole body. According to Oscar Lachazo, when the individual ages, the mind takes over

and tries to direct everything, resulting in incessant mental activity and endless interior chatter. Arica's "ego reducing" exercises calm the mind in order that the receptive mode emerges. Bioenergetics also attempts to quiet the mind by shifting consciousness to the body. Gestalt awareness training, sensory awareness training and intuition training all require "chitta vritti nirodha."

Authentic awareness and intuition are both directly related to the degree of mental calm. According to Fritz Perls and Charlotte Selver, mental activity distances consciousness from authentic awareness, i.e., experiencing the "here and now." Aspects of the therapies of present-centeredness and right-mindfulness emphasize mental calm in order to facilitate present awareness of ongoing experience. Roberto Assagioli calls for a "psychological cleansing of the field of consciousness" in order that the intuitive faculty can emerge. The procedure in Psychosynthesis for intuition training emphasizes relaxation and quietness. In biofeedback training the organic components of the receptive mode emerge only when the body is relaxed and the mind quiet. For example, alpha brain-wave production and a quiet mind are directly related. The goal of the three meditative disciplines is also that of relaxed body and quiet mind. Shikha-Laza and transcendental meditation facilitate the gradual reduction of mental activity, reducing from gross frenetic levels to subtler, more calm levels. Kanellakon explains that when the subtlest level of mental activity is reached one goes beyond thoughts to where no further conscious activity exists. "Chitta vritti

nirhoda" is attained by achieving "one-pointedness of mind." Con-
 centrative meditation, koan, mandala and mantras may all be seen as
 therapies directed toward achieving this "one-pointedness of mind."
 In Raja yoga, dharana or "concentration" is used to make the mind
 one-pointed. As concentration becomes deeper it is called dhyana.
 After a person achieves "one-pointedness of mind" he lets go of his
 object of concentration bringing to a total cessation the thought
 processes. Claudio Naranjo calls this the cultivation of "inner
 silence" and the attainment of "receptivity." Gestalt therapy
 requires a quiet mind. In the Gestalt therapy session there are
 certain ways the Gestalt therapist helps his patient "experience"
 his concerns rather than "thinking" about them. A quiet and facti-
 tation present awareness of ongoing experience. Each act of
 contact with actual personal experience is therapeutic and leads to
 growth.

The third major technique attempts to reinvest actions and
 percepta with attention. According to Beckman, deautomatization may
 be conceptualized as the undoing of automatization, presumably by
 reinvesting actions and percepta with attention. In reflecting on
 many of the therapies, one can see that they constitute manipulation
 of attention so as to produce deautomatization. The percept receives
 intense attention while the use of attention for abstract categoriz-
 zation and thought is explicitly prohibited. Since automatization
 normally transfers attention "from" a percept or action "to" abstract
 thought, the "therapies" exert a force in the reverse direction.

Cognition is inhibited in favor of perception; the active intellectual style is replaced by a receptive perceptual mode.

Concentrative meditation exemplifies this third approach for deautomatizing ordinary consciousness. The meditation exercise can be seen as withdrawing attention from thinking and reinvesting it in percepta--the object being concentrated on. Transcendental meditation and Zen meditation facilitate this same change of attentional focus though not upon one particular meditative object. The movement exercises of the martial arts can be seen as withdrawing attention from thinking and reinvesting it in action and percepta. In both Gestalt awareness training and Gestalt therapy attentional focus shifts from thought to body sensation, feelings, actions, percepta and even one's self. In Gestalt therapy, the thinking process is given the pejorative term "computing" and the participant in this technique is invited to reinvest attention into the immediate situation, to "stay in the present continuum of awareness." Present centeredness and right-mindedness are highly similar to Gestalt therapy's emphasis on bringing awareness to ongoing experience. Sensory awareness training attempts to withdraw attention from thinking, reinvesting it in percepta. The percept receives intense attention while the use of attention for abstract categorization and thought is prohibited.

Gestalt and bioenergetic therapy recognize the verbal-intuitive split in consciousness. Often we may utter an innocuous phrase, such as "I am happy about this," while our voices and gestures

indicate just the opposite. The practitioners of these therapies invite the participants to calm their minds re-investing attention in their body language and feelings. Receptive mode forms of language exist which express otherwise ineffable experiences by shifting attentional focus to subjective experiences. The Aikido school has developed an entire technology of dance, eurhythmics and drumming. Certain body movements and rhythms are able to capture the attention of the conscious mind. Dancing and music can be seen as withdrawing attention from thinking re-investing it in action, percepta, body sensations and feelings. Mandala and aspects of intuition training such as geometric forms and crafts are other therapies which facilitate deautomatization by re-investing action and perceptions with attention. The many therapies which require the deautomatization of conscious activity emphasizing experience over thinking may be classified with this third basic technique. Jyana yoga, sensory deprivation and transactional analysis (disparate as they may appear) are similar in that cognition is inhibited in favor of perception; the active intellectual style is replaced by a receptive perceptual mode. The therapies which emphasize physical and emotional expression may also be categorized within this third technique. Gestalt therapy, bioenergetics and transactional analysis emphasize receptivity to, and expression of, physical sensations and emotions. Bhakti and Karma yoga emphasize receptivity to, and expression of, the "objective situation" as described by Oscar Ichazo. However described, these therapies are based on the

same basic premise: deautomatization of ordinary consciousness occurs by reinvesting action and percepta with attention.

The fourth basic technique is one which attempts to facilitate the receptive mode of consciousness by evoking the physiological parameters related to the receptive mode. Structural Integration, for example, realigns the body structure. Among other things, it attempts to release the muscles, fascia, organ and bone positions associated with the active mode, allowing new physiological possibilities to emerge, i.e., receptive mode physiology. The technique of structural integration combines the traditional esoteric emphasis on the interrelatedness of body structure and consciousness with a more modern knowledge of anatomy and physiology. While structural integration affects consciousness by manipulating the physiological parameters associated with the active mode, biofeedback affects consciousness by surrendering to the physiological parameters associated with the receptive mode. Both are body-centered techniques that give due weight to the esoteric consideration that body structure and subtle "body energies" can affect consciousness. The disciplines of the martial arts work with body positioning and subtle "body energies." In Raja yoga, asanas are bodily positions which create serenity of mind inducing greater receptivity and awareness. Asanas and pranayama are concerned with the purification of the "subtle nerve channels." Through asanas and pranayama these nerve channels become purified and opened, allowing vital energy to flow freely through the body. Transcendental meditation clears the body of

"barriers" and "blockages." TM is an "unblocking" process which calms the body and mind allowing vital energy to flow freely. All the Arica exercises facilitate the free flow of vital energy back to "innocence." Physiological exercises like the meditations, gym and dance recognize that consciousness must be spread throughout the whole body and not centered merely in the head. Bioenergetics is also directed towards deautomatizing conscious activity and increasing body awareness. Stanley Keleman calls this process "re-orienting" the body. Bioenergetic theory claims that through the body one has the most immediate access to emotions. Active engagement of the body in therapy clears the organism physiologically, emotionally and psychologically. Vital energy flows freely. Alexander Lowen claims:

If a person is to be fully self-expressive, all his chronic muscular tensions must be eliminated. When this is accomplished, the breathing becomes full and free, the energy level of the organism rises and feeling becomes the determinant of behavior. The person who is self-expressive has clear, shining or sparkling eyes, a rich, melodious voice and graceful, easy movements (Self-expression New Developments in Bioenergetic Therapy, p. 41).

This should be referred to "polluter of the nervous system" in Chapter II. It is the function of the nervous system, by its physiological design, to reduce the amount of "useless and irrelevant" information reaching an individual. It also serves as a selection system. Psychedelic drugs, like LSD, affect the nervous system allowing more information to enter awareness. According to Aldous Huxley, psychedelic drugs affect the nervous system's "reducing-valve"

by inhibiting the production of certain enzymes which regulate the supply of glucose to the brain cells. The psychological changes attributed to LSD intoxication may be considered a manifestation of chemical changes in the body which affect the nervous system. Repetition of certain "mantra formulas" may produce physiological effects similar to LSD intoxication. Benjamin Lee Whorf claims that mantras affect consciousness by repatterning states in the nervous system and glands. Robert Ornstein suggests that concentrative meditation is a practical technique which uses an experiential knowledge of the structure of our nervous system to affect changes in consciousness. In certain languages, Sanskrit, for example, each syllable of each word is endowed with significance and efficacy. The rhythm and sound of each syllable has definite physiological repercussions which affect consciousness. Many of the therapies are effective in facilitating the receptive mode because of their different methods of affecting the individual's nervous system and subsequently evoking the receptive mode of consciousness.

The fifth basic technique attempts to facilitate the receptive mode of consciousness by evoking the cognitive faculties related to the receptive mode. The active mode of consciousness has been described as verbal, analytic, linear and rational while the receptive mode has been described as nonverbal, holistic, nonlinear, and arrational. These two kinds of cognition have been described and referred to throughout this thesis.

Many of the therapies can be seen as effecting the deautomatization of active mode cognition while facilitating receptive mode cognition; intuition training, for example, is specifically directed towards this end. LSD certainly affects cognition in this way. Accounts of LSD experiences reveal a cluster of characteristics identifying it with receptive mode cognition: a marked decrease in self-object distinction; a loss of control over attention; the dominance of paralogical thought forms; intense affect and vivid sensory experience; decrease in reality testing; decreased field articulation and increased parasympathetic stimulation. Questions are illogical and cannot be answered analytically or logically. The lack of a rational, logical solution forces the student to discard all verbal associations, all rational thoughts, all sensible solutions. Suffi teaching stories embody a sophisticated use of language designed to pass beyond intellectual understanding and develop intuition. Music and receptive mode languages evoke receptive mode cognition. The mandala can't be grasped linearly or analytically. Paralogical thought forms grasp it best. One can't look at a mandala with his eyes and brain only but must receive it with the whole body. Therapies like Arica, Gestalt, bioenergetics and transactional analysis, concerned with personal growth, emphasize receptive mode cognition. Personal problems and concerns are not to be related to by active mode cognition only. The deepest insights which facilitate personal growth are manifestations of receptive mode cognition.

These therapies all have particular exercises which help the individual to look at himself from an intuitive perspective.

There may be other ways to analyze, synthesize and summarize the twenty-eight "therapies" overviewed in Chapter VI. Certainly the "five major techniques" as presented do not account fully for all the therapies nor do they do complete justice to each one; but hopefully they do contribute to a credible synthesis centered around the major theme of this thesis: deautomatization of ordinary consciousness and the emergence of the receptive mode of consciousness.

Perhaps a concise logical analysis of the therapies is not so important anyway. Perhaps we have been analyzing the therapies too long and the time has come to practice them personally. Perhaps the time has come for each of us to experience the receptive mode and not merely talk about it. After all the talk of a new synthesis, there remains a word of caution, addressed especially to those in the "helping" professions. It would be the height of absurdity if we were to settle, now, for a strictly intellectual understanding of the receptive mode of consciousness and the therapies evoking the receptive mode. We should experience these therapies personally. We should experience different modes of consciousness, being receptive to what they teach us.

CHAPTER VII

SUMMARY



The purpose of this thesis has been twofold: (a) to introduce the general concepts, current research and therapeutic applications of a psychology of human consciousness; and, (b) to synthesize many areas of study which presently contribute to a renewed area of concern for a psychology of human consciousness. Drawn from the fields of psychology (humanistic, developmental, learning and social), anthropology, philosophy, mystical religion and physiology, this thesis provides a tableau of insights into human consciousness.

The task has been difficult and challenging. The pool of information is large and at present no definitive theory, research or structure exactly prescribed work in the area of human consciousness. Thus, this thesis may seem a superficial coverage of the problem. It is hoped, however, that this thesis has served as a map introducing areas of concern while providing basic frameworks for further research in both theoretical and applied psychology.

It was suggested in Chapters I and II that numerous approaches are associated with understanding human consciousness. The new psychology of consciousness, as presently developed, cannot be segmented into discrete components, each carrying a definitive meaning. However, it is suggested that certain concepts and themes pervade this new psychology which are of particular importance in understanding human consciousness.

Chapter III introduced the concept of ordinary consciousness. Concentrating upon this phenomena, the psychology of human consciousness will have foundations from which to explore and explain alternative states of consciousness. Chapter III introduced and developed two essential themes which explain the nature of ordinary human consciousness. Firstly, consciousness ordinarily appears as a stream. Secondly, the direction the stream takes is a manifestation of selective and restrictive processes.

Consciousness ordinarily is active continually turning from one thought to another. Borrowing Alan Watts' term, this aspect of consciousness was called "minding." Consciousness perpetually shifts from one stimulus to another, to a thought of the past, to a bodily sensation, to a change in external stimulation. The stream of consciousness carries its own path. The second theme looked closely at the minding process explaining the nature of consciousness is selective and restrictive.

Physiologically and psychologically the human being selects some information disregarding other. What each human selects and rejects determines his picture of the world, the direction his stream of consciousness takes in a manifestation of a highly discriminative process. Chapter III looked at the biological and psychological determinants which explain and develop the two essential themes related to the concept of ordinary consciousness. It reviewed roles played by language and desire in the development of ordinary consciousness.

Finally, Chapter III reviewed the concept of direct perception, introducing an alternative state of consciousness. This alternative

state of direct perception was considered as a diminution of the interaction nature of consciousness; a state in which one does not select or reject parts of the world. This state is reached through the deautomatization of ordinary consciousness.

Chapter IV introduced² the concept of deautomatization. Deautomatization is an undoing of the ordinary psychic structure permitting increased sensation, increased perception and increased receptivity. Alternative modes of consciousness are a consequence of deautomatizing the psychological structures that organize, limit, select, and interpret perceptual stimuli. Chapter IV attempted to explain deautomatization by referring to six major themes traditionally related to the process of realizing alternative states of consciousness. It attempted to provide the reader a feel for the nature of the process which Deikman calls "deautomatization."³

Chapter III hinted at a complementary mode of consciousness. Chapter IV explicitly introduced it as a receptive perceptual mode, claiming that when deautomatization occurs cognition is inhibited in favour of perception; therefore, the active intellect is replaced by a receptive perceptual mode. Chapter III described the restrictive selective nature of ordinary consciousness. Chapter IV called this, borrowing Deikman's terminology, the active intellectual mode of consciousness. Chapter IV then presented its alternative, the receptive perceptual mode of consciousness.

In the receptive perceptual mode the mind is still, enabling the individual to be more receptive. Instead of "manipulating" the

environment the individual "experiences" it. In order to experience this alternative mode of consciousness there must occur a "deautomatization" of the active intellectual mode. Deautomatization of ordinary consciousness allows the receptive perceptual mode to emerge.

Chapter IV attempted to show that the deautomatization of ordinary consciousness produces an alternative mode which can be described in the same way that the process of enlightenment has been described. The seven sections of Chapter IV tried to blend traditional esoteric themes with modern scientific psychology showing that enlightenment and the enlightenment process are closely related in theory and practice to the major concepts introduced in Chapter IV—deautomatization, active and receptive modes of consciousness.

Chapter V explored theory and research relevant to the psychology of consciousness. After reviewing the work of Bellman, Ornstein and Kever, it reviewed some of the physiological and psychological parameters which differentiate and define the two complementary modes of consciousness—the active and receptive modes. The psychological analysis focused primarily on cognition suggesting that there are two ways of knowing the world, rationally and intuitively. These two kinds of knowing were related to the two modes of consciousness, the rational being a "thinking of the active mode," the intuitive being a "thinking of the receptive mode." Receptive mode cognition was explained and developed. Chapter V extended its discussion by referring to three exemplary areas which shed further light on the matter of bimodal consciousness. Studying the Tao symbol and I Ching, Chapter V concluded with a brief look at how the two

models of consciousness have been portrayed philosophically.

Certain concepts and themes pervade this new psychology of consciousness, which are important when one is attempting to understand and work with human consciousness. At this time, however, the most significant introduction to this new psychology would be an overview of the contemporary research presently contributing to a psychology of human consciousness. Chapter II, entitled "Contemporary Researchers of Consciousness" overviews several scholars currently considered leaders in the field.

Since the psychology of human consciousness is in a period of new formation, this thesis relied, to a large extent, upon contemporary research. The study of consciousness is dominated by individuals, groups and systems; it is not yet organized, nor perhaps will it ever be. Because this is the case, students interested in human consciousness should become familiar with the scholars presently contributing to this new psychology. This thesis has tried to introduce to its reader almost all the major contemporary researchers of consciousness.

If this thesis served as a map introducing the new psychology of consciousness while providing basic frameworks and foundations for further advances in the area, it did so in three ways: (a) by introducing major concepts and themes which currently pervade this new psychology; (b) by introducing contemporary research and researchers presently contributing to a psychology of consciousness; and, (c) by introducing some of the methods (traditional and modern) currently being used to promote self-integration and self-actualization, especially those

concerned with modifying personal consciousness.

Chapter VI presented some of the "therapies" currently being used to promote self-integration and self-actualization, especially those concerned with modifying personal consciousness. Until recently, western therapeutic systems concentrated primarily on verbal exchange and intellectual analysis. This no longer is the case. Currently western therapy is adopting strategies conducive to incultation of the receptive mode. Nonverbal and aural strategies have become an important part of the therapeutic process.

There are many therapies currently being used; some have been borrowed from eastern traditions such as yoga and Sufism; others are an extension of traditional western therapies advanced by new scientific knowledge. Others are an amalgam of many different techniques - a psychosynthesis. At first glance these therapies seem vastly different with disparate methods and goals. A closer look, however, shows this not to be the case. Chapter VI showed that every therapy attempts to deautomatize ordinary consciousness. Chapter VI reviewed many therapies currently being used, showing how they promote self-integration and self-actualization by shifting consciousness from the active to the receptive mode.

Here this thesis ends. To what extent this new psychology of human consciousness will prove to be a significant contributor to the greater understanding of the psychological dimension of human life will be determined at a future date. It is hoped that this thesis has made obvious some of the possibilities which this field of study offers to

our knowledge of our self, our personal fulfillment, and our self actualization.

PERSONAL COMMENTS

At this point, I would like to reflect for a moment upon my feelings about this thesis. My feelings are mixed. I feel it to be a good thesis for me and for my purposes. It is certainly not the work of a scholar as brilliant as those mentioned throughout this thesis. And yet, it has scholarly merit. No doubt a scholar in psychology, philosophy, physiology, or religious studies could find error or lack of quality in some of the ideas presented. I must acknowledge their criticisms. My only answer is that I have never considered myself a scholar and perhaps never will be. But I feel my thesis has merit even though it is weak in some areas. It is above all, a synthesis of many disparate systems and ideas. I have tried to create a piece of work which brings together many fields of study I have been introduced to during six years of university. Of what use would those six years be (from an academic perspective) if I were not able to use that knowledge I have spent thousands of hours trying to gain? My thesis was to be a statement of those years, and of the knowledge I gained during those years.

I am pleased that my thesis has been in an area which is of particular interest to me. In this way it has been an exciting and fulfilling experience. It has not been, as I had once feared, merely

something I had to do in order to get a degree, a job, or whatever. It has not been a means to an end but an end in itself. It has been a learning experience beyond anything I had imagined.

For the first time I feel I have some worthwhile knowledge to offer others. This thesis has taken me a thousand strides toward towards being a better teacher and counsellor. I have a long way to go, much work and much study in this area of consciousness before I really can make a significant contribution to the fields of psychology, education, and counselling. If I ever do make such a contribution, I suspect this thesis will have helped me in that direction.

My hope for this thesis is that it will serve as a map introducing the "nature of human consciousness" to students who are interested in the subject. I hope the thesis will provide a framework for further research in both theoretical and applied psychology. I hope it finds its way off the library shelf once in a while and helps some people in some way to understand and work with consciousness.

Finally, I am pleased to be nearing the end of my work on this thesis. There is much left to learn and much left to do. It is now time to start a new chapter, in my life.



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