Chapter 7 Outline
TRANSPERSONAL MOTIVATION AND EMOTION

I. Motivation in Everyday Life

A. Why Do People Do the Things They Do?

1. Motivation defined, determinism and the search for the causes of behavior and behavior change.
2. Ideas that organize perception and knowledge in the search for the causes of human motivation.
    a. Adaptation to the environment, affiliation, approach/avoidance, arousal, cognitive dissonance, competency, control, creativity, curiosity, emotions, rewards, free will, goals, achievement, meaning, purpose in life, needs, optimism, self-actualization, self-esteem, self-regulation, novelty.

B. Contemporary Perspectives on Motivation

1. Motivation results from the interaction of biological, learning, and cognitive variables.
    a. Biological variables.
    b. Learning variables.
    c. Cognitive variables.
        i. An example: Cognitive-social learning motivational theory.

C. Some Variables that Influence and Characterize Motivation in Ordinary Waking Consciousness

1. Emotions
    a. Affective valance.
2. Attributions
    a. Attributional style.
    b. Self-efficacy.
    c. Locus of control.
3. Habits
4. Needs
    a. Achievement.
    b. Self-determination.
    c. Affiliation
5. Duration, intensity, persistence, stability of motives and needs.

II. Humanistic-Transpersonal Perspectives on Motivation

A. Bridging Psychological Science and Transpersonal Spirit

1. Identify motives not so easily described and needs not so easily categorized.
2. Respond to the will to meaning and the need for value fulfillment.
3. Bridge the gap between outer-directed and inner-directed motives.
4. Cultivate inner qualities of character

B. Will to Transcendence

1. The transpersonal perspective on motivation of Roberto Assagioli
   a. The will in psychology.
   b. The qualities of personal will-in-action.
   c. Perform an act of will
   d. Transpersonal Will
   e. Will to transcendence

C. Need for Value Fulfillment

1. The humanistic-transpersonal perspective on motivation of Abraham Maslow.
   a. Hierarchy of needs.
   b. Distinguishing basic and non-basic needs.
   c. Eupsychia -- The good society
   d. Distinguishing B-cognition and D-cognition
   e. Metamotivation
   f. Metapathologies

2.. The dignity of a spiritual life.
   a. The dignity of a spiritual life is a part of biological life.
   b. The quality of life that makes survival worthwhile is important above all.
   c. Biological faith and inbred optimism are in all creatures -- great and small.

D. Will to Meaning

1. The humanistic-transpersonal perspective on motivation of Viktor Frankl
   a. The meaning of life may not always be apparent, but it never ceases to be. .
   b. Logotherapy addresses the spiritual distress concerning the meaning in life.

c. The meaning of life is not general and abstract, but individual and personal.

d. Purposes in life are not easily described and not easily categorized.

2. The meaning of suffering

a. The meaning of death and suffering within the context of evolutionary theory.

b. Illness and suffering as part of human motivation.

c. Sensitivity to pain and openness to emotions help us sympathize with others.

d. The meaning of suffering from the perspective of Logotherapy.

E. Free Will, Choice, and the Nature of Impulses

1. Free will

a. The ultimate human freedom.

2. Choice

a. Choice and the awareness of probable actions and events.

3.Characteristics of impulses

a. Expressive

b. Energetic

c. Life-promoting

d. Functional

e. Creative

f. Transpersonal

4. Practical idealism

a. Idealism in reverse

b. The ends do not justify the means.

c. "Be the change one wants to see to see in the world."

III. Emotions in Everyday Life

A. Why Do People Feel the Way They Do?

1. Key components and characteristics of emotional expression.
2. Cross-cultural similarities and differences in emotional expression.

B. Additional Variables that Characterize Emotion in Ordinary Waking Consciousness

1. Subjective life has emotional variety, rhythm, and cycles.
2. Beliefs generate emotions, and not the other way around.
3. Mood and memory.
4. Emotions carry informational value.

C. Emotional Choice

1. Emotions have form and structure.
2. Knowing structure allows emotional choice.
3. Importance of expectation in emotional choice

D. Anger, Aggression, and Violence

1. The importance of being aware of one's feelings of anger.
2. Transformation of aggressive energy.

E. Sex, Love and the Psyche

1. Sex motive distinguished from other motives.
2. What happens if the emotion of love becomes equated with the sex motive to an exaggerated degree?
3. Sex is only one of love's expressions.
4. The psyche in relationship to sexuality.

IV. The Transpersonal Nature of Emotions

A. The Emotional Lives of Animals

1. The world of affect may be invisible, but it motivates all living systems.
2. Animals" relationship to their emotions if quite different from our own.

B. Spiritual Elements of the Personality

1. Transpersonal emotions
2. Joy
   a. The spiritual origin of joy.
   b. Obstacles that block the experience of joy.
   c. Benefits of openness to the spontaneous expression of emotion.
   d. Reflective meditation on the nature and condition of joy.
3. Love
   a. The spiritual origin of love.
   b. Love as a spiritual element of the personality.

c. Love's personal dimension.

d. Love's transpersonal dimension.

e. Intimate relationships as a path toward Self-realization.

f. Love as a sacred path to personal and social transformation.

4. Inner peace and compassion

a. The experience of inner peace.

b. How is inner peace to be obtained?

C. Obstacles to Spiritual Development

1. Fears of death, loneliness, isolation, failure, the unknown future, and suffering.

a. Every emotion has both impeding and constructive aspects for spiritual development.

b. Liberating oneself of the fears of death, loneliness, isolation, failure, and the unknown future.

2. Fear of emotions.

3. Coping with distressing emotions

a. Self-affirmation.

b. Awareness and release.

c. Diversion and substitution.

d. Channeling the imagination in other directions.

e. Express, don't repress.

f. Affirm the integrity of one's own experience.

V. Conclusion

Chapter 7

TRANSPERSONAL MOTIVATION AND EMOTION
Learning Objectives

1. Define *motivation.*
2. Distinguish between motivation as a trait and as a state.
3. Identify the fundamental assumption that underlies most theories of motivation.
4. Define *determinism*.
5. Identify the two key questions that most motivational theorists want to answer.
6. Describe the three elements or conditions that shape and determine individual motivated behavior.
7. Define the *fundamental attribution error.*
8. Specify at least seven variables that motivational theorists identify as probable determinants of motivated behavior.
9. Define *eclecticism.*
10. Explain why motivational theorists usually take an eclectic approach to identifying and understanding probable causes of behavior.
11. Describe how motivation is studied from a biological perspective.
12. Describe how an individual's biology may shape and influence motivated behavior.
13. Distinguish between biologically "hard-wired" and "soft-wired" behaviors.
14. Identify two fundamental motivators of behavior that have a strong biological basis.
15. Describe how motivation is studied from a behaviorist perspective.
16. Identify two fundamental motivators of behavior that have a strong basis in learning.
17. Explain why interest in behaviorist motivational theories began to decline after the 1970's.
18. Describe how motivation is studied from a cognitive perspective.
19. Explain how cognitions shape and determine motivated behavior.
20. Describe how *cognitive-social learning* motivational theories explain motivated behavior .
21. Describe how motivation and emotion are related, and how they may be distinguished.
22. Explain how the attributions made about the cause of success and failure of a behavior influences motivation.
23. Describe how beliefs about self-efficacy influence motivation.
24. Distinguish between internal and external locus of control and explain how it affects motivation.
25. List the maxims that William James identified as useful breaking "bad" habits and establishing new ones.
26. Describe how a need for achievement influences motivation
27. Describe how a need for self-determination influences motivation.
28. Describe how a need for affiliation influences motivation.
29. Describe how motivation can be characterized by qualities of duration, intensity, persistence, and stability.
30. Describe how transpersonal psychology serves as a bridge connecting psychological science and transpersonal spirit in the area of motivational theory.
31. Identify two ways by which the gap between knowledge of outer-directed motives and inner-directed motives may be closed.
32. Define *will* and describe its importance in contemporary perspectives of motivation.
33. Discuss the seven qualities of personal will-in-action identified by Assagioli.
34. Perform an act of will in various situations of everyday life.
35. Define *Transpersonal Will*.
36. Describe the various ways in which the will-to-transcendence operates in daily life.
37. Discuss the humanistic perspective on motivation of Abraham Maslow.
38. Identify the hierarchy of needs postulated by Maslow.

39. Explain how Maslow distinguished basic and non-basic needs.
40. Describe what conditions of work are best for personal fulfillment in a Eupsychian society, and tell what happens when those conditions are not consistently met.
41. Distinguish B-cognition and D-cognition.
42. Discuss the intrinsic values that Maslow perceived to be a part of human nature and how they relate to human motivation.
43. Describe the conditions under which metapathologies can develop.
44. Discuss the consequences of the deprivation of B-values (metaneeds) on human motivation.
45. Evaluate and judge the reasonableness of the proposition that the dignity of a spiritual life is a part of all biological life
46. Describe the role that "quality of life" plays in motivation generally, and in physical survival in particular.
47. Define *value fulfillment* as the term is used by Seth/Jane Roberts.
48. Describe the role that optimism plays in human and nonhuman motivation.
49. Explain how the meaning of life may not always be apparent, but it never ceases to be.
50. Explain how events that seem distracting or annoying may work toward one's purposes when one realizes that they do.
51. Describe how Logotherapy addresses the spiritual distress of modern times concerning the meaning of life.
52. Explain why purposes in life are not easy to describe and not easy to categorize.
53. Identify and describe three main avenues by which one arrives at meaning in life.
54. Describe how death and suffering is viewed within the context of some evolutionary theories.
55. Explain how illness and suffering are part of human motivation.
56. Explain how sensitivity to pain and openness to emotions help us sympathize with others.
57. Describe the meaning of suffering from the perspective of Logotherapy.
58. Describe the kind of freedom that Logotherapy seeks to awaken in the individual.
59. Explain how the concept of choice is related to the idea of free will and to one's awareness of probable actions and events.
60. Describe how impulses are expressive, energetic, life-promoting, functional, creative, and transpersonal.
61. Describe the connection between impulses and idealism and explain the importance of trusting one's impulses in the acts of one's daily life.
62. Describe what it means to be "practicing idealist."
63. Explain what can occur if an individual habitually fails to actualize his or her ideals in the events of private life.
64. Explain why the end does not justify the means and why the means chosen must be worthy of the ideal goals that an individual hopes to achieve.
65. Describe the key components and characteristics of emotional expression.
66. Summarize what cross-cultural research studies have found regarding similarities and differences in emotional expression across cultures.
67. Describe the dynamic, fluid, and changeful quality of emotions.
68. Describe the relationship between belief and emotion.
69. Describe the relationship between mood and memory.
70. Identify two ways how a person can change an unpleasant, troublesome emotional state into a pleasant, enjoyable one.
71. Describe the informational value of five commonly experienced emotions and provide one example of situations in which each emotion might occur.
72. Evaluate the proposition that all emotions have form and structure.
73. Define *emotional choice* and explain how knowing an emotion's structure allows for emotional choice.

74. Identify the components that must be changed in order to make emotional choice available and give two examples how movement from one emotional state to another might occur.
75. Describe the importance of expectation in emotional choice.
76. Explain why it is importance to be aware of and communicate one's feelings of anger when they arise.
77. Give two examples how aggressive energy may be transformed?
78. Describe the personal difficulties that can arise when one's feelings of anger are not communicated when they arise.
79. Explain the biological, psychological, and social importance of affirming the integrity of one's emotional experience.
80. Identify how the sex motive is similar to and different from other motives such as thirst and hunger.
81. Describe what happens if the emotion of love becomes equated with the sex motive to an exaggerated degree.
82. Identify how love may express itself in ways other than sexually.
83. Explain why full human love would be easier to experience and people would be healthier and happier if they were less gender-typed
84. Explain how love is a biological as well as a spiritual characteristic and is not the prerogative of one species alone.
85. Describe how non-human animals' relationship to their emotions is different from humans.
86. Give two examples of transpersonal emotions and explain why they are "transpersonal."
87. Describe the spiritual origin of joy.
88. Describe the obstacles that block the experience of joy.
89. Describe the benefits that an openness to the spontaneous expression of emotion can bring.
90. Perform a reflective meditation on the nature and condition of joy and describe what occurs.
91. Describe the spiritual origin of love.
92. Describe love as a spiritual element of the personality.
93. Describe love's personal dimension.
94. Explain why love is considered a transpersonal emotion.
95. Describe the various levels of connectedness that characterize different needs of any intimate relationship: fusion, companionship, community, communication, communion, and union.
96. Explain how love can be a path to personal and social transformation and a state of grace.
97. Describe the transformations of mind, body, and emotions that accompany the experience of inner peace.
98. Explain how the practice of meditative exercises develops the quietness of mind necessary for inner peace.
99. Identify the emotion that Assagioli identifies as the most frequent emotional obstacle to spiritual development.
100. Identify the five main instincts and the corresponding fears in which they are rooted that Assagioli identifies as obstacles to spiritual development.
101. Identify the fear that Assagioli considers to be one of the greatest obstacles to spiritual development.
102. Explain how every emotion may serve both an impeding and constructive purpose.
103. Describe the spiritual methods identified by Assagioli that may be used to liberate the personality from the five main fears that obstruct spiritual development.
104. Describe how a fear of one's emotions may result in violent behavior.
105. Explain why emotional blockages occur in personality functioning.
106. Describe the conditions under which emotional blockages may be overcome.
107. Discuss how distressing emotions can be overcome through the following coping methods: self-affirmation, awareness and release, diversion and substitution, channeling the imagination in other directions, and emotional expression.

CHAPTER 7 – Transpersonal Motivation and Emotion

Chapter 7 Summary

Impulses and emotions are the motion of our being. This chapter examines the contributions that transpersonal psychology can make to further understanding about nature and conditions of motivation and emotion that is presented in general psychology textbooks and in answering the questions: "Why do we do the things we do?" and "Why do we feel the way we do?" . Motivation and emotion are closely allied and difficult to distinguish because both elements of experience occur together whenever behavior that is energized and directed toward the achievement of a goal. Psychologists look for the causes of motivated behavior in a variety of needs, instincts, drives, and incentives that are shaped and colored by the interaction of biological, learning, and cognitive variables. Emotions, attributional style, self-efficacy, locus of control, habit, need for achievement, need for self-determination, and need for affiliation are important variables that influence and characterize motivation in ordinary waking consciousness.

Humanistic-transpersonal perspectives on motivation focus on motives that are not so easily described and needs not so easily categorized in psychology: the will to transcendence, need for value fulfillment, will to meaning, free will, choice, and impulses toward transpersonal states of consciousness. Motivational theories of Roberto Assagioli, Abraham Maslow, and Viktor Frankl are examined. Humanistic and transpersonal psychologist pay special attention to issues related to free will, choice, and responsibility to put one's ideals into action in everyday life. The fulfillment of values is an important motive underlying all consciousness and when those values are not fulfilled then the quality of life suffers. Individuals can become ill psychologically and physically when they are deprived or lack values of being (what Maslow called meta-needs). One important meta-need or being-value discussed in this chapter is the purpose of life and the meaning of suffering. The dignity of a spiritual life is a part of all biological life and the quality of life that makes survival worthwhile is important above all from a transpersonal point of view.

Subjective life has emotional variety, rhythms, and cycles that reflect the motion of our being. When we deny our emotions, we deny the integrity of our experience. All emotions have form, structure, and an informational value that serve as signals providing important messages about one's needs and values. The expression of emotions does more good than harm. When emotions' form, structure, and information value is not recognized or acknowledge, but repressed, then the energy behind those emotions builds up and can eventually discharge explosively in violent behavior. Sex is an important motive that is often confused with the emotion of love, and this confusion can bring personal difficulties in the expression of love. The psyche's relationship to its sexual elements is discussed in light of love's expression.

CHAPTER 7 – Transpersonal Motivation and Emotion

Love is one of the transpersonal emotions that can bring the individual beyond himself or herself to a larger identity that can encompass not only the beloved, but also all of life and the cosmos itself. Joy, inner peace and compassion are other transpersonal emotions that reflect the individual's impulse toward ultimate states of consciousness and reflect an intuitional comprehension that one is a good and worthwhile creature alive in a meaningful universe, sharing this existence with other beings who also possess that same worth and value. The experience of joy, love, inner peace and compassion as spiritual elements of the personality can be impeded by the emotion of fear, however. There are several main forms of fear that, while having both impeding and constructive aspects, can serve as obstacles to spiritual development - fear of death, fear of loneliness, fear of isolation, fear of failure, fear of an unknown future, and fear of suffering. Fear of one's emotions can do more harm than their expression. The chapter concludes with a discussion of several methods -- self affirmation, awareness and release, diversion and substitution, channeling the imagination in other directions, and emotional expression -- that serve to help the person cope with distressing emotions so that they can be recognized, acknowledge, and accepted in a more constructive fashion in his or her daily life.

CHAPTER 7

TRANSPERSONAL MOTIVATION AND EMOTION

I. Motivation in Everyday Life

Why Do People Do the Things They Do?

Motivation, determinism and the search for the cause of behavior and behavior change. Motivation is usually defined an *internal* physiological and psychological state of arousal that energizes, directs, and maintains *outward* behavior (Smith et al., 2003). A fundamental assumption underlying most theories of motivation is that all behavior is caused -- an assumption called "determinism" (Slife & Williams, 1995, chap. 4). Determinism is assumed by all sciences. Determinism is

> the belief that everything that occurs does so because of known or knowable causes, and that if these causes were known in advance, an event could be predicted with complete accuracy. Also, if the causes of an event were known, the event could be prevented by preventing its causes. Thus, the knowledge of an event's causes allows the prediction and control of the event. (Hergenhahn, 2005, p. 23)

Identifying the cause or causes of behavior (i.e., specifying the conditions that are necessary and sufficient to produce a certain behavior) is therefore an important goal of motivational theorists. Motivational theorists want to answer two key questions: "Why do people behave the way they do?" and "How can behavior change?"

Ideas that organize perception and knowledge in the search for causes of human motivation. Trait-state motivational theorists have looked for the cause(s) of behavior in many different places (e.g., hunger and eating, sexual behavior and sexual orientation, drug use and drug addiction, aggression and violence). Individual motivation is currently viewed as shaped by at least three elements or conditions -- biology, learning, and cognition (Franken, 1998). It is important to avoid the tendency to look for the causes of a person's behavior only in his or her inner disposition and overlook the situational context in which the behavior occurs (called the “fundamental attribution error”). The causes of behavior have both an external dimension (situational, societal, and cultural) as well as an internal dimension (dispositional, psychic, personal). Motivational theorists view motivated (energized and directed) behavior as caused or determined by multiple and diverse variables, including:

- Adaptation to the environment (Darwin, 1872/1998)
- Affiliation, belongingness, and interpersonal attachment needs (Baumeister & Leary, 1995)
- Approach and avoidance causes (Dollard & Miller, 1950)
- Arousal, thrill-seeking, and risk-taking (Zuckerman, 1994)
- Cognitive dissonance (Festinger, 1957)
- Competency motives (White, 1959)
- Control and predictability (Shapiro, Schwartz, & Astin, 1996)
- Creativity (Mumford & Gustafson, 1988)
- Curiosity and exploratory impulses (Harlow, 1953)
- Emotions -- positive and negative (Frijda, 1988, Lazarus, 1991)
- Extrinsic rewards (Kohn, 1993; Skinner, 1969)
- Free will (volition) (Markus & Nurius, 1986)
- Goals (Locke & Latham, 1990)
- Intrinsic rewards (Deci & Ryan, 1991)

- Locus of control (Rotter, 1990)
- Mastery and achievement motives (McClelland, 1985)
- Meaning and purpose in life (Frankl, 1945/2006)
- Needs (Maslow, 1943; Murray, 1938)
- Optimism and hope (Seligman, 1990; Snyder et al., 1991)
- Self-actualization (Maslow, 1968; Rogers, 1951).
- Self-esteem and positive self-regard (Harter, 1993; Rogers, 1959)
- Self-regulation (Bandura, 1991)
- Variety, novelty, and complexity (Berlyne, 1960, 1971)

Contemporary Perspectives on Motivation

Motivation results from the interaction of biological, learning, and cognitive variables. Various theoretical frameworks have been used to organize and make sense of observations regarding "energized" and "directed" -- that is, motivated -- behavior. Contemporary theoretical frameworks and approaches to motivation include biological, behaviorist, and cognitive perspectives. Each perspective focuses upon a particular component believed to be the causative factor motivating the behavior -- biology, learning, and cognitions. Motivational theorists often incorporate all three components into their explanations of behavior because they recognize that human beings frequently do things for more than one reason (i.e., behavior is over-determined), and that more than one mechanism or cause is typically involved in the initiation and maintenance of any chain of behavior. One motive may initiate a behavior, for example, while another, different motive maintains it over time. Most motivational theorists are "eclectic" -- "a theoretical stance in which it is claimed that there is not one true theory governing human behavior [but] that all theories may be true, or at least, have some truth in them" (Slife & Williams, 1995, pp. 45-48, 229). While biology, learning, and cognition are important in understanding what causes behavior, each component considered singly cannot be regarded as the only cause of behavior, in other words. Motivated behavior cannot be understood from a biological standpoint alone, for instance. Motivated behavior appears to result from the interaction of all three factors (Kleinginna & Kleinginna, 1981a). "According to current thinking, biology creates a disposition to action, while learning and cognition refine and shape the final course of action" (Franken, 1998, p. 12).

Biological variables. *Biological* approaches to motivation emphasize the way that genetic predisposition, neural structures and physiological processes, and electrochemical elements such as neurotransmitters, enzymes, and hormones predispose a person to act in certain ways (Freberg, 2006). Genes may also create a predisposition to behave in particular ways, setting the stage for the emergence of a behavior that the environment and cognitions elicit and make more probable to occur -- through temperamental characteristics such as activity level, rhythmicity, approach or withdrawal, adaptability, intensity of reaction, threshold of responsiveness, quality of mood, distractibility, and attention span (Rothbart & Bates, 1998). Some behaviors are considered more biologically "hard-wired" than others because they are more or less fully developed at birth and occur without the benefit of learning (e.g., the orienting reflex and startle response), whereas other behaviors are biologically "soft-wired" because they are not present at birth but emerge at a later developmental stage in response to learning and practice. Biology -- the activation of genes, neural structures, and electrochemical processes -- does not necessarily compel behavior, but sets the occasion for behavior to occur and creates a disposition to act. Whether a behavioral action (i.e., movement) ultimately occurs in a particular situation at a particular time will depend on both learning (e.g., reinforcement history) and cognitions (e.g., purposes, goals, memories of past actions in similar situations). Pleasure and pain are two fundamental motivators which have a hard-wired biological basis in inner brain structures (e.g., limbic and reticular activating systems). The desire to seek pleasure and avoid pain is generally regarded as so pervasive a motive force in human and non-human species that it is regarded as an inherited disposition. Pleasure and pain are a natural part of

human motivation and may be actively sought as a means to reach goals that the individual thinks is otherwise unattainable in any other way -- as when athletes and monks voluntarily put themselves through a great deal of pain and suffering in order to achieve some "higher" goal -- whether it be athletic prowess or spiritual liberation.

Learning variables. *Behaviorist* approaches to motivation emphasize associative processes that take place connecting two stimuli, connecting environmental stimuli and behavioral responses, and the role of environmental factors such as incentives and rewards (i.e., extrinsic motivation) in eliciting or arousing behavior, shaping behavior's direction, and maintaining its occurrence of over time (Domjan, 1993; Masters, Burish, Hollon, & Rimm, 1987; Pavlov, 1927; Skinner, 1938, 1969). The promise of money for doing a certain job is an incentive; actually receiving the money after the job is done is a reward. The two fundamental motivators that have a strong basis in learning -- rewards and punishments -- are viewed as primarily having their source and origin external to the physical organism and are thus essentially extrinsic in nature. People are moved to action by external stimuli – the presentation of rewards and incentives and withdrawal of something unpleasant. People are discouraged from action by external stimuli – punishments or the withdrawal of rewards. Reinforced behaviors tend to reoccur; punished behaviors tend not to become extinguished. Behavioral habits (i.e., tendencies to behave in certain ways) develop as a result of being consistently rewarded for certain behaviors over a period of time. Once the contingencies of reinforcement and punishment that initiate, direct, and maintain behavior are identified, then behavior can be controlled and predicted in order to create a better society (Skinner 1948, 1971). Behaviorist motivational theories held sway in psychology from the 1930's-1970's until it was demonstrated that there are strong biological constraints limiting the kinds of behavior that can be learned (i.e., it is easier to teach a pigeon to move its head to peck at a lighted panel than it is to teach a pigeon to raise its leg and pull a level, whereas the reverse is true for a rat), and that thoughts and beliefs not simply accompany motivated behavior, but can cause behavior as well.

Cognitive variables.. *Cognitive* approaches to motivation consider the psychological determinants that the conscious reasoning mind adds to the motivational equation of variables that energize, direct, and maintain behavior. Cognition includes the mental actions of attending, perceiving, imaging, remembering, understanding, judging,, hypothesizing, planning, inferring, assuming, forming “mental representations," conceiving, categorizing, naming, labeling, expecting, valuing , and a host of other psychological actions in which the conscious, reasoning mind engages in interpreting and organizing perceptual experiences of the world, self, and others (Matlin, 2005). Cognitive processes play a key role in interpreting the meaning of rewards and punishments, projecting future consequences of present actions, remembering past actions and consequences, and in energizing and maintaining goal-directed behavior by giving it meaning and purpose (Bandura, 1991; Locke & Latham, 1990; Piaget, 1970).

> Consider a very simple act. You want to walk across the room and pick up a paper, for example. That purpose is simple and direct enough. It automatically propels your body in the proper fashions, even though you are not consciously aware of the inner mechanisms involved. you do not imagine the existence of blocks or impediments in your way, in the form of additional furniture placed in your path by accident, fate, or design. You make a simple straight path in the proper direction. The act has meaning because it is something you *want* to do. (Roberts, 1981b, p. 163)

Motivated behavior is energized, directed, and maintained not by rewards or punishments alone, but also by private plans, goals, beliefs, intents, purposes, and expectations (Williams, 1987). Even biological processes can be monitored and regulated to a certain extent in the ordinary waking state, particularly when the individual is provided conscious feedback about their functioning (e.g., Crick & Koch, 1992; Suedfeld, 1975).

An example: Cognitive-social learning motivational theories. People make choices and decisions to act one way or another in light of their interpretations of events and not simply according to underlying biological processes or external conditions and events they may encounter in the physical world. It was transpersonal psychiatrist Viktor E. Frankl who once said: "Life is 10% what happens to us and 90% how we react." The Greek philosopher Epictetus put the matter this way: "We are not troubled by things, but by the opinions which we have of things." People are also actively curious, searching for information to solve personally relevant problems because of a need to act and be in control of action in their work-a-day lives. By becoming more aware of the cognitions that shape and color one's perceptions and behavior on a daily basis, the individual can *learn* to act and behave in a more mindful and less automatic way, gaining the ability to control and change one's behavior in a variety of situations. Behavior becomes energized and directed (motivated) in a more intentional and willful way (Langer, 1989). To illustrate the cognitive approach to motivation, consider how *cognitive-social learning* motivational theories interpret motivated behavior to be the product of two cognitive variables: expectancy and value (Bandura, 1986). Expectancy pertains to one's beliefs and expectations that if one exerts oneself, then one's behavior will be successful (i.e., if I try hard, will I succeed?). In addition to my expectations of success, there is also the perceived value of the goal (i.e., if I succeed, will the outcome be valuable or rewarding to me?). Thus, one's expectation of reaching the goal (expectancy) and the value of that goal to oneself (value) will determine (a) one's decision to engage in the behavior, (b) the behavior's duration, intensity, persistence, (c) and one's emotional response as one pursues the goal one seeks. If the individual has no expectancy of reaching the goal or the goal is of no value to him or her, then there is no motivation to act at all.

Some Variables that Influence and Characterize Motivation in Ordinary Waking Consciousness

Affective valance. Motivation and emotions are closely related and allied in experience and behavior. Affective feelings that are either pleasant or unpleasant accompany most motivated behavior. Sex is a source of intense pleasure, for example, as well as a powerful motive. Emotions may facilitate or inhibit motivated goal-directed behavior. Anger, for instance, may instigate violent behavior, although violent behavior may also occur in the absence of anger. Emotion can be a goal in itself as when we engage in a certain activity over and over again because of we know it will be pleasurable, congenial, and satisfying. Emotions may serve as reinforcing or punishing consequences for motivated behavior that increase or decrease the probability of that behavior occurring in the future. The emotions of shame or guilt, for instance, may act to punish future occurrence of a behavior, whereas the emotions of joy and happiness may serve as reinforcing consequences promoting a behavior's future occurrence. Emotions can activate and direct behavior the same way that biological, learned, and cognitive motives do (Frijda, 1988; Lazarus, 1991; Seligman, 1991). Emotions then are not simply affective by-products of behavior motivated by needs, desires, or wants, but are integral to motivated behavior, providing a large part of the energy for the initiation of the behavior and its persistence over time. Most of the time motivated behavior is viewed as elicited or energized by some internal action (e.g., hunger, a need, an image, a thought, an impulse) that then directs or aims the behavior toward some goal or object in the environment (e.g., food, companionship) which satisfies or responds to the internal element or condition. Emotions, on the other hand, are believed to be aroused or evoked by some external action (e.g., perception of a mate) and the emotional expression is then directed toward the element or condition in the environment that aroused it. When we experience a motive, our attention is usually directed outward toward the external physical environment or focused upon the behavior that is directed toward reaching some goal. When we experience an emotion, on the other hand, our attention is usually directed inward toward the subjective, affective feelings that accompany the behavior.

Attributional style. The causal attributions that a person makes to explain why one's actions succeed or fail in achieving a goal-directed behavior affect motivation (Seligman, 1991). This is particularly true in terms of whether the person attributes the cause of the consequences of one's action to ability and effort -- which are internal, stable, and controllable factors -- or to environmental influences and luck -- which are external, unstable, and uncontrollable factors. Success will not encourage further motivated behavior if the person believes the outcome was caused by "just luck," unlikely to happen again, and due to factors beyond his or her control. Attributions are linked to emotional responses that may support continued activity or diminish motivated behavior (e.g., happiness, joy, sadness, anger, guilt, gratitude, shame).

Self-efficacy. Thoughts and predictions about possible outcomes of behavior and one's beliefs about one's competency to perform in certain areas of life ("self-efficacy") are attributions that can have powerful effects on motivated behavior. One's sense of self-efficacy affects motivation through the kinds of goals one sets for oneself in life. If individuals have a high sense of efficacy (i.e., their sense of competency), they will set higher goals, be less afraid of failure, and persist longer when we encounter difficulties (Bandura, 1991). People with high self-efficacy for a task ("I'm good at math") attribute their failure to lack of effort, rather than lack of ability. High levels of self-efficacy supports motivated behavior. People with high levels of self-efficacy are more optimistic, believe that they are effective, are more mentally and physically healthy, less depressed, and more motivated to achieve. Efficacy grows from genuine success. As the saying goes: "Nothing succeeds like success." Any experience, training, or set of beliefs that helps individuals succeed in the day-to-day tasks of the work-a-day world will give them a foundation for developing a sense of efficacy in their lives.

Locus of control. People differ in their belief that the cause of behavior lies within the individual (internals) or lies outside in external causes (externals) (Heider, 1958; Rotter, 1990). This "individual difference variable" influences motivation. People who emphasize their ability to freely choose to perform an action or behavior in most of situations they encounter in their daily life are characterized as having an *internal* locus of control. Individual with a strong internal locus of control will attribute the cause of their behavior internal factors. Internal factors affecting individual motivation include personality characteristics, past experiences, desires and fears, self-concept and self-esteem, self-consistency, levels of anxiety, expectations and attributions, predictions of success/ failure, curiosity, interest, self-efficacy, sensation-seeking, locus of control, and creativity (Franken, 1998, chap. 12). Every person knows what it feels like to be motivated and energized to act with the intent of accomplishing some goal. On the one hand, impulses emerge naturally and spontaneously in response to one's intent. Our actions may be pursued for the mere pleasure they provide in the doing. There may be no reason to justify what we are doing: the doing is its own justification. Play activity is like this. There does not have to be any goal that is pursued other than the pure enjoyment of the game. The activities are their intrinsic own reward. Csikszentmihalyi (1990, 1996) calls this sense of task enjoyment and sense of accomplishment it brings *flow*. " 'Flow' is the way people describe their state of mind when consciousness is harmoniously ordered, and they want to pursue whatever they are doing for its own sake" (Csikszentmihalyi, 1990, p. 6).

Individuals who tend to see their actions as influenced or caused by someone or something outside them are characterized as having an *external* locus of control. Individuals with a strong external locus of control will attribute the cause of their behavior to external factors. External factors affecting individual motivation include characteristics of the environment and other people, reinforcements, rewards, feedback, praise, incentives, expectations expressed by others, attributions made by others, goals and standards, and events that trigger, sustain, or heighten internal factors affecting motivation. Motivated behavior may occur in response to external environmental factors that generate pleasurable feelings and positive outcomes (rewards) or unpleasant feelings and negative outcomes (punishments). Action is initiated not for its own sake, but for the secondary gains it brings in increasing rewards and decreasing punishments.

Obviously, no person is purely internal or purely external in all situations. The locus of control dimension is to be viewed as a continuum along which individuals fall at various times along the lifespan (e.g., a person can be an "external" in childhood and am "internal" in adulthood, and vice versa). Nevertheless, individuals who possess an internal locus of control as a stable *trait*, "achieve more in school, act more independently, enjoy better health, and feel less depressed than do 'externals.'... Moreover, they are better able to delay gratification and cope with various stressors, including marital problems" (Myers, 2008, p. 445). Whether one is predisposed to an internal or external locus of control also influences whether one interprets the events of one's life as uncontrollable or controllable (Seligman, 1991). The more control an individual feels that he or she has over their own learning, the more the person tends to engage in the behavior with more effort and with greater persistence. If people feel they are not in control of their own lives, effort and persistence is likely to be diminished. A sense of choice, control, and self-determination are critical if people are to feel intrinsically motivated. When people come to believe that the events and outcomes in their lives are mostly uncontrollable, they tend to develop what is called "learned helplessness" (Seligman, 1975/1992). This is why knowing the difference between those things that you can and cannot change is so important (Seligman, 1994). It is the reason why the search for meaning in life (Frankl, 1946/1996) is so important. As the old "Serenity Prayer" put it: "Lord, grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference." A transpersonal psychologist would add, "and that my being and actions have meaning."

Habit. Although intent and purpose may be the initiating principle that energizes and directs behavior toward its goal, the physiological processes that brings goal-directed behavior to its satisfactory conclusion occurs under the aegis of what is commonly referred to as "habit," that once behavior is set in motion proceeds effortlessly and automatically without the agency of conscious thought directing its every move. James (1890/1950, chap. 4) offered five maxims to follow in order to develop good habits and eliminate bad ones:

1. Place yourself in circumstances that encourage good habits and discourage bad ones.
2. Do not allow yourself to act contrary to a new habit that you are attempting to develop. "Each lapse is like the letting fall of a ball of string which one is carefully winding up: a single slip undoes more than a great many turns will wind again" (p. 123).
3. Do not attempt to slowly develop a good habit or eliminate a bad one. Engage in positive habits completely to begin with and abstain completely from the bad one.
4. It is not the intention to engage in good habits and avoid bad ones that is important: it is the actual doing so: "No matter how full a reservoir of *maxims* one may possess, and no matter how good one's *sentiments* may be, if one have not taken advantage of every concrete opportunity to *act*, one's character may remain entirely unaffected fir the better." (p. 125).
5. Force yourself to act in ways that are beneficial to you, even if doing so at first is distasteful and requires considerable effort. As Socrates put the matter: "Endeavor to be what you desire to appear."

All of James's maxims converge on one fundamental principle regarding how to develop good habits: Act in ways that are compatible with the type of person you would like to become.

Need for achievement. One important variable that influences motivated behavior is the need for achievement – the desire to excel and strive for excellence (McClelland, 1985). The need to achieve is believed to be an acquired or learned need, rather than something people are automatically born with. The need to achieve does not necessarily lead to achieving behavior, but is simply an internal disposition that can be strengthened through rewards. Families that excellence in their children, in other words, tends to grow up with a strong achievement motive. People who strive for excellence often do so simply for the

pure joy of it and not for some reward. Motivation to achieve encourages motivation to learn. Fear of failure diminishes motivation to achieve and to learn. "If at first you don't succeed, try, try again" is the old adage that typifies the resultant motivation of a person high in the need for achievement. When achievement motivation is greater than the need to avoid failure, then the overall tendency will be to take the risk and try to achieve. Paradoxically, a moderate amount of failure often enhances motivation. Success gained too easy can actually reduce motivation. What is excellence? If you love what you do and do what you love, then excellence usually follows. **Figure 7-1** presents transpersonal writer and channel Seth/Jane Roberts's description of an excellence "beyond ego" that is goes further than a simple need for achievement.

Insert Figure 7-1 here

Need for self-determination. Another powerful need that influences motivation is the need for self-determination, to act and to be in control of action. This refers to our need to experience choice in what we do and how we do it. It refers to the desire to have our own wishes and desires rather than external agents determine our actions. People want to become in charge of their own behavior and struggle against pressure from external controls (rules, deadlines, orders, schedules imposed by others). We all have a need to act and to express ourselves. Each person has his or her own impulses and ideals that are meant to provide the individual with a sense of self-actualization. We have a need to impress and change our environment for the better through our actions. When that need is blocked and our impulses to express ourselves are blocked or distrusted, then a growing sense of dissatisfaction, a lingering frustration with life, and a quite desperation can emerge. One can come to feel powerless. Yet from a transpersonal perspective, life *is* expression. It is precisely in one's own life, at one's job, at home with one's family that each person must feel free to exert themselves, that their actions have an effect upon the world, and act upon one's ideals by trusting oneself and one's impulses.

Need for affiliation. Another important need that motivates people is the need for affiliation or relatedness (Murray, 1938). Human beings are social creatures by nature. This is why we fear abandonment so much and why the "attachments" that we form throughout life with others are so important for psychological health. The need to develop relationships with others in order to be connected to important people in our lives is a powerful need, that is satisfied by the degree to which the person is interested in and involved with others' interests and experiences and supports the autonomy of others to make their own choices. The need for relatedness is not satisfied by requiring others to always attend to oneself or fearing to let others live for themselves, encouraging others to lean upon oneself, or keeping others from recognizing and using their own strengths and abilities. From a transpersonal perspective, the need for relatedness is best expressed and satisfied through the experience of love. Love implies freedom and supports the autonomy of the other person, granting them their innate freedom to be who they are.

Qualities of duration, intensity, persistence, and stability in motivation. All of the above-mentioned variables known to influence motivated behavior can be characterized by qualities of duration, intensity, persistence, and stability. After making a decision and having chosen to act upon one or the other impulses that have emerged into awareness (choice), the goal-directed behavior is usually immediately and spontaneously initiated, guided by the purposes and intents of the individual. Depending upon the circumstances, performance of the behavior may be delayed until the “right” moment occurs or once begun it may persist (duration). The initial impetus that energizes, directs, and maintains a behavior may be weak and low -- such as occurs when the person first wakes up in the morning or falls tired into bed at night -- or strong and high -- as may occur in cases of panic and emergency situations-- in which case the degree of absorbed and focused involvement in the action will vary (intensity). A moderate state of arousal is best for optimum performance -- referred to as the Yerkes-Dodson law in which the relationship

between level of arousal and behavior is curvilinear, depending on task complexity. The energizing and directing power of the impulse that sustains and supports behavior will vary over time causing one person to persist while another to give up (persistence). Motivation can also be characterized in terms of its stability across situations, and not only in terms of its persistence within situations. Motivation can be interpreted to be a function of either a stable personality trait or an unstable state of the organism depending on the importance that cross-situational *consistency* of behavior is given in a motivational theory. If consistency of behavior across different situations is emphasized, then the behavior is interpreted to be a function of an enduring and stable *trait* of the individual. If the inconsistency of a behavior across different situations is focused upon, then the motivational variable is interpreted to be a function of the temporary and unstable *state of the organism* that fluctuates according to varying environmental influences, physiological processes, and the psychological condition of the individual.

II. Transpersonal Perspectives on Motivation

Bridging Psychological Science and Transpersonal Spirit

Identify motives not so easily described and needs not so easily categorized. In mainstream psychology, it is generally thought that a person must be motivated to adapt to his or her environment, have a sense of belonging and close relationships, be competent at work, have some control and predictability over the events in one's life, have goals and direction in life, be in good health, possess a hopeful and optimistic attitude, have reasonably good self-esteem, and be able to self-regulate one's behavior and emotions, if the individual is to be at all productive, content, or happy (Franken, 1998). Little if anything is said about the personality's innate need to feel that his or her life has purpose and meaning, or to feel a part of something greater than oneself. Little is said about the personality's inherent desire to express its vitality and exuberance and zest for life in a kind of inner spiritual drama that gives life its creative excitement. Little is said about the need within individuals to feel and express heroic impulses that attempt to produce a human cultural world that is productive and creative. Little is said about the personality's inherent desire to actualize its potentials through private experience and social contacts in such a way that the potentials of others are also encouraged. Here transpersonal psychology serves as a bridge connecting transpersonal spirit and psychological science in the area of human motivation by pointing out motives not easily described and needs not so easily categorized.

Respond to the will to meaning and the need for value fulfillment. We experience motives and needs of a highly emotional nature that are shaped and colored by cognitions (beliefs, expectations) about self, world, and others that can impede a productive, content, and happy life, or support it. An important cognition concerns one's attitude about the meaning and purpose of life in general, and one's individual life in particular. One can possess wealth and health, have many friends and fulfilling work, but unless one also feels that life itself has meaning, then all life will necessarily seem meaningless, private life devoid of meaning, and daily events chaotic and appearing to happen for no particular reason. As the title of Mihaly Csikszentmihalyi's (1999) article aptly asks, "If we're so rich, why aren't we happy?" One reason is that private life seems devoid of reason, meaning, and purpose. How can we believe our lives have intrinsic worth and purpose when the great creative individual thrust of life within each person, the existence of heroic themes and ideals that pervade life, thought, emotion, and self-consciousness itself are reduced to the chance nature of genes, neural impulses whizzing through brain circuits and the bubbling of hormones, past conditioning, or a devious subconscious, and have no substantial reality outside of those processes and structures, as implied by some theories of psychology? How can we be "good" if our religions tell us that we are "bad," born blighted by original sin and tainted with desire, created imperfect by a perfect God who then punishes us for our imperfections and who will one day destroy the world? How can we expect to feel that life has meaning or purpose when the physical sciences state quite clearly its belief that life is nothing more than an accidental creation of inert atoms and the chance conglomeration of lifeless chemical elements that mindlessly came together, and the species' presence an

unintended by-product of that process in an indifferent and mechanical universe that was itself accidentally created? How can a person feel happy, when life seems robbed of meaning? Here transpersonal psychology can again serve as a bridge connecting transpersonal spirit and psychology science by pointing out the powerful motivation that meaning and purpose play in people's lives and how it represents each person's connection with nature and with nature's source.

Bridge the gap between outer-directed and inner-directed motives. Many of the motives studied in mainstream psychology (e.g., achievement, self-determination, self-efficacy, control, power, competency, affiliation, curiosity) are aimed primarily at understanding behavior whose function it is to adapt to (accommodate) or obtain control over (assimilate) elements and conditions of the physical environment for purposes of survival of the physical organism. While the study of such motives has been somewhat helpful in advancing our understanding of how the species has been persistently energized and directed to achieve its remarkable accomplishments in technology, material conveniences, and power over outer nature, our knowledge of and control over the elements and conditions of our inner nature has been very limited. We know the intricacies of what moves us to satisfy our hunger and sexual needs, but we remain largely ignorant of what is going on in the inner psychic realms of our being. As a consequence, we become unable to effectively utilize those impulses that originate from higher and deeper dimensions of our being and that would aid us in becoming more aware of and communicating with our inner, Transpersonal Self. Another consequence of this gap in our understanding of our inner life is the inability to understand why "bad things happen to good people," and the lack of access to the spiritual resources that would help us adequately deal with the difficulties we ourselves encounter in our day-to-day living. The unfortunate result of this lack of self-knowledge is discouragement, frustration, and what Thoreau called "quiet desperation" that may come to characterize much of contemporary life.

Cultivate inner qualities of character. Transpersonal psychiatrist Roberto Assagioli (1973/1992) identifies two ways by which the gap between the knowledge of our outer-directed motives and inner-directed motives may be closed: (a) "simplification of the external life" -- that is, voluntarily simplifying the way we live, eliminating unnecessary complications in our life, learning to relax, living day-by-day or in the moment, and re-connecting with nature, and (b) "development of inner powers" -- that is, using and appreciating all the other functions and purposes of the self which up to now have been mistrusted, ignored, overlooked, or denied (p. 4). The problems and challenges, roles and responsibilities of daily life, in certain respects, will always remain with us. What is needed to maintain individual sanity and the survival of the species is the cultivation of inner qualities of character -- kindness, love, joy, peace, vision, wisdom, will, and generosity -- so as not to be overwhelmed by the trials and tribulations of the human cultural world (Walsh, 1999). Fundamental among these inner qualities, abilities, and capacities is the human will (or volition).

Will to Transcendence

The will in psychology. Will is known by many names: volition, human agency, choice, decision, determination, self-control, willpower, strength of character, spirit, force, resolve. Will is often defined in terms of its opposite: coercion, determinism, compulsion. The human will has been an object of widespread interest among philosophers, theologians, and educators ever since Aristotle (1987). Although it cannot be said that the will has been totally ignored by mainstream psychology (e.g., James, 1890/1950, chap. 26;1897/1956; 1899/1962; Rank, 1968), will has generally been a neglected topic whose central importance in psychic life has generally been denied, except as a social or moral term (e.g., Bandura, 1989; Howard & Conway; 1986; Lefcourt, 1973; Skinner, 1971; Williams, 1992). The concept of will has informed the thinking of some humanistic psychologists because of its connection with notions of personal responsibility (e.g., Aanstoos, 1985; Frankl, 1969; May, 1969; Rychlak, 1979; Westcott, 1988). Although a few transpersonal psychologists have dealt specifically with the subject of will (e.g., Amundson, 1981; Assagioli, 1973/1992), it is an important concept because of its essential actuality in human life and strong connection with the willing-function attributed to the inner, Transpersonal Self.

> Psychosynthesis, in which are combined the empirical, existential, humanistic, and transpersonal conceptions and methods, accords the will a pre-eminent position and regards it as the central element and direct expression of the "I," or self. In keeping with its empirical approach, psychosynthesis directs the main attention not to the 'concept' of the will but to the analysis of the 'willing action' in its various stages, to the specific aspects and qualities of the will, and to the practical techniques for the development and the optimum use of the will-function. (pp. 245-246)

The qualities of the personal will. Transpersonal psychiatrist Roberto Assagioli (1973/1992) distinguishes between two forms of will: personal will and Transpersonal Will. He identifies several qualities of the personal will or what he calls "will-in-action" based on his study of the phenomenology of the expression of will in various accounts of "great willers" (e.g., Thomas Edison, Jules Verne, Charles Darwin, Gatama Buddha, Viktor Frankl, Ernest Hemingway, Teilhard de Chardin, William James, mountain-climbers) (pp. 19-34). The qualities of personal will-in-action include:

1. *Energy, dynamic power, and intensity.* This mode of expression of the personal will-in-action characterizes what is ordinarily referred to as a *strong* will. A strong personal will is a two-edged sword that can be put to advantage if it is balanced with will's other qualities or can be disadvantageous if it leads to domineering, oppressive actions over self and others. The expression of power without effort (what is called *wu-wei* in Taoist philosophy) characterizes the dual nature of will when it is aligned with Transpersonal Will.

2. *Mastery, control, discipline.* This quality of personal will-in-action reflects the use of the energy of the will to control other psychological functions. Control does not mean repression or suppression, but "the regulation of expression, aiming at a guided, constructive utilization of the biological and psychological energies" (p. 22). This make possible a higher kind of response that brings the expression of normal abilities and capacities into a higher degree of effectiveness.

3. *Concentration, one-pointedness, attention, focus.* This quality of will can make even a weak will effective by concentrating the energy of will through absorption of attentional focus without tension. This quality of will is developed through the practice of Eastern techniques of concentration and mindfulness mediation.

4. *Determination, decisiveness, resoluteness, promptness.* This is the quality of personal will needed in the deliberation and execution of the willed act. Resoluteness is related to initiative, courage, and daring. Promptness is not impulsiveness or rashness, but is the recognition that timing is an ingredient in all things. Once a decision is made to act, this quality moves the individual to act. It can be summed up in the phrase "strike while the iron is hot."

5. *Persistence, endurance, patience.* This quality of will-in-action provides the impetus to persist in spite of repeated failures, to be tenacious and dogged in the pursuit of one's goals despite obstacles and frustrations, and endeavor to persevere in the face of physical hardship and psychological suffering. This quality of will is illustrated in the persistence displayed by Thomas Edison who failed over 2,000 times before successfully finding the carbon filament for the making of his light bulb.

> For certain tasks of great length, steadfastness of purpose and persistence are needed even more than energy. In fact, they may aptly replace energy in persons who have little physical strength. In this case, one may effectively use the technique of 'little and often.' That is, of accomplishing one's work in small installments, with short and frequent rests taken at the onset of fatigue. In such a way, Charles Darwin completed his monumental *Origin of species*,

> thus compensating for the fact that his physical energy was so low that he usually could not work much more than an hour a day. (p. 29)

Persistence is not limited to those who have an optimistic outlook on life, nor to those who attribute the cause of bad events that happen to them to specific, temporary, or external elements and conditions of the environment. Endurance and patience are associated qualities of character.

6. *Initiative, courage, daring.* This quality of personal will is generated by the existential realization that all life is action -- temporary, dynamic and changing. Permanency is illusory, life is short, youth fades, and death happens. Life is meant to be spent, not saved. Embrace life and live it to the fullest. Be-here-now, feel the actual, and affirm the living that flows through you. This is the quality of will expressed by individuals who are high in sensation-seeking. The sensory stimulation that occurs by dangerous pursuits and risk-taking (e.g., mountain-climbing, bungee-jumping, deep-sea diving) and the enhancement of "feeling the actual" by being in the moment or living day by day "often brings a feeling of intense aliveness and clarity and can create a true expansion of consciousness and even an ecstatic state" (p. 31).

7. *Organization, integration, synthesis.* This quality of personal will represents a unifying principle within the human personality and reflects the expression of the synthesizing, inner Transpersonal Self that holds everything together and coordinates the various physical and psychological subsystems to work for the good of the whole self. The individual demonstrates this quality of will when she or he maintains a harmonious relationship among the various layers of her or his personality structure.

   This quality of will operates in various ways. First, as an inner synergy, coordinating the various psychological functions; it is the unifying force which tends toward, and enables one to achieve, personal psychosynthesis. It is also active at the transpersonal level and works toward the unification of the personal center of consciousness, the 'I' or ego, with the Transpersonal Self, leading to the corresponding harmonious cooperation of the personal will with the Transpersonal Will (transpersonal or spiritual psychosynthesis). (p. 33)

Figure 7-2 presents an exercise designed to help individuals "discover or intensify [one's] will by using it" (Ferrucci, 1982, pp. 74-75).

Insert Figure 7-2 here

Transpersonal Will. "Transpersonal Will. . . is an expression of the Transpersonal Self, and operates from the superconscious levels of the psyche. It is its action which is felt by the personal self, or 'I,' as a 'pull' or 'call.' (p. 113). Transpersonal Will represents a dimension of personality action in which the limitations of the "normal" or "ordinary" personality are transcended without loss of the core inner identity, the Transpersonal Self, which is the center of individual awareness. Transpersonal Will is the fundamental motive or impulse to transcended personality limitations through union with someone or something greater or higher than oneself. It is the will of the inner Transpersonal Self. It is the will which operates and exists within the domain of what Abraham Maslow (1971, chap. 8), co-founder of humanistic and transpersonal psychology, called the "higher needs." It is this domain of higher or "meta-needs" with which the field of transpersonal psychology concerns itself and that is identified in the "Statement of Purpose" of the *Journal of Transpersonal Psychology* (1969, 1(1)):

> metaneeds, ultimate values, unitive consciousness, peak experiences, ecstasy, mystical experience, B values, essence, bliss, awe, wonder, self-actualization, ultimate meaning, transcendence of the self, spirit, sacralization of everyday life, oneness, cosmic awareness,

> cosmic play, individual and species-wide synergy, maximal interpersonal encounter, transcendental phenomena; maximal sensory awareness, responsiveness and expression; and related concepts, experiences and activities. (p. i)

These are the aspects of being with which transpersonal psychology deals and is "the field of the relationship within each individual between the will of the personal self or *I*, and the will of the Transpersonal Self" (Assagioli, 1973/1992, p. 18).

Abraham Maslow (1954/1970; 1968) identified a "hierarchy of needs" that included a set of basic organic needs (physiological and safety), personal needs (belongingness, esteem, self-actualization), and transpersonal needs (meta-needs). Paradoxically, the satisfaction of organic and personal needs can engender a sense of boredom, emptiness, and meaninglessness (Csikszentmihalyi, 1999) and what Viktor Frankl (1946/2006) called an "existential vacuum" -- a psychological state of personally-felt meaninglessness, powerlessness, and worthlessness created by the social and cultural conditions of our times. The higher level sooner or later demands satisfaction, and the basic need for meaning is experienced. This is why the need for addressing the meta-needs of people and understanding the meaning of life is so important. Albert Einstein once remarked: "The man who regards his life as meaningless is not merely unhappy but hardly fit to live" (quoted in Assagioli, 1973/1992, p. 112). Assagioli (1973/1992, pp. 112-113) suggests that there are two ways of dealing with this state of consciousness: (a) escape it or (b) transcend it by "rising above" ordinary circumstance -- as occurs in instances of spontaneous illumination that accompany religious experiences described by William James (1902/1936) and cosmic consciousness described by Bucke (1901/1969). During such times, we see the operation of the Transpersonal Will experienced as a "pull" from some higher Power or "call" from some deeper Source to an oftentimes resistant "I" or ego to grow and learn and evolve and assimilate what William James (1902/1936, p. 508) calls "the More" as a portion of one's own identity.

Will-to-transcendence. Assagioli (1973/1992) reminds us that "the aspiration and will of the personal self and the pull from the Transpersonal Self to transcend the limitation of 'normal' consciousness and life do not manifest themselves only as a search and will to meaning, to enlightenment" (pp. 115-116). The will-to-transcendence can also be perceived to operate through transpersonal love, action, beauty, and Self-realization. In the operation of the will-to-transcendence, it is the unification of the personal will with the Transpersonal Will that the individual experiences. Transcendence through transpersonal love refers to the full human love depicted in Romeo and Juliet, the altruistic love of Buddha, the love of animals and nature of St. Francis of Assisi, and the mystical love depicted by the great mystics that expresses itself as a "will to union through love" (p. 116). Transcendence through transpersonal action arouses refers to various forms of humanitarian social actions that involves a selfless devotion and heroism to serve humankind in the face of personal hardships, sacrifices, and risks as depicted in the lives of Mother Theresa, Gandhi, Florence Nightingale, Martin Luther King, and Albert Schweitzer. Transcendence through beauty arouses the "will to beauty" that impels the contemplation of beauty and the creation of beautiful things as depicted in the lives of Michelangelo, Goethe, Renoir, and Beethoven (p. 117). Transcendence through Self-realization is depicted by the lives of those individuals who Maslow (1971, chap. 22) identified as "transcending self-actualizers" in his Theory Z.

> Transcending self-actualizers are *more* self-actualizing than normal self-actualizers because they are more fully involved with Being-values -- with Self-realization. This is not the actualization of the potentialities latent in the 'normal' human personality, but the progressive manifestation of *transcendent,* transpersonal potentialities, culminating with the direct experiential awareness of the Transpersonal Self. (Assagioli, 1973/1992, p. 119)

In the progression from the satisfaction of deficiency needs (Theory X) to self-actualization needs (Theory Y) to transpersonal meta-needs (Theory Z) we see a progression in the personality who ultimately aligns his or her life with transcending Being-values. Such a transcendence is biologically pertinent and a part of, not a part from human nature, as Maslow correctly understood.

> Transcendence also means to become divine or godlike, to go beyond the merely human. But one must be careful here not to make anything extra-human or supernatural out of this kind of statement. I am thinking of using the 'metahuman' or 'B-human' in order to stress that this is a part of human nature even though it is not often seen in fact. It is still a potentiality of human nature. (Maslow, 1971, pp. 274-275)

Different degrees expression of personal and transpersonal will, self-realizations, and types of transcendence can occur at different times in different proportions in the same individual. Maslow (1971) himself observed: "I find not only self-actualizing persons who transcend, but also *non*healthy people, non-self-actualizers, who have important transcendent experience" (p. 280)

Need for Value Fulfillment

The humanistic perspective on motivation of Abraham Maslow. Transpersonal psychology builds upon humanistic perspectives of motivation that emphasize intrinsic sources of motivation such as the desire for self-actualization, the impulse to fulfill one's potential, the drive to develop a one's authentic self, and the need to satisfy the values of being, or what Maslow called B-values (Maslow, 1943, 1954/1970; Rogers, 1959). People are motivated not only to satisfy their needs, then, but also to fulfill their potential. Personal freedom, choice, self-determination, and growth are all elements that enter into motivated behavior. In our choices, we create the person we are and lay the foundation for the person we will one day become. Often a deficiency that a person experiences as an important need to be satisfied for overall well-being will motivate a person to take action in order to accomplish or achieve the goal-state that is expected to satisfy the perceived lack or need. These felt needs and perceived lacks can be with respect to food, shelter, clothing (survival needs), security, defense, protection (safety needs), community, affiliation, partnership, love (belonging needs), and confidence, respect, worth (self-esteem needs). Abraham Maslow referred to these needs as "deficiency" needs (D-needs) that must be satisfied before other "higher" needs can be satisfied which he referred to as "being" needs (B-needs) -- intellectual achievement (curiosity, desire to know and understand), aesthetic appreciation (beauty) and self-actualization (be all you can be). All these needs are seldom completely satisfied, nor do they exert an even pressure, but are constantly changing, Their dynamic nature creates new instabilities in the organism all the time, ever seeking to achieve balance. Out of this endlessly renewed tension, creative behavior continually arises.

Hierarchy of needs. As an outgrowth of humanistic psychology, transpersonal psychology is very much interested in the question of "What make life worthwhile?" and in those impulses that drive us to answer that question and the needs that give rise to the question in the first place. Most students of psychology are familiar with Maslow's (1943, 1954) celebrated "hierarchy of needs" which summarizes and organizes the previously mentioned needs and motives in the form of a pyramid starting with physiological needs as the most basic or primary and proceeding to safety, belongingness and love, esteem, cognitive, aesthetic, and ending with self-actualization needs. Lower-level needs are believed to require satisfaction before the upper-level needs can be fulfilled.

- Physiological needs are considered most basic and include our need to satisfy the basic biological needs for food, water, oxygen, sleep and dreams, and elimination of bodily wastes.

- Safety needs refer to our need to feel safe and secure. We need to feel that the world is governed by law and order, is stable and predictable, and that we can control the events that happen to us.
- Belonging and love needs encompass our need to love and to be loved, our need to associate and join with others and be accepted by others. We are social creatures by nature which is why we fear abandonment and avoid loneliness and isolation.
- Esteem needs include our needs to achieve, to be competent and efficacious in our actions, to obtain respect and recognition from others.
- The need for self-actualization refers to our need to realize one's fullest potential, become the self that we are, express one's ideals and fulfill one's values.

Distinguishing basic and non-basic needs. Maslow constructed this hierarchy as a result of his search for what a healthy human being requires in order to live a "good" life (Maslow, 1943, 1954/1970). While it is true that what is "good" for one person, may be "bad" for another (e.g., the dropping of the atomic bomb on Hiroshima was "good" from the American point of view because it saved American lives, but was "bad" from the Japanese point of view because it killed Japanese lives), it is also true that there are some things that all people need in order to live a healthy and happy life. Maslow began his search by asking, "In a free-choice situation, what do people choose? Will they choose what they need?" Maslow discovered that when allowed to choose freely from a range of alternatives, human and non-human animals will work to obtain what it needs. But is the need that people choose to satisfy a basic and necessary need for the health of the organism or is it non-essential and unnecessary? By observing the person or animal become ill or engaging in maladaptive and abnormal behavior when the need is blocked or frustrated in its fulfillment, Maslow deduced that the need is basic and necessary to the health of the organism. From this observation, he reasoned that when frustration of the need does not lead to pathology, then the need is not considered essential (Maslow & Mittelman, 1941). Conversely, by observing the person or animal grow and flourish when the need is gratified and fulfilled, Maslow obtained a second piece of converging evidence that the need was indeed basic and necessary for a healthy organism. When satisfaction of the need leads to the promotion of positive mental health, then the need is considered essential. Finally, Maslow looked to people who had a reputation for being healthy and fully functioning. He examined the lives of famous social activists, physicists, psychologists, politicians, philosophers, musicians, poets, theologians, and writers such as Eleanor D. Roosevelt, Albert Einstein, Ruth Benedict, Max Wertheimer, Abraham Lincoln, William James, Pablo Casals, John Keats, J. W. von Goethe, Martin Buber, Adalai Stevenson, Robert Browning, Albert Schweitzer, Thomas Jefferson, Aldous Huxley, Jane Addams, and Baruch Spinoza in order to see which needs they all gratify. In these people he saw individuals who were free to realize their full potential (i.e. self-actualize). They all appeared to possess certain characteristics that he attributed to what he called "self-actualized" individuals -- the capacity for accurate perceptions, self-acceptance and self-trust, spontaneity, preference for solitude and ability to have occasional mystical-like experiences, ability to behave autonomously, possessed a sense of humor, very creative, non-conforming, and capability to love others despite their faults and flaws.

Eupsychia - The good society. Based on these observations and deductions, Maslow believed that he had found the basic needs that defined human nature -- needs that must be gratified if a person is to live well. Each person has these basic needs and the inborn impulses that are directed to satisfy those needs naturally – impulses meant to fulfill both the individual and his or her society. A "good" society is one in which "eupsychian" conditions are at work -- conditions in which society cooperatively works to fulfill the basic needs of the individual with the understanding that life is a cooperative venture and that when these natural needs are satisfied, then political and social organizations become vehicles both for individual development and for the fulfillment of all members of the society (Maslow, 1961, 1971, chap. 17).

> Eupsychian. . . conditions of work are often good not only for personal fulfillment, but also for the health and prosperity of the organization, as well as for the quantity and quality of the products or services turned out by the organization, . . . [for] man has a higher nature which is just as 'instinctoid' as his lower nature, and that this higher nature includes the needs for meaningful work, for responsibility, for creativeness, for being fair and just, for doing what is worthwhile and for preferring to do it well. (Maslow, 1971, pp. 237-238)

Only when basic needs are consistently denied does the good citizen turn into the bad criminal. When individuals are taught to ignore or overlook their basic needs or to block their impulses to satisfy them, then political and social organizations become clogged and individuals are left with lingering frustrations, growing dissatisfactions, and feelings of desperation for a "better" and more just life and society. These frustrations and dissatisfactions, coupled with feelings of powerlessness can lead individuals to strike out in self-righteous anger or vengeance against a society or culture that they see as the "enemy." Crime and violence are committed in a distorted response to the failure to satisfy basic needs and the failure to actualize a sense ideal (Maslow & Diaz-Guerrero, 1960).

Distinguishing Being-cognition and Deficiency-cognition To gain further insight into the nature of basic needs, human potential, and self- actualization, Maslow studied ecstatic mystical experiences he called "peak experiences" (Maslow, 1964/1970). Peak experiences occur spontaneously in connection with a variety of situations including religious rituals, sexual orgasm, reflective meditation, athletic performance, watching a sunset, giving birth to a child, and even as a result in ingesting certain psychotropic drugs. While being a very strong, intense, vivid, and direct emotional experience, peak experiences also carry substantial cognitive content as well and may bring insights, intuitional comprehensions, and knowledge not ordinarily available in the normal waking state. Maslow distinguished the kind of direct knowing that occurs during peak experiences from the usual kind of knowing in one's outer-directed, physically-oriented, and ego-directed state of consciousness by calling the former sort of knowing *Being-cognition* (B-cognition) or knowledge of being. B-cognition is unlike the cognition motivated by thoughts and actions oriented to satisfying lacks or deficiencies in food, shelter, love, self-esteem, love and belonging. Maslow called this kind of knowing *Deficiency-cognition* (D-cognition). B-cognition is the direct experience, understanding, and knowing of reality in and of itself, pure and simple. It is not mediated through language or beliefs, and is an end in itself and not as a means to be used for some other ends. Usual discriminations and differentiations, dichotomies and polarities merge so that differences between mind and body, reason and intuition, logic and emotion, subject and object, inside and outside disappear and become perceived as two phases of the same action or event, a oneness of opposites, or as philosopher Alan Watts called such polarities, "the two hands of God" (Watts, 1963). Maslow believed that the B-cognition that occurs during peak experiences yielded superior knowledge because it was not distorted by unfulfilled needs and desires that motivates deficiency-motivated knowing of everyday experience.

Meta-motivation. By studying peak experiences and its accompanying B-cognition, Maslow discerned the presence of certain ideals that were simultaneously spiritually and biologically pertinent (i.e., basic and necessary to the physical, psychological, and spiritual health of the organism) and that appeared to be grounded in "the reality of higher human needs, including the impulse to self-actualization and the love for the highest values" (Maslow, 1971, p. 238). These "highest values" characterize Being itself (also called *Being-values* or simply B-values) and include creativity, joy, truth, goodness, honesty, beauty, wholeness, spontaneity, uniqueness, justice, order, aliveness, richness, stimulation, variety, perfection, meaningfulness, self-sufficiency, effortlessness or flow, playfulness, humor, and the transcendence of contradictions (Maslow, 1971, chap. 23).

> Or, to say it in another way, people who are reasonably gratified in all their basic needs become 'metamotivated' by the B-values, or at least by 'final' ultimate values in greater or lesser degree,

> and in one or another combination of these ultimate values. In another phrasing: Self-actualizing people are not primarily motivated (i.e., by basic needs); they are primarily metamotivated (i.e., by metaneeds = B-values). (Maslow, 1971, p. 311).

Each person is endowed not only with basic needs concerned with physical survival and the growth and development of other members of our species, but also endowed with an interior system of values and ideals that are peculiar, idiosyncratic, personal, and unique to each individual and that seek fulfillment in life. Every person is born with his or her own impetus for development and the fulfillment of the above-mentioned values and ideals uniquely suited to fit the special circumstances of each individual's life. All these values and ideals are qualities and attributes given us at birth and biologically-rooted. Maslow (1971) said that "these intrinsic values are instinctoid in nature, i.e., they are needed (a) to avoid illness, and (b) to achieve fullest humanness or growth" them "instinctoid" (p. 316). Transpersonal writer and channel Seth/Jane Roberts (1981) refers to these "intrinsic values" as a part of natural laws that guide the unfolding and development of all forms of life, human and non-human alike.

> You were born with an in-built recognition of your own goodness. You were born with an inner recognition of your own rightness in the universe. You were born with a desire to fulfill your abilities, to move and act in the world. . . . You are born loving. You are born compassionate. You are born curious about yourself and your world. . . .You are born knowing that you possess a unique, intimate sense of being that is itself, and that seeks its own fulfillment, *and* the fulfillment of others. You are born seeking the actualization of the ideal. You are born seeking to add value to the quality of life, to add characteristics, energies, abilities *to* life that only you can individually contribute to the world, and to attain a state of *being* that is uniquely yours, while adding to the value fulfillment of the world. (p. 253)

All these qualities and attributes seek continual reinforcement, fulfillment, and actualization. They are reflected in our searches for excellent performance in any areas and in our conceptions of heroic figures. Maslow (1971, chap. 23) elaborates upon the meaning and function of these values and ideals in human life in a chapter with the telling title: "A Theory of Metamotivation: The Biological Rooting of the Value-Life, implying that these values are biologically significant and that their fulfillment makes us happy, healthy, and wise and their lack makes us unhappy, unhealthy, and insane.

Metapathologies. Maslow recognized that people can become psychologically disordered (metapathology) when they are deprived (pathogenic deprivation) of key values (B-Values) in their life. When the individual cannot actualize Being-values in his or her life because the person (a) developed a set of beliefs that undermines his or her sense of self-trust and self-worth, or (b) has been taught to block and to distrust the personal power of his or her impulses that would otherwise help develop his or her personal abilities, or (c) find that avenues for the expression of those ideals seem completely cut off, then a host of what Maslow referred to as "general metapathologies" may occur in the person's life. General metapathologies encompass a range of deprivations, disturbances and counter-values including: a sense of alienation, loss of zest in life, meaninglessness, inability to enjoy, indifferences, boredom, life ceases to be intrinsically worthwhile, feelings of apathy and fatalism, spiritual emptiness and crises emerge, death wishes and yearning for suicide, a sense of being unworthy and unloved and unlovable, despair and anguish, cynicism and loss of faith in all ideals and values (Maslow, 1971, p. 317). **Figure 7-3** (Maslow, 1971, pp. 318-319) presents a list of B-values (i.e., metaneeds) and the metapathologies resulting as a consequence of their deprivation.

Insert Figure 7-3 here

When people believe that their life has no meaning and can find no outlet for their impulses to creatively add to and fulfill their life, to grow and develop and act to affect the world, then they develop what

psychiatrist Viktor Frankl called an "existential vacuum" - a feeling of emptiness and meaninglessness (Frankl, 1946/2006, p. 141). Transpersonal writer and channel Seth/Jane Roberts (1981) put it this way:

> Creativity is an in-built impetus in man, far more important than, say, what science calls the satisfaction of basic needs. In those terms, creativity *is* the most basic need of all. . . . a powerful drive within the species for creativity, and for the fulfillment of values that are emotional and spiritual. *And if man does not find these*, then the so-called basic drives toward food or shelter will not sustain him. I am not saying that man does not live for bread alone. I am saying that is man does not find meaning in life he will not live, bread or no. He will not have the energy to seek bread, nor trust his impulse to do so. (p. 259)

People who feel helpless or that they cannot act safely in their environment or that they cannot trust their impulses or that their being and actions have no meaning will be unmotivated and reluctant to attempt to satisfy even their most basic needs. They expect to fail or do not find meaning in their actions so why even try. They become pessimistic, and suffer from an anxiety and depression that is very difficult to reverse. The greatest motivational problems then arise when people attribute the cause of their failures to internal, stable, uncontrollable factors ("It's me." "It will never go away." "There is nothing I can do about it.") or find no meaning in their life or value in their actions.

The Dignity of a Spiritual Life

The dignity of a spiritual life is a part of all biological life. Abraham Maslow (1971, chap. 23) recognized the existence of a powerful drive within the human species when he talked about Being-values. The most basic need of all, far more important than what humanistic psychology calls the satisfaction of basic needs, is the fulfillment of these spiritual and emotional Being-values.

> The spiritual life is then part of the human essence. It is a defining characteristic of human nature, without which human nature of not full human nature. It is part of the Real Self, of one's identity, of one's inner core, of one's specieshood, of full humanness. To the extent that pure expressing of oneself, or pure spontaneity, is possible, to that extent will the metaneeds also be expressed. (Maslow, 1971, p. 325)

From the transpersonal perspective of writer and channel Seth/Jane Roberts (1981a), the “instinctoid” nature of metaneeds and the impulse to fulfill them do not pertain to the human species alone. Because these metamotivations are "the intrinsic values of being" (Maslow, 1971, p. 316), by virtue of their being characteristic of Being itself (i.e., which is why Maslow called them *Being*-values), the spiritual or value-life is part *of* and not apart *from* the being of Nature and all that is. In these terms, every animal, from the lowly cockroach to the most sublime human being, comes into this world endowed with inner ideals and values that seek fulfillment and with an inner impetus to fulfill and actualize its “self.”

> Each being experiences life as if it were at life’s center. This applies to a spider in a closet as well as to any man or woman. This principle applies to each atom as well. Each manifestation of consciousness comes into being feeling secure at life’s center – *experiencing life through itself,* aware of life through its own nature. It comes into being with an inner impetus toward value fulfillment…It is given the impetus toward growth and action, and filled with the desire to impress its world. (Roberts, 1981a, p. 256)

The dignity of a spiritual life, then, belongs to all creatures -- great and small (Kowalski, 1991; Randour, 2000). Maslow (1971) hints that this when he states that "the spiritual or value-life then falls well *within* the realm of nature" (p. 320):

> *The value-life (spiritual, religious, philosophical, axiological, etc.) is an aspect of human biology and is on the same continuum with the 'lower' animal life (rather than being separated, dichotomized, or mutually exclusive realms). It is probably therefore species-wide, supracultural even though it must be actualized by culture in order to exist.* What all this means is that the so-called spiritual or value-life, or 'higher' life, is on the same continuum (is the same kind or quality of thing) with the life of the flesh, or of the body, i.e., the animal life, the material life, the 'lower' life. That is, the spiritual life is part of the biological life. It is the 'highest' part of it, yet part of it. . . . The 'highest' values; the spiritual life, the highest aspirations of mankind are therefore proper subjects for scientific study and research. They are in the world of nature. (Maslow, 1971, p. 316) (Maslow, 1971, pp. 316, 325)

The quality of life that makes survival worthwhile is important above all. Moreover, the dignity of a spiritual life demands that a certain quality of experience be maintained. It is not simply survival that is important, but survival of life *with meaning* that energizes and directs our behavior (Frankl, 1946/2006). Survival, in other words, is a means not the goal or end of life.

> Survival, of course, is important, but it is *not the prime purpose* of a species, in that it is a necessary means by which that species can attain its main goals. Of course (a species) must survive to do so, but it will, however, purposefully avoid survival if the conditions are not practically favorable to maintain the *quality* of life or existence that is considered basic. (Roberts, 1981a, p. 53)

Each species then is not only concerned with physical survival, but also with the quality of its life and experience, with fulfilling those particular qualities that are characteristic of it, and with intensifying those qualities in order to actualize its own interior system of value fulfillment.

> Each creature, and each plant, or natural entity, has its own sense of value fulfillment, seeking the greatest possible fulfillment and extension of its own innate abilities. This sense of value fulfillment…benefits not only the individual, but its species and all other species (Roberts, 1997a, pp. 174-175)….The term "value fulfillment" is very difficult to explain, but it is very important. Obviously it deals with the development of values—not moral values, however, but values for which you really have no adequate words. Quite simply, these values have to do with increasing the *quality* of whatever life the being feels at its center. The quality of that life is not simply to be handed down or experienced, for example, but is to be creatively added to, multiplied a way that has nothing to do with quantity….and if the *quality* of their lives disintegrates beyond a certain point, the species dwindles. We are not speaking of survival of the fittest, but the survival *of life with meaning.* Life *is* meaning for animals. The two are indistinguishable. (Roberts, 1981a, p. 256)

The quality of life that makes survival "worthwhile" is important above all. If physical and environmental conditions are vastly lacking to support the value fulfillment of animals, so distorting the nature of life as to almost make a mockery of it, such that survival would bring about vast suffering, or the animals cannot use their full abilities, or relationships with their own species are no longer in balance, or they are shunted aside unwanted and unloved, then the desire to live decreases.

Biological faith and inbred optimism are in all creatures -- great and small. Even in the face of such adversity, however, there always remains an exquisite optimism at the heart of life that is not learned (Seligman, 1990) but is inbred and innate and that acts as a creative, rejuvenating, compensatory force which maintains and supports life. This fine sense of optimism is an inborn physical and psychological faith that triggers the proper bodily responses required for health and growth, and that leads all forms of life to express their abilities. It is an inner predisposition meant to motivate all of nature's creatures in the

proper directions, engendering a sense of safety, assurance, and a feeling of promise that needs will be met, abilities will actualize, and desires will be fulfilled. This optimism is an intrinsic value of being that is also instinctoid in nature.

> All elements of life are optimistic…taking it for granted that conditions will be favorable enough so that the entire pattern of normal life will be fulfilled despite any impediments or adverse conditions…. All of life's parts contain this optimistic expectation and are blessed with the promise that their abilities will grow to maturity. Children take it for granted that their acts will result in the most favorable circumstances, and that any given situation will have a favorable end result. These attitudes pervade in the animal kingdom also. They are embedded in the life of insects, fish and fowl. They are the directions that provide life with purpose, direction, and impetus. No organism automatically expects to find starvation or disappointment or detrimental conditions – yet even when such circumstances are encountered, they in no way affect the magnificent optimism that is at the heart of life. (Roberts, 1997a, p. 74)

This optimism can be perceived, for example, in the incredible migratory behavior of birds (Barber, 1993) and butterflies.

> Many birds in their fantastic migrations demonstrate an amazing optimism, traveling thousands of miles to distant shores, almost literally flying by faith, as it were, ignoring all dangers, unbeseiged by doubts. There is no hesitancy, but the sure flight. Birds do not question whether or not the weather will be favorable, the winds fair or foul. They simply fly toward their destination. Even if some birds do fall or die, this in no way impedes or undermines the faith of the others. Monarch butterflies, in their remarkable migrations, often fly toward land that they have never seen themselves – and yet reach their destination. In all such cases, there is an inbred biological faith, that courage and vitality, that biological optimism. It acts the same in people, triggering the necessary bodily responses. Only when that optimism is severely tampered with do the physical mechanisms falter. Even then, however, all creatures are sustained by that innate gift, the inner sense of security that not only propels creatures toward life, but safely conducts them past physical life and past death's doorway. (Roberts, 1997a, p. 79)

Will to Meaning

The meaning of life may not always be apparent, but it never ceases to be. Transpersonal psychology considers questions about the meaning and purpose of life highly important, because people's attitude toward these questions symbolically represents their attitude toward every aspect of their lives – love, work, relationships, time, the world, self, and others. All of the significant issues regarding life and death, our hopes and fears for ourselves and for humankind are touched most deeply and brought into focus by the question of life's meaning. If a person find's meaning in one aspect of his or her life, it is easier to find meaning in other aspects as well. The meaning or purpose of an individual's life may not always be apparent, but from the perspective of transpersonal psychology it never ceases to be. There are those who say: "Life has no meaning. Everything is meaningless." This is nihilism. Nihilism does not contend that there is nothing, but it states that everything is meaningless. There is no justice, everything is random, accidental. Private life is devoid of meaning, and events are chaotic. There is no grand purpose in the universe. It just is. There is no particular meaning in what decisions one makes today about how to act, yesterday or tomorrow. Such cynicism is actually a defense mechanism against one's own feelings of meaninglessness, against one's own nihilism., for to say "Life has no meaning. Everything is meaningless" is a way of creating a meaning that explains the ups and downs of daily life, and why the events in one's life appear to have no particular reason and often happen in direct opposition to one's wishes. It is a means of support against them, a way of understanding them, a way of giving them meaning.

For others, the inherent meaning and purpose of life, mind, and consciousness is evident in the unbelievable molecular and cellular cooperation that supports the functioning and existence of the human body. It is evident in the workings of the nature. It is evident in the miracle of life itself. All of these events speak not of the works of mindless and meaningless chance, but of a creative source out of which the physical universe spring and in which all forms of life are constantly supported and nurtured. Even events that seem to be annoying, disruptive distractions in one's experience have a meaning when we realize they do -- being a part of other patterns of events, perhaps, or other organizations of overall purpose and intent, possessing other unifying qualities -- that escape one's notice simply because of an inability to perceive the larger "pattern that connects" due to cognition's naturally limited attentional capacity and span of apprehension. If we were able to follow those distractions through so that we could connect one event or action with another, then we would be able to glimpse how this distraction initiates a new insight tomorrow, causes the individual to avoid an unforeseen disaster, instigates a beneficial event, or appears in an entirely different light later -- in a way that creatively works toward one's purposes.

Logotherapy addresses the spiritual distress concerning the meaning of life. Transpersonal psychiatrist Viktor Frankl (1969, 2000) states that we possess a *will to meaning* and asks us to search out the ultimate meanings by which we live out our lives and find its hidden meanings. This meaning is not invented by ourselves; it is already present and waiting to be discovered.

> Many people ask: 'What is the purpose of my life?' Meaning: "What am I meant to do?' but the purpose of your life, and each life, *is in its being.* That being may include certain actions, but the acts themselves are only important in that they spring out of the essence of your life, *which simply by being* is bound to fulfill its purposes. (Roberts, 1986a, p. 225)

According to Frankl, the search for ultimate meaning is a spiritual issue, not simply a psychological one. A person's concern over the meaninglessness, purposelessness, and worthlessness of life is a spiritual distress and not a psychological disorder, although it may indeed lead to a psychological disorder, for a person can become deranged if he or she believes life has no meaning. Frankl (1955; 1967) created the system of psychotherapy called Logo-therapy (meaning-therapy) to address this concern and spiritual distress that has come to characterize the human cultural world of today. The aim of Logotherapy makes a person aware of the hidden *Logos* (or meaning) of his or her existence by addressing the spiritual issues that surround the fulfillment of the potential meaning of one's life and the discovery of some goal in life that is worthy of one's potentials, capabilities, talents, and powers. According to Logotherapy, the striving for meaning in one's life is the primary motivational force in humans. There is a *will* to meaning.

The meaning of life is not general and abstract, but individual and personal. The will to meaning is a search not for the abstract meaning of life, but a search for a personal, unique, individual and specific meaning and purpose of one's own life at this particular time in this particular place. Life's purpose and meaning does not exist apart from one's own existence for each person is a part of life's meaning and purpose. Everyone has his or her own particular vocation or mission in life, according to Frankl. One's task is to discover what that vocation or mission is. Each individual does not simply question life about its meaning and purpose, but Life itself questions each individual about his or her own meanings and purposes. One's responds to Life is by being responsible for one's own life. This is the burden of freedom -- choice and responsibility. In fact, Logotherapy sees in "responsibleness" to be the very essence of human existence. Each person is a being who is responsible for actualizing the potential meaning of his or her own life. One cannot through the burden of being upon another, or ask another person to answer for oneself the question that Life asks. To the extent that one commits oneself to the fulfillment of one's own life's meaning, to that degree one also actualizes oneself. This self-actualization is not a goal in and of itself, but a byproduct of the fulfillment of one's life 's meaning. The meaning of one's life changes even as one changes physically, growing from an infant, through childhood and adolescence, into adulthood and old age, but the meaning of life, like identity, never ceases to be.

Purposes in life are not easy to describe or easily categorized. The potential meaning of life then is not the meaning of life in general -- although this is certainly important and the two issues cannot be separated in practice, for unless one feels that life itself has meaning, then each life must necessarily seem meaningless -- but rather the *specific* meaning of a person's life at any given moment. The meaning of life differs from person to person, from day to day, and from hour to hour. One person may desire fame, and even possess certain abilities that he or she is motivated to use in pursuit of this goal, while another person may believe that fame and fortune leads to unhappiness, decadence, corruption, and debauchery. Here we have two quite opposing purposes in two *different* individuals: one to receive acclaim and the other to avoid fame. Interestingly, sometimes we have these two clear purposes co-existing within the same individual, opposing each other and paralyzing action in both directions toward both goals. For instance, a person may want children and possess excellent nurturing qualities that would make him or her an excellent parent, while that *same* individual may be convinced that sex is wrong and that having a family and raising children means the end of youth. Those who believe in the ultimate meaning of their lives can usually withstand such dilemmas and resolve them adequately. To those who do not feel that life has meaning, then disappointments, conflicts, and feelings of powerlessness that arise as a result of such conflicting beliefs and make one's subjective world appear chaotic in which events appear to have no particular rhyme or reason and seem to occur in direct opposition to one's conscious wishes and desires.

Three main avenues by which one arrives at meaning in life. Logotherapy teaches that there are three main avenues by which one arrives at meaning in life. One is productive and creative work or doing a deed that adds to one's own fulfillment and to the development of society. The second way of discovering meaning in life is by experiencing full human love, that is, deeply and truly and authentically encountering and loving another being. By these two avenues -- work (*arbiten*) and love (*lieben*) -- can meaning be found. Most important however, is the third avenue to meaning in life: suffering. "Even the helpless victim of a hopeless situation, facing a fate one cannot change, may rise above and grow beyond oneself , and by so doing change oneself. He may turn a personal tragedy into a triumph" (Frankl, 1946/2006, p. 146). At such moments, the human being is actualizing the highest value and fulfilling the deepest meaning -- the meaning of suffering.

The Meaning of Suffering

The meaning of death and suffering within the context of evolutionary theory. The question of the meaning and purpose of life is particularly poignant when asked in the context of the normally taboo subjects of death and suffering. What purpose could death and suffering possibly serve, especially if behavior is to be judged by its ability to help organisms adapt and survive in the environment? If only the fit survive, then what does death and suffering say about one's biological and psychological fitness? Death becomes a failure and pain and suffering a weakness, a sign of one's unfitness. To think thoughts of death is shameful and cowardly, especially if life is the only game in town and one life is all one has. And if one is able to escape the illnesses, disasters, and wars that plague the lives of so many other people around the globe, still I am left with the knowledge that science provides – that my life and all life is really nothing more than lifeless chemical elements briefly coming together into a body, mind, and consciousness that is bound to end. Life is a game of chance at best as far as the events of one's birth, life and death are concerned, having no real meaning outside of that context. It is the survival of the group, not the life of individual members that really matters. If individual life itself has no inherent purpose, then illness and suffering becomes our most direct encounter with the meaninglessness of personal existence. These beliefs alone bring on suffering.

Illness and suffering as part of human motivation. Transpersonal psychology asks us to suppose that the view of death as a failure and illness as a weakness, as implied by some theories of evolution, is not

the whole story or even one-third of it. Suppose death is not a failure, but a necessary part of life so that life itself can continue. Imagine for a moment what would happen if death were to leave the planet for just one day and the overpopulation problem that such a happening would cause. Suppose the species' will to survive includes a sense of meaning and purpose, that its survival is basically dependent upon its belief in the meaningfulness of its existence, and that without that belief or a feeling for the *quality* of life there would be no survival, because we would have no impulse to seek it or want it. Suppose illness is not a meaningless or purposeless weakness and error, but is instead *a natural part of human motivation* used for a purpose or a group of purposes by an individual as a means to reach goals that the individual thinks are otherwise unattainable in any other way (Roberts, 1986a)? How many of us can remember willing ourselves to get sick as children in order to stay home from school, and once mother said that we could say home we willed ourselves well again so that we could enjoy the day in play? Health psychology refers to such purposes and uses of illness as the "secondary gains" of an illness -- "the ability to rest, to be freed from unpleasant tasks, to be cared for by others, and to take time off from work" (Taylor, 2006, p. 223). Illness may serve a face-saving purpose. Or illness may used to achieve success or avoid failure. It may provide an opportunity to display pride, strength and courage. It may be a means of gaining attention or escaping it. It can be a badge of honor.

This is not to say that illness and the suffering that it can bring is necessarily "good for the soul," for one of the purposes of suffering is to teach us how to avoid it in the future. On the other hand, suffering like illness is a part of human motivation, and while its more extreme experiences may not ordinarily be sought out, suffering (like pain) has degrees and in certain instances moderately painful stimuli will be willingly tolerated. Consider, for instance, the development of athletic prowess that is demonstrated by Olympic champions. Their spectacular bodily achievement has come after long periods of training that frequently involve activities and exercises that would be considered painful by most people. The incentives of fame and glory, money and acclaim not yet won or achieved but only promised, is sufficient to lead athletes into sport activities that often involve quite painful trials and tribulations borne of blood, sweat, and tears. People will willingly undergo a good deal of suffering, training for hours on end, day after day, depriving themselves even of so-called basic needs into order to successfully climb mountains, swim oceans, and participate in sports competition. It is part of our curiosity and sensation-seeking motives to push beyond the limits and to live one's life with a sense of drama and excitement. In such situation and others, quite painful stimuli are tolerated and in some cases actively sought, as in the saying "No pain, no gain."

Certain religious sects are another example in which individuals will subject the body to all sorts of painful manipulations in order to achieve ecstatic states of consciousness. In the past, fasting, purging, beatings, enforced isolation, applied discipline, and deprivations of various sorts would be applied to body and mind for religion's sake in order to achieve enlightenment. This was the ascetic way that Buddha followed for many years until he decided that suffering's extreme experience was not the proper method for him to achieve enlightenment and so he came upon the more moderate "middle way." Although it is true that the body will only take so much punishment, pain and suffering before it releases its consciousness, physical suffering is not the only means of achieving religious ecstasy. It may not even be the "best" way, for overall such paining of the body works against any real understanding of the spirituality of the flesh and the physical reality of the spirit. Whatever the case may be, if the human situation is examined closely, to a certain extent, both illness and suffering can be seen to have their purposes and uses in human motivation, and may be actively sought -- even if it is a misguided attempt to attain something a person thinks may not be achieved otherwise (Roberts, 1986a, pp. 206-211).

Sensitivity to pain and openness to emotions help us sympathize with others. It is natural for children to be curious about suffering and illness and all kinds of experiences. Through such early personal experiences -- whether with painful physical stimuli and emotions or playing at getting killed and imagining what death is like -- children learn about their own capacity for experiencing a wide range of

countless gradations of sensations and emotions -- both pleasurable and painful -- and learn to avoid the pain and suffering that they do not want. Through such self-knowledge, individuals can then share their understanding with others to help *them* avoid the suffering that others do not want. By permitting oneself to explore and be curious as a child about one's own emotional states and sensitivity to pain and accept the informational value of such experiences, instead of muffling them, one understands as an adult how it feels when one inflicts pain upon others, and learns not to do so unless otherwise trained and conditioned. On the other hand, when one habitually does not allow oneself to be sensitive to pain or permit oneself to feel painful emotions, then the individual begins to shut down large areas of his or her experience in life. Losing touch with the direct experience of one's emotions because they have been pushed away through habits of repression, the individual does not know what he or she feels. Projecting this deadened emotional state upon others, it becomes much easier to hurt others. Pain and suffering as a part of human motivation and the uses and purposes to which they are put by individuals, and the various reasons for which they are actively sought, then, are far from meaningless or purposeless. One's vulnerability to pain and suffering sensitizes oneself to the pain and suffering of others. It develops empathy and the ability to forgive others (McCollough, Worthington, & Rachal, 1997). Enlivening one's own sensitivity to pain and opening up to one's emotions helps one empathize and sympathize with the pain of others, in other words. Understanding the range of sensation and emotion that are one's heritage as a biological creature helps one more actively help others, and alleviate the unnecessary causes of pain and suffering that one may see in the human cultural world. Such self-knowledge is a firm basic foundation upon which the quality of character known as *altruism* develops (Flescher & Worthen, 1007; Oord, 2007).

The meaning of suffering from the perspective of Logotherapy. All suffering then has potential meaning, according to Logotherapy (Frankl, 1955, 1967). If the suffering that Frankl saw in his experiences at the Auschwitz concentration camp had no meaning then, in his eyes, there could be no meaning in surviving. Once the person recognizes, acknowledges, and accepts that all suffering does indeed have meaning, then one begins to looks for it. The person who does not believe that suffering has meaning will not bother looking for it. Why investigate the reality of a fiction? The attitude in which we take our suffering upon ourselves then makes all the difference in the world, for suffering ceases to be suffering in some way at the moment it finds a meaning. Personality psychologist Gordon W. Allport, in his preface to the 1959 edition of Frankl's *Man's Search for Meaning* summarized the central theme of Logotherapy in the following way:

> It is here that we encounter the central theme of existentialism: to live is to suffer, to survive is to find meaning in the suffering. If there is a purpose in life at all, there must be purpose in suffering and in dying. But no man can tell another what this purpose is. Each must find out for himself, and must accept the responsibility that his answer prescribes. If he succeeds he will continue to grow in spite of all indignities. Frankl is fond of quoting Nietzsche, 'He who has a *why* to live can bear with almost any *how*.' (pp. 11-12)

These are not idle speculations far removed from reality, but are thoughts which kept inmates from despair, even when there seemed to be no chance of coming out alive.

Free Will, Choice, and the Nature of Impulses

The ultimate human freedom. For Frankl, humanity is a self-transcending species that does not simply exist but decides what its existence will be. We are creatures in which free will operates and through our choices decide what sort of person we become. We are condemned to a freedom that allows one to change at any instant, discover the meaning in one's life, and choose one's attitude toward the elements and conditions one encounters in one's work-a-day world, whatever those conditions may be. It is not the environmental or physical conditions that determine one's behavior as much as it is the attitude that one takes toward those conditions. We are not free from the special circumstances of our birth, but we are free

to take any attitude or stand we want whatsoever toward those circumstances. We are at the mercy of our past only if we believe we are and allow ourselves to be so. We can at any moment rise above biological, psychological, and sociological conditions and transcend them through the attitude we choose to take toward them. That freedom allows us to say "No" to elements of the environment or to situations that we find displeasing or offensive. This ultimate freedom -- to choose one's attitude toward any set of circumstances -- is a distinctively human capacity that Logotherapy seeks to awaken within each and every individual. Individuality grants us the right to make decisions and in those decisions we create ourselves.

Choice and the awareness of probable actions and events. As a physiological state of arousal, motivation involves impulses to perform this or that action or behavior. Because we are often intellectually aware of the impulses that move us or "cause" us to act at any one time, the concept of motivation is intimately tied to the concept of choice. The concept of choice is closely allied with the concept of human agency (Williams, 1992). Choice implies free will and so the notions of "freedom" and "will" are involved in most discussions of motivation from a transpersonal point of view. From a transpersonal perspective, free will operates. Free will, obviously, is not absolute in that behavior does not occur independent of context or the framework of existence within which one has one's being. All actions are situated (i.e., occur in some place at some time) and occur within the constraints of one's existence. Humans have free will within the framework of human existence, just as all other species have free will within the framework of *their* existence. A cat cannot read a book within the framework of its existence and so it cannot *choose* to read a book. It can choose to walk down the street and to like or dislike his or her environment and make changes to it accordingly, again, within the framework of its existence. Animal behaviors and animal choice are more limited than humans', however, in a way freer and more automatically expressed, but narrower in that the events that animals ordinarily encounter in the framework of their existence are not as extensive as our own complex human social and cultural environments. Nevertheless,

> both men and [animals] dwell in a field of probabilities and their paths are not determined. The vast reality of probabilities makes the existence of free will possible. If probabilities did not exist. and if you were not to some degree aware of probable actions and events, not only could you not choose between them, but you would not of course have any feeling of choice. You would be unaware of the entire issue. . . .You could not make choices at all if you did not feel impulses to do this or that, so choices usually involve you in making decisions between various impulses. Impulses are urges toward action. Some are conscious and some are not. You have been taught not to trust your impulses to such an extent that they often appear in very distorted form. Yet impulses help you to develop events of natural power. Impulses in children teach them to develop their muscles and mind each in their own unique manner. (Roberts, 1981b, p. 235)

Characteristics of impulses. In addition to the various impulses studied by mainstream psychologists -- impulses to adapt to the environment, affiliate and belong, approach/avoid, arouse oneself, resolve cognitive conflicts, become competent, control , create, achieve, and so forth -- transpersonal psychologists recognize that all individuals also have impulses to have experiences "in which the sense of identity or self extends beyond (*trans*) the individual or personal to encompass wider aspects of humankind, life, *psyche*, and cosmos" (Walsh & Vaughn, 1993a, p. 3). Transpersonal psychologists also acknowledge that "impulses toward an ultimate state are continuous in every person" and that "full awareness of these impulses is not necessarily present at any given time" (Sutich, 1992, p. 94). The more aware that individuals are of the nature and conditions of ordinary impulses in their lives, the more likely are they to recognize in their daily life the occurrence of such transpersonal impulses toward "the farther reaches of human nature." (Maslow, 1971).

Impulses are expressive. Impulses (i.e., spontaneous desire and inclination to act) have a bad reputation. When people think about the nature of impulses, they often equate them with cruel or destructive anti-social behavior where individual expression is opposed to the good of society. The first examples that may come to mind are violent impulses. These sorts of "bad" impulses are distortions of assertive energy, however, and occur when people have a history of *not* acting on their impulses because they have been taught to fear and distrust them and the self who has them. When motivating impulses are thwarted and not acted upon because we are afraid to do so – for example, not expressing one's disagreement when matters arise where one holds a diverse opinion from the belief being presented because the individual is afraid of being attacked; not communicating one's love to another person because one believes it makes one appear weak; downplaying one's abilities because one is afraid to stand out from the group -- then natural communication becomes blocked, personal expression is choked, organized action effectively obstructed, and change prevented.

Impulses are energetic. The energy behind denied or repressed impulses (and emotions) does not disappear. It builds up and intensifies and seeks an outlet. It can then result in unfortunate actions and events that indeed work against both the individual and society (e.g., interpersonal violence, formation of multiple personalities, physical illness). Building up a practice of quietly but firmly expressing one's own viewpoints, allowing oneself the freedom to express one's emotions, and discussing any daily issues that seem troublesome when they occur can help to release that inner pressure, accelerate improvement and change, and add to one's confidence and performance in daily life.

Impulses are life-promoting. When unimpeded or undistorted by negative conditioning, suggestion, or beliefs, pne's spontaneous biological and psychological urgings to action are basically good and life-promoting. When trusted, such impulses automatically revitalize in the individual a sense of meaning and purpose, power and worthiness, drama and creative excitement, a sense of safety and a faith that needs will be satisfied, ideals actualized, and values fulfilled. Impulses are not neutral or simple automatic responses to exterior stimuli. They have a life-serving and life-promoting function that moves the individual toward his or her greatest opportunities for development privately, and insures that he or she contributions to social reality. When impulses, emotions, and abilities are repressed, denied, ignored, or overlooked, the person is harming both himself and herself by denying society the benefits of his or her understanding and the development of personal abilities that could contribute to the enjoyment of others. When their natural communicative elements become blocked, life can indeed become boring, lacking excitement, and depressing.

Impulses are functional. One's psychological and behavioral life rides upon one's impulses and emotions. Emotions are the *motion* of our being. Impulses serve a similar function. Some impulses urge us toward action; others are cautionary urgings *not* to act. Some impulses and emotions bring subconscious intentions and beliefs into awareness and thus serve an educational function. Other impulses and emotions move the individual beyond the impulse and emotion itself to some other action or behavior. Impulses are not necessarily disruptive but are biological and psychological signals that energize and direct us to move in certain directions that fit within a larger pattern of events of which our limited, narrowly focused ego-directed awareness may be unaware. Our impulses, like our emotions, always mean something and have informational value (Cameron-Bandler & Lebeau, 1986). While not all impulses and emotions must be acted upon or expressed, they must at least be recognized. Acknowledgement of one's impulses and emotions builds up trust in oneself and recognition of one's personal power and ability to act in the world and to contribute to the world's action.

Impulses are creative. Impulses by their nature are creative. They can motivate the individual to perform in some new way, or bring into physical existence something that did not exist before. Impulses may stimulate the person to search for something never before found, try some new venture never before attempted, or perceive reality in a completely new way. Impulses can inspire the personality to ask the

further question that brings further insight, or go beyond previous learning and accomplishment by looking outside established frameworks. When spontaneous impulses are allowed some freedom, they can energize a person to give birth to the new and untried, open up avenues of choice previously closed, or make available channels of communication and awareness that were previously blocked. Impulses can prompt anyone to act with valor, heroism and daring to better an existing situation. Impulses can reveal new areas of expression not noticed before or believed possible for the individual, and disclose possibilities of awareness and achievement that might have otherwise gone unknown.

Impulses are transpersonal. Impulses are transpersonal in that they spontaneously emerge from subconscious regions of our psyche and can lead the individual to go beyond (or *trans*) personal limitations to a more expansive creativity, and discover his or her natural sense of personal power, and a greater sense of values. In other words, they help the individual to become more fully human. The importance of trusting one's impulses underlies one of the assumptions that define a transpersonal orientation (i.e., "impulses toward an ultimate state are continuous in every person") (Sutich, 1972, p. 94). On this view, every being comes into existence with inner ideals and values and is endowed with an inner- directedness to fulfill and actualize those ideals and values. As mentioned previously, Abraham Maslow (1971) considered this inner directedness toward ideal development to be "instinctoid" (i.e., biologically necessary for physical health and psychological well-being). Impulses act as a creative, rejuvenating, compensatory force that mobilizes the body and trigger the proper bodily responses required for health and growth (e.g., seek the proper balance of solitude or company, private or public activity, exercise or rest).

> As you learn to trust your natural impulses, they introduce you to your individual sense of power, so that you realize that your own actions do have meaning, that you do affect events, and that you can see some definite signs that you are achieving good ends. The idealized good isn't seen as remote then, because it is being expressed. And even if that expression is by means of steps, you can point to it as an accomplishment. (Roberts, 1981b, p. 235)

Practical idealism. The importance of trusting one's impulses and the self who has them can be made clear by recognizing the connection between our impulses and our idealism. To humanize an inhumane world, individuals must become "practicing idealists" who strive to practice their idealism -- their understanding of excellent performance -- in the acts of their daily life (Roberts, 1981a, p. 293). A humane human cultural world may seem like a remote ideal, impossible to achieve through the actions of a single individual. But change in the world begins with the individual. Individual action then becomes enlarged and magnified through the action of other individuals to create our collective social world. The individual may want immediate results and desire that the world change overnight. And yet time is an ingredient in all things. It took time for the unfortunate conditions in the world to develop and it will take time for them to become undone. One must start where one is, "think globally, act locally," be patient, and take small practical steps even though the individual may prefer to take large ones. "The journey of 1,000 miles begins with a single step," as the saying goes. What matters is that one *does* act, does move in the direction of one's ideals whatever they may be by taking some sort of action in one's daily life to physically actualize them (e.g., helping another person in any small way, without expecting thanks, three times a week). As Gandhi once said somewhere:

> It's the action, not the fruit of the action that's important. You have to do the right thing. It may not be in your power, may not be in your time that there will be any fruit, but that doesn't mean you stop doing the right thing. You may never know what results come from your action, but if you do nothing there will be no result.

Idealism in reverse. If one's idealism remains abstract and high-flying and not tied to any practical methods for their actualization in the events of one's own private life, then the collective social, cultural,

economic, and political structures that support an inhumane world will likely continue, and personal difficulties will continue to arise in daily life. The ideal that seems to exist so far out in the future may begin to appear unreachable. Focusing solely upon the unfortunate conditions that are less than ideal in our society today and on the *gap* between the present reality and the future ideal, an individual can become pessimistic and despondent as she or he magnifies the problems involved by her or his concentration upon them, so that they are eventually all that can be seen. Frustrated by a perceived lack of progress, the individual's unfulfilled idealism can then become inverted. No longer motivated by a sense of satisfaction, patience, trust, and optimism, but by a sense of personal disappointment, anger, cynicism, and despair, the individual risks becoming "an idealist in reverse" - a fanatic who self-righteously justifies the use of almost any method at his or her disposal to achieve his or her ideal, no matter what the cost or risk to self or others, for the sake of the greater "good" (Roberts, 1981a, p. 294). If private feelings of powerlessness, meaninglessness, worthlessness, frustration, and exasperation deepen, the individual may become motivated to act in drastic *unideal* ways that he or she might not have otherwise performed -- acts of violence, for example. The person may begin to imagine the downfall of the species by some natural catastrophe or self-destructive act, plot to bring about some disaster or tragedy to a group of people or nation, or assassinate an individual whom the fanatic feels has fallen so far beneath his or her expected ideals.

The end does not justify the means. Most of the social and political troubles current in the world today are the result of the unfortunate belief that any means is justified in the pursuit of one's ideals. "Man has killed for the sake of his ideals at least as much as he has ever killed for greed, lust, or even the pursuit of power on its own merits" (Roberts, 1981a, p. 215). Many reprehensible atrocities have been committed by fanatical idealists who will sacrifice other people's lives as well as their own, and then justify and condone those acts as regrettable but necessary actions on the grounds that they were a means toward a "good" end and committed for the sake of the greater good (e.g., the Crusades, Inquisition, Salem witch hunts, Lincoln's assassination, Hiroshima's destructive bomb, Hitler's Germany, Iraq's suicide bombers, America's "aggressive" interrogation techniques).

"Be the change one wants to see in the world." As individuals, we each have the power to form a better kind of world. In order for this to happen, however, each individual must evaluate what her or his ideal humane world is believed to consist of, and the means she or he plans to use to accomplish that end. For not just any means will do -- the means or methods chosen must be worthy of the ideal end that one hopes to achieve. We cannot kill or wage war in the name of peace, for example, or sacrifice other forms of life to preserve the sacredness of human life -- otherwise one's methods will automatically betray, undermine, and unravel at its very core the ideal one is seeking to achieve. To humanize an inhumane world, each individual must see to it that each step she or he takes is ideally suited to the world she or he hopes to achieve. If one's ideal humane world involves being kind to one another, then one must be tolerant of opposing ideas in the pursuit of that ideal. If one's ideal humane world involves looking for humanity's basic good intent behind all of its actions, then one step will involve discovering one's own basic good intent that has always been there all along. If one's ideal humane world involves improving the quality of human life, then one's pursuit of that ideal will not involve destroying the quality of other kinds of life. If we trust our impulses and explore their meanings, practice our idealism in the acts of our daily life, and insist that each step we take is worthy of the ideal that we pursue, then a sense of meaning and purpose, power and creative excitement will be provided in our lives and these characteristics will be reflected outward in the humanized social, cultural, economic, and political structures that will indeed follow. That, at least, is the hope and promise of the humanistic-transpersonal perspectives on motivation reviewed in this chapter.

III. Emotions in Everyday Life

Why Do People Feel the Way They Do?

Key components and characteristics of emotional expression. Like motivation, emotion is the result of a multi-component biopsychosocial process that includes biological factors (e.g., chemical neural and hormonal processes), cognitive factors (e.g., past learnings, present thoughts, beliefs, and values), and environmental factors (e.g., situational and contextual conditions, social and cultural processes)(Frijda, 1986; Scherer, 1984; Kleinginna & Kleinginna, 1981b). Which factor is the "first cause" of an emotion (biological, cognitive, or environmental) has been an ongoing debate in the history of psychology. Most emotion theorists agree that emotions (a) are accompanied by a range of *neural and hormonal processes* (e.g., embarrassment is accompanied by increased body temperature), (b) generate *affective feelings* of pleasure or displeasure of particular intensity and depth, (c) elicit *cognitions* that attempt to explain or justify the cause of the emotion (e.g., Is it permanent or temporary? Is it widespread or limited? Is it me or the situation?), and (d) elicit a variety of *behaviors* which may be adaptive (e.g., problem-solving, emotion regulation), expressive (speaking, laughing), and goal-directed (approach/avoidance) (Ciarrochi, Forgas & Mayer, 2001; Ekman & Davidson, 1994; Oatley & Jenkins, 1996). Emotions may be displayed or remain hidden depending on cultural display rules. Emotions rarely occur in isolation from one another, but often occur in some combination with two or more emotions operating simultaneously (Lazarus, 1991). Some emotions reinforce the behaviors that precede them, while other emotions act as punishers for the behaviors that precede them. Cognitions play an important role in interpreting the meaning and personal significance of the physiological processes, the affective feelings, and the behavioral component that accompany any emotional response. People's interpretation and ways of thinking about the events that happen to them (e.g., is it a threat or a challenge?) will influence the sorts of emotional response they will have to those events, for example. As Epictictus the Greek philosopher once observed "We are not troubled by things, but by the opinions which we have of things" (quoted in Ferrucci, 1982, p. 105).

Cross-cultural similarities and differences in emotional experience. Cross-cultural studies of emotion suggest that there are certain basic emotions that are commonly recognizable across cultures -- happiness, anger, distress, and disgust (Shiraev & Levy, 2010, chap. 6). Like expressions of motivation, basic human emotional expressions are believed to serve adaptive purposes (Darwin, 1882/1965). Whether such similarities in human emotion expression and recognition derive from heredity or learning and culture is still hotly debated (Ekman, 1994; Russell, 1995). Nevertheless, studies of the process of identification, description, and explanation of facial emotional expressions show that basic human emotional expressions are generally similar across cultures (Ekman, 1982). The close link between emotion and facial expression is reflected in the maxim that if you want to feel happy, then smile and put on a happy face, and the appropriate emotion will shortly follow (Izard, 1990). On the other hand, culture-specific differences in the expression, labeling, and socialization of emotional experience also are found across cultures (Matsumoto, Hee Yoo, & Fontaine, 2008). Cultures vary, for instance, in the degree to which people experience joy and anger (Markus & Kitayama, 1994). The Tahitian language has 46 different words for anger, but no words for sadness, longing, or loneliness; in some African languages, sadness and anger are expressed using the same word (Somerville, 1994). The public display of emotions in Japan is discouraged because it is viewed as disruptive of the harmony of the group (Matsumoto, Kudoh, Scherer, & Wallbott, 1988). In cross-cultural studies, cultural differences between two groups are greater if specific emotional characteristics are highlighted (e.g., how emotion is experienced and displayed in a specific situation such as fear of deportation), whereas emotions are more cross-culturally similar if described at a high level of generality and abstraction (e.g., fear generally).

Additional Variables that Characterize Emotion in Ordinary Waking Consciousness

Subjective life has emotional variety, rhythms, and cycles. During the course of a lifetime, the person can expect to experience a full range of emotions from happiness to sadness, pleasant and unpleasant, pleasure and pain. An eternal unchanging permanent state of bliss is not to be expected, for that is not the

nature of physical existence. It is the nature of sensation and emotions to provide the personality a full spectrum of feeling. Subjective life has variety, rhythms and cycles. E-motions are fluid and dynamic, a form of psychic and electromagnetic and chemical energy that constantly changes, and that reflect the *motion* of one's being. Grief changes into acceptance. Boredom changes into pleasurable anticipation. Depression changes into encouragement. Fatigue changes into boredom which changes into restlessness which turns into feeling energized which becomes feeling ambitious. It is easy to recognize that we experience many different kinds of emotions or moods in the course of a day. Left alone, emotions easily change one into another.

Beliefs generate emotion, and not the other way around. It was once believed that the cause of all emotions came from the outside environment. People would attribute the cause of their emotions to external circumstances (e.g., getting fired from a job). Not everybody would have the same emotional response to same external situation, however. The cognitions (e.g., expectations, beliefs) through which the person would filter his or her interpretation or appraisal of those circumstances was found to make a profound difference in the kind of emotions that were experienced. Loss of employment for one person might be viewed as a major household tragedy, while another person would see it as an opportunity to explore other career options. "Your emotions . . . are not determined by the circumstances, but by what is going in inside you in relation to those circumstances. What is going on inside you are certain perceptions and thought processes, which at a given moment determine what you are feeling" (Cameron-Bandler & Lebeau, 1986, p. 48). Cognitions -- thoughts, beliefs, values, expectations -- play a key role in the generation of emotional states, in other words. Whether we experience a certain emotion often depends on how we appraise, assess, and evaluate the situation in which a particular emotion occurs (Lazarus, 1991). While emotions may not be directly tied to particular situations in which they occur, they are directly tied to the beliefs we have about self, world, and others. Depression does not just automatically fall upon an individual. Instead, the depressed emotional state is a good clue that the person has been entertaining beliefs of inadequacy, self-doubt, powerlessness, and worthlessness for a period of time. Frijda (1988) suggests that individuals can use their emotional state as a beginning point to seek for the belief, motives, concerns and goals that lie behind them. Behind every emotional experience they will find a particular belief that generated it and that will be used to explain, justified or rationalize emotional state. If individuals keep track of their emotional state in a variety of situations, that can discover the beliefs, ideas, and values that give those emotions their meaning. Emotions follow one's beliefs in this regard (Beck, 1983). The more that the person can become aware of those consciously available but often psychologically invisible beliefs that lie just beneath the stream of waking consciousness that color and shape his or her emotional attitudes, the better able the person will be to take charge not only of his or her thinking, but daily moods as well (Zastrow, 1993). The aim of many modern psychotherapies is to develop emotions and their corresponding cognitions that energize and sustain goal-directed behavior (e.g., happiness, hope, optimism, feelings of attachment and belongingness) and to neutralize or deflect emotions that impede or inhibit goal-directed behavior (e.g., fear, anxiety, pessimism, depression, self-doubt, guilt and shame).

Mood and memory. Emotions color not only one's present experience, but also one's retrieval of past experiences as well. Bad moods predispose us to notice and interpret other people's experiences in negative ways, for instance. And when depressed, we tend to recall similar depressing events of the past which only reinforce the present emotions. Thinking about a past event, in other words, brings into the present the same feelings (pleasant and unpleasant) that accompanied that past remembered event. Thinking about an angry episode of the past makes one feel angry all over again in the present. In this way, past emotions actually change present emotions. The implication of this is that if a person wants to change a blue mood in the present, then he or she must search memory for events in which positive and pleasurable moods occurred, instead of automatically choosing experiences from the past that reinforce present unpleasant feelings. Any time the person feels in an unpleasant mood state, he or she should identify an event that was particularly exhilarating, savor the memory and its accompanying emotion, in

order to replenish and renew oneself in the present. Do you remember a time when you felt a sense of accomplishment, were glad to be alive, were praised for a job well done, laughed and laughed and laughed, enjoyed a beautiful sunset, felt relieved and satisfied, played hookey, enjoyed doing absolutely nothing, or felt loved and cherished? Each person experiences pleasurable emotions at some point during the course of the day, and there are many moments on any given day when our mood is excellent for extended periods of time. Notice and recognize the occurrence of those and concentrate upon them. These pleasurable moods are to be noted, and once noted concentrated upon and recalled during periods of low mood when one is upset or depressed. Concentrating and "ruminating" upon failures and obstacles, disappointments and frustrations simply gives energy to those emotions and magnify the problems involved. By focusing one's attention upon those periods in any given day when one's mood is excellent, the good moods become longer and extended. They increase and become more significant. Examining situations during which those positive emotions occur can aid in the discovery of what promotes them and brings them on, so that they may be intentionally actualized in the future. As one attends to the time of day, one's activities, and one's surroundings when one's mood is excellent, the individual learns what promotes these good moods and makes them more frequent and of greater duration throughout the course of the day. In this way those "good" moods will become longer and increase until they become the significant ones instead of those periods when one is blue or upset or annoyed.

Emotions carry informational value. Emotions have informational value that can provide the person important understanding about what is going on in the physical environment, insight into one's experience of the world, and knowledge about other people with whom you interact (Cameron-Bandler & Lebeau, 1986). **Figure 7-4** identifies possible informational content of 12 commonly experienced emotions (Cameron-Bandler & Lebeau, 1986, pp. 213-217).

Insert Figure 7-4 here

All emotion have these "functional attributes" that serve as signals or cues alerting the person to important messages about his or her needs (Cameron-Bandler & Lebeau, 1986). Emotions also reflect the "core relational themes" that generate those emotions (Lazarus, 1991, p. 122). The individual is at a great disadvantage if he or she ignores or overlooks what his or her emotions are trying to communicate. Even "bad" emotions communicate something of value to the individual that signals that a response is required. When seen in the light of their informational value, even negative moods gain a quality that makes them worth having. Sad or depressing thoughts can provide a refreshing change of pace, leading the individual to periods of quiet reflection and to quieting the body so that it rests. Illness can serve the same purpose. Anger can be one of the most arousing of emotions, moving a previously passive and lethargic person to action. Fear and anxiety, even seemingly irrational ones, can serve to rouse the body if the person has been in a psychological or physical rut for an extended period of time.

Emotional Choice

Emotions have form and structure. All emotions have form and all forms have a structure. The structure of the emotion serves to differentiate and distinguish one emotion from another. An emotion's structure can be analyzed into components that, when changed, has the effect of changing a person's experience of one emotion into the experience of another (Cameron-Bandler & Lebeau, 1986, chap. 4).

> Just as the properties of a molecule are determined by the arrangement and kinds of atoms that go into it, our emotions are determined by the particular mix of perceptions and thought processes we are engaging in at a particular moment . . . The characteristics of each emotion are the result of particular sets of perceptual components, which make up the individual structures of those emotions. What makes emotional choice possible is knowing and being able to respond usefully

> to the structure of emotions. . . . By learning about the structure of emotions, you will be able to change your emotions from one to another, and in this way affect both the quality of your experience and the character of your behavior. (Cameron-Bandler & Lebeau, 1986, pp. 48-53)

The form and structure of an emotion may not exist in physical terms as a physical object, such as a chair and table, does that takes up physical space, but it does exists in an inner psychological dimension as a definite psychic reality that individuals experience and that affects behavior. The form and structure of an emotion also has an actuality physically through its connection with the electromagnetic and hormonal elements and conditions of the body (i.e., we experience emotions physiologically). The form and structure of an emotion is furthermore stamped with the particular and personal characteristics of the individual who has them and who expresses them. In certain respects, emotions possess similar characteristics to those assigned to consciousness itself (i.e., personal, continuous, constantly changing, selective, and purposive) (James, 1890/1950).

Knowing structure allows emotional choice. It is knowledge of an emotion's structural components that gives the person emotional choice (Cameron-Bandler & Lebeau, 1986). Once the person recognizes the emotion he or she is experiencing and identifies what seems to stand out as significant components that make the emotion what it is, emotional choice becomes available by changing one or more of the following components: (a) attending to the past or future, instead of the present; (b) speeding up or slowing down the tempo; (c) changing the modality from necessity to possibility, i.e., "I must, have to" to "I could, might"; (d) feeling actively involved, instead of passive; (e) attending to how things match, instead of how things mismatch or compare; (e) changing what is important in the situation to some other criterion; (f) chunking up or chunking down how one is currently viewing the situation. As changes in each of these components are made, the emotional experience changes accordingly. The emotional choice to move from one emotion to another emotion is illustrated in the following examples (Cameron-Bandler & Lebeau, 1986, chap. 4).

- Moving from feeling *inadequate* to *adequate* occurs by realizing that a significant component of feeling inadequate is in making a comparison between what one has or can do and what some other person has or can do, and that an appropriate strategy is to remind oneself of one's own capabilities and past demonstrations of competence.

- Moving from *overwhelmed* to *responsibly creative* happens by acknowledging that one's tempo is too rapid as one must/has to get too many tasks done at once without setting priorities, and that an appropriate strategy is to slow down and chunk down the overwhelming task into various smaller tasks, setting priorities and concentrating only on what you want to/can do first and enjoy doing.

- Moving from *anxious* to *capable* takes place by granting that one is facing a future that seems to hold danger and for which one feels unprepared, and that an appropriate strategy is to attend only to what is going on right now until one feels safe in the present time frame, and imagine how it is possible for you to think of ways to usefully prepare yourself to tackle that possibly dangerous future.

- Moving from *disappointment* to *acceptance* comes about by acknowledging that one does not want or is not able to continue to pursue an outcome that one has been disappointed in getting, and that an appropriate strategy is to imagine oneself a few years in the future and looking back at the outcome that one did not get, and make it imaginally smaller and smaller, less and less consequential.

- Moving from *depressed* to *encouraged* arises by conceding that the past, present, and future all look bad and that one needs to build a future that will dispel one's depression and nurture a feeling of encouragement, and that an appropriate strategy is to identify at least two things in one's life that are better now than they once were by comparison, and build those small differences into the future that one imagines *is* possible and will change.

Importance of expectation in emotional choice. Each emotion then has its own form and structure, that can be manipulated, giving an individual emotional choice. The success of the process of changing one emotion to another emotion highlights the importance of *expectation*. Emotions, or emotional energy, can be transformed from one form or structure to another if the individual has the expectation that it is possible to do so. Expectations shape and direct the focus of attention and influence what data -- psychological or sensory -- will be selected, recognized and accepted by the individual out of all available. Expectations are also the filter through which an individual interprets the data that is perceived. Expectation is the trigger and the force behind emotional choice. If a person wants to change his or her present emotional state, desire is not enough, but expectation *is*. This is one reason why individuals who remain optimistic and hopeful in the face of adversity, failures, obstacles, and setback tend to persist longer in pursuit of their goals, than individuals who give pessimistic interpretations or explanation in the face of adversity (Seligman, 1991). Optimists *expect* to succeed, whereas pessimists expect to fail. In certain terms, it is from the emotions that one's expectations are formed. By understanding and manipulating one's emotions a person's expectations can be changed. Emotions form expectations, not the other way around.

Anger, Aggression, and Violence

The importance of being aware of one's feelings of anger. Anger is an emotional state that is of interest to transpersonal scholars because of the question of whether anger has a potential to be a positive force that entails profound constructive transformations of one's life (Dalai Lama, 1997; Ferrucci, 1982, chap. 7; Masters, 2000; Sundararajan, 2000; Whitehead & Whitehead, 1995). Many people are convinced that anger is necessarily a negative, destructive emotion from which it best to be detached and dissociated. Yet anger in certain circumstances can often be the most arousing and therapeutic of emotions. We have considered anger's informational value earlier. In the most basic of terms, the expression of anger is a natural kind of communication in many social situations that can let another person know that he or she has misbehaved, gone over the limit, broken the rules, done wrong, or violated an important standard of one's own. Its expression, rather than repression or suppression, can be a way of preventing anger's further build-up or its explosion into violent behavior.

> Let us take a very simple example involving a kind and good man in a fairly ordinary environment within your society. He has been taught that it is manly to be aggressive, but he believes that this means fighting. As an adult he frowns upon fighting. He cannot hit his boss, though he may want to. At the same time his church may tell him to turn the other cheek when he is upset, and to be kind, gentle and understanding. His society teaches him that such qualities are feminine. He spends his life trying to hide what he thinks of as aggressive -- violent -- behavior, and trying to be understanding and kind instead. . . . Because he is trying to be so understanding our man inhibits the expression of many of the normal irritations that would serve as a natural system of communication between, say, his superior and himself at work, or perhaps with the members of his family at home. Simultaneously all of these inhibited reactions seek release, for the manifestation of aggressive feelings set up natural balances within the body itself, as well as serving as a communication system with others. When his system has had enough, our friend may then indeed react with violent behavior. He might suddenly find himself in a fight -- initiating one -- and the smallest incident may serve as a trigger. He could seriously hurt himself or someone else (Roberts, 1974, pp. 235-236)

If this person had recognized, acknowledged and accepted his earlier, less drastic feelings of anger in a more natural, ongoing fashion, then it would have been possible for him to express his annoyance, irritation, or antagonism in a much more safe fashion. One does not have to express one's feelings every time they arise. The point is to be aware of one's emotions and acknowledge their existence and not to pretend them out of existence. Ferrucci (1982, p. 87) presents a series of questions that encourage the reader to review the ways that one experiences aggressive energy:

1. What form does aggressive energy take for you? Take a few minutes and think of the ways in which you manage your aggressive energy; see what your favorite channels and habitual modes are.
2. Do you express or repress your aggressive energy?
3. What is your attitude about aggressive energy -- do you fear it, despise it, enjoy it? Or, do you, perhaps, fail to experience it at all?
4. Are there specific patterns to your aggressive energy? And situations or people that specifically tend to arouse it?

Transformation of aggressive energy. Ferrucci (1982) reminds us that "these impulses are elements of our being and therefore intrinsically valid. There has to be a fundamental respect: Any condemnation of our aggressive energies is an act of psychological clumsiness which makes transformation impossible" (p. 88). When one denies the existence of the emotions that one feels, one is denying the integrity of one's experience. This is not an overall healthy response. One can transform an inhibiting action into a constructive one in many different ways. Aggressive energy in the form of anger can be discharged through physical exercise, for example. Aggressive energy can be transformed by altering its target and mode of expression, say, through re-moving and rearranging furniture in one's home or apartment. Aggressive energy does not have to be directed at the person one is angry at, for any inanimate target will do in order that feelings of guilt can be avoided. The problem arises when anger remains unexpressed, ignored, or denied over a long period of time. When even momentary anger is repressed because it is considered evil or wrong, then other emotions will also be eventually denied expression, and individuals will sooner or later find it difficult to express even ordinary denial. They may begin to feel powerless to communicate with their fellow human beings as far as the expression of ordinary disagreement is concerned, which only adds to the difficulties. Repressing their anger, they also repress their power to communicate and to act and effect change in their world. Being afraid to act, feelings of despair may soon follow. Psychologically, only a massive explosion can free them. Not wanting to face the felt-power of their emotions, its natural energy may be further distorted and exaggerated by continued repressed, directing it outward in the form of violent behavior, or directing it inward against oneself and transferred to another area

> causing (psychosomatic medicine tells us) such disturbances as heart disease, hypertension, obesity, stomach diseases, and intestinal, sexual, respiratory, skin, and rheumatic troubles. And this same energy of aggression is found to be one of the determining factors in various psychological ills such as certain forms of depression, guilt, obsessive and paranoid syndromes, and perhaps some cases of psychosis. (Ferrucci, 1982, p. 85)

Sex, Love, and the Psyche

Sex motive distinguished from other motives. Mainstream psychology has studied the psychological and physical aspects of the sexual reproduction function to a great degree. Introductory psychology textbooks provide detailed examination of sexual motivation and sexual orientation in order to understand the powerful physical attraction and impulses aroused by the subjective, psychological aspects of the

emotion called love. Sex is regarded as a powerful motivator that differs in many respects from hunger and thirst (Franken, 1998, chaps. 3, 4, 7). Unlike food and water, sex is not vital to the survival of the individual, although it is vital to the survival of a species. Like many other motivators, sexual activity is more strongly influenced by learning and cognition than by biology (e.g., hormones).

What happens if the emotion of love becomes equated with the sex motive to an exaggerated degree? Love expresses itself sexually, but sex is not the only way that love can be expressed and is not necessarily the primary way. In our human cultural world, however, love is often equated with sex to such an exaggerated degree -- that is, identity is a matter of sexual orientation and one is displaying unnatural repression of the sexual drive or an unmanly or unwomanly weakness if one does not express himself or herself sexually. The expression of love is forced into a purely or exclusively sexual orientation, limited only through sexual acts between members of the opposite sex, with other forms of love's expression considered second-rate (Roberts. 1979b, chap. 4). When love and any of its many forms of expression becomes equated with sex, however, then love itself can seem wrong, and an affectionate kiss or caress between members of the same sex or the most innocuous touching of any portion of the body by another person is considered improper, taboo, potentially dangerous. Touching becomes sexualized. Individuals who feel love for another and *also* conditioned to believe that sexual expression is the only one natural to love thus may feel guilty about their love, inhibited in the formation of certain kinds of friendships, guarded in their emotional lives, repressing any show of love to others or compelled to express love in a sexual fashion when it is neither possible, desired, nor appropriate.

Sex is only one of love's expressions. It would be a mistake to assume that to show love for another person necessarily involves sexual acts, however. Sex is only one of love's expression and it is quite natural to express love in other ways. There is the emotional level at which love can be expressed as in love for one's brothers and sisters, mother and father, nation and country. There is the intellectual level at which love can be expressed as in the love of ideas, and in the devotion to causes in which one believes. Love is expressed through strong enduring relationships and through vocations in which one helps others (altruistic love, *caritas, agape,* compassion).

The psyche in relationship to sexuality. Spirituality in relationship to sexuality has been a topic of interest to transpersonal psychologists (e.g., Sovatsky, 1985; Wade, 2000; Wilber, 2000a). Transpersonal writer and channel Seth/Jane Roberts (1979b) suggests that full human love would be easier to experience and that people would be healthier and happier if they were less gender-typed.

> Men brought up to be ashamed of the 'feminine' sides of their nature cannot be expected to love women. They will see in women instead the despised, feared, and yet charged aspects of their own reality, and behave accordingly in their relationships. Women taught to be frightened of the 'masculine' sides of their nature cannot be expected to love men, either, and the same kind of behavior results. The so-called war of the sexes originates in the artificial divisions that you have placed about the nature of the self. The psyche's reality is beyond such misunderstandings. (p. 93)

In certain terms, the human psyche possesses both masculine and feminine qualities, and is not male *or* female, but male *and* female. Sexual differences in characteristics, abilities, and performances that show up in psychological tests do exist, but those differences are learned behaviors and are not set by heredity or programmed by one's biological sex. They are rather the result of conditioning and socialization processes that reflect the current picture of males and females brought up from infancy with particular sexual beliefs that program them to over-identify with gender-specific characteristics of maleness and femaleness and thus behave in sex-stereotyped ways as adults. As a result of an over-identification with gender-typed schema, the larger pattern of personal abilities, characteristics, needs, feelings and potentials of the individual personality (and of the species itself) that are ordinarily assigned to the "opposite" sex are not allowed their release, denied expression, and deprived of their fulfillment unless they fit in with

those considered "normal" to the sexual identity as it is culturally defined. We are individuals and persons first, however, and then individuals of a particular sex – man or woman -- second. Sexuality does not exist apart from a person's unique, individual psychological make-up and personality characteristics. One's sex represents a portion of one's identity and personhood, but does not define it, unless one believes that it does and so behaves in ways that reflect those beliefs. It is our individuality that gives meaning to our biological sex, and not the biological functioning of our sexual orientation that gives meaning to our individuality.

> In terms of evolution, the vitality of the species in fact was assured because it did not overspecialize in terms of sexuality. With this came a greater diversity in individual characteristics and behavior, so that no individual was *bound* to a strictly biological role. . . . If compassion, kindness, and gentleness were feminine characteristics, then no male could be kind or compassionate because such feelings would not be biologically possible. . . If your individuality was programmed by your biological sex, then it would be literally impossible for you to perform any action that was not sexually programmed. Since you are otherwise free to perform other kinds of activity that you think of as sexually-oriented, in those areas the orientation is cultural. (Roberts, 1979b, pp. 56-57)

IV. The Transpersonal Nature of Emotions

The Emotional Lives of Animals

The world of affect may be invisible, yet it motivates all living systems. Only humans are dignified by emotional feelings or so we have been told (Masson & McCarthy, 1995, chap. 2). Conventional, socially-approved beliefs often cause us to deny the existence of emotions in animals, and any instances of love among them are assigned to "blind" instinct so that one female will do as well as another. We take it for granted that individual differences do not apply in species different from our own. Even animals, however, understand without words or language the importance of their sexual behavior.

> Animals, as any [companion animal] owner knows, have their own personalities and characteristics, and individual ways of perceiving the reality available to them. Some gobble experience. Their consciousness can be immeasurably quickened by contact with friendly humans, and emotional involvement with life is strongly developed. (Roberts, 1972, p. 365)

On this view, love is a biological as well as a spiritual characteristic and is not the prerogative of one species alone. Love and cooperation, loyalty and tenderness are basic needs that are biologically pertinent and show themselves in many ways (see, for example, Masson & McCarthy, 1995). Even in animal groups individuals are not only concerned with personal survival, but with the survival of family members (Masson, 1999). In the wild, for instance, many animals protect and provide for wounded and disabled members (Bekoff, 2002). "The wisdom that comes with age is indeed appreciated even in the animal kingdom" (Roberts, 1997a, p. 162)

> *All* aspects of life experience not only sensations *but emotional feelings*. Therefore, there is a kind of innate gallantry that operates among all segments of life – a gallantry that deserves your respect and consideration. You should…try to understand that even the smallest of creatures shares with you the emotional experience of life's triumphs and vulnerabilities. (Roberts, 1997a, p. 206)

Each species, in other words, is endowed with emotional feelings that are as valid and significant as our own (Balcombe, 2006; Darwin, 1872/1998). The world of affect may be invisible, yet it activates all living systems.

Animals' relationship to their emotions is quite different from our own. Because the human species has divorced itself from nature to such an extent, it often finds it difficult to understand the nature of many nonhuman species of consciousness, and our scientists end up interpreting animal behavior according to all-too-human conventional beliefs. When comparative psychologists view the animal kingdom, for instance, they tend to do so through their own specialized theories and beliefs, schemata and semantic categories, interests and purposes, and tend to see in animal behavior only what they are programmed or conditioned to see. Consider the example of animal aggressive behavior. The expression of normal aggressiveness is basically a natural kind of communication, particularly in social areas, and a way of letting another individual know that she or he has transgressed. The expression of normal aggressiveness is, therefore, a method of communication and a means of preventing violence, not causing it (Roberts, 1974). Animals use their natural aggressive impulses as a form of action and communication to express creativeness and maintain life. The various postures and highly involved series of symbolic actions are all steps in a series of communications that are carried out long before any fight takes place, and far more frequently prevents an actual battle from occurring than actually causes it. In human society, the natural communication of aggression has broken down because we do not understand aggression's purpose as a method of communication to prevent violence. People usually make great effort to restrain the communicative elements of aggression while ignoring its many positive values, until its natural power becomes dammed up, finally exploding into violence. Animals' relationship to their emotions is often quite different from our own, with humans tending to repress, whereas animals express, their emotions.

Spiritual Elements of the Personality

Transpersonal emotions. Emotions and various "feeling states" associated with exceptional human experiences and transformative behaviors, and religious/spiritual/transpersonal (beyond ego) experiences that carry the individual beyond (trans) the personal ego are an important topic of study in transpersonal psychology (Anderson, 1996; Braud, 2001; Welwood, 1979). Sundararajan (2000, p. 66) identifies joy, dread, panic, acceptance, serenity, sorrow, wonder, and rejection as transpersonal "being emotions." Inner peace and compassion are other emotions that can also take us "beyond" ourselves. Transpersonal psychiatrist Roberto Assagioli (1988/1991) identifies joy, love, appreciation of beauty, power and will, the moral sense, the desire to know and the capacity to know as "spiritual elements in our personality" (p. 7). In this section we will take a brief look at only a few of these transpersonal emotions and spiritual elements of the personality: joy, love, inner peace and compassion.

Joy

The spiritual origin of joy. Transpersonal emotions are expressions and effects of the spiritual life, according to Assagioli (1988/1991). "The spiritual origin of joy is borne out by the fact that one of the essential characteristics of the Spirit is bliss" (p. 266). This divine joy (or bliss) is pervaded by love and manifests itself as a result of open channels of communication between the conscious "I' and the inner, transpersonal self or what Assagioli refers to as "our higher 'I'" (p. 266). All human joys and satisfactions have their origin in this source of high and noble joy and pure happiness that comes with the recognition of one's place as a part of one vast realm of being and from the easy communication with one's deeper Transpersonal Self. Joy and its spontaneous expression is regarded as a natural by-product of the deep and abiding satisfaction that comes with the harmonious integration of the conscious self with all other levels of the personality structure. Joy and its expression brings increased strength and resiliency to the personality, and makes the personality less fearful and less resentful of adversity, hardship, and frustrations when they do occur. The emotion of joy itself signals the unity of the conscious and the subconscious in a shared experience. According to Assagioli (1988/1991, chap. 25), *spiritual* joy expresses humanity's higher and truer nature and represents the replacement of transient pleasures and selfish satisfactions that come from achievement and sensory pleasures, greed and attachments with a life-

giving energy permeated by peace and sense of fulfillment that rejuvenates both soul and body. "Spiritual joy is an affirmation of the spiritual view of life which enables us to give maximum attention to, and place maximum emphasis on, the glorious goal that gives purpose and meaning to life itself. Having an appreciation of this glorious goal, this higher, more real life, is the greatest, inexhaustible source of joy" (Assagioli, 1988/1991, p. 270). Beyond the selfish pleasures and petty personal satisfactions generated by daily frantic busyness that results in a sense of tiredness and emptiness is the "true joy [that] is by its very nature expansive, it makes us kinder and more compassionate, and it inspires in us an ardent wish to draw others into that same joy" (Assagioli, 1988/1991, p. 268).

Obstacles that block the experience of joy. Joy is the natural by-product of the resiliency, inner assurance, and strength of a personality who allows the spontaneous expression of emotion. Obstacles to the experience of this spiritual form of joy include (a) the pain and adversity we encounter in daily life, (b) the inflexible demands one makes upon oneself and others that expresses itself in ongoing moaning and groaning, complaints and grumblings about life's circumstances, (c) brooding and ruminating about the tragic side of life and (d) taking oneself too seriously without a sense of humor. Viktor Frankl once said "Humor is a weapon of the soul." Without humor, a sense of optimism and hope, resiliency and inner assurance, the perception and experience of joy is cut down in one's life. Fear of emotion and its expression also creates an obstacle to the experience of joy. One fear that the conscious "I" experiences is the fear of being swept away by an emotion that it cannot control and does not understand. This is natural enough given the desire and need of the conscious "I" to stand apart from its own action -- in this case, to stand apart from the action of its emotional being -- rationally and logically appraise it, view it objectively in order to dissect it and analyze it, and see itself as something apart from, rather than a part of emotion. It is an attempt doomed to failure, however, for emotions are the motion of our subjective life. Emotions are an expression and a form of oneself . Emotions replenish the conscious "I" and constantly change, as the conscious "I" does. The lack of knowledge of our place in the cosmos, and the fear that such ignorance generates prevents the individual from accepting spontaneous expressions of his or her emotion. When the person fears to experience seemingly unpleasant emotions and sets up an emotional pattern of rejection that blocks out the awareness, recognition, acknowledgement, and acceptance of certain emotions -- "These emotions are bad and I will not permit myself to experience them" or "These emotions are good and I will allow myself expression of them" -- then the very perception of joy is seriously cut down.

Benefits of openness to the spontaneous expression of emotion. But these obstacles to joy can be removed if we are able to view ourselves from a higher vantage point and to view life's problems and the world's imperfections within the greater scheme of things.

> Rebellion is replaced by acceptance, a grasping, demanding spirit is replaced by generosity, patience and serenity. Generosity flows from a sense of dignity: we need to have dignity not to allow the minor inconveniences of life to exasperate us. Acceptance and generosity lead to praise and gratitude for all that is good in life, mingled with the adversity and pain. These help the flower of joy to develop and bloom. (Assagioli, 1988/1991, p. 270)

In order to feel safe and stable enough to accept the spontaneous expression of emotions so that the perception and expression of the emotion of joy may happen more frequently, the conscious personality requires resiliency, inner assurance, and strength. Once a fair amount of stability is maintained and the personality realizes that its separate identity is assured, then he or she can better participate in his or her emotional life. Openness to the spontaneous expression of emotion not only strengthens the ego, but also opens communication between the conscious and the subconscious, and allows for a much greater flow of energy from the inner, Transpersonal Self, energy that can be most effectively used for creative work. "Such easy communication with the subconscious will also allow the subconscious to be more flexible, in allowing various information through to the ego from the deeper layers of the whole self. As a further

benefit there will be increased joy, and a feeling of oneness with the self, and with reality in general" (Roberts, 1998b, p. 20).

Reflective meditation on the nature and condition of joy . Many sources of joy surround us. Nature, art, love and friendship, contact with living examples of spirituality and joy, work and doing activities that one enjoys, serving others and doing good deeds, silence and meditation, are all potential sources of joy. The emotion of joy can change the perception of the world, in a far different manner than if the person was experiencing depression. The world seems brighter somehow, more vivid and clear. **Figure 7-5** presents a psychosynthesis "reflective meditation" on the nature and condition of joy and other psychological qualities that can create, energize, and strengthen the quality in oneself (Ferrucci, 1982, pp. 104-105).

Insert Figure 7-5 here

Closing one's eyes and reflectively meditating on the idea of joy, "we can think about joyous people we have met in our life and the times when we experienced joy; the relationship of joy to a similar state, such as cheerfulness or humor; or its origins and the hindrances to it" (Ferrucci, 1982, p.104). Images of a very joyful nature -- animals or landscapes of great beauty, images of playing animals, flying people, images of Jesus Christ, Buddha or the Prophet -- may spontaneously appear as personal symbols all united by and reflecting an underlying emotion of joy, even though they may lack logical connection with one another. Such reflective meditation, when engaged in for a sustained period of time, can create a state of consciousness in which the psychological quality meditated upon becomes an enduring part of one's attitude toward life and a means of evoking transpersonal (beyond ego) energies into awareness that deepen one's appreciation of day-to-day living. The point is to keep track of the way symbols and visual images appear in waking life and learn to connect them with the feelings that they represent

Love

The spiritual origin of love. Love is regarded as a spiritual element of our personality and a transpersonal (beyond ego) emotion because of its cosmic origin and cosmic function (Assagioli, 1988/1991). Love is an emotion that can carry the individual beyond himself or herself, and can involve an overwhelming intuitional comprehension that leaps beyond logic. There are many forms and expressions of love, some of which are studied by mainstream psychology,

> There is physical love and spiritual love, there is the love that desires, attracts to itself and absorbs, and there is a love that limits and enslaves, as well as a love that enhances and liberates. Then there is the sort of love in which the individual seems to lose himself, and a sort of love in which he finds himself. (Assagioli, 1988/1991, p. 259)

Transpersonal psychology places love within the greater, larger spiritual framework of life itself which is beyond boundaries, beyond limitations, free of divisions and barriers, integrated and merged with All That Is, the Absolute, the Transcendent. Out of this original Unity, the first differentiation occurred between what is subjective and what is objective, spirit and matter, male and female, yin and yang, These two aspects of being, being one yet two, uniquely individual yet forever a part of All That Is, communicate and interact with each other. The emotion of love is the basis of this communication for that is what love is: a desire to communicate with the beloved. It is within this framework of original Spirit and communication that the deeper mystery of love is to be understood. Love represents that vital, powerful longing to return to that original unity before the state of dividedness, difference, and separation occurred. "This earnest desire to be made complete, to become one, to merge with something else or with someone other than ourselves, is the very essence of love" (Assagioli, 1988/1991, p. 261).

Love as a spiritual element of the personality. Love as a spiritual element in the personality represents the individual's tendency toward union and need for belongingness and affiliation. Love's firm and basic foundation can be found in the law of attraction and in the relationship and complementary effect of two or more elements or beings coming together to form a gestalt in which the whole becomes greater than the sum of its parts. The affiliation, communication, openness brings a greater flexibility, greater freedom of action, and thus greater choice into being than were there before. The groupings that are formed by this powerful urge to unite and communicate are created, unified, and held together by the emotion of love, whether one considers such grouping as the family, the community, or the nation. "In all these groups we find the same basic characteristics . . . with regard to love: a feeling of affection, a sense of union and completion, group activity and a level of productivity that is sometimes greater and different from which would be possible for individuals acting alone." (Assagioli, 1988/1991, p. 263).

Love's personal dimension. Love has a horizontal dimension in which the desire to unite and communicate with the beloved expands throughout the physical, emotional, and intellectual fields of being (e.g., molecular and chemical affinities, biological gestalt of cells, emotional human relationships, intellectual relationships of mind). When a person is in love, his or her whole physical organism becomes energized and directed in healthful ways: digestion improves, thinking clarifies, worries drop away, perception freshens, physical senses quicken, joy of the moment deepens, and life itself attains an additional significance and meaning. Identification expands to include intimate awareness of the beloved, and a desire to communicate, create, explore, and join with the beloved. Such love has deep biological connotations and a spiritual basis that forms the basis of all life. Such love perceives the grace in another, affirms without condemning, and draws the best from oneself. Such love implies freedom to love oneself as one loves another, to accept oneself and joyful be who one is, fulfilling one's abilities, knowing one's worth and thus being able to give and receive, knowing that the other will do the same. For if one can see no worth in oneself, it is difficult to see it in another. Love, being an emotion, is always mobile and always changing, but when it predominates there will always be a vision toward the ideal. All other emotions are based on love and in one way or another relate to it. **Figure 7-6** presents a psychosynthesis exercise that provides an opportunity to explore the implicit connections and meaning that the immense mystery of love may have for the reader.

Insert Figure 7-6 here

Love's transpersonal dimensions. Love also has a vertical dimension in which the urge to unite and communicate rises toward the realm of spirit, a thirst for the eternal, a longing to make the present moment last forever. William Blake said: "Joy seeks eternity." This is the spiritual level of love where other elements come into play -- the desire to return to the original unity which has its origin and source on another, higher, transcendent plane of existence. This longing for the Spirit has its origin in love -- a love for God. As St. Augustine put it: "My heart finds no rest until it rests in You!" The impulse to love and appreciate the Source of all that is paradoxically finds it completion by a return to the realm of love's creation -- to the world of God's tangible, concrete, individual manifestations. We learn, as our understanding gradually broadens, that the vertical and horizontal dimensions of love are not antagonistic but complementary -- we channel our love of God to love human beings. We learn how to do this by looking to the experiences of human beings who have achieved such a realization -- Buddha, Jesus and other excellent individuals who act like bridges and supports for those of us yet unable to do so on our own. Loving the Spirit of the divine in others as well as in ourselves brings us yet another step toward that sublime love of which the mystics and saints speak-- mystic love . "There is then a love directed at creatures, at nature and at other people -- a love which is spiritual in nature that is not love for any particular creature or person, but a universal love based on the principle of unity with all creatures" (Assagioli, 1988/1991, p. 264). Such a universal love still demands that it be practiced and expressed

concretely through individual acts of love for individual beings, otherwise it remains remote and abstract. These various manifestations of love co-exist and come together not in humans alone, but in all of being. Love then does not only characterize human relationships, but the nature of life and being itself. Chemical elements reflect this great yearning through the law of attraction and union that governs their action ("Similars attract"). Love underlies the impetus of the simplest particle to seek its own fulfillment by joining together with other particles to form matter. Biological cells attract one another, merge, and communicate with one-cell organisms joining other one-cell-organisms to create a gestalt of multi-cellular organs and so forth to create physical organisms with psychological characteristics and the capacity to move through an environment of which they are a part. Through this process of differentiation and unification, sexual characteristics of male and female arise which in turn generate the process of sexual reproduction by which individual beings attempt to replicate themselves.

Intimate relationships as a path toward Self-realization. Transpersonal psychology views interpersonal relationships as one path to the transpersonal (Boorstein, 1979; Demetry & Clouts, 2001; Welwood, 1985a, 1985b). Psychotherapist John Welwood (1990), for example, states that various levels of connectedness and relatedness may characterize the different needs of any intimate relationship: Fusion, companionship, community, communication, communion, and union. Relationships may be characterized as operating at any point along this continuum, with some kinds of relationships or connectedness more effective than others in satisfactorily solving not only personal difficulties but also the global crises in which the planet finds itself at this time.

- The most primitive bond that may form between intimate partners -- *fusion* -- emerges out of a need to obtain emotional nurturance and establish close emotional bonding that was lacking in childhood. Fusion, however, increasingly limits two people's range of expression and interaction because it sets up a parent-child dynamic that undermines the ability of the relationship to move beyond the people involved.

- At the level of *companionship*, connectedness can take more or less sophisticated forms and plays a part in all relationships, although some people do not seem to want anything more than this in their intimate relationships with others.

- The level of *community* is a more expansive form of connectedness that can occur only when two people share not only activities (fusion) and each other's company (companionship), but also common interests, goals, and values.

- The level of *communication* is a still more open level of connectedness that involves sharing what is going on inside us -- our thoughts, ideals, experiences, fears, and desires. It requires individual honesty and courage and a willingness to work on the inevitable obstacles in the way of sharing each other's different truths with each other. Communication is probably the most important ingredient in the everyday health of a relationship.

- "Conscious love" is relationship at the level of *communion*. Communion is a level of connectedness taking place at the level of heart and mind that often takes place in silence, where words do not get in the way or are in any way necessary. Communion involves a deep recognition of another individual's existence whereby each being feels touched and seen, not as a personality, but in the depths of one's being.

- *Union* is a level of connectedness that expresses an individual's deep, genuine, human longing to overcome one's separateness from all that is. In a finite relationship, this level of connectedness often creates problems such as idealization of the relationship, ego inflation, and addiction to the

> relationship that may resemble problems often encountered when a relationship is characterized by more primitive fusion. When it is more appropriately directed to the divine, the absolute, and the infinite through a genuine practice such as meditation, then it can be most helpful in the process of personal and social transformation.

There are several reasons why conscious love is considered to be an inner capacity and transpersonal emotions most valued to foster a sense of responsibility and compassion for the entire planet and all people. It is a love at the level of being rather than love of personality. It is love in which one is in touch with the depth of one's own and the other's being simultaneously, while also aware of each other's uniqueness and individuality. It is a love in which one's individuality and private nature does not isolate oneself, but make one want to reach out and extend oneself in service to others -- to be oneself and give oneself most fully to help others use their own strengths to become more fully themselves as well.

Love as a sacred path to social and personal transformation. It has been said that single-minded pursuit of one's own happiness cannot lead to true satisfaction, because personal desires multiply endlessly, forever creating new dissatisfaction (Csikszentmihalyi, 1999; Myers, 1992; Walsh, 1999, chaps. 10-14). No one can take away real happiness because it comes with the opening of one's heart and mind, feeling it radiating outward toward the world around us, rejoicing in the well-being of others, and having that openness and love return (Dalai Lama & Cutler, 1998). Cherishing the growth and development of those one loves exercises the larger capacities of one's being and brings one happiness. The happiness and the way toward health comes from the realization that one's existence enriches all other portions of life, even as one's own being is enhanced by the rest of creation. All the current difficulties of relationships that one may experience in one's life present the individual with a rare opportunity to discover love as a "sacred path" which calls upon one to cultivate the fullness and depth of who one is (Goleman, 2003). Love as a sacred path to social and personal transformation helps the individual discover that it is good, natural, and safe to grow and develop and use one's abilities, and by doing so the individual also enriches all other portions of life (Welwood, 1990b). This is a state of grace and illumination.

> When you are fairly happy and content in your daily life, you can be said to be in a state of grace. On those occasions when you feel at one with the universe, or come upon an exceptional experience in which you seem to go beyond yourself, you can be said to be in a state of illumination, and this has many degrees and levels. In any such state your physical health benefits, generally speaking, though there may be some beliefs blocking in that direction. . . . Naturally, left alone, you will at various times spontaneously experience such states of grace or illumination, though you may not use those terms. You will feel at peace with yourself and your world, or you will surpass yourself, suddenly feeling a part of events and phenomena usually considered not yourself. To one extent or another, however, such experiences are natural and a part of your heritage. (Roberts, 1974, p. 196)

Inner Peace

The experience of inner peace. Inner peace is a valued inner capacity and transpersonal emotion that takes us beyond ourselves and fosters one's sense of responsibility for and connectedness with other people, the entire planet, and all its life forms (Dalai Lama & Cutler, 1998, chap. 5; Ram Dass & Gorman, 1985). It is easy to feel impotent and any effort to change things can seem trivial when one looks at the suffering in the human cultural world that seems so cruel, unnecessary, and unjustified. These feelings can be diminished if one is able to develop the experience of inner peace. Without inner peace, no matter how comfortable one's life is materially, one will still be worried, disturbed or unhappy because of circumstances (Hanh, 1991). If one does not have inner peace, then one may defend oneself against the pain of the world by rationalization and stifle one's heart's innate generosity of spirit at what seems to be a heartless world governed by human greed and fear out of control. If one does not have inner peace, then

one's acts may become colored with anger and self-righteousness or filled with sadness or a sense of futility and despair. One's warmth would not be the real thing because one's heart is closed and one's efforts to help result ultimately in fatigue and burnout. If one has inner peace, then external problems do not affect one's deep sense of harmony and tranquility, and the individual is then free enough to deal with situations with calmness and reason, while keeping one's inner happiness (Dalai Lama & Cutler, 1998). When we have inner peace, we can be at peace with those around us and share that peace with neighboring communities (Ram Dass & Gorman, 1985). When we have inner peace, it is easier for us to make a sincere effort to take seriously our responsibility for each other and for the environment (Fox, 1990). When we have inner peace and look at the suffering of the world, we may sense a wisdom and grace in suffering that our ego, physical senses, and intellect may not understand. When we have inner peace, we may intuitively sense a spiritually guided evolution inherent in all of life that gives all experience a deeper meaning than the one that is superficially apparent. We understand that all of one's imperfections and suffering, and all of the imperfections and suffering of other creatures, are redeemed in the greater scheme of the universe in which we have our being. When we have inner peace, we are appreciative of things just as they are, that everything is unfolding as it must, that one's existence enriches all other portions of life, even as one's own being is enriched, couched, and supported by the rest of creation of which one is a part.

How is inner peace to be obtained? By engaging in the practice of meditative exercises from the world's religions and ancient spiritual traditions, the individual can develop both the quietness of mind that allows one to hear the deepest spiritual truths about oneself, and the openness of heart that engages one fully with one's own humanity (Goldstein & Kornfield, 1981; Kabat-Zinn, 1994; Walsh, 1999). The quieter one's mind becomes, the more one seems to open one's heart to embrace all things with love and compassion and see oneself and all beings as a valuable part of the universe in which all have a purpose, no matter what their place in the human scheme of things. The quieter one's mind becomes, the deeper one's faith and equanimity becomes to balance the suffering of others that one perceives in the world and that hurts one's heart. The quieter one's mind becomes, the better able one is to integrate the two disparate worldviews that "all is perfect" and that "all is imperfect" so that one of these partial truths are not embraced alone at the expense of the other, and both worldviews become balanced.

Obstacles to Spiritual Development

Fears of death, loneliness, isolation, failure, the unknown future, and suffering. Transpersonal psychiatrist Roberto Assagioli (1988/1991, chaps. 15-16) identifies the emotion of fear as the most frequent emotional obstacle to spiritual development. What is feared may be concrete or abstract, something past or future, real or imagined. When people take counsel from their fears, then misfortunes, accidents, and catastrophes occur that would otherwise not have happened. The fear-gripped imagination generates suffering in a thousand different forms. Assagioli (1988/1991) identifies five "instincts" that are rooted, generated, and sustained by five basic fears that serve as obstacles to spiritual development -- the fear of death, loneliness, isolation, failure, the unknown and the future (p. 170).

1. The first is the instinct of self-preservation, the root of which is the fear of death.

2. The second is the sexual drive, underlying which is a sense of incompleteness and the fear of loneliness.

3. The third is the herd instinct, again caused by the fear an individual feels when he is separated, weak, insecure. This fear causes him to seek support and security by associating with other people.

4. The fourth [instinct] is the tendency to affirm oneself. This might seem the opposite extreme of fear, but careful analysis shows that at least one of its roots is the fear of not being appreciated, recognized and respected as much as we deserve (or believe we deserve!) and therefore not having the power we would like to have over others.

5. The fifth [instinct] is curiosity, that thirst for knowledge based on fear of the unknown or of mystery.

Assagioli also identifies a sixth fear related to the instinct of self-preservation that deserves separate treatment -- the fear of suffering.

> One of the greatest obstacles to our spiritual development is the fear of suffering. . . . It is necessary then that any [person] who seriously intends to travel along the way of the spirit resolves to overcome this obstacle by conquering or at least minimizing this fear of suffering within [oneself]. But to succeed in overcoming this basic fear which is so deeply ingrained in our psyche, we need to know the true nature, meaning and function of suffering. We need to discover the best attitude to adopt toward it. Above all we need to learn how to transform it and make it into a source of spiritual blessing. (Assagioli, 1988/1991, p. 173)

Every emotion has both impeding and constructive aspects for spiritual development. Assagioli states that, "it ought to be recognized that these instincts or tendencies have spurred man on to useful, indeed necessary, activities, so even fear has had and can have a useful function" (p. 170). The emotion of fear as an impeding action cannot be judged alone, therefore, but only in the context of other emotional and motivational elements of which any given personality is involved. Even an emotion which appears blatantly as a negative emotion may temporarily serve a constructive purpose (e.g., the inability to feel jealousy could turn a person into someone for whom relationships are interchangeable and easily replaceable). There is no hard and fast rule as to which emotions are basically impeding actions, and which are not. For what appears to be an impeding emotion may instead turn out to be the burst of a new and constructive direction, which may eventually represent a new and stronger pattern of identity and integrity, that will completely refresh the personality and add to its vitality and strength (e.g., if the person never felt angry, he or she could easily be taken advantage of by others). Any emotion, even so-called negative ones such as fear, in other words, has its positive and beneficial aspects in that it may nevertheless lead to constructive action at any given time (e.g., if a person never felt overwhelmed, then he or she might easily squander his or her time working on outcomes that are actually of a low priority). The Transpersonal Self, through intuitive insight, can usually recognize whether an emotion is an impeding or a constructive one for the purposes of the personality involved.

Liberating oneself of the fears of death, loneliness, isolation, failure, and the unknown future. Two methods -- psychological and spiritual -- can be employed by which the personality may free itself of these five main forms of fear (Assagioli, 1988/1991, chap. 15). There are traditional psychotherapeutic methods (e.g., emotional-regulation skills, cognitive-behavioral therapy, psychoanalysis, hypnosis) that may be employed that operate at a different level of the personality structure than the spiritual methods discussed below (Assagioli, 1988/1991, pp. 171-172):

1. *The self-preservation instinct, or the fear of death*. From the spiritual point of view death does not exist. When we leave the physical body we pass on to a more beautiful, freer life.

2.-3. *Fear of loneliness and isolation*. This is overcome by: Communion with God, with Life, with one's own immortal Self; Spiritual love, friendship and group-focused living. (Paradoxically, the less one fears isolation the less one requires love and the company of others, and the more one is loved and sought after). Let us endeavor to understand and

recognize that isolation is an illusion. At all times we are participants in the universal life, in the presence of and in union with the Supreme Being.

4. *Fear of failure, an inferiority complex, expressing itself in self-affirmation in an excessively separatist fashion.* One gets rid of this by becoming aware of one's latent powers, and of one's true spiritual nature.

5. *Fear of the unknown and of the future.* This is overcome by reflecting on the fact that feared ills often fail to materialize (even if other ills do!); believing that we will not have to endure hardships beyond our ability to cope. Difficulties produce the necessary energy for overcoming them; Developing our awareness and growing in wisdom. Science has removed many superstitious fears: the more one knows, the less one has to fear, but the true form of spiritual awareness is intimate, direct intuition, enlightenment, an identification of one's being with the truth and with life which are essentially one and the same reality. Through this identification one overcomes the limitations of separate consciousness. Each new understanding about the truth expands the consciousness, imparting joy and a sense of freedom.

"Every fear is based on ignorance or error and is overcome at its roots by the light of truth, or spiritual realization" (Assagioli, 1988/1991, p. 171):

Fear of emotions. The capacity to experience and feel emotion is important to the overall psychological and physical health of the personality (Padus, 1986). Fear of emotions and their blockage can do more harm than their expression. The occurrence of emotional blockages is a natural enough event and is understandable in light of what we know of ordinary personality functioning. The conscious "I" sets up barriers whose main purpose is to protect the individual from anything that he or she considers at all unsafe or threatening, or simply unpleasant. The personality then regulates the kinds of emotional experience to which he or she is susceptible, and closes out from his or her awareness those experiences which he or she has already decided not to accept. The individual thus accepts and attracts certain experiences and blocks out others. Until the individual knows that he or she has nothing to fear, then the fear is a reality and must be addressed as such. This is not easy, nor can it be rushed. Such a development will occur when the personality has awareness of the whole self and the conscious "I" knows that there is no need to fear for its survival, when its identity expands to include other portions of the whole self, for it is a part of the whole self. One can split off from oneself without becoming less as occurs when parents conceive their children. One can be a member of family or join a group join without losing one's individuality. One can climb out of and expand what one thinks of as one's identity without losing it. Once that realization dawns, the self can then act to help others, and feel in no way threatened. because the two wills have been harmonized -- the personal will and the Transpersonal Will -- into a higher synthesis, communion, and unification.

Coping with distressing emotions: Self-affirmation. Emotions are a powerful source of creativity. Expressing them leads to communication with others about things that are important to oneself. Emotions are a powerful source of learning. Acknowledging their existence leads to the ideas and beliefs behind them that explain and justify them to ourselves. But in order to express and acknowledge our emotions we must not fear them. And in order not to fear our emotions, we must trust their source – ourselves and our subjectivity. Subjectivity is the ground out which meaning arises. The outside objective world makes sense only because of the subjectivity that gives it meaning. The first step in overcoming the fear of one's emotions, then, is to affirm the source of those emotions: the Self. What does such an affirmation involve?

> Affirmation means saying 'yes' to yourself and to the life you lead, and to accepting your own unique personhood. That affirmation means that you declare your individuality. Affirmation means that you embrace the life that is yours and flows though you. Your affirmation of yourself is one of your greatest strengths. . . . Biologically, affirmation means health. You go along with your life, understanding that you *form* your experience, emphasizing your ability to do so. . . . Affirmation is based upon the realization that no other consciousness is the same as your own, that your abilities are uniquely yours and like no other's. It is the acceptance of your individuality in flesh. Basically it is a spiritual, psychic, and biological necessity, and represents your appreciation of your singular integrity. . . . Affirmation means accepting your soul as it appears in your creaturehood. . . . It means saying 'yes' to your own being. . . . Affirmation is the acceptance of yourself in your present as the person that *you* are. . . . . By accepting yourself and joyfully being what you are, you fulfill your own abilities, and your simple presence can make others happy. (Roberts, 1974, pp. 466-468, 478, 480)

Coping with distressing emotions: Awareness and release. When one feels a particular emotion that may be classified as "bad" such as anger, frustration, resentment, regret, grief, disappointment, irritation, annoyance, and so forth, one should acknowledge its existence and permit oneself to experience it as one would a passing thunderstorm that moves through the inner landscape of one's mind, refreshing the earth, to give room to other feelings. Allow oneself to experience the emotion, let it move through oneself, and let it pass, as a gust of wind might pass through the branches and limbs of a great oak tree. Do not focus or concentrate upon it, but simply observe its motion within and then let it go. Do not hold on worrying it like a dog might worry an old bone. Concentration upon the difficulty will only magnify its presence in one's own mind until that is all one perceives.

Coping with distressing emotions: Diversion and substitution. Transpersonal scholar Piero Ferrucci (1982, chap. 8) advises that the best way to deal with stressful and distressing emotions is not to feed them with one's attention. They are not to be ignored, overlooked, or denied but recognized, acknowledged and accepted for they contain important information value for the person who is experiencing them. Once acknowledged, however, do not dwell them. By withdrawing attention from unpleasant emotions once recognized, they loose their energy by being deprived of the attention that feeds them. Distracting oneself into an enjoyable activity will automatically bring a change in feeling-tone. If the mental pictures, sounds, or feelings that return then generate the same feelings all over again, then a mental shout of "Stop," "Cancel," "Delete" may serve to shoo away the eliciting images and sounds. Neurolinguistic programming (NLP) techniques can be helpful in this regard pf changing unpleasant emotions to pleasant ones (Andreas & Andreas, 1989). NLP deals with the mental pictures and sounds that evoke unpleasant emotions from the past by changing features of sensory properties of mental images and reframing the context within which they occur (Bandler, 1985; Bandler & Grinder, 1982). By changing the context, one changes the meaning; by changing the meaning, one changes the response.

Coping with distressing emotions: Channeling the imagination in other directions. Dealing with unpleasant emotions through the construction of symbols is another useful way of expressing them in a way that cannot be done adequately through language (Metzner, 1986). Emotional expression will be given freer reign through the symbols spontaneously produced when the individual is at rest, with eyes closed. The symbols appearing before the mind's eye quickly will change from one set of pictures or images to the next with no seeming rhyme or reason, but each image or symbol nevertheless will be representing the thoughts and feelings experienced just the moment before (Roberts, 1972, chap. 18). This understanding of the role of symbolism as expression of emotions suggests that one way to direct one's emotional state into more constructive channels is to suggest certain kinds of images and symbols. These symbols will serve as vehicles or containers for other kinds of emotions and thoughts that are to be evoked and elicited in a deliberate and intentional fashion. For instance, "a mood of peaceful quiet -- from which worries, problems, and ideas of every kind have been banished -- creates a most nourishing

environment for the appearance of inspiration" Ferrucci, 1982, p. 217). **Figure 7-7** presents an activity designed to cultivate "inner silence" -- a state of consciousness in which unpleasant emotions can be transformed. As ordinary mental activity goes out-of-focus, it is replaced by a soothing, regenerating silence that allows for the inflow of personally significant constructive images and symbols that transcend words and allows problem-solving intuitions to arise into awareness.

Insert Figure 7-7 here

Coping with distressing emotions: Express, do not repress. When one feels annoyed or irritated, angered or frustrated by something someone else does, the healthy response is to not pretend way the emotion. If possible, state one's anger or frustration, annoyance or irritation to the person involved as calmly and reasonable as possible at the time of incident. Respond to the person who is angering you *while* you are being angered. This is the natural and reasonable thing to do. By reacting in this way, you communicate to the person that some important standard of yours has been violated, and you teach that person the need to respect and have regard for the value of others. When the communication occurs in such a fashion, in the situation in which the standard of yours was violated, at the time of the felt emotion, the other person will normally feel your reaction to be quite justified. The person is no longer given license or freedom to further violate your standards of behavior. Your anger will then be perceived by the other person as understandable and its expression will be in proper proportion to the anger. In most cases, the behavior that violated your standard would likely then cease and not continue. If it does, then you would be justified in taking more firm steps to prevent its occurrence in the future. As William Blake once wrote: "I was angry with my friend: I told my wrath, my wrath did end. I was angry with my foe: I told it not, my wrath did grow" (quoted in Ferrucci, 1982, p. 87).

There are many reasons people will give to justify why they do not express their emotions or not even to permit themselves to experience them in the first place. What would likely happen if one did not state one's anger in a reasonable way to the other person involved at the time of the incident, but instead repressed one's anger because one was taught that anger is a "bad" emotion and should not be experienced in the first place, or because one did not want to appear foolish in a situation regarding a behavior he or she may have simply misinterpreted? The reluctance to react to anger in a normal, natural manner causes the annoyance to build up. The other person remains unaware that he or she has violated your standard and so the behavior continues. You have implicitly given the person permission to continue violating your standard, and have not helped that person by teaching him or her respect for the regards of others. One's anger and bitterness piles up with each new violation. At some point you will be tempted to respond to one incident that breaks the proverbial camel's back -- you react as if many such incidents were involved because none of those previous ones were adequately responded to. Repressed reactions suddenly explode with you flying off the handle at some small upset. Because of inadequate reactions to the same kind of event in the past, one's repressed reactions suddenly explode -- which may end up doing even more harm to the person involved than if one had reasonably reacted to the initial incident in the first place. At its extreme, violence may occur as the result of such repression.

Affirm the integrity of one's own experience. Our culture and society has socialized us to fear our emotions, not to trust them, and to look upon them with an ironical eye as a source of bias in our thinking and error in our behavior. From a transpersonal perspective, however, e-motions are the motion of our being. When they become blocked from expression, because we are fearful of being overwhelmed by them, then the energy and emotional charge behind them builds up even more, intensifying, and may eventually explodes into violence unless shifted into constructive channels. Physical activity, as mentioned earlier, is an excellent way of using and controlling the effect of angry reactions, and will prevent the build up of aggressive emotions into explosive violence. Unexpressed anger, when repressed because one have been taught that "anger is bad," can make one feel powerless, adding an extra charge to

the original feeling of anger. Subsequent thoughts of killing and murdering the offender which arise make one feel guilty and afraid – thoughts and emotions which the individual then represses in turn, which adds a further emotional charge to the original anger. Eventually that repressed, ignored, denied, and overlooked feeling of anger – whose original informational value was that a value had been transgressed and that needed to be communicated -- transforms itself into a headache or feelings of depression or physical back pain, or explosive act of violence to relieve the accumulated pressure. The individual may have been raised to think that the expression of anger leads to violence and that all emotions are dangerous and not to be trusted. This may even have been our experience. Behind that act of violence, however, has been a series of small repressions that have accumulated over time. What is dangerous is not the expression of emotion, but its repression. A transpersonal psychologist would offer the following advice in such a situation: Express, do not repress. If you affirm your self, then you will affirm the emotions that run through you and will not deny the integrity of your emotional experience. We have emotions for reason, just as we have a conscious mind for a reason. Emotions are to be used and enjoyed. Recognize the emotions that you feel at any given time. They do not betray you, if they are not distorted through repression.

V. Conclusion

Humanistic psychology believes that individuals are inherently endowed with an inner drive, an internal force, an inner-directedness, expressed through our impulses that pushes us to grow, improve, and use their potential to the fullest and to become the best persons they are capable of being. People have the freedom to make choices, to choose "possible selves" that further personal growth and help the whole self actualize its potential (Markus & Nurius, 1986). Behaviors that lead to actualization of the potentials of the self include:

- ◊ Begin to observe one's own impulses; trust in one's own direction.
- ◊ Remind oneself that one is an integral part of the universe.
- ◊ Discard ideas of unworthiness and powerlessness.
- ◊ Accept the rightness of one's own personhood.
- ◊ Take a chance on one's own abilities.
- ◊ Express one's idealism actively to whatever extent one can, for this increases one's sense of power and worth.

Transpersonal psychology builds upon and extends humanistic psychology's understanding of motivation and emotion by placing both within a larger context with greater purposes than has hitherto been ascribed to them. Motivation and emotion -- their human expression -- have their foundations in our electrical and chemical and biological nature, in the cognitions of our conscious mind, and in the awareized energy of consciousness that flows through us at subconscious levels of our being. The physical, psychological, and psychic aspects of human personality *as a whole* need to be recognized, acknowledged, and accepted if mainstream psychology is ever to have a complete and productive understanding of human personality as it acts and behaves in the physical world of our everyday living. Motivating impulses spontaneously and naturally move the body into action, guided by the purposes and intents of our conscious mind, and are meant to serve as guidelines for the decisions we make in our everyday life. Impulses are always connected to the physical expressions of our being -- electromagnetic and chemical. The fact that impulses and emotions through personality affect behavior in the environment and through that behavior effect changes in our work-a-day world makes this a reasonable assumption.

Our e-motions and impulses are the motion and spontaneous urges of our being. They have informational value and are not without purpose or meaning. Reason and emotions have unfortunately become divided in our psychologies and are often regarded as opposites. Our reasoning mind has become split off from

other aspects of personality functioning (e.g., emotions and intuition) that could give it the additional knowledge it needs to cope more effectively with the stresses and strains of contemporary life. The reasoning mind and the intellect does not contain all the information that ism available or that is needed to successfully handle the problems and challenges of everyday life. When the reasoning mind and intellect becomes cut off from these other ways of known, then psychological and physical difficulties do indeed arise. Influenced by the Darwinian, Freudian, scientific, and religious beliefs of our times, we have come to distrust both our impulses and our emotions, and by implication the self that is their source. Why should we be afraid of our own subjectivity? To do so, implies that we must be afraid of ourselves. This puts us in an awkward position as afar as mainstream psychology is concerned, for the very basis of our knowledge becomes suspect. For is it not our subjectivity that has given rise to the very notions of objectivity and science? One goal of transpersonal psychology is to heal this split in our nature – between reason and emotion, the conscious mind and its impulses and the subconscious source out of which they rise – so that all dimensions of our being may work in greater harmony with one another, and overcome the self-imposed limitations to our greater fulfillment as a species and to the greater realization of the potential of its individual members.

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Figure 7-1
EXCELLENCE
(Watkins, 1980, pp. 282-284)

Excellence! *There are no standards but your own!* You cannot compare yourself against others. For your own abilities are like no others, and dimensions of your own greatness cannot fit in the standards of others. But you know what excellence means within yourself, and it means truth to the heart of yourself. There are some things that you know it means. It means not lying. It means not lying to yourself; not being afraid to use your own abilities; not being afraid to be the excellent self that you are. Excellence does not mean false humility. It does not mean inflated, artificial pride that sets you apart from all others, for you cannot set yourselves apart from all others. You are, because of your nature, apart from all others, and everlastingly unique – while everlastingly a part of all others. . . .Excellence means that in your relationships, you face each other honestly, and do not pretend. It means that you do not use excuses. It means that you do not hide your abilities from yourself. [It] means that you take advantage of your abilities, and do not deny them, and that you expect things of yourself, and do not look to others for their answers; that you do not dribble away your energy. . . .It means that you know your own footing and do not lean upon another, and do not accept shifting grounds, but make your own integrity. . . It means that you accept the responsibility for yourself and that you go your way and use your abilities, trusting that others will do the same. . . . It means that when you have the ability to create, you use those abilities; and do not judge according to other peoples' concepts of what you create, but according to your own ideas, and the intuitive knowledge of your being, that what you create and what comes from you is good. . . . It means that you do not allow yourself to be used by others, and then use that as an excuse. You are your own being. Luxuriate in that! . . . It means that you try to separate your beliefs from the beliefs of others and of your culture, and that with all your sense of adventureness and humor, you nevertheless question your ideas of what is practical and what is not. There is greatness in each of you. Do not ever snicker when someone tells you that they want to be great, or you want to be great, and you know what that means, in terms of your culture. For to be great in those terms is always to go beyond, to challenge even the self that you know, to become familiar with other portions of yourself that you now sense, and to manifest them within your own experience NOW. . . . And so each of you, in your own way, attempt to live your lives excellently; to rise above levels of yourselves that disappear as you attempt new versions of excellence.

Figure 7- 2
THE WILL IN EVERYDAY LIFE
(Ferrucci, 1982, pp. 74-75)

- Do something you have never done before.
- Perform an act of courage.
- Make a plan and then follow it.
- Keep doing what you are doing for five more minutes even if you are tired or restless or feel the attraction of something else.
- Do something very slowly.
- Say "no" when it is right to say "no," but easier to say "yes."
- Do what seems to you the most important thing to be done.
- When facing a minor choice, choose without hesitation.
- Act contrary to all expectations.
- Behave independently of what other people might think or say.
- Refrain from saying something you might be tempted to say.
- Postpone an action you would prefer to begin right now.
- Begin, at once, an action you would prefer to postpone.
- Eliminate something superfluous from your life.
- Break a habit.
- Do something that makes you insecure.
- Carry out an action with complete attention and intensity, as if it were your last.

"Any action can be transformed into an exercise of will, provided it is not done from habit or experienced as a duty. An 'avalanche' process is thereby set in motion; once we discover our will, it enables us to perform further acts of will. In this way we increase our reservoir of will and therefore become able to develop it even further. We begin to create a virtuous circle: will generates will." (Ferrucci, 1982, p. 75).

Figure 7-3
MASLOW B-VALUES AND SPECIFIC METAPATHOLOGIES
(Maslow, 1971, pp. 318-319)

B-Values	Pathogenic Deprivation	Specific Metapathologies
Truth	Dishonesty	Disbelief; mistrust; cynicism; skepticism; suspicion.
Goodness	Evil	Utter selfishness. Hatred; repulsion; disgust. Reliance only upon self and for self. Nihilism. Cynicism
Beauty	Ugliness	Vulgarity. Specific unhappiness, restlessness, loss of taste, tension, fatigue. Bleakness.
Unity; Wholeness	Chaos. Atomism, loss of connectedness	Disintegration; "the world is falling apart."
Dichotomy-Transcendence	Black-and-white dichotomies. Loss of gradations, of degree. Forced polarization. forced choices.	Black-white thinking, either/or thinking. Seeing everything as a war, or a conflict. Simplistic view of life. Low synergy.
Aliveness; Process	Deadness. Mechanizing life.	Deadness. Robotizing. Feeling oneself to be totally determined. Loss of emotion. Loss of zest in life. Experiential emptiness.
Uniqueness	Sameness; uniformity; interchangeability.	Loss of feeling of self and of individuality. Feeling oneself to be interchangeable, anonymous, not really needed.
Perfection	Imperfection; sloppiness; poor workmanship, shoddiness.	Discouragement; hopelessness; nothing to work for.
Necessity	Accident; inconsistency.	Chaos; unpredictability. Loss of safety. Vigilance.
Completion; finality	Incompleteness	Feelings of incompleteness. Hopelessness. Cessation of striving and coping. No use trying.
Justice	Injustice	Insecurity; anger; cynicism; mistrust; lawlessness; jungle world-view; total selfishness.
Order	Lawlessness. Chaos. Breakdown of authority.	Insecurity. Wariness. Loss of safety, of predictability. Necessity for vigilance, alertness, tension, being on guard.
Simplicity	Confusing complexity. Disconnectedness. Disintegration.	Overcomplexity; confusion; bewilderment, conflict, loss of orientation.
Richness; Totality; Comprehensiveness	Poverty.	Depression; uneasiness; loss of interest in world.
Effortlessness	Effortfulness	Fatigue, strain, striving, clumsiness, awkwardness, gracelessness, stiffness.
Playfulness	Humorlessness	Grimness; depression; paranoid humorlessness; loss of zest in life. Cheerlessness. Loss of ability to enjoy.
Self-sufficiency	Contingency; accident.	Dependence upon the perceiver. It becomes his responsibility.
Meaningfulness	Meaninglessness	Meaninglessness. Despair. Senselessness of life.

Figure 7-4
INFORMATIONAL VALUE OF 12 COMMONLY EXPERIENCED EMOTIONS

(Cameron-Bandler & Lebeau, 1986, pp. 213-217)

Emotion	**Informational Content** -- "Your emotional feeling is a signal to you that ....."
Regret	You need to do something to ensure that you don't repeat the same mistake in the future
Frustration	You need to do something different, in terms of learning, changing your perspective, readjusting your expectations, or varying your behavior
Anxiety	There is something in your future for which you need to better prepare.
Hopelessness	It's time to let go of some outcome that you have been unsuccessfully striving to attain
Stuck	You need to generate other options for yourself in this situation.
Anger	Someone (possibly yourself) has violated an important standard of yours.
Guilt	You have violated a personal standard and you need to make sure that you do not do it again in the future.
Disappointment	You need to reevaluate your outcomes
Loneliness	You have a need for a particular kind of contact or connection with someone.
Jealousy	You believe that your emotional well-being is in jeopardy and you need to take care of it.
Overwhelmed	You need to reevaluate and set priorities on the tasks you have set for yourself.
Inadequacy	You are unfairly comparing yourself to others,, the goals you set for yourself are unrealistic, or you are ignoring your own strengths and attributes.

Figure 7-5
REFLECTIVE MEDITATION
(adopted after Ferrucci, 1982, chap. 9)

1. Reflect on one of the qualities in the following list for a period of 5-10 minutes.

absorbed	courageous	imperturbable	serene
accepting	curious	interested	sincere
active	empathetic	**joyful**	steadfast
affectionate	energetic	kind	stimulated
approving	flexible	loving	strong
aware	focused	modest	supple
calm	forgiving	nonjudgmental	sympathetic
cheerful	friendly	open	steady
comfortable	full of humor	patient	tolerant
committed	generous	peaceful	tranquil
compassionate	genuine	playful	truthful
confident	grateful	realistic	unhurried
contented	happy	refreshed	wise
cooperative	hopeful	relaxed	serene

"At some point during the meditation we will reach the stage of believing that we have exhausted the subject, covered its every aspect. . . This is precisely the moment not to stop, but to keep on meditating. . . If we go beyond this stage, our mind will shift onto a level at which the quality of thought is more lucid and meaningful. . . Due to unconscious elaboration, the reflection later blooms into some unexpected insight, a subtle alteration of behavior, a gradual but pervasive change in attitude" (Ferrucci, 1982, p. 105).

2. As an alternative exercise, you may choose any one of the following phrases as the subject matter for your reflective meditation:

- ◊ "The hours that make us happy make us wise" - John Masefield
- ◊ "The art of wisdom is knowing what to overlook" - William James
- ◊ "If you are patient in one moment of anger, you will escape a hundred days of sorrow" - Chinese Proverb
- ◊ "Life necessitates the intrusion of surprising events" -- Seth/Jane Roberts
- ◊ "Success is a journey, not a destination" - Ben Sweetland
- ◊ "Some people think it's holding on that makes one strong. Sometimes it's letting go" - Sylvia Robinson
- ◊ "A friend is one before whom I may think aloud" - Ralph Waldo Emerson
- ◊ "If you wish to make a man your enemy, tell him simply, 'You are wrong.'" - Henry C. Link
- ◊ "It is not doing the thing we like to do, but liking the thing we have to do that makes life blessed."-Goethe
- ◊ "Too much of a good thing is wonderful" - Mae West
- ◊ "Plan ahead. It wasn't raining when Noah built the ark." - General Features Corporation

Figure 7-6

THE DIMENSIONS OF LOVE
(Ferrucci, 1982, pp. 176-177)

1. Imagine a closed door. On that door is written *Love.* It opens onto the universe of love, and behind it you can find all sorts of people, beings, objects, memories, situations, and states of consciousness. Spend some time in vividly visualizing the door, its handle, and the inscription.
2. Now open the door, and let the first spontaneous impressions come up without deciding beforehand what they should be. They can come in any form -- an image, a physical sensation, a feeling, a sound, a small, and so on.
3. Gradually get accustomed to the universe behind that door. Explore it. Whatever you find, whether pleasant or unpleasant, your task is twofold:
    a. Look clearly and without judgment or interpretation at whatever you see; don't rush away. but take some time with any image that appears. Give the image the opportunity to reveal itself fully to you.
    b. Realize that this image is one among the numberless manifestations that can be connected with love. Tell yourself, "There is also this in the universe of love." Then move on.
4. Come away and close the door. Or finishing the exercise, think of the images you have found. You may want to figure out their meaning and connections with love and with your life. To further facilitate your insights, you may write about your experiences or draw what you have visualized.

Figure 7-7
THE TEMPLE OF SILENCE
(Ferrucci, 1982, pp. 219-220)

Directions: Take several minutes to relax the body and still the mind, breathing in and out in a slow and deliberate fashion, allowing the feelings of relaxation and comfort to pervade body and mind before beginning the exercise described below. The instructions may be either read before hand or read into a tape recorded and played at the appropriate speed with suitable pauses throughout for maximum effect.

"Now, imagine a hill covered with greenery. A path leads to the top, where you can see the Temple of silence. Give that temple a shape of your highest consciousness: noble, harmonious, and radiant.

It is a spring morning, sunny and pleasantly warm. Notice how you are dressed. Become conscious of your body ascending the path, and feel the contact of your feet with the ground. Feel the breeze on your cheeks. Look about you at the trees and bushes, the grass, and the wildflowers as you go up.

You are now approaching the top of the hill. Ageless stillness pervades the atmosphere of the Temple of Silence. No word has even been uttered here. You are close to its big wooden portals; see your hands on them and feel the wood. Before opening the doors, know that when you do so, you will be surrounded by silence.

You enter the temple. You feel the atmosphere of stillness and peace all around you. Now you walk forward into the silence, looking about you as you go. You see a big, luminous dome. Its luminosity not only comes from the rays of the sun, but also seems to spring from within and to be concentrated in an area of radiance just in front of you.

You enter this luminous silence and feel absorbed by it. Beams of beneficent, warm, powerful light are enveloping you. Let this luminous silence pervade you. Fell it flowing through your veins and permeating every cell in your body.

Remain in this luminous silence for two or three minutes, recollected and alert. During this time, *listen* to the silence. Silence is a living quality, not just the mere absence of words.

Slowly leave the area of radiance; walk back through the temple and out the protals. Outside, open yourself to the impact of the spring, feel its gentle breeze once more on your cheek, and listen to the singing of the birds.