



TRADITIONAL WAYS AND CONTEMPORARY ECHOES

Nasrudin was sent by the King to investigate the lore of various kinds of Eastern mystical teachers. They all recounted to him tales of the miracles and the sayings of the founders and great teachers of their schools, all long dead.

When he returned home, he submitted his report, which contained the single word "Carrots."

He was called upon to explain himself. Nasrudin told the King: "The best part is buried; few know—except the farmer—by the green that there is orange underground; if you don't work for it, it will deteriorate; there are a great many donkeys associated with it."

—From *The Exploits of the Incomparable Mulla Nasrudin*¹

The Hindus have recognized for centuries four *yogas** or paths of self-development of comparable rank, each one most

* *Yoga* derives from *yuj*, to yoke. This root has an implication of union and also of discipline. The word might be rendered, therefore, as a yoking one's self to a discipline conducive to union, or as a discipline in union (to the self, in most formulations of *yoga*) which is both a path and, when perfected, the goal. Cf. the etymology of *religion* according to Christian authors: re-ligion, to re-unite.

sued to a particular type of individual and a possible path to the common goal of all paths and all men: karma yoga, or the way of action; bhakti yoga, the way of love; gnani yoga, the way of knowledge; and raja yoga (literally the "royal yoga") which has elements of the other three but is characterized by techniques of mind control and meditation."

The will, the feelings, and the cognitive processes have represented a threefold distinction in psychology since Brentano's day, and these three, as well as consciousness, have been seen as the ideals of human development in the West as in the East. Even beyond the explicit recognition of a given approach as pertaining to the domain of action, feeling, knowing, or awareness, I think that these categories—stemming from our psychological structure—are useful as a classification scheme that may apply beyond cultural frontiers.

Accordingly, I have chosen to apply this scheme throughout the pages which follow and thus I am inviting the reader to group the multiplicity of the ways of growth into the four categories of action, feeling, knowing, and awareness, a grouping marked by similarities in techniques and intent.

This intent though, it must be added, is not always retained by those who repeat mechanically the old formulas; actions which were instruments of "fire-making" † have all too often become objects of worship on their own; the feelings that are a natural response to fire have been turned into devotion to particular individuals in the past; and the knowledge that is meant to be lived has become a substitute for life in myth,

* Hatha yoga, consisting in physical exercises, is not considered to be an independent path, but an adjunct to other yogas—mainly to meditation. Nadi or chakra yoga and kundalini yoga may be regarded as specialized forms of raja yoga, or the advanced aspect of hatha yoga if the term is used to designate more than the purely physical aspect of the discipline.

† See pp. 46 ff.

faith, or intellectualism. Precisely in view of this alienation of forms and techniques from their source in meaning, I have emphasized the purport' of the ways rather than their technical details, which may be readily found in other sources.

In each of the following sections I am speaking of **ways** rather than of a single way of action, feeling, knowing, and awareness. This refers not only to the cultural and descriptive diversity of forms in which a given approach is embodied but also to the fact that, when we look at the techniques in a historical perspective, we can also find broad differences in strategy within at least each of the four major groups.

The Ways & Action

From times immemorial men seem to have been concerned with the idea that action is not only relevant to the attainment of external and practical aims—the consequences of action—but also to the question of self-cultivation and self-realization. Moreover, man's question as to what to do to attain spiritual fulfillment has been answered by religious and mystical traditions in a fashion that considers no single action of a person as irrelevant to such a goal. Speaking of karma yoga, the yoga of action, Haridas Chaudhuri describes what can be applied to every integral discipline of the spirit, for each discipline entails action as an element or component:

The yoga of action lays stress upon the volitional side of human nature. It regards the will to live, the striving for growth and perfection, as the natural starting point for spiritual training. Action is indeed of the very essence of life. No man can ever stop acting. The question is whether he is engaged in some fruitful action or in meaningless action. The inescapable need for action is reflected in the popular saying: "An idle man's brain is the devil's workshop."

When a person withdraws from the outside world and shuts

himself up in his solitary room, he is still acting. His action may assume the form of uncontrolled day-dreaming or free floating on the clouds of fancy. Or, it may assume the form of detached **contemplation** of past experiences or methodical self-inquiry. Or, he may find himself with an empty mind ringing with the jarring voices of unwelcome guests from the tombs of the unconscious. Even when a **person** goes to the hills, he may carry the whole of society upon his shoulders. His unfulfilled desires and repressed wishes are sure to accompany him everywhere. He withdraws from all purposive action only to find his mental vacuum filled with the ineffectual self-paintings of the repressed libido.

So the yoga of action seeks to solve the basic problem of man on the basis of properly guided action. It is particularly suitable for those who are men of active habits. It tries to regulate one's life of action in such a way that spiritual freedom and self-fulfillment can be attained through a re-fashioning of the whole business of living.²

Chaudhuri then examines what "spiritual action" is, and concludes that it means "selfless dedication to human welfare on the basis of one's free self-development. . . . To be true to one's own self' is the first prerequisite of social service. That is the only way of offering one's best to society. The first and foremost duty of every individual is to develop his latent possibilities.

RIGHT ACTION

One of the ways in which daily activity can be seen as spiritually relevant may be summarized in the notion of *right action*. In Buddhism, right action is that which proceeds from *dharma* (from the root *dhr*, to sustain). In Taoism right action or virtue (*Tê*) is conduct in accordance with Tao, the way. Thus according to Taoism, each thing in the universe has its

Tao. There is the Tao of heaven and that of the earth; and as every tree has its own Tao, man has too; every individual may or may not be in accordance with his Way, the way of his own nature. In the theistic language of the Judaeo-Christian tradition, Tao, the will of the cosmos, is expressed as God's will.

It is perhaps a temptation of our modern minds (seeking the specific means whereby of everything) to think of psychological exercises as something outside the context of life, and perhaps conceive of them as a substitute for life or at least as a "self-realization" compartment set aside from the compartment of practicality and everyday affairs. It may be well to bear in mind that the great spiritual systems throughout history did not conceive of such a boundary.

In Patanjali's yoga, for instance, the practice of meditation (*dharana*, *dhyana*, and *samadhi*) that crowns the system is seen as inseparable from, and its successful practice possible only if accompanied by the observance in everyday life *ofyama* and *nilyama*, constraint and discipline. The content of self-restraint and of the specific observances in Patanjali's time and place may be different from what would be most effective or desirable in our midst, but the point here is that the effort involved in such constraint and discipline is not substantially different from that involved in the more subtle exercises of meditation. *Yama* and *nilyama* are preparatory limbs of yoga in that they embody—in the most concrete and visible way—principles such as detachment and self-control which will later become a more direct object of the practice. From *yama* and *nilyama* relevant to behavior, the disciple will pass on to postures, breath control, and only then to the purely psychological exercises. On the other hand, as Professor Spiegelberg remarks:

It is taken for granted that anyone who enters on the path of yoga can be able to bear at least sufficient self-control not to be utterly

at the mercy of every mood and caprice, nor to surrender at once to every sensual impulse. Beyond this, concentration and self-knowledge are necessary as foundations for any ascension to a higher plane; and moral purity must come before everything else, since a burdened conscience and feelings of remorse are the greatest conceivable obstacles on the path that is to be followed.³

Buddhism has a **similar** approach to meditation, which is not regarded as an isolated practice but part of a system, the first stage of which is the observance of the precepts. Furthermore, the precepts would in turn be of limited significance if seen as purely behavioral observances. Their deeper aim is to facilitate the emergence of an attitude or realization identical to the goal of meditation, and to stabilize this attainment in the midst of life: "To laugh without leaving behind any trace of the laughter," writes Abbot Obora of the **Soto** Zen sect, "to weep without leaving any trace of the tears, to rejoice without anything of that rejoicing remaining behind—this is a state of lightness, and to be able to live in it is the life of Emptiness, life with nothing at its heart."⁴

What right action or God's will is for a given individual at a given time is for him to find out with the totality of his faculties.* Yet it is conceivable that certain generalities may be regarded as the most probable channels of right action in a given culture and in a given set of circumstances. This is the basis of the Judaic conception of God's Law. While in its detail the Law consisted for its greater part of "statutes relating to different sections of the community and to its multifarious institutions, ecclesiastical as well as civil"—statutes that had been

• **This is also a matter in which the role of the spiritual guide of many traditions is of great importance. The guide, having found his own place in the cosmos, may help another to find his.**

obsolete for centuries*—such institutions were, at that time, part of the kingdom of God.

And here lay the strength of Judaism. The modern man is an eclectic being. He takes his religion from the Bible, his laws from the Romans, his culture from the classics, and his politics from his party. He is certainly broader in his sympathies than the Jew of old; but as a composite being, he must necessarily be lacking in harmony and unity. His sympathies are divided between the different sources of his inspiration—sources which do not, as we know, always go well together. In order to avoid collision, he has at last to draw the line between the ecclesiastical and the civil, leaving the former, which in fact was forced upon him by a foreign religious conqueror, to a separate body of men whose business it is to look after the welfare of his invisible soul, whilst reserving the charge of the body and the world to himself.

The Rabbinic notion seems to have been that "if religion is anything, it is everything."⁶

Schechter comments that the old Rabbinic literature is even devoid of the words *spiritual* and *material*, the "things of heaven" covering a much wider area of human life than is commonly imagined. And he relates that when Hillel the Great (the inspirer of the saying "Let all thy deeds be for the sake of Heaven") was about to take a bath, he said "I am going to perform a religious act by beautifying my person, that was created in the image of God."

Understandably, principles that were once observed as means to man's inner unfolding became ends themselves—moral injunctions based on no more than authority and custom. So much so that we are prone to see social convenience only at the root of the commandments of different cultures, and we distrust the idea of duty as being a matter of superego

* "The laws . . . relating to idolatry, incest, and the sacrifices of children to Moloch, could hardly be considered as coming within the province of the practical life even of the pre-Christian Jew."⁵

commands resulting from the internalization of parental or societal norms. However true it is that this is the psychological nature of duty in most individuals, a one-sided view of right action may blind us today to the significance of everyday life as a *way*, just as it did in the times of the Sermon on the Mount or the *Dhammapada*. Or, as Basho stated it: "Do not follow in the footsteps of the ancients, seek what they sought."

Right action as a way is not "right" in a moral sense, but in that of being conducive to man's development. It may do this by guiding him into doing what "his nature" really wants to do. Precisely in discussing the Jewish law, which is so remarkable for its quality of command, Schechter comments "that the whole man stands in the service of God, each limb or member of his body being entrusted with the execution of its respective functions." The injunction "seek the Lord and live," therefore, can be interpreted as "be yourself."

The general trend in both psychotherapy and education today is away from ready-made answers, models, and even advice. This is an understandable reaction to a stifling misuse of fixed forms that has been part of our culture for centuries. A deteriorated version of the principle of right action, in fact, after a while tends to operate spontaneously aside from deliberate prescriptions of behavior. A certain type of psychological refinement and subtlety is manifested in certain gestures, for instance. The gestures reveal the quality from which they proceed, and persons with a yearning for that quality may seek to incorporate these external forms. Finally, these become the mannerisms conventionally regarded as elegant, and the lack of them is regarded as vulgar. A king of England, moved by **Handel's** *Messiah*, breaks conventional formalism by standing up during the performance. During the following years, when the noblemen stand up at the sound of the Hallelujah chorus,

they are awakened to the music by their own gesture and the memory of their king's action. Later, though, this becomes an empty ritual; a must, divorced from the feeling in which it originated and which the gesture could serve to recapture.

In a culture in which people have been enacting shallow rituals like these for too long, the first task of psychotherapy is that of liberating the individual from that dead and deadening weight, and making him receptive to what Maslow calls the "inner voices."

Still, in even the most "client-centered" instances of successful psychotherapy we can see the individual gradually re-adjusting his life situation, until a pattern emerges which he feels is "right." He then feels happy, and we may wonder if his well-being is the *source* of his newly acquired freedom to rule his own life or if it is instead the *consequence* of a life which is in harmony with the law of his being, of a life which his new freedom has made possible. From this point of view, practically all forms of psychotherapy may be seen as ways of liberating the individual to his own identity and vocation. Therapies are to the inner calling like a path leading to a greater path.

Aside from this function of freeing the individual (through understanding of his hindrances and support of authenticity and risk), the therapies may also constitute a more or less conscious search for the individual's right action, but the way in which the matter is approached is the opposite of that of the Law or the Precepts.

THE WAY OF ATTUNEMENT OR SELF-OBEDIENCE

Just as the direction of personal development can be either ready-made or found anew in every instance, in the matter of action, too, we find two opposite approaches that lead to the

same goal. One is that of precepts and discipline, ideals and duty, injunctions and restraint; it is a way of friction, wherein the individual can grow to know his imperfections and develop his will. The other is a way of self-trust and self-expression, not constrained by the enacting of ideals. In this view, freedom itself should lead to growing beyond wrong action or imperfection, by providing the greatest occasion for experience and choice. By following his desires the individual will learn to discern those that stem from his real needs and those which originate in his past conditioning and only lead him to dead ends and mirages. He will thus become attuned to his real structure, function, and style. In this way he will find God's will "from the Spirit" rather than from the Law as embodied in parents, church, or injunctions of his culture. This approach is not exclusively the attitude of contemporary therapies. It is found in such ancient ways as Taoism or tantric yoga, in every flexible form of education, and it is to some extent the way of every human being who implicitly trusts his preferences. Tantric yoga, though, epitomizes such an approach and for this reason it holds special significance to anybody interested in the ways. Chaudhuri writes:

Tantric yoga is boldly affirmative in its methodological approach. Other yoga systems have laid much stress upon renunciation and desirelessness as essential aids to liberation. But *Tantric* yoga affirms the need for intelligent and organized fulfilment of natural desires. In its view there is no basic antagonism between nature and spirit. Nature is the creative power of spirit in the objective sphere. Nobody therefore can enter the kingdom of spirit without first obtaining a passport from nature. Practice of austerity, asceticism and self-mortification is an insult to nature. It creates more difficulties than it can solve. By weakening the body and producing inner conflicts and tensions, it undermines balanced and

healthy development. It is only by following the spirit of nature that one can swim with the current and capture the kingdom of heaven by storm.

Worship of the Divine Mother implies appreciation of the presence of profound wisdom in nature, both external and internal. There is a principle of cosmic intelligence operative in external nature. It controls the process of cosmic evolution. Similarly, there is deep wisdom inherent in man's inner nature, in his unconscious psyche. It secretly determines his inner evolution. If a person intelligently follows the bent of his own nature, his desires become more and more refined and lofty. Base desires gradually yield place to noble desires. Lower impulses are replaced by higher impulses. When a child's natural desire to play with toys is duly satisfied, it is soon outgrown, yielding place to a keen interest in books or living playmates. When a man's natural desire for sex is lawfully satisfied, it gives rise to a growing interest in social welfare or humanitarian service. When his desire for enjoying the world is duly satisfied on the basis of intelligent self-organization, one day it gives rise to a deeper longing for Transcendence.

So *Tantric* yoga prescribes what is called desireful prayer and worship (*sakama upasana*). All natural desires are accepted as modes of manifestation of the creative spirit of nature. The problem is to organize them intelligently with a view to the maximum satisfaction and fulfilment of one's nature. There is divine sanction behind such self-fulfilment. One places one's desires before God, and then, with God's sanction and sanctification, proceeds to fulfill them in a spirit of self-offering to the Divine. This brings about an increasing refinement and spiritual transformation of one's desire-nature. A constructive channelling of the libido towards the higher ends of existence takes place.'

Though each one of the ways might be examined from the point of view of action, some operate most specifically in this domain, and are more appropriate illustrations of the process of achieving self-knowledge through self-expression. I will briefly comment upon some:

(1) Deconditioning techniques are used in behavior therapy (Wolpe's "reciprocal inhibition")⁸ and in Russian applications of reflexology.⁹ What is obtained by these techniques is the extinction of self-limiting responses. Although this is not part of the formulations of behavior therapy, we have reason to assume that the old ("inappropriate") response is not replaced by a new conditioned response, but merely extinguished, and thus the individual is made free to choose; he is now ready to respond with his organismic preferences to the demands of reality. An implicit fear-arousing presupposition has been cleared away through contact with an avoided aspect of reality and, at least in this restricted area of experience, "truth has set him free."

(2) What behavior therapy does in connection with very restricted and particular conditioning—theater games and role-playing techniques do with regard to the broad conditioned patterns of response that we call character structures. In forcing himself to act in a style unlike "his own"—even in the context of the "as if" situation of therapy or play—the individual characteristically discovers that his habitual pattern is compulsive and rigid. In playing his most incompatible roles he attains a new freedom of response, a new expressive repertoire that may facilitate an inner freedom of experiencing, and he has occasion to be more aware of the fears that constrain him. In these methods, as in deconditioning techniques, the individual is not exactly learning to attune himself to his pattern of right action, but is attaining the freedom to act upon preferences or reason—a precondition for attunement. Not driven by compulsion, he may now be able to base his actions and reactions upon another source.

The two types of techniques commented upon above are ways of breaking the rigidity of ordinary personality, and allowing the pseudospontaneity of what is habitual to give way

to the real spontaneity of self-expression. In this they may be compared to the discipline of obedience to a rule in monastic communities and obedience to a teacher in spiritual guidance. An important function of the latter is found in the perceptive-behavior therapist who can push the individual into confronting what he avoids and developing what in his avoidance he has failed to develop.

I think these considerations may be valuable to hold in mind when we reflect upon the place of obedience and discipline in the education of the young. Instead of a discipline that stifles and kills spontaneity, can we not think of a discipline (and even obedience) that "un-limits" the individual, which pushes him over his own limitations? How can we avoid the danger of making obedience a means of conditioning and, instead, use it to liberate the child from conditioned fears?

(3) The basic-encounter group is, to a considerable extent, an exercise in risk-taking, spontaneity, and authenticity in a social setting. In learning-theory terms, we might say that authenticity is rewarded—until it may become its own reward. It is an occasion for the relinquishing of obsolete responses and an experiment in freedom in which the individual may find his own style and form—hitherto buried under his defense mechanisms and roles.

(4) The question of attunement is tackled quite directly by sensory awareness at the most elemental level of physical functioning. In ways which in writing would seem too simple to be of any consequence, a capable teacher here comes back again and again to the question of how we permit or we interfere with the elemental functions of standing, lying, walking, breathing, and so on. Are we really standing the way we want to stand? Are our shoulders where *they* want to be? How are we distributing the weight of our body between our legs? Are our knees locked or slightly bent? And is the way in which we hold

them the one that gives us maximum comfort? Is our abdomen held in or protruding? And how does it feel to have it either way? Does it affect breathing in any way? And, above all else, do we have a preference? In this way we learn to become receptive to our organismic needs and let go of extrinsically determined habits or unnecessary tensions. We become attuned to the requirements of our mechanism, and learn to disregard both the so-called right postures introjected from fashion and the wrong postures that derive from lack of awareness of our concrete reality.

In the process of becoming attuned — through the practice of attention — to such simple aspects of our activity as the most functional way to bounce a ball or sit, the practice of sensory awareness contributes, I believe, to the development of an attitude of far wider applicability: a receptivity to the reality of a situation and of our needs, and a detachment from automatic responses. This may explain why peak-experiences occur quite frequently in practice meetings.

(5) The kind of psychotherapy that is carried out in the altered states of consciousness elicited by drugs may be seen also in the light of the principle outlined in these pages as a technique that develops a receptivity toward promptings deeper than those of habitual behavior in order to find from within the pattern of right action that social conditioning had been obscuring. That the hallucinogens interfere with conditioning is clear enough from experiments with animals, but the positive consequence of this is not generally made explicit: the possibility of new responses toward the environment during the period in which the learned patterns have fallen into temporary abeyance. In these states the individual is, in a way, stripped of his personality and afforded an opportunity to contemplate his essence.

(6) An experimentation in freedom and a practice in surren-

der to spontaneous promptings deeper than those of learned roles is also involved in the sessions of Subud groups.¹⁰ What is redundantly called the practice of the *latihan*,* in fact, elicits different types of experience that resemble closely those brought about by psychedelic drugs. Subud is an exercise in attunement *par excellence* or, at least, by definition—for it purports to be an act of surrender to God's will as perceived (non-conceptually) at the moment, from within, rather than accepted from without in the shape of norm or ritual.

(7) Along with the above-listed approaches we should mention a number of informal approaches to art education which constitute an important trend in our day. In these the materials of art—paints, movements, sounds—are taken as a medium for the exploration of the individual's spontaneity, through which he may gradually discover his unique preferences, his individual expression, his style. Of course, this has been achieved by every true artist, but the traditional emphasis in the artist's development has been less improvisational and more intent upon the imitation of fixed, ideal forms. Valuable as that traditional attitude may be in principle, it can only fulfill its purpose when accompanied by an understanding of how to use this discipline of imitation and these forms. This understanding—an example of that which makes authority a liberating rather than a limiting force—seems to survive in Eastern cultures? but has been long absent in ours. Consequently, geniuses have only rarely emerged from schools of fine arts, and artists who understand what they are doing are critical of the imposition of value judgments that is still prevalent in schools for children and artists.

* The Indonesian word *latihan*, now an international term, literally means "practice" or "exercise."

† Mrs. Herrigel's account of her experiences while learning *ikebana* in Japan" and Mr. Herrigel's discussion of archery¹² express the point well.

In contrast to the conventional approach to art education there is a growing tendency among teachers to teach techniques only, and thus provide the potential artist with the opportunity of expressing himself. Some of these art teachers, guided by their intuitive understanding, have been able to bring about in their students a process of contact with and insight into themselves which transcends the conventional goal of the artistic endeavor. Because of this, a number of them have become more interested in the use of artistic activity for the purpose of self-development rather than for the artistic work itself.

THE WAY OF RIGHT DOING: ACTION THAT IS NONACTION

The relevance of action to the spiritual quest is not only in terms of *what* is being done, or right action proper, but of *how* it is done—right doing, whatever the action in hand. This approach has been cultivated as a way in different schools, but is a most prominent feature in the dervish tradition and in Zen Buddhism, where it has created cultural forms like the Japanese art of archery and the tea ceremony. Gurdjieff, who had a dervish background, is reported to have said: "If you can serve a cup of tea right, you can do *anything*."

A living example of right doing (which also shows some of the grounds and implications of Gurdjieff's statement) may be found in anecdotes of Rikkyu, the originator of the Japanese tea ceremony. It is said that Rikkyu's powerful patron once invited a well-known general to this ceremony, and the latter was struck by Rikkyu's precise and economical movements. From his specialized point of view, he noticed that Rikkyu never presented an opening for a possible attack, and his vanity was touched enough that he decided to strike the master

lightly with his fan as soon as this were possible. Near the end of the ceremony, when the general thought that at last he had seen an opening, Rikkyu looked up at him with a smile, and complimented his patron for having such a fine warrior in his retinue.¹³

This story shows that the common quality required by the tea ceremony and the military art consists of a certain state of mind, of which attentiveness is a foremost attitude. Right doing involves more than mechanical adequacy in the action being undertaken. This is the outward aspect of what is being sought by the doer; the inner aspects are the proper attitude and proper relationship to the action. "Proper" here, like "right," does not refer to normative criteria, but to something that is dictated by a profound, rather than superficial, reality. Attention is only one of its characteristics. For instance, one of the principles in karma yoga is that of detachment from the fruits of action, so that whatever is done is done for its own sake. This principle, again, is not a moralistic one but stems from the experience of man in a certain self-validating state of consciousness, where such detachment not only is natural, but originates in a *realization* of independence from the stream of events, and is the outcome of a shift in world view. By acting as *if* he were in such a state of mind a person might expect to facilitate the emergence of it as a reality, just as an actor may facilitate with his words and actions the emergence of the feelings and views of his character. (Feelings that are not imaginary, for he would not be able to summon them up if they were not part of him anyway.)

Attention and detachment—the two attitudes mentioned above—might seem to be quite unrelated states of mind, but are in fact only conceptually independent from one another. Still another anecdote from the life of a Japanese tea master can serve to convey a sense of their meeting ground.

The tea master was challenged to a duel by an unscrupulous *ronin** who was trying to scare the tea man and extort money from him. There being no way to decline with honor, the tea man resolved that he would die well.

He visited a neighboring fencing teacher and requested that the swordsman teach him the art of dying. "You have a unique request," the teacher replied. "I will be happy to grant your wish, but first, please serve me a cup of tea." The tea man was only too glad to make tea for the fencing master, because this was most likely his last chance to practice his art. Forgetting all about the duel, the tea master serenely proceeded to prepare tea, as if this were all that seriously concerned him at the moment.

The swordsman was deeply impressed with his concentrated state of mind, from which all the superficial stirrings of consciousness were swept away. He exclaimed, "There you are! No need for you to learn the art of death. Your present state of mind is enough for you to cope with any swordsman. When you see your *ronin*, do this: First, think you are going to serve tea for a guest. Courteously salute him, apologizing for the delay and tell him that you are now ready for the contest. Take off your outer coat, fold it up carefully, and then put your fan on it, just as you do when you are at work. Draw your sword, lift it high over your head, in full readiness to strike down the opponent, and collect your thoughts for a combat. When he attacks, strike him with your sword. It will probably end in a mutual slaying." The tea man thanked the sword-master for his instruction and went back to the place where he had promised to meet his opponent.

He scrupulously followed the swordsman's advice with the same attitude of mind as when he was serving tea for his friends. When, boldly standing before the *ronin*, he raised his sword, the *ronin* saw an altogether different personality before him. He saw no opening, for the tea man now appeared to him as an embodiment of fearlessness. And throwing up his sword, he prostrated himself on the ground and asked the tea man's pardon for his rude behavior.¹⁴

Right doing, as this narration illustrates, is a discipline of

* A wandering Samurai.

meditation in action, and at least as complex as meditation itself. It is a practice in awareness, in detachment from self-interest, in wholeheartedness, in openness to reality, in being available to the task at hand, in unification of body, feelings, and thought, and in many other qualities insofar as we choose to regard them as different from one another.*

Anything said on the subject of action in general may be applied to those kinds of action that are devoid of practicality and exist only as a way—or for themselves. This is the case of ritual, and that of art. Art might be conceived of as a condensation of life, and life as an extended work of art that we can create day after day. For the artist right doing is his being himself to the fullest in his act of creation; right doing, beyond technical perfection, amounts to his being his best self at the moment, for the perfect act is inseparable from the perfect state of mind. The practical implications of life pull us in different directions and stand in conflict with our performing our everyday actions for ourselves—that is, for our disinterested aim, paradoxical as this may sound. Art and ritual, by contrast, are *only* for ourselves, or for themselves, so that we can find ourselves in being for them, in enacting them. They are occasions for the experience of that perfect attitude that can then be taken into everyday life.

Seen from the point of view of right doing our culture is poor, both in its daily expression and in the domain of specialized techniques. The so-called materialism of the Western world is a theoretical stance: in fact, it is a denial of the appreciation of matter. As Alan Watts has remarked:

For surely a materialist is a person who loves material—wood and leather, flax and silk, eggs and fruit, stone and glass, fish and

* For a discussion of the experiential oneness of conceptually distinct processes entailed by the ways, see Chapter IV.

bread, olives and wine. Yet, almost without exception, every American town and village looks as if it were made by people who loathed material and wanted to convert it as fast as possible into heaps of rubbish. . . . The kitchens look like operating rooms and everything that comes out of them tastes as if it had been washed in soap, and made by chemists instead of cooks . . .

All jesting aside, however, I would point to such cooking as the main sign that American culture is not only post-Christian but anti-Christian. 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 raw materials he handles: the eggs and onions, the herbs and salts, the mushrooms and beans, and, above all, the living animals—fish, fowl, and flesh—whose lives we take to live. Ritual is not just a symbolism of formal gestures. Ritual is, basically, anything done with loving awareness and reverence—whether cooking, carpentry, fishing, writing a letter, performing surgery, or making love. The everyday life of the modern West is quite startlingly lacking in ritual, as in all the style and color that goes with it.¹⁵

If the Christian spirit is in the hallowing of bread and wine, "Christianity" with its disregard of the senses is distinctly anti-Christian.

Our disregard for the perfection and enjoyment of forms is part of our greedy utilitarianism, our concern with quantity, our future orientation, and our competitiveness. In contrast with our concern for external effectiveness and perfection of form, Orientals in general seem to have retained, more than we have, the notion of action as an occasion for a perfect attitude and internal effectiveness. I have been told that not long ago the members of a team of American baseball players, visiting Japan for a contest, were surprised to see how the Japanese kept their bats in individual bags, almost like holy objects, and

accused themselves of not practicing "seriously" enough. Obviously, the perfection they were striving for was not merely that of measurable success. It was the same kind of perfection that the teacher of archery requires when he criticizes a student after an accurate shot. Not understanding that the target is not the target, more than one Western student has felt perplexed or hurt in his pride at such criticism.

The kinds of action devoid of practicality that we are discussing—art and ritual—require more than any other way, in order to be right doing, a teacher who embodies and conveys nonverbally the attitude at the heart of his specific discipline. Aside from the case of sensory awareness (which belongs here as much as in the discussion on attunement), we do not have schools or traditions purporting to do anything comparable to the Eastern arts. This, to be sure, is done to a greater or lesser extent by individual teachers in the arts, crafts, and even sports, but their attainments have not developed to the extent of a self-conscious formulation and a reliable transmission. However, the recognition of nonutilitarian and intrinsic values in the sphere of movement is evidenced by the development of refined forms of movement therapy and in the growing interest in dance as a discipline divorced from performance. Mention should also be made here of the new approach to massage cultivated at Esalen Institute, which, in its best expression, may be rightly regarded as an art and a form of meditation in action."

I believe that our culture, torn between a disembodied life of the spirit and a value-deprived practicality, has more to learn from the Orient in this particular sphere of practical spirituality than any other. Perhaps the growing interest in *tai chi*

* Once more, given its purely attitudinal and inward nature, this practice has not yet found a translator into the medium of the written word. B. Gunther's booklet *Getting in Touch with Massage*¹⁶ is suggestive.

chuan,¹⁷ in Japanese techniques of self-defense, in calligraphy, and in other disciplines cultivated in the Orient, as well as the activity of Sufi circles, may serve as a basis for the development of ways' reflecting our own style.

The Ways & Feeling

Action is the outer part of man, and whenever it is a matter of choice rather than automatic habit it expresses an inner world of feelings. Hence the word *e-motion*. it *moues* us. The ways of action attempt to reach the inner through the outer. Man can know himself, express, and realize himself through his actions, and thus develop. But there are ways which focus more directly on feelings than others.

As with action, we may conceive of right feelings and wrong feelings, not in terms of any authoritarian or extrinsic value but in terms of reality at the moment and the function of an organism. Such a notion of right and wrong is implicit when we speak of "emotional disturbances," the target of psychiatry. And just as we posited that right action is not that which follows an external dictate but one which is in accordance with the Tao, with the deeper laws of the organism, so we can conceive that right feelings are those always present in us which constitute our real feelings, but which are covered up by the reactive feelings that take so much of our conscious attention. If this concept is accepted we can see how a change in feelings (transformation, psychological healing) relates to the *development* of feelings: as real feelings develop, they tend to sweep aside the less real feelings that constitute affective disturbances, the pseudofeelings that veil the genuine ones. That the "negative" feelings constituting neurotic reactions are less real than others does not appear to be subjectively true, but it is psychologically defensible on the grounds that they do not

stem from the real self but from an idealized self that is ultimately a fiction, a product of the imagination, and that they are not responses to a real situation but to an interpretation of reality in terms of childish fantasies.

Even if we do not want to go so far as to speak of a relative unreality of neurotic feelings, we may still accept the notion of two sets of feelings: those of the real self in us, and those of the constructs we house in our psyche—identifications, social roles, and a proud self-ideal. How can the former be developed and the latter minimized?

Robert De Ropp, in the chapter of his book *The Master Game* that deals with the education of emotions, says:

Whitman, it appears, was equipped with an emotional brain so harmonized and balanced that it simply did not generate those poisons which spoil the lives of others not so gifted. One might justifiably call him a "natural saint." The question is whether, by any means at all, the emotional brain of one less gifted can be trained to function in a similar way. Following Paul of Tarsus, we may accept the idea that love is the highest of all positive emotions and admit that we are merely sounding brass without it even though we do speak with the tongues of men and of angels. But can a man learn to love? Can the emotional center be educated to generate this high emotion? Can this function (the genesis of love) ever be brought under the control of the conscious will?

Obviously the founder of Christianity thought that it could. "A new commandment give I you, that ye love one another." Would he have given such a command if its fulfillment had been physically impossible?

Alas, the history of the Christian Church gives us little reassurance. We read of crusades, massacres, burnings, torturings, a hideous catalog of cruelty compiled by Inquisitors and fanatics. These "servants of the God of Love" not only failed to learn to love each other, but also used their religion as an excuse for hating and performed, in the name of the loving Savior, actions that would have

made a Yahoo blush. If the cruelty of man has become less in recent times, it is certainly not on account of the influence of the Christian Church.

Love, hope and faith are not emotions that can be learned. This is the conclusion to which we are forced by all the evidence available. It is easy to teach men to hate. The efficacy of wartime propaganda makes this clear. It may be possible, though not easy, to teach them not to hate, to recognize hatred as an evil emotion, one not worthy of civilized beings. But to teach them positively to love in an objective, universal way is not possible.¹⁸

Such a pessimistic conclusion, though, stems from the contemplation of historical events rather than from the results attained by serious followers of the Way of Love for the purpose of self-perfection. One might object to De Ropp's conclusions in the same terms in which Herbert Fingarette¹⁹ objects to Freud's criticism of religion: just as Freud analyzed a popular sentiment rather than instances of religious experience, De Ropp contemplates the deplorable condition of the masses rather than the evolution of the few who have chosen the disciplines of feeling-transformation—theistic mysticism, bhakti yoga, or present-day psychotherapies.

In the domain of feelings, as in that of action, we can contrast the approach of pursuing an ideal by moving against the tendencies of the moment—that is, by disciplining imperfections—with that which pursues that ideal by reflecting the tendencies of the moment in all their imperfections. In the former the aim is to cultivate the most real and basic feelings, which are assumed to be those of love toward all beings and a sense of sacredness in all things, and to uproot the negative feelings by denying them attention and expression. In the latter, the way is that of catharsis, by which the person gets rid of his psychological debris by giving them expression. The former has traditionally been the way of the monk, and the latter is

that of the patient in most forms of psychological treatment. Prayer and detachment from or suppression of "wrong" feelings are typical of the first approach, while honest communication, whether in confession, friendship, or on the analytical couch, are typical of the second. Art lies between the two, in that it can be approached as a way to express either the inner or the outer, the truth or its distortions, ideal beauty or the neurotic state of the moment. Great art and different forms of worship or cult-experience are an embodiment of man's unfulfilled and unexpressed deeper reality. They may be regarded as vessels of collective expression, with whose forms man can identify and establish indirect contact with himself.

DEVOTIONALISM

The mysticism of love and union responds, according to Happold, to an urge

. . . to escape from a sense of separation, from the loneliness of selfhood, towards a closer participation and reunion with Nature and God, which will bring peace and rest to the soul. . . .

This urge has its origin, if one accepts the only thesis on which a case for the validity of mysticism is based, in the fact that man is in some way a sharer in the divine life. He therefore longs to return to that from which he feels he has come, to be more closely and consciously linked with it. He feels himself to be a pilgrim of eternity, a creature in time but a citizen of a timeless world.

Since man is a sharer in the divine life, there is a mutual and reciprocal attraction. The mysticism of love and union can be described not only in terms of man's search for God but also in terms of God's search for man.

"I sought for God for thirty years," writes the Moslem mystic Abu Yazid. "I thought it was I who desired Him, but, no, it was He who desired me."²⁰

To say that devotional mysticism springs from an urge to transcend the limits of individuality and attain union with God amounts to saying that the love of God is motivated by the love of God. But there is a further claim in mysticism: that the feeling of love for God is a pathway to the experience of mystical union. As the unknown author of *The Cloud of Unknowing* states:

For of all other creatures and their works, yea, and of the works of God's self, may a man through grace have fullhead of knowing, and well he can think of them: but of God Himself can no man think. And therefore I would leave all that thing that I can think, and choose to my love that thing that I cannot think. For why; He may well be loved, but not thought. By love may He be gotten and holden; but by thought never.²¹

In terms of the Freudian notion of sublimation of libidinal impulses, mysticism could be regarded as a flight from reality, a substitution of "God" for the immediate objects of desire and a form of wish fulfillment in fantasy and symbol rather than actuality. The mystic's view is just the opposite: he regards the many earthly desires of common man as substitutes for what he really wants, a groping in all directions for waters that do not quench his thirst. All our desires originate, whether we know it or not, from a longing for God, and we go after different objects on the assumption that in them we will find what we seek. The mystic's path is, therefore, one of a refinement of love in which he outgrows worldly vanities and, like a growing boy that loses interest in his childish toys, he directs his attention to the essential:

The yoga of love starts with the natural feelings and emotions of the human heart. Love of the self, the desire to serve the beloved, love of playmates, affection for parents and children, the love of the spouse, are the most fundamental modes of human emotion.

The technique of the yoga of love consists in turning them more and more to God, the ultimate ground of existence. An increasing spiritual orientation of natural emotions is the secret here.

Love of one's own self is the most elemental emotion in man. The instinct of self-preservation, the search for liberty, security and happiness, the longing for recognition and renown, are the different forms of manifestation of elemental self-love. The yoga of love shows how through a proper tutoring and deepening of one's basic sense of self-interest, the energy of self-love can be directed to the Divine. The Divine is not only the creator and loving preserver of all existence. The Divine is also one's true inmost Self, the all-controlling higher Self. The orientation of self-love to God is called *Santa*.

The spirit of service (*seva*) is an essential component of love. Rooted in the heart of every man is a strong desire to render loving service to the benefactor, to the well-wisher, to the protector and provider. Sacrifices are gladly made to please him. The yoga of love seeks to turn this spirit of service and self-sacrifice to God who is the ultimate protector and provider for all living creatures. This is the usual pattern in all popular religions. A pious man takes refuge in God as the sovereign master and ruler of the universe. He looks upon himself as a humble servant of God, the supreme Lord of the world. He experiences perfect security and happiness in the service of the Divine. This is called *Dasya*.

Then there is the natural longing for companionship and friendship. This longing can be turned to God. God may be regarded as man's unflinching friend and ever-present companion. Even in his absolute loneliness, he need not be afraid nor feel helpless. Even when the whole world deserts him, he may count upon God as his eternal friend, philosopher and guide. Such a spiritual orientation of the need for friendship is called *Sakhya*.

Then there is the sweet love-relationship between parent and child. Such a love-relationship can easily be established between man and the supreme ruling power of the universe. The cosmic ruler may be regarded as the heavenly Father or the heavenly

Mother, according to the strongest emotional need of the individual. In doing so one's devotion to father or mother is religiously sublimated. It brings happiness, peace and security to the individual and makes his life profoundly meaningful. In a matriarchal society it is natural to conceive of God as the cosmic Mother. In a patriarchal society it is natural to think of God as the heavenly Father. In a country like India where matriarchal and patriarchal societies have flourished for long side by side, mutually influencing each other, the cosmic principle comes to be regarded as the heavenly Father-Mother, with an equal accent upon both aspects. So the Divine in Hindu philosophy is Siva-Sakti, Iswara-Maya, Radha-Krsna, Ram-Sita, etc. God is the integral unity of the archetypal masculine and feminine principles.

Then again there is a natural affection in the human heart for children. Love of children is universal. It can be religiously transformed. One can turn to God as the eternal child, embodying simplicity, spontaneity, freshness, joy, freedom and truth. One can also be devoted to the service of children as pure manifestations of the Divine. The archetypal image of the divine child is to be found in most of the religions and mythologies of the world. Mystics long for the divine child to be born in their inner consciousness. The birth of the divine child in man symbolizes the bursting of the light of truth in the human mind or the emergence of a spiritually transfigured personality. The concept of divine incarnation (*avatars*)-the spirit made flesh—plays a significant part in providing religious orientation to man's deep love and longing for the child. When God is believed to be manifested on earth as a child, like baby Krsna or baby Jesus, man has an opportunity of lavishing his affections upon God revealed as the Son of Man. This is called *vatsalya bhava*.

Finally, there is the strongest of all instinctual-emotional drives in human nature, namely, the erotic impulse. All other emotions may get swallowed up in it. All other feelings and impulses may be constellated round the erotic impulse as their nucleus. It is well known that complete satisfaction in this world of the erotic im-

pulse is extremely rare, if not impossible. Passion in man is insatiable. Hence the vast importance of religious sublimation. Without some spiritual orientation of elemental human emotions, the restlessness of the human spirit can become terribly devastating. Religion orientation of the erotic impulse is known as *madhura bhava*.

The yoga of love involves spiritual transformation of the erotic impulse. A religious seeker, whether male or female, may look upon himself as a bride in relation to God. From the spiritual standpoint, God is the one supreme Bridegroom, the universal lover. The goal of religious effort is a kind of mystic marriage (*sangama* or *sammilana*) between the human soul and the universal spirit. The proper religious attitude of the soul is one of utter submission, total and unconditional surrender to the divine will. Many mystics in different parts of the world have approached God in this attitude.²²

The reorientation of feelings described above entails some measure of detachment from mundane aims insofar as they are recognized as not the true end or the true contact with the ultimate ground of all longing. Such detachment is emphasized by all religions as characteristic of the experience of mystical attainment, and renunciation is encouraged as a means of removing the substitute satisfactions or distractions that may stand in the way of inner transformation. Buddhism, for instance, in spite of not being a particularly ascetic religion in actual practice, emphasizes that an attachment to the senses is the snare that prevents us from attaining enlightenment; nirvana may be defined as the cessation of desires. The man of the world who feels a surge of rebellion against such an ideal should recognize that a reduction of drives and greed is part of an individual's normal development and the attainment of self-satisfaction. Neither this reduction nor the mystic's ideal need entail a turning away from the world. If anything, the religious injunctions are to move *into* the world. For example,

"Love thy neighbor as yourself." Only after the inner fulfillment of religion has taken place may giving stand in the place of craving. Only out of a deep sense of independence and invulnerability can the exhortations of great religious leaders be fulfilled, such as Christ's "Resist not evil" and "If any smite thee on the right cheek, turn the left to him as well"; Buddha's "Conquer hatred with love"; or Mohammed's "Recompense evil, conquer it with good."

Just as right action has historically turned into religious moralism and puritanism (which may be what Marx had in mind when he said that religion was the opium of the people), similarly has the concept of right love been corrupted. There is a great difference between the mere play of imagination and the *realization* that God is the object of one's longings. Such a realization is identical to the experience of being in the presence of God because, to use Pascal's words: "How wouldst thou have sought me hadst thou not known me?" The whole process is not so much a redirecting of desire as a meditation on the object of desire to find its ultimate aim, in the course of which process the appearance of the aim changes: to look not in a different direction, but deeper in the same direction. The way in which love of a man or woman can evolve into love of God, a bhakti yogi would say, is in discovering that this is what it was in the first place, the loved individual being the window through which we could perceive some of the divine radiance.* When we know the true object of our love beyond appearance, we can find it in all beings, and in ourselves. This is the sense of the Gospels' "Love thy neighbor as thyself and God above all things." To the mystic, God is in his neighbor, in himself, and in all things, and to the extent that he can perceive the presence, suchness, Ground of Being, he can rejoice

* This thought has been developed in modern times by Charles Williams throughout his works and particularly in his commentary to Dante.²³

in all things. In such moments where the mystic's feelings of beauty and love deepen to the point of taking on a religious quality, it is not "this" being any more that is loved or enjoyed, but Being, through one of its manifestations or embodiments.

In a way devotionalism is saying that what we really want is what we have, and not realizing this we crave different things we lack. Such a craving is a distortion of our original love. When we find it, we can again love, enjoy, glorify, sanctify existence. The whole of the mystical way, therefore, can be conceived as a discovery of what lies in front of our eyes, just as in the natural development of art appreciation we discover that what sounds or colors say is what **we** want to say out of our innermost selves.

Even though devotionalism as such is dying today the death of its traditional symbols, the cultivation of higher feelings, which was its inner sense, remains alive in art, therapies, education, and social life. Most of them might be encompassed in the notion of peak-experience facilitation.

Peak-experiences are precisely, from one point of view, moments of openness to the experience of higher feelings, and are characterized by a more or less lasting desirable effect upon the individual. Any perfect action seems to be the potential source of a peak-experience,²⁴ but we know that they may also be facilitated by environmental factors, the grouping together of the adequate people, music, isolation, drugs, or exercises. Peak-experiences frequently occur in encounter groups,²⁵ and the psychedelic subculture bears witness to the collective thirst for them. The same may be said of the renewed interest in meditation practices and the rising interest in alpha-wave self-regulation.*

* Dr. Joe Kamiya (at the Langley Porter Neuropsychiatric Institute, San Francisco) has demonstrated that persons given an indication of the presence and extent of

THE CATHARTIC WAY

The alternative to the cultivation of higher feelings—peak-experiences—whether in devotional, meditative, T-group settings or other, is what I have termed the cathartic way. Here we find less emphasis on redirecting impulses or modifying feelings and more on expressing and accepting them. We should not be led to think that this is a profound difference, though. Whoever engages in a therapeutic journey of the "accepting" type does so, after all, because of a desire to change—and in fact he does change once he gives up some of his obsession with changing and begins to accept his present state. This is what Dr. Beisser has called "the paradoxical theory of change."²⁷ The reason for this is not hard to understand. In the first place, the "lower" states which we want to change into "higher" ones are frequently only distorted expressions of the latter. By attending to them we can discover the luminous core of what we want to reject, that which we love behind our petty rage and petty attachments. In this way, unlike in bhakti yoga, no "redirecting" is needed other than that which takes place naturally as a result of enhanced awareness of our inner feelings.*

A second aspect which makes the acceptance of feelings a refining process, is similar to that involved in acting consistently in accordance with preferences. Just as the latter may

alpha-wave activity in their electroencephalogram at a particular moment, are more or less able to influence the production of such waves. Persons who have learned to maximize alpha-waves report psychological states akin to those characteristic of meditation. Since alpha-waves are also prominent in the electroencephalographic recordings of yogis and Zen monks in meditation, much interest has arisen in feedback training as a means of facilitating the changes in consciousness associated with it. The interested reader may find more information on the subject in *On the Psychology of Meditation*, written by Dr. Robert E. Ornstein and myself.²⁶

* As a Mahayana Buddhist would say, the awakened one knows the passions to be the *bodhi*.

serve to expose the sterility of a path or the hitherto unquestioned contradictions in a personality, an open expression of the life of feelings may shed light upon the fallacious presuppositions and nonfunctional character of many of these feelings—which would not have become evident had they been withheld and controlled.

If the devotional way is that of getting in touch with higher feelings—sacredness, love, beauty—in a symbolic domain or special settings in order to carry such feelings from there into the domain of everyday life, the cathartic way is the opposite: it focuses upon the *actuality* of life in its pseudomanifestations until, by a deepening in the awareness, that "unitive consciousness" of which Maslow speaks is attained.

THE WAY OF DETACHMENT

In speaking of the domain of action, we saw that along with the pursuit of rightness and the pursuit of spontaneity, there is a third approach—what we called right doing—in which one's attitude toward activity is regarded as more important than the activity itself, and whose salient aspects are consciousness and detachment from the fruits of action. In the domain of feeling, too, we find an equivalent to this latter orientation. Along with the devotional and the cathartic ways of working on feelings, with their respective emphasis on right feeling and expressiveness, we find a third approach, in which the emphasis is on detachment from feeling and intense observation of emotional processes. A measure of detachment is implied in the control of feelings in the devotional ways, and detached observation may also be compatible with the cathartic or expressive approaches. However, the most characteristic manifestation of the way of detachment in the domain of feeling is found in asceticism. The understanding of asceticism has been

so distorted by the contempt toward the body and guilt about instinctual promptings which have become part of historical religions, that it is hard to discuss its true function as an *exercise* any more. From one point of view, asceticism may be understood as the expression of a hierarchical conception of the organization of actions and drives. The ascetic attempts to bring into operation his higher mental functions through the challenge of will against pain. Since the training in mastery to which he subjects himself is inseparable from the cultivation of a detachment from body and feelings, I will be speaking of the philosophy of asceticism in Chapter IV of this book, where I discuss detachment in greater detail. As for the more concrete applications of the ascetic way, I comment upon them in the section of this chapter that deals with physical avenues to consciousness expansion (pp. 106-115).

The Ways of Knowledge

Just as our feelings determine our actions, our thoughts direct our feelings. This we are not always willing to acknowledge, for it seems to contradict our frequent experience of witnessing a quarrel between our head and our heart. But not all our thinking is conscious, and our heart too "has reasons that reason knoweth not."

We are coming to a period of disillusionment as to the power of thought in shaping man's behavior perhaps because we do not realize that it is precisely the power of wrong thought that has caused the calamities that confront us. This is how Socrates saw it when he said that all evil stems from ignorance. Or Jesus: "Forgive them for they know not what they do." Or Buddha, who saw all suffering ultimately as the fruit of delusion or lack of spiritual vision (*avidya*). Hence the importance assigned to understanding and to the teaching of the

truth by those who have striven to change men for the better.

The assumption that knowledge can have an effect on being is not only to be found in religion and moral philosophies, but in humanism and the cultivation of the humanities in our school curricula as well. So much so, that education as a whole is mostly restricted to the area of knowledge and, more particularly, to verbal information.

Yet, every stick has two ends. Just as the way of action can deteriorate into estranged doing and blind submission, and that of devotion into emotional plays of the imagination guided by conformity, so the way of knowing finds its degeneration in dogmatism, empty erudition, and one-sided intellectualism. It is important, therefore, to see how knowledge has been regarded and used as a way of growth.

First of all, it may be well to clarify what we mean by knowledge. The very word *knowing* (or *knowledge*) is one for which many languages have two terms of quite different roots and meanings: *savoir-connaître*, *saber-conocer*, *sapere-conoscere*, *wissen-kennen*. Aldous Huxley, in an essay on knowledge and understanding, proposes that we use the former term for the amassing of information and the latter for a more direct apprehension of reality that engages our feelings as well as our reasoning:

Knowledge is always in terms of concepts and can be passed on by means of words of 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. Nobody can actually feel another's pain or grief, another's love or joy or hunger. And similarly nobody can experience another's understanding of a given event or situation. There can, of course, be knowledge of such an understanding, and this knowledge may be passed on in speech or writing, or by means of other symbols. Such communicable knowledge

is useful as a reminder that there have been specific understandings in the past, and that understanding is at all times possible. But we must always remember that knowledge of understanding is not the same thing as the understanding, which is the raw material of that knowledge. It is as different from understanding as the doctor's prescription for penicillin is different from penicillin.²⁸

Such a 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 definitely not speaking of intellectual knowledge but of a realization or seeing of the truth. This is a function of intuition rather than reason, for in intuitive thinking, as the word indicates, we go *into* things, while reasoning can only be *about* things. Chesterton was drawing a distinction between intuitive and discursive thinking when he said that the poet only asks to get his head into the heavens, but the logician seeks to get heaven into his head (and it is his head that splits). Direct knowledge is not something mysterious and "out of this world" but precisely the opposite: it starts with the knowledge conveyed by our senses and it extends beyond sense-impressions into the totality of our experience. If we stop and reflect on what is the meaning of *knowing* how to play an instrument, *knowing* a language, and particularly *knowing* a certain person, we may realize that such experiential knowledge cannot be conveyed by words. Moreover, as Korzybski emphasizes, no experience can ever be conveyed by words and, therefore, no knowledge.

The apprehension of reality that many philosophies and religions refer to as an aspect of man's full status and ideal condition is in the nature of such direct knowledge drawn to its limit, and not in that of an extension of our conceptual model

of the world. In our impatience to know we usually build up theories that are supposed to guide us to reality, but that more often obstruct our view of it or substitute for it. In view of this "concept monster" some traditions have taken on an anti-intellectual style that is repugnant to many intellectuals. For example, we read in the *Hsinhsinming*,²⁹ the treatise of Zen's third patriarch:

Do not seek for the truth,
only stop having an opinion.

Or:

If the mind makes no discriminations,
all things are as they really are.

Or:

The more talking and thinking
the farther from the truth.

Nicholas of Cusa, in the letter that serves as introduction to his book, *Œ Learned Ignorance*, states: ". . . I was led in the learning that is ignorance to grasp the incomprehensible; and this I was able to achieve not by way of comprehension but by *transcending those perennial truths that can be recalled by reason.*"³⁰ *

THE WAY OF FAITH

It would be inexact to say that the way of knowledge is one of irrationality, for often precisely those who insist on the ineffability of the truth have taken pains to express it in oral, written, or artistic forms, hoping that others might be able to assimilate their words or symbols. Correspondingly, the way of understanding has traditionally consisted in part in the art

* The italics are the author's.

and science of assimilating ideas and symbols. It starts from intellectual understanding and uses it as a blueprint to reach the living understanding of an idea. It is an art of letting ideas sink into life, until they become reality themselves.

The tools of this art are ideas, seed-utterances, or images which take different forms with different traditions: koans in Zen, parables and even jokes in dervish *tarikas*, lines from the Scriptures in the Christian world, mandalas, yantras, mantras in Tibet, etc. But the art itself is in that form of meditation which consists of examining experience in terms of the model, or becoming absorbed in the model until it shines upon ever-present experience.

There is something that some of the ways of action, feeling, and knowledge we have described have in common: the principle of assimilating an act, a feeling, or an idea on faith until it becomes a personal reality, having grown into an understanding. By living as *if* such and such an action were the right one, such and such a feeling or idea the true one, transformation takes place in the individual. Development proceeds, guided by the virtue of key signs and symbols, which derive their power from being rooted in man's shared deeper reality.

Faith, therefore, in its intellectual aspect, amounts to the trusting willingness to accept a road map. It is the willingness to use a concept, assuming its truth for the sake of the belief that living according to it will eventually make it a certainty. Such is the understanding of faith, for instance, in Saint Augustine of Hippo: "Understanding is the reward of faith. Therefore do not seek to understand in order that you may believe, but make the act of faith in order that you may understand; for unless you make an act of faith you will not understand." ³¹

This process of temporary acceptance of a truth in view of its eventual understanding is by no means unique to meta-

physical truths, but is to be seen in any learning and teaching situation. It is in the domain of metaphysical truth, though, that statements of faith (perhaps because of the difficulty of reaching the true understanding) tend to become statements of belief that take the place of the understanding rather than leading to it. And when the map is taken for the reality, one discovers that there are not one but many maps of the same reality, perhaps equally useful to the traveler, but a source of perplexity for the map collector who does not know that there is a reality other than that of their discrepant colors, distances, and names of places.

James Jeans,³² commenting on how both the wave-interpretation and corpuscle-interpretation of light make it possible to understand certain phenomena which cannot be reconciled in one image, suggests that as in Plato's myth of the cave our rational mind can only grasp a shadow of a greater-dimensional reality; whatever kind of map we make, it will distort the reality of the earth into a model of fewer dimensions. For example, in an orthogonal projection of the earth's surface we have to sacrifice accuracy in the proportionality of areas, while in a conic projection areas are more realistically depicted but directions are not exact. Thus with the world at large the best approximation of the truth that we can have is a variety of points of view.

It is precisely in terms of the function of conceptual maps that we may understand the difference between the intellectual attitudes of diverse traditions and find the expression of three approaches which intermingle in different proportions, sometimes with a clear-cut preponderance of one or the other.

One of them is the approach that concentrates on the study of a single map: the way of faith. A particular set of symbols is here employed to the exclusion of all others, and this system is contemplated and evinced until it becomes alive with a life of

experience projected on to it. The model is perfected until it becomes one with the territory itself, as would be the case if a hypothetical **mapmaker** came to build a life-size model of the earth out of identical materials. Though the single-map approach is the most likely to deteriorate into fanatical dogma, it cannot be denied that it offers the advantage of concentration: it may be easier to find water by digging one deep well than by spending the same energies in digging several shallow ones.

Then there is the way of questioning and exploring, in which the individual, instead of working from an externally given map into experience, explores the givenness of his experience seeking to translate it into articulate expression; instead of seeking to understand a tradition or respected authority that tells him "here is the truth," he looks into himself, questioning all the ready-made answers. It is the way of creativity, which bypasses dogmas and generates new symbolic forms. In contrast to the way of faith, it is a way of doubt.

When you have enough faith, then you have enough doubt, and when you have enough doubt, then you have enough **satori**.

—SHUKO

THE NEGATIVE WAY

Finally, there is the negative approach to knowledge, which emphasizes that the map is not the territory.* Paradox or apparently irrational statements may be used, as in Zen, or the Sufi method called "scatter": a juxtaposition of formulations, the internal unity of which is not apparent but must be grasped at a nonliteral level of understanding—the use of dissimilar maps. But the essential aspect of this approach is not in

* **This view is the opposite of that of the way of faith which encourages projection and where the subject fades away in the object, and man in God; in the negative approach (for instance in Zen or gnani yoga) the object is reabsorbed into the subject and merges into the self.**

the road maps but in the specific technique of suppressing thought, or relinquishing (temporarily) all conceptual activity. This is an asceticism of the mind rather than of the feelings or of the body, and centers around the idea that only if we give up our attachment to thoughts and schemes of reality we may become open to a more direct apprehension of what we are. As Edward Carpenter has expressed it:

Of all the hard facts of Science . . . I know of none more solid and fundamental than the fact that if you inhibit thought (and persevere) you come at length to a region of consciousness below or behind thought, and different from ordinary thought in its nature and character—a consciousness of quasi-universal quality, and a realization of an altogether vaster self than that to which we are accustomed. And since the ordinary consciousness, with which we are concerned in ordinary life, is before all things founded on the little local self, and is in fact self-consciousness in the little local sense, it follows that to pass out of that is to die to the ordinary self and the ordinary world.

It is to die in the ordinary sense, but in another sense it is to wake up and find that the "I," one's real, most intimate self, pervades the universe and all other beings—that the mountains and the sea and the stars are a part of one's body and that one's soul is in touch with the souls of all creatures. . . .

So great, so splendid is this experience, that it may be said that all minor questions and doubts fall away in face of it; and certain it is that in thousands and thousands of cases the fact of its having come even once to a man has completely revolutionized his subsequent life and outlook on the world.³³

Beyond the general statement that an intuition of reality transcends reasoning, the suspension of thought constitutes a form of meditation described in various traditions. The following description of the exercise is taken from W. Y. Evans-Wentz's compilation of Tibetan yoga texts and appears under the heading "The Inhibiting of the Thought Process."

The cutting-off of a thought at the root the very moment, as in a flash, it ariseth, is practiced as followeth:

In meditating, in the manner above explained, one findeth that, because of the mind responding to stimuli, thoughts crop up continuously. Knowing that the birth of even a single idea should be prevented, one must try to inhibit this continuous cropping up of thoughts, by exercise of mental alertness. Thus, as soon as a thought sprouteth, try to chop it down, root and all, and continue meditating.

By prolonging, during the meditation, the period of time in which the effort is made to prevent the arising of thoughts, one finally cometh to be aware of thoughts following close on the heels of one another so numerous that they seem interminable. This is the recognizing of thoughts, which equalleth the knowing of the enemy. It is called "The First Resting Place," the first stage of mental quiescence attained; and the *yogin* then looketh on, mentally unperturbed, at the interminable flow of thoughts as though he were tranquilly resting on the shore of a river watching the water flow past.

Once the mind attaineth the tranquil state, for even the briefest moment, it understandeth the arising and the cessation of thoughts. This understanding maketh one to feel as though thoughts were becoming more and more numerous, but, really, thoughts are always arising and there is neither increase nor decrease of them. Thoughts are born instantaneously. That which is apart from and capable of immediately arresting this birth of thoughts is the Reality.

Later, under the heading "The Non-Reacting to Thoughts," the text continues:

In the next practice, the leaving unshaped whatever concept or idea appeareth, the procedure is to be indifferent to the thought, allowing it to do as it liketh, neither falling under its influence, nor attempting to impede it. Let the mind act as its shepherd (or watchman); and go on meditating.³⁴

It is only natural to expect that those who have had access to a knowledge not attained by reflecting upon symbols, parables, or theologies, will deem these as relatively unimportant. We can therefore understand the anti-intellectual tendency of most mystics, the disregard of some traditions for the written word (e.g., *The Bauls of Bengal*), and a sentiment toward the Holy Scriptures wholly different from the Christian or Brahmanical veneration. Illustrative of this attitude is the story of a keeper of the Buddhist scriptures who, noticing a Zen monk sitting silently for some time in the library, asked him why he did not read the Sutras. As the monk answered that he did not know the letters, the librarian went on to inquire why he did not ask to be taught. The monk replied to this advice by pointing at his chest and saying, "Please tell me what character this is." ³⁵

The pointing at the self, or at the heart, in this story is the opposite of the way of faith as we have described it. (It is true that faith is a major concept in Buddhism, but not in the sense of faith toward a doctrine but in that of faith in the dharma and in the Buddha nature—a trusting rather than a believing.) The approach of pointing directly at the mind, as Zen puts it, constitutes a method opposite to that of working into experience from the blueprint symbolic formulation, and which is like the creative path of the artist. The difference lies in that the discipline here is one of suppressing concepts, while in the expressive endeavor it is one of attuning concepts to reality.

In contrast to two of the approaches outlined above—the assimilation of symbolic forms (the way of faith) and the elimination of conceptual activity (the negative way)—stands a third form of development in the sphere of understanding. I briefly referred to it already as a way of doubt and inquiry.* I

* See p. 92.

call it the "creative way" for it is the solitary path of many an artist.

THE CREATIVE WAY

The creative approach shares an "experientialistic" emphasis with the negative way but differs from it in its reliance upon individuality and discovery, an attitude that runs parallel to the affirmative, nonascetic, and nondisciplinarian approach to action. For the latter too stems from a belief that "all desires are ultimately expressions of God's will," and the individual will find what is right for him without need of fetters. The creative way goes hand in hand, too, with the parallel approach in the domain of feelings of noninterventionist self-expression (the opposite of devotionism) which relies on the principle that the hidden feeling-truth of the individual will naturally actualize itself if it is only let out in an atmosphere of nonjudgmental acceptance. These three approaches taken together constitute what the Hindus have sometimes called the left-hand path. One of its assumptions is that, by further developing his most developed aspect, the individual will come to the point of overflow and reach beyond his present state. Instead of striving for transformation, the person is here prompted to accept what he is and follow his trend. "Cease striving," said Chuang Tzu, "and self-transformation will ensue." It is a philosophy of trust in self-nature, of surrender to the developmental wisdom of the organism, a spirit of feasting rather than fasting, as exemplified by the Hasidic Jews with their music and dancing, and in the rites of Tantric yoga. It is a "democratic" approach in that it holds that "the kingdom of heaven" is for everyone to find in his own heart and that the way is for each to find for himself. "The ways are as many as the breaths in a man," runs a Sufi saying.

I think that it is quite clear that this left-hand path is the characteristic style of our times. Dynamic psychology from its beginning had some of this character in its concern with impulse expression and its trust in the fact that change depends more on the patient's expression of himself than on external advice. From here, psychotherapy has been moving more and more away from the interpretive aspects of psychoanalysis, and from thinking in general, into an interest in the body.* Education, too, to the extent that it is "experimental," moves in the direction of greater trust in the autonomous development of the child; in the arts, traditional patterns are being left aside; and in the religious domain there is a growing interest in the ways that do not provide answers but mainly means for one to find them.

The Ways of Mindfulness

Thinking is, of man's instruments, the most relevant to the act of knowing; yet the aim of knowing is beyond thinking, for it is the prerogative of the knower in us: our self, or, if we like, our consciousness. The same may be said of the rest of the human mechanism. Doing may be a way of self-development, but the end of such development is not the programming of the human apparatus to this or that set of actions, but the development of the self; that is, the doer. The self cannot be divorced from its functions but, paradoxically, doing, feeling, and thinking may become automatic operations divorced from the self. This is why the ways to the growth of the self may be regarded, from one point of view, as conducive to making all our activities our own—bringing ourselves into them rather than being alienated from our actions, feelings, and thoughts. Selfhood

* This interest is prominent, for instance, in Lowen's bioenergetic analysis,³⁶ in Gestalt therapy: and in the less systematic corpus of encounter techniques.

gives every domain a transforming touch, **as** we know from our peak-experiences and as we are told by those who have been so deeply touched by them that they felt inclined to express them in art, words, or deeds. **Selfhood** implies will; that is, the experience of one's self **as** the doer. This is what Helmuth Kaiser was concerned with when he claimed that neurotic patients are less responsible than normal individuals:

My contention is that patients, according to the degree of their illness—however one may determine it—are far less "behind" their words and actions than healthy persons. This is the same phenomenon which is usually referred to by the statement that neurotics are less well integrated than healthy persons. The rifts in the neurotic's personality do not permit him to be "present" to the same degree in his actions and words as are healthier personalities. As a somewhat crude example: a comparatively healthy person will, even when yielding to a severe threat, retain the feeling that he made a decision—that he preferred to do what he was asked to do rather than suffer the punishment. A severely neurotic person of a certain type, on the other hand, will be inclined—even when only a request was voiced, unaccompanied by a threat—to feel: I have no choice.

There are neurotics who have to experience every major desire in their lives as something completely determined by circumstances. While the healthy person would say that the decision was easy, that the pros by far outweighed the cons, these neurotics say, "Fate decided for me: I had no choice." Both groups might do the same under the **same** circumstances, might even recognize and weigh the pros and cons exactly alike but their feeling is different. Other types of neurotics feel "I did it, but I did not want to do it." Or, "I wanted to do it, but at the same time I did not want to do it." What the neurotic feels about his actions also holds true for the words he speaks. The words are his and he knows it, but the meaning is not quite his—not undisputably really and truly **his**.³⁸

Selfhood, in the domain of feeling, is expressed in the gratuitous joy and love that mystics have expressed throughout centuries. And in thinking, selfhood first of all implies independent thought; just as will and freedom operate in external actions, in the internal process of thinking "the thinker" becomes able to choose his own thoughts and tell them apart from the superimposed thinking of others. Thus thoughts become an independent translation of our contact with experience. A person who "comes to himself" as a result of psychotherapy or other experiences may find that his vision of the world is changed, and that what he formerly regarded as his thoughts were only grafts from parents or significant others, which have become automatized. Such "seeing with one's own eyes" is essentially a function of consciousness, which is then interpreted, translated, and elaborated on by thinking.

Perhaps of all our faculties consciousness is the most self-bound. Nobody but the "I" in each of us can be conscious. Indeed, some metaphysical views hold that the self is consciousness and nothing but consciousness.

Thinkers like Teilhard de Chardin and Aurobindo Ghose present us with a picture of the whole cosmic evolution as an evolution of consciousness, or an evolution toward consciousness. Whether we want to accept such a view or not, we cannot fail to see that our own evolution as a species and as individuals is that of an expanding consciousness of ourselves and the world. Education is, at least from one point of view, a widening of the individual's consciousness of his inner and outer world, and much of psychotherapy, too, may be seen as a restoration of consciousness.

I have been thinking of the word mindfulness rather than consciousness in the heading of this section to stress the act of consciousness which is one of being conscious of something. For this reason, the way of consciousness cannot be separated

from the three ways of action, feeling, and knowing. Furthermore, if any of the three ways is divorced from this fourth, it ceases to be a way of growth, and becomes a matter of molding the personality in a given way. Thus, in the domain of activity, while seeking the conformity of action to our ideal, or to a given task, or to our truest inclination, we cannot avoid being conscious. Consciousness will spring from the friction of the task at hand with our desires; and consciousness, too, will be needed to ascertain our desires. Only mechanical action can be unconscious, and therefore without significance as a way. It is a corollary of this principle that the procedures surveyed in this study have in common the trait of demanding of a person something outside the limits of his customary activity. If every right action were to become traditional and mechanical (as among the Pharisees as presented in the Gospels) it would cease to be a challenge and a way of growth, whatever its social value.

The following Sufi story is especially expressive of the notion of an added dimension of being out of which action can derive its ultimate effectiveness and without which it becomes just an irrelevant event:

Two pious and worthy men went into a mosque together. The first one took off his shoes and placed them neatly, side by side, outside the door. The second man removed his shoes, placed them sole to sole, and took them into the mosque with him.

There was an argument among a group of other pious and worthy folk who were sitting at the door, as to which of these men was the better. "If one went barefoot into a mosque, was it not better to leave the very shoes outside?" asked one. "But should we not consider," said another, "that the man who took his shoes into the mosque carried them to remind himself by their very presence that he was in a state of proper humility?"

When the two men came out after their prayers, they were

questioned separately, as it happened, by different parties from the onlookers.

The first man said: "I left my shoes outside for the usual reason. The reason is that if anyone wants to steal them he will have an opportunity of resisting that temptation, and thus acquiring merit for himself." The listeners were most impressed by the highmindedness of a man whose possessions were of so little account to him that he willingly entrusted them to whatever might be their fate.

The second man, at the same time, was saying: "I took my shoes into the mosque because, had I left them outside, they might have constituted a temptation to steal them. Whoever had yielded to this temptation would have made me his accomplice in sin." The hearers were most impressed by this pious sentiment, and admired the thoughtfulness of the sage.

But yet another man, a man of wisdom, who was present, cried out: "While you two men and your followers have been indulging in your admirable sentiment, training each other with the play of hypothetical instances, certain real things have been happening."

"What were these things?" asked the crowd.

"Nobody was tempted by the shoes. Nobody was not tempted by the shoes. The theoretical sinner did not pass by. Instead, another man altogether, who had no shoes at all to carry with him or to leave outside, entered the mosque. Nobody noticed his conduct. He was not conscious of the effect which he might be having on people who saw him or did not see him. But, because of his real sincerity, his prayers in this mosque today helped, in the most direct way possible, all the potential thieves who might or might not steal shoes or reform themselves by being exposed to temptation."

Do you still not see that the mere practice of self-conscious conduct however excellent in its own realm, is a pale thing indeed when measured against the knowledge that there are real men of wisdom?³⁹

The image of praying here aptly conveys the intangible nature of the element that is missing from the actions of carrying

the shoes or not. In terms of self-development, it is not going left or right that counts, but the act of consciousness required by both.

The practice of simple awareness in all the activities of daily life is very much stressed in certain traditions. Idries Shah has listed eleven rules of the Naqshbandi Order of the Sufis, and we can see that several bear on the question of attention directed toward the obvious and immediate: "awareness of breathing," "watching the feet," "remembering," "awareness of distractions." This is also the spirit of physical work in Zen monasteries. "The dialogues and discussions," writes Suzuki, "were most intimately connected with life itself. Each pulsation of the heart, the lifting of the hands and feet, all evoked considerations of the most serious character. For this is the only way to study Zen and to live it. Nothing can ever really be learned until it works through the nerves and muscles."⁴⁰

The following fragment of an article by Phiroz Mehta gives a good picture of the implications of mindfulness in Buddhist practice:

Repentance, the turning away from worldliness, is hardly possible without seeing that from which one must turn away. Therefore observe action and speech and the flow of thought and feeling from moment to moment. Continuous watchfulness, impossible in the early stages, becomes an established awakened condition even when asleep (see the *Majjhima Nikaya*, I. 249), through constant practice.

One must be a fully observant witness without censure or approval, without aversion or attraction. Censure can give rise to a guilt complex with all its undesirable concomitants, and approval can lead to pride and complacency. Neither a guilt complex nor pride is conducive to freedom from the ego-sense. Nor is aversion or attraction, each of which indicates that that which is observed is master of the observer. Censure, approval, aversion and attraction all prevent calm and freedom, vision and insight.

The profound depths of the mind are vested with the peace and harmony which are healing powers of egoless being. Directing calm attention to the surface states of the psyche transforms them. Just as the physical cells of the living body are characterized by the power of self-healing, there is, so to say, a self-righting tendency in the psyche. A physical wound is dressed or a fatigued man rests in order to have a chance for a restoration to health. So too, there is a chance for the restoration of the psyche to holiness when the surface disturbances of the mind is "treated" by calm observation.

Mindfulness acquaints one with oneself. Great courage is needed in order to persevere with this practice, for the self-revelation invariably shocks one and much emotional and intellectual distress is experienced. When courage fails, energy flags, the enormity of the task crushes one, depression envelops one like a black thundercloud, the terror of the unknown depths of the soul and the fear caused by seeing what one does see even in the early stages overwhelm one, do not cry for help, nor fly to a friend for consolation, nor delve into a book of wisdom. Keep quiet, or else one is sure to get hurt. Simply look. Under the compassionate gaze of the sleepless immortal eyes, the confusion of the mind and the turmoil in the heart come to rest. . . .

Above all, fantasies clearly reveal inward morality. Watch the fantasies of hate and anger—the terrible things one does to the hated one! Watch the fantasies of lust for power, possessions, sex, personal superiority, doing good, becoming perfect, serving God and putting the whole world right! Watch the fantasies of all the subtle forms of indulgence, artistic and intellectual, sporting and exhilarating; and of planning out the lives of one's own children, and of others not so close! . . .

Paying complete attention to the whole situation is true mindfulness. For this, it is necessary to be free of all beliefs, of all the burden of the past, of all authorities. For any belief, on however great an authority it is based, is an assumption. Hence one's own mind is unfree. And the unfree mind cannot see truth. Any pa-

tient person will see the tremendous implications of this. Who so aspires, and dares, may realize the immeasurable. There is no authoritative instruction to give or ideal to follow. There is no particular way. Yet, seek out the way—your own way. Every way which is a borrowed or dictated way comes at last to a dead-end. But your own way—and you *are* a self responsible, unique individual in reality—is the way which allows you continual emergence. Your own way is no other than your own mindfulness. It is the way of everlasting life, of sweet savour, without a moment of stinking stagnation.⁴¹

Since mindfulness can only be mindfulness of an ongoing experience, the way of consciousness is the same as that of self-insight, which became explicit in our Western civilization at the time of Socrates' injunctions of self-examination, and has culminated in the institution of psychotherapy.

Mindfulness to daily events and inner states is the embodiment of the way of consciousness in ordinary life, as precepts and faith constitute embodiment of the ways of action, feeling, and knowledge. Just as in the other three ways, there is place for special exercises (rituals, prayers, and meditation, for instance) that are especially intended for the development of attention and consciousness. These might be collectively called meditation even though some forms of meditation may involve an intellectual, affective, or physical operation aside from the exercising of awareness. Though there seems to be no complete agreement as to exact definitions and boundaries, the practice of meditation may be generally considered to be subdivided into three distinct sets of exercises.

One type of meditation is essentially concentrative, and therefore eliminative; the main effort here is to withdraw attention from everything but the meditation object. This is the expression, in the domain of meditation practice, of the negative way, and involves an exercising of the will. A second type

of practice is the expression of the same tendency manifested in the ways of right action, devotion ritual, and faith. In this type of meditation, the meditator seeks to identify with a meditation object to the point of self-forgetfulness. (An instance of this is cited on pp. 224–25.)

What may be regarded as the purest type of meditation, though, in the sense of its being purely an exercise in awareness, is that in which the meditation object is no other than the spontaneous flow of experience at the moment, including the special state of consciousness which may arise where consciousness abides in itself. This type of practice is sometimes referred to as contemplation.

In contrast to the previous types, which are structured, in contemplation the aim of the practice is the giving up of structure and standing aside from the unfolding of one's spontaneity.

The three dimensions of meditation may be found again as dimensions in some of the present-day psychological approaches. The negative efforts aiming at a stilling of the mind and at a state of concentrated, undistracted receptivity, is best represented in relaxation techniques such as Johannes Schultz's autogenic training.⁴² Meditation upon externally given objects or images constitutes an important part of psychosynthesis.⁴³ Even though he did not give it the name of meditation, Minor White has recently described a way of extending perception through photography, which falls into the same type of exercise.⁴⁴ The practice of pure awareness is the central exercise in Gestalt therapy, having in this therapeutic system a role comparable to that of free association in psychoanalysis.⁴⁵ This exercise involves the three efforts outlined above in different proportions—concentration on the actual, suppression of conceptual activity, and noninterference in the flow of experience.

In general, it may be said that here, as in the domains of action, feeling, and thinking, it is the left-hand path and the negative way that dominate the contemporary scene. The rediscovery of awareness that has taken place in recent years, as evidenced by sensory awareness, sensory awakening, sensitivity training, Gestalt therapy, psycholytic psychotherapy, and popular interest in *za-zen*, is mostly expressed in forms that are an invitation to relinquish forms, and convey a trust in consciousness as the real transforming power beyond all formulas.

Physical Avenues to Consciousness Enhancement

Any boundary between the physical and the psychological cannot fail to be artificial, and yet the predominantly physical ways deserve separate attention because of their historical importance.

The history of man's striving for perfection is closely related to asceticism. The word *asceticism* derives from the Greek *askesis* meaning exercise, training. Just as the athlete was physically trained, so he was trained in the virtues. That spiritual development takes specific efforts and practices seems to have been recognized as early as prehistoric times.

Asceticism conceived in such broad terms would naturally embrace all that has been covered in the foregoing pages, being equivalent to the subject matter of this book. Yet, in practice, the word asceticism has come to designate a specific trend in the domain of spiritual exercises: the negative way, the way of sacrifice, austerity, and abstinence. It entails on one hand the deprivation of all that may institute a source of pleasure—food, shelter, rest and sleep, sex, company and conversation, power, choice—reflected in the monastic vows of poverty, obedience, and chastity. On the other hand it entails the deliberate inflicting of pain—physical (flagellation) or psy-

chological (humiliation). These methods are by no means confined to Christian monasticism but are to be found in practically all religions and in shamanism. It should be noted that asceticism cannot be equated with religion, that both the Buddha and Jesus Christ taught moderation, and that in the Paris' *Vendidad* it is said that "he who fills himself with meat is filled with the good spirit more than he who does not do so."

Are we to consider asceticism a matter of superstition or, at best, questionable opinions, and a consequence of masochism and guilt, or, rather, as a practice that may have a desirable psychological effect? We tend to think of asceticism as the corollary of the concept that all which pertains to the body, the senses and their satisfaction is evil, and therefore has to be given up, and we look at such a concept with suspicion, as being antiphysiological to say the least. Yet, we find that asceticism as a penitential activity developed later in religious history than (and probably as a consequence of the deterioration of) an earlier asceticism which aimed solely at the achievement of detachment (transcendence) and will, or mastery over physical and emotional needs. Earlier than that we find ascetic practices in almost all primitive cultures, including those whose value systems have no place for the sinfulness of the flesh.

It is in primitive cultures precisely that we can most clearly discern a functional significance of ascetic practices, later forgotten as the instruments of fire-making came to be adored for themselves. In such cultures ascetic ordeals are generally associated with initiations—with initiations into adulthood in particular, and most clearly with the initiation of shamans.

Fasting, for instance, in the contemporary civilized world is prescribed by some religions at appointed times in the year, and might be described as customary or traditional. In Christianity it is the residue of the penitential fasting of some centu-

ries ago, which in turn evolved from preparatory fasting preceding festive days. Such fasts during the second century had as their object "to temper the mind, lest contrary affections coming in place should make it too profuse and dissolute." These preparatory fastings might then be considered analogous in nature to those preceding the ordination of monks in the Christian middle ages. But here we also find wider correspondences. In the Greek mysteries of Eleusis, for instance, the mystic went into a fast that preceded the eating and drinking of sacramental food. Clement of Alexandria has preserved the words spoken by the initiated: "I have fasted, I have drunk the cyceon." Something similar can be said of the Mithraic ritual, of the Athenian Thesmophoria, of the Roman cult of Ceres. And we are rather discouraged from making a purely cultural interpretation of such fasts by the finding of similar acts of preparation among the Peruvians before the conquest (on occasion of the festival of the summer solstice), the Lapp sorcerers before offering sacrifice, the Cherokee Indians before slaying the sacred eagle.

The pervasiveness of preparatory and initiatory fasts suggests by itself that the deprivation of food and the exercise of self-restraint involved in such deprivation may indeed elicit states of mind that are considered appropriate for (or the goal of) the festivals, sacraments, or sacrifices. This becomes more clear when we examine the details of the natives' practices.

We find that young men of the Mesquakie Indians, for instance, undergo a nine-year training, which becomes steadily more severe. "The fasts that at first were deprivation from one meal lengthen, till they stretch over days and nights of abstinence from both food and water." Finally comes the nine-day fast, during which the lad wanders in the woods and has feverish dreams, in one of which he learns what his "medicine" is to be.⁴⁶ Charlevoix describes the privations of the young tribes-

men among the Algonquins and others: "They begin by blackening the boy's face, then they cause him to fast for eight days without giving him anything to eat." This induces dreams which are carefully inquired into. "Nevertheless the fast often ends before the proper time, as few lads can keep it up so long." Among those undergoing apprenticeship as shamans, fasting is a preparatory act to the reception of higher knowledge and, as some of the following instances show, it is dreams that are regarded the vehicle of revelation.

The Eskimo youth who wishes to become an *angekok* must retire and fast for some time until he achieves visions, in which the spirits are supposed to visit *him*.⁴⁷ Among the Lapps, those who wished to be wizards had to fast *strictly*.⁴⁸ In Brazil, the youth who desires to be a *paje* dwells alone and fasts often over a period of two years, after which he is admitted as a *paje*.⁴⁹ Among the Abipones, the postulant for the position of *keebit* had to sit on a tree overhanging a lake for some days, fasting, until he began to see into the *future*.⁵⁰ Similar methods were practiced among the North American tribes in order to become a medicine man. These included very severe and prolonged fastings, which were followed by vivid dreams. And among the Zulus diviners become qualified for their work and for communication with spirits by a severe discipline which extends over a protracted period and includes very rigorous fasting. Thus the youth becomes a house of *dreams*.⁵¹

This significance of fasting, which might be called functional or instrumental, has been recognized throughout all lands and times, but has usually been obscured by its understanding as a meritorious act or a rite. *Galen*, for instance, notes that dreams produced by fasting are clearer than others, which coincides with a proverb among Zulu diviners to the effect that "the continually stuffed body cannot see secret things." *MacCulloch* suggests that the Chinese custom of fast-

ing before a sacrifice to the ancestral spirits may have had the intention of causing communion with them through visions. The Pythia, the oracle of Delphi, also fasted as a preparation for her inspiration (in addition to chewing laurel and inhaling the vapors that filled the grotto). In Tertullian's opinion, fasting gives rise to dreams and Chrysostom states that it makes the soul brighter and provides it with wings to mount and soar.

Many of the above-quoted statements on the effects of fasting, such as the elicitation of vivid dreams or visions, the brightening of the soul, etc., suggest that the essential process behind them may be in the nature of an increased access to consciousness of what normally lies in the domain of unconscious perception, feeling, or fantasy. If such is the case, fasting evidently deserves exploration in an experimental context that may prove the point. The same may be said of the other ascetic practices used in conjunction with fasting in some of the examples cited above. It is hard at times to decide the relative weight of each technique on the alleged effects, but a case might be made for their functional significance aside from local beliefs and customs.

Some exploratory work in recent years suggests a revival of some of the ascetic ways, intentional or not. As in shamanistic or monastic practice, it is hard to assess the total contribution of given procedures that are only a component of a complex system, and we can assume that such a component is only part of the whole. Physical pain, for instance, is a component of the post-Reichian approach, as typified by Alexander Lowen. I personally wonder to what extent sheer pain is responsible for some of the subjective and physical effects of Ida Rolf's postural realignment. The practice of opening up to painful stimuli and remaining relaxed in their presence can conceivably **modify** a person's attitude and perception of the body in general. Sleep deprivation, too, is being used quite often in con-

junction with group psychotherapy in the so-called marathon setting. Extremes of exertion are advocated as an educational venture leading to peak-experiences. The most complete example of deprivation from sensory stimuli is probably the isolation chamber designed by Dr. John Lilly which, as this investigator claims, can induce peak-experience-in adequately prepared subjects.⁵²

The negative way of self-torture by no means covers the entire field of the physical approaches to human development. Its affirmative counterpart is in the way of facilitating the unfolding of the body's natural tendencies. Yet this would not possibly constitute a way of growth if it were completely "natural" for the body to be natural. Implicit in the notion of an approach to the organic rightness of movements, posture, and breathing is the view that the condition of average humanity is one of wrongness in these elementary activities.

This position is put forward in very articulate manner by F. Matthias Alexander, for instance, who out of self-experimentation created a system and school still better known in England than in the United States (except for the writings of Alexander⁵³ and his pupil John Dewey). Alexander stresses that not only do we stand, walk, sit, talk wrongly (i.e., in a nonfunctional, contrived way) but our feeling of what is physically right is also wrong, being dictated by habit. The practitioner of this system, therefore, subjects a person to gentle but persistent manipulation to the effect of awakening a latent but suppressed sense of rightness in posture and simple activities until an enduring change can take place.

At this point we may ask ourselves what can be the value of one posture over another, for instance, or what can the relevance be of this kind of physical discipline for the ways of growth as we have been conceiving them. An answer to this may be found in considering such physical ways as extensions

of the principle of right doing, and relevant to "the doctrine of the perfect act." In this view it is not an action in itself, physical or not, that counts; the perfecting of the process of the doing is a challenge that can only be met by a perfection in the doer. Looking at the latter from a slightly different angle, we can also see in right posture an extension of right action and the principle that by enacting certain forms a person may be more receptive to certain attitudes which are like the spirit of the form. We know that certain words, for instance, are translated automatically into our posture and style of movement. We can therefore conceive that as these postures become habitual and automatic, as everything physical tends to become, our inner states will also become fixed in a psychophysical interdependence. Liberating the body of habit in favor of a flexible adjustment to the situations of the moment could in this way give increased freedom to the mind.

Not only do negative inner states lead to "faulty postures," but there is reason to believe that unusual states of higher consciousness have their physical correlates too. Just as Jung points out the archetypical quality of certain images (in art, myth, dreams) that seems to emerge from the unconscious without having been assimilated from the culture, we might also understand the various *mudras* and *asanas* of yoga, for instance, as natural concomitants of certain inner states. In adopting such postures a person is acting *as if* he were in the given state; thus he may be more open to it, and it is natural that they should be recommended as the starting points for meditation. What has been said of yogic postures may be applied, too, to the Chinese discipline of *tai chi chuan* and other Eastern disciplines of movement. Isolated aspects of all these survive in our culture either as customs or because they are rediscovered again and again by those who are involved in sports or dance. For instance, the insistence of British school-

teachers on having the children "sit up straight" seems like an echo of the ancient recognition that "a straight back breeds straight thoughts," and it may be noted that the position of the body and feet in the Japanese martial arts or in *tai chi chuan* is the same that an expert tennis or fencing coach would recommend.

A third way to consider the physical avenues to human development is that of chemical or metabolic means. This discussion overlaps with the one of austerities because fasting involves a modification of body chemistry and sleep deprivation probably affects brain metabolism, but we will not do more than point out these effects. A more specific way of affecting body chemistry is by means of the suppression of breathing, as practiced in advanced stages of hatha yoga. The technique employed in that tradition involves the swallowing of one's tongue (to inhibit the breathing reflex) after this has been stretched by months of exercise, massage, and section of the frenum. Several minutes of interrupted breathing are required for the induction of an ecstatic experience which is only possible for a person with the required psychological preparation.

The inhibition of breathing has the effect described in yoga literature probably because of the accumulation of carbon dioxide in the bloodstream, which is easy now to cause artificially with no deleterious effect. A form of treatment for psychological disturbances which consists in the breathing of an oxygen-carbon dioxide mixture was in fact introduced by Ladislav J. Meduna and has not received much attention since the appearance of his book.⁵⁴ It would be understandable that a rise in the CO₂ content of the blood could transitorily interfere with the operation of ego functions and thus permit the conscious expression of other aspects in the person's psyche.

Drugs represent still another means of chemical influence upon psychological processes. Primitive cultures in general are

very aware of their natural floral pharmacopoeia, and many of the drugs in our pharmacies are either extracts, synthetic analogues, or derivatives of such age-old remedies. Among such drugs in use by Indians of many localities, we are here interested in particular in the group which, like fasting and austerities, tend to induce altered states of consciousness. The common quality of such drugs is best conveyed by the term *psychedelic* proposed by Dr. Humphry Osmond, meaning mind-expanding. Such a quality brings into the focus of awareness aspects of the inner or outer reality that are not normally conscious—a shift in perception that may be experienced as either ecstatic or terrifying according to the context of the situation and the person's psychological condition.

The use of plants containing such mind-changing substances has held a prominent role in certain cultures and, in general, has been associated both with the initiations into adult life and the initiation and training of shamans and medicine men. There is probably a connection between such shamanistic use and the more formulated ritual, sacrificial, or eucharistic drinks mentioned in myths or accounts of early religions. Thus, Robert Gordon Wasson claims that the *haoma* of the *Zend-Avesta* and the *soma* drink of the *Rig Veda* were both made of the hallucinogenic *Amanita muscaria*, still in use among Siberian nomads.⁵⁵ The old Egyptians certainly used psychedelic substances, and so did the Greeks, the Persians, the post-Vedic Hindus, and the Chinese. The fourth chapter of Patanjali's *Yoga Sutras* (approximately 500 B.C.) begins: "Supernatural powers are obtained by birth, drugs, power of the word, self-discipline, samadhi."⁵⁶

We have been recently rediscovering the psychedelic substances used by humanity since time immemorial, but there might be occasion to wonder whether our use of them for the

purpose of human growth is as comprehensive or sophisticated as that of the old religious or even the "primitive" shamans.* There are indications that such drugs may affect conditioning in a way that somewhat metaphorically has been called re-imprinting, and at least one study informs of their deliberate use in the educational setting as an "initiatory" means to awaken potential interests.⁵⁸ Huxley, in the utopian view displayed in his last book, *Island*, presents the use of a psychedelic drug as part of a puberty ceremony, in accordance with a widespread Indian usage now well documented by anthropologists.⁵⁹

The Role of Helpers

Just as the whole process of development may be seen as moved by the force of a growth motivation, so too the different approaches may be seen as originating in more specific forms of this drive. It is as though man, in his longing for an invisible goal, had an intuition of it at least, just as in Plato's terms, some men "retain an adequate remembrance" or see "through a glass dimly" the things of another world. William H. Sheldon has shown how men of different constitutions react to distress by seeking action (even if just walking around the block), contact with another, and affection, or in understanding the situation.⁶⁰ We might apply the same to the existential preoccupation of feeling unfulfilled, incomplete, always "in the making."

An intuitive prefiguration of possibilities, just as the motives toward action or introspection, leads man at any age to cry for help. The growing individual seeks not only a method or way,

* The recent books *The Teachings of Don Juan* and *A Separate Reality* by Carlos Castaneda present a firsthand account of the shamanistic practices of a Yaqui Indian and strongly suggest that we are still fumbling in areas of experience in which American Indians moved with technical exactness.⁵⁷

but a teacher, an instructor, a guru, a shaman, a psychiatrist.

And, in fact, only artificially can procedures be divorced from the relationship in which they are applied. Furthermore, some of what we would like to consider "systems" are interwoven with the helper's activity in a way that cannot be designated as a role, but only as an unprogrammed adventure. For Jung, for instance, "psychotherapy is not the simple straightforward method people at first believed it to be, but, as has gradually become clear, a kind of dialectical process, a dialogue or discussion between two persons." In one of his essays on psychotherapy, he states: "We arrive at the dialectical formulation which tells us precisely that psychic interference is the reciprocal reaction of two psychic systems."

P. W. Martin in his account of the Jungian technique summarizes:

In a sense, as Jung has pointed out, technique is a somewhat misleading term to apply to the various psycho-perceptive methods used. It suggests a more or less automatic functioning. Actually the constructive technique is in the main a matter of attitude. This is not to suggest that the methods employed are in any sense unimportant. On the contrary, for most people they are indispensable. But unless the basic attitude behind them is right, they will not work.⁶¹

What then is the right attitude? This, in a sense, is for each person to discover for himself. There is no universally valid prescription. Expressed in general terms, though, I should say that it is an attitude compounded of serious attention, involvement, and objectivity, together with a basic steadfastness of spirit.

A basic fact underlying the function and need of "helpers" at some point in the growth process is that development is the development of an individual and inasmuch as that is so, the

development of each individual constitutes a unique way. Paradoxically, the way for an individual being to reach universality is in the fulfillment of his individual nature, just as an artist deepens his vision of an individual form until the whole world seems to speak through it.

Seen from this perspective, everything that has been said in the foregoing pages about the left-hand path, whether in action, feeling, knowing, or physical disciplines, amounts to a stress on individual development; it is the way of stressing the uniqueness of the person and the moment, respecting it as God's will and God's gift, and trusting that this uniqueness, like that of a seed, will gradually unfold the hidden plan and purpose. The alternative style is one that stresses the universal (the law, the symbols or archetypes, the teachings) and expects that such universal nourishment or light will be assimilated or reflected in every individual in a unique way. And here is where the system can either be assimilated or translated into individual terms, or become a deadening formalism that drowns the individual.

The teacher-therapist-guide is the person who, by virtue of his own individual understanding of a system, may help another individual in this process of creative translation of the general into the particular, of the Way into a given, unique way. Each individual is a variation on a universal theme, and a teacher is one with enough insight into the theme to know how the idea may become flesh and deed.

Since the development is that of the individual self, the natural reaction of the undeveloped (most notably in children) is to find his own missing center of judgment and decision in another. This makes the helping relationship one of authority, in which one individual is in some measure giving power to another. It is the ultimate function of the teacher to return his power, guiding the person to find in himself the inner teacher

or authority that he is seeking outside. Yet, in practice a guide acts like a temporary "substitute I," so that much of what happens in psychotherapy, for instance, constitutes on the side of the patient a crossing of limits, a going beyond himself, a disrupting of his ordinary patterns of behavior in terms of the demands of the therapist or the rules of the therapeutic relation. By obeying his externalized self (probably closer to his real self than his disturbed personality) the individual thus becomes more receptive to his own self, to his own deeper feelings and motivations which were always in him but to which he would not listen or follow. Before obeying himself, he must learn to obey. His personality has to be broken or made flexible before he can be attuned to his inner voices. In religious terms, these statements are equivalent to the concept that God is always present but we are not ready to give ourselves to Him.

The notion stated above may shed some light on the weight that some Eastern schools give to the strict obedience to a guru.* A guru is somebody who is closer to God than the disciple; therefore obedience to him is the closest approximation to an obedience to God. Thus, we read in Meher Baba:

Love is a gift from God to man.
 Obedience is a gift from Master to man.
 Surrender is a gift from man to Master.

One who loves desires the will of the Beloved.
 One who obeys does the will of the Beloved.
 One who surrenders knows nothing but the will
 of the Beloved.

* In many traditions the distinction is drawn between the guru proper, who is a living example of the self-realized man and who teaches by his mere being, and the ordinary teacher, who prescribes techniques and is able to supervise or advise but has not attained his own goal. When this is the case, however, he may become a limiting influence.

Love seeks union with the Beloved.
 Obedience seeks the pleasure of the Beloved.
 Surrender seeks nothing.

One who loves is the lover of the Beloved.
 One who obeys is the beloved of the Beloved.
 One who surrenders has no existence other than
 the Beloved.

Greater than love is obedience.
 Greater than obedience is surrender.
 All three arise out of, and remain contained in,
 the Ocean of divine Love.⁶²

It may be interesting to consider here David Bakan's thesis that Freud's interpretation of dreams originated in Freud's acquaintance with a trait in Jewish mysticism much in the spirit of the above quotation. To the Hasidim, the *zaddik* (spiritual guide) was, as in the other traditions, a representative of God, and therefore he was studied by his disciples, every act of his being interpreted for its ultimate significance as a message. What Freud did, according to Bakan,⁶³ was to democratize the process of interpretation, so that he took the methods applied to the holy texts and to the person of the master, and applied them to every man's soul. In this regard, his was a step toward the left-hand pattern.

Much more could be said of the function of personal relationship as the context for the educational, therapeutic, or spiritual process. For instance, the whole issue may be seen as one in which relationships in general (interpersonal and intrapersonal) are transformed by means of the transformation, healing, or completion being achieved in the form of one given relationship. Such a view may be useful to hold in mind in order not to forget the nonverbal and nonintellectual factors

involved in the process. This may be best understood if we think of the legacy of a good mother-child or father-child relationship or a successful therapeutic relationship, and the principle may be as important in the relationship with a spiritual guide. It may be illuminating to consider the following biographic passage from Lama Anagarika B. Govinda concerning his initiation:

The moment we try to analyse, to conceptualise, or to rationalise the details and experiences of initiation, we are dealing only with dead fragments, but not with the living flow of force, which is expressed in the Tibetan word *dam-ts'hig*, the inner relationship between Guru and Chela and the spontaneous movement, emotion, and realisation on which this relationship is based.

There is nothing secret in the process of initiation, but everybody has to experience it for himself. By trying to explain what goes beyond words we only succeed in dragging the sacred down to the level of the profane, thus losing our own *dam-ts'hig* without benefiting others. By glibly talking about the mystery, we destroy the purity and spontaneity of our inner attitude and the deep reverence which is the key to the temple of revelations. Just as the mystery of love can only unfold when it is withdrawn from the eyes of the crowd, and as a lover will not discuss the beloved with outsiders, in the same way the mystery of the inner transformation can only take place if the secret force of its symbols is hidden from the profane eyes and the idle talk of the world.

What is communicable are only those experiences that belong to the plane of our mundane consciousness, and beyond this we may be able to speak about the results and conclusions to which our experiences have led us. . . .

Among those personalities, Tomo Geshe Rimpoche was undoubtedly the greatest. The inner bond which was created on the day on which I received the *abhiseka*, my first and therefore most important initiation, became a constant source of strength and inspiration. How much the Guru would be able to help me by his

presence, even beyond his death, this I guessed as little in those days as I was conscious of the fact that he was one of the most highly revered religious teachers of Tibet and that for millions of people his name was equated with the highest attainments on the Buddha's spiritual path.⁶⁴

It would seem that just as life proceeds from life, the spark of individuality can only be struck from an accomplished individual, and only an awakened one can wake up a sleeping man. What is the nature of such spiritual influence? It certainly contains an element of learning by subtle imitation, as a musician may learn from a great performer. A great man may radiate something of his spirit in manifestations as subtle as his breathing, gait, or tone of voice, and a true disciple will contact the spirit rather than imitate the outward form. Yet, perhaps the wisest that we can do is leave the question partly open, and not answer with a "nothing but."

What seems clear is that the principle underlying the oral tradition of esotericism, the direct transmission of understanding, is also that of all growth-oriented relationships, including that most elemental one of mothering.* Relationship transcends discrete activities like the passing on of information or the manipulation of one individual by another. In relating there is an interaction between two uniquenesses and a form of learning not divorced from being. When it comes to the goal of development, it seems that no qualification for the one in the helping position is more crucial than the degree of his own personal development—a fact too often forgotten in a fact-oriented education.

* We know from experiments in rats, goats, monkeys, as well as from the observation of humans, that the ability or interest in mothering and of loving in general are in proportion to the quality of the mothering received. Even in rats, where we would tend to think that instinct is all powerful, an animal that was not mothered fails when it is its own turn to tend its litter. And a monkey that has been provided with all satisfactions minus that of contact with an adult during his childhood becomes a "neurotic" adult animal incapable of developing good monkey relationships.

If education as an institution were to profit from the assimilation of resources of other cultures or areas of endeavor that are relevant to its aims, the first step in that assimilation would actually have to be the exposure of teachers to the experience of such resources and ways.