Chapter 9

TRANSPERSONALITY THEORY

Chapter Outline

I.   Introduction to Transpersonal Theory

A.   Orienting Principles
1.   Contemporary perspectives offer different answers to the question "What is a person?"
2.   Transpersonal psychology focuses on integration of contemporary perspectives into a more comprehensive picture of the nature of human personality.
3.   Goals of transpersonal models of human personality
   a.   Expand each individual's understanding of the "unknown" elements of the self and its greater world.
   b.   Broaden "official" concepts about the self to reveal the multidimensional nature of the human psyche.
   c.   Enlarge the vision of modern psychology to include a new, wider view of the co-participatory nature of personal and physical reality.
   d.   Develop a greater understanding of human potential and abilities.
   e.   Propose alternate views of human nature in order that the individual and the species may achieve its greatest fulfillment.
4.   There is no one agreed-upon transpersonal model of the personality, but there is a "family resemblance" among them all.

B .   Walsh & Vaughan's Transpersonal Model of the Person
1.   Conditioning
   a.   Conditioning and de-conditioning: Can we "wake up" in time?
2.   Personality
   a.   Traditional approaches to human personality.
   b.   Personality as traditionally defined is something to be transcended in transpersonal psychology.
   c.   Transpersonality refers to the "unknown" zone of the self.
   d.   Transpersonality gives expression to exceptional experiences and transformative behaviors.
3.   Identity
   a.   The concept of self is a problematic but useful notion in mainstream psychology.
   b.   Identity as a function of self-identifications.
   c.   Beyond identification.

II.   Psychodynamic Models of Transpersonality

A.   Frederick William Henry Myers (1843-1901)
1.   Myers' positive contributions to transpersonal psychology
   a.   Addressed those psychological elements of the soul.
   b.   Proposed a theory of the subliminal self and subliminal

consciousness.
2. Psychology at a crossroads
a. In an age that gave us both Myers and Freud, psychology followed Freud.
b. Evolutionary theory found a friend in Freudianism.

B. Sigmund Freud (1856-1939)
1. Freud's positive contributions to transpersonal psychology
a. View of mysticism as regressive infantile "oceanic feelings."
b. Use of evenly suspended attention as a therapeutic tool.
c. Recognition of pleasure principle as underlying cause of suffering.
d. Popularization of the personal subconscious in American culture.
e. The importance of the psychological ego
f. The "lands of the psyche."

C. Carl Gustav Jung (1875-1961)
1. Disagreements with Freud.
2. Jung's positive contributions to transpersonal psychology.
1. Opening the subject of the spiritual reality of the psyche to scientific inquiry.
2. Described the objective nature of the human psyche.
3. Outspoken critic of the materialistic bias of modern experimental psychology.
4. Posited the existence of a collective or transpersonal unconscious.
5. Openly espoused of the cause of parapsychological research.
6. Made clear the expansive and flexible nature of the human ego
7. Highlighted the supportive nature of subconscious portions of the psyche
8. Explained the importance of the Self in the inner spiritual life of the individual
9. Clarified the role of symbols in psychic processes
10. Elucidated the influence of shadow-like elements of the psyche
11. Described the psychology and pathology of so-called "occult" phenomena
12. Developing methods for investigating the spiritual life of the mind.

D. Roberto Assagioli (1888-1974)
1. What is *Psychosynthesis*?
2. Key contributions of *Psychosynthesis* to transpersonal psychology.
3. The structure of the human personality.
a. Field of consciousness
b. Conscious self or phenomenal "I"
c. Middle unconscious
d. Lower unconscious
e. Higher unconscious or superconscious
f. Collective unconscious
g. Higher (transpersonal) self
4. Contacting the Transpersonal Self
a. Superconscious experiences may take many different forms.
b. Superconscious experiences represent evidence about the nature of human consciousness.

III. Trait Theories of Transpersonality

    A.   Key Ideas in Trait Theories of Transpersonality
        1.   What are traits?
        2.   Psychological tests are designed to measure traits.
        3.   Personality traits associated with transpersonal experience and behavior.
            a.   Example study -- "Personality factors in the frequency of reported spontaneous praeternatural experiences" (Nelson, 1989).
            b.   People frightened of themselves.

    B.   Gordon W. Allport (1897-1967)
        1.   Traits of the healthy, mature personality
            a.   Extension of the self.
            b.   Warm relating of self to others
            c.   Self-acceptance and self-affirmation.
            d.   Realistic perception.
            e.   Meaningful work and service.
            f.   Self-insight.
            g.   Unifying philosophy of life, especially religious sentiment.
        2.   The Proprium
        3.   The concept of self is unnecessary.

    C.   Abhidhamma - An Eastern Trait Model of the Healthy Mature Personality
        1.   Orienting principles
            a.   The principle of "No self" and the cause of suffering.
            b.   The Noble Four Truths and Eightfold Path.
        2.   The Healthy Personality
            a.   Healthy and unhealthy personality traits.
        3.   Unhealthy personality traits
            a.   Delusion and false view.
            b.   Shamelessness, remorselessness, egoism, perplexity.
            c.   Agitation, worry, greed, avarice, envy, aversion, contraction, stupor.
        4.   Healthy personality traits
            a.   Insight and Mindfulness
            b.   Modesty, discretion, rectitude, confidence.
            c.   Nonattachment, non-aversion, impartiality, composure.
            d.   Buoyancy, pliancy, efficiency, proficiency.
        5.   The mentally healthy and mature personality
            a.   The Arahat: The ideal model of the healthy personality.

    D.   Personality - East and West
        1.   Healthy beyond belief?
        2.   There are many paths to healthy mature personality functioning.
        3.   Does exceptional well-being require an ego?

IV. **Humanistic-Phenomenological Transpersonality Theories**

A. Key ideas of humanistic-phenomenological personality theories.

B. Carl Rogers (1902-1987)
1. The fully-functioning person.

C. Abraham H. Maslow (1908-1970)
1. Basic healthy organismic and psychological functioning.
2. Self-actualizing persons.
3. Beyond self-actualization.

V. **Transpersonal Transpersonality Theories**

A. Humanistic psychology as transitional to a "higher" transpersonal psychology.

B. Ken Wilber's Spectrum of Consciousness
1. No boundary consciousness: Original state of unity-identity-whole.
2. Primary boundary underlying all others: Me/Not-Me primary boundary.
   a. Boundary #1 - Persona/Shadow boundary.
   b. Boundary #2 - Mind/Body boundary.
   c. Boundary #3 - Body/Environment boundary.
   d. "Transpersonal bands."
   e. Unity consciousness.

C. Jane Roberts' (1929 - 1984) Aspect Psychology
1. Focus personality
2. Source Self
3. Aspect Selves
4. Basic Source Aspects
5. Probable Selves and Probable Realities
6. Reincarnational Selves

Chapter 9
TRANSPERSONALITY THEORY AND ASSESSMENT
Learning Objectives

1. Explain why contemporary perspectives in psychology offer differing answers to the important question, "What is a person?"
2. Describe how a transpersonal approach to human personality differs from the approach taken by most contemporary perspectives in psychology.
3. List and discuss the goals of transpersonal models of human personality.
4. Explain why there is no one agreed-upon model of transpersonality, but how there is a "family resemblance" among them all.
5. Identify the four important dimensions essential to understanding the transpersonal nature of the human personality, according to Walsh & Vaughn's (1980) transpersonal model of the person.
6. Explain why a de-conditioning process is regarded as an important part of transpersonality development.
7. Describe how personality is traditionally defined in most mainstream psychological theories.
8. Name the factors identified by personality theorists that shape the personality's sense of consistency and uniqueness over time.
9. Identify the three aspects of personality that any comprehensive personality theory must address.
10. Explain why personality as traditionally defined is something to be transcended in transpersonal psychology.
11. Describe how the Johari Window is relevant to understanding the transpersonal aspects or dimensions of human personality.
12. Describe the contribution that transpersonal psychology can make to psychology's current understanding of human personality structure, dynamics, and development.
13. Explain why the concept of self is a problematic but useful notion in mainstream psychology.
14. Explain how personal identity is a function of self-identifications.
15. Explain why *dis-identification* is regarded as an important part of transpersonality development.
16. Identify and discuss the two key ideas that all psychodynamic theories of personality have in common.
17. Explain how ideas, emotions, and images are "action-events" from a psychodynamic point of view.
18. Explain why F. W. H. Myers 1903 classic *Human Personality and Its Survival of Bodily Death* was such an important book for its time.
19. Describe Myers's conception of the subliminal self and subliminal consciousness.
20. Explain why mainstream psychology chose to ally itself with Sigmund Freud's ego-id-superego theory of personality instead of Myers's subliminal self theory at the threshold of the nineteenth and twentieth centuries.
21. Identify and discuss Freud's six main contributions to transpersonal personality theory.
22. Describe the basic disagreements that existed between Freud and Carl Jung about the structure, dynamics, and development of human personality.
23. Discuss three of Jung's most important contributions to the conceptual and methodological development of modern transpersonal psychology.
24. Define the system of transpersonal psychology called *Psychosynthesis* and discuss how it differs from other transpersonally-oriented approaches to human personality.
25. Identify three key contributions of *Psychosynthesis* to psychology's understanding of the structure, states, function, and development of human personality.
26. Draw the "egg diagram" depicting the seven basic regions that constitute the basic elements and conditions of the human psyche, according to *Psychosynthesis*.
27. Describe the purpose and function of each of the seven basic regions that constitute the basic elements and conditions of the human psyche, according to *Psychosynthesis*.

28. Identify three ways in which superconscious experiences may manifest themselves in ordinary egoic states of awareness and describe their effect on personality functioning.
29. Summarize the implications of superconscious experiences for psychology's understanding of human personality and what they represent about the potentials of consciousness evolution.
30. Define the term *trait* and explain its use in personality theory.
31. Identify the sorts of traits that have been identified to describe human personality as disclosed by psychological measurement and assessment.
32. Identify three personality traits that have been associated with transpersonal experience and behavior.
33. Summary the research design and results of the study conducted by Nelson (1989) identifying personality traits associated with the reported occurrence of spontaneous exceptional experiences and transformative behaviors.
34. Explain Nelson's (1989) observation that individuals who reported having fewer than five transpersonal experiences during their entire lives ("none" and "low" category of respondents) tended to have personality traits related to control and constraint.
35. Describe the capacities and personality characteristics of the healthy, mature personality, according to trait theorist Gordon Allport.
36. Define the *Proprium* as the term is used by Gordon Allport and describe its eight elements or components.
37. Explain why Allport believes that the concept of *self* is unnecessary in personality psychology.
38. Describe the nature of the *self* and the source of suffering according to the Eastern personality theory *Abhidhamma*.
39. Describe the four fundamental psychological principles of human personality functioning contained in the "Four Noble Truths" of classical Buddhism and tell how the Eight-fold path can help the human personality overcome pain and suffering.
40. Describe the structure and dynamics of human personality as depicted in *Abhidhamma*, especially the dynamic relationship that characterizes healthy and unhealthy personality traits.
41. Describe the 14 traits, attitudes, or mental factors that give rise to unhealthy personality action, and explain why they are considered "unhealthy."
42. Describe the 14 traits, attitudes, or mental factors that give rise to healthy personality action, and explain why they are considered "healthy."
43. Explain how healthy personality traits may be developed and sustained in personality functioning.
44. Describe the ideal model of the healthy mature personality represented by the Arahat in *Abidhamma*.
45. Evaluate and judge the value of the Arahat as a model of the healthy mature person for Western personality psychology.
46. Evaluate and judge the value of the Buddhist personality theory *Abidhamma* for Western personality psychology.
47. Discuss the role and function the ego structure in healthy personality functioning.
48. Identify and discuss the key ideas of humanistic-phenomenological personality theories.
49. Describe Carl Roger's conception of the "fully-functioning" person.
50. Describe Abraham Maslow's conception of basically healthy organismic and psychological functioning.
51. Describe Maslow's conception of a self-actualizing individual.
52. Distinguish between the "merely healthy" self-actualizer and the "transcending self-actualizer."
53. Summarize the important paradox that Maslow noted in regard to actualizing the self and transcending the self.
54. Describe the relationship between humanistic psychology and transpersonal psychology, historically speaking.
55. Identify and describe the five levels of identity in the development of human personality, according to Ken Wilber's *Spectrum of Consciousness* model.
56. Describe the nature of a person's original identity at birth, according to Wilber's *Spectrum* model.

57. Describe how the creation of identity as a separate self-sense occurs, according to Wilber's *Spectrum* model.
58. Identify the appropriate psychotherapies for healing the Me/Not-Me identity split.
59. Describe the initial stage of personality development called the "shadow level," according to Wilber's *Spectrum* model.
60. Identify the appropriate psychotherapies for healing the Persona/Shadow identity split.
61. Describe the stage of personality development called the "ego level," according to Wilber's *Spectrum* model.
62. Identify the appropriate psychotherapies for healing the Mind/Body identity split.
63. Describe the stage of personality development called the "existential level," according to Wilber's *Spectrum* model.
64. Identify the appropriate psychotherapies for healing the Body/Environment identity split.
65. Describe the process of identity development that occurs at the stage Wilber calls "the transpersonal bands."
66. Describe the stage of personality development called the "level of Mind," according to Wilber's *Spectrum* model.
67. Discuss the origin, purpose, and definition of *Aspect Psychology* by Jane Roberts.
68. Describe the nature and function of the aspect of human personality referred to as the "focus personality" in *Aspect Psychology*.
69. Describe the nature and function of the ego and the reasoning mind
70. Describe the nature and function of the aspect of human personality referred to as the "Source Self," in *Aspect Psychology*.
71. Describe the nature and function of the aspects of human personality referred to as "Aspect Selves," in *Aspect Psychology*.
72. Describe the nature and function of the aspect of human personality referred to as "Basic Source Aspects," in *Aspect Psychology*.
73. Discuss the role that probable actions and probable events play as a source for physical experience and as a framework for personality development, according to *Aspect Psychology*.
74. Discuss the role that reincarnational selves play as a part of our personality structure, according to *Aspect Psychology*.
75. Describe the notion of simultaneous time and explain why we perceive time as a series of moments, according to *Aspect Psychology*.
76. Evaluate and judge the value of the empirical and clinical evidence suggestive of reincarnation.

Chapter 9 Summary

Traditional psychology defines personality as a set of relatively enduring structures and dynamics, behaviors and traits, social dispositions and cognitive characteristics, meaning and purpose that gives consistency to a person's experience and behavior and that make's the individual unique. Psychodynamic approaches (Freud, Jung) emphasize the role of subconscious structures and dynamics that affect personality functioning. Trait approaches focus on the stable qualities, attributes and traits that are observed by others or reported by the individual as characterizing their unique experience and behavior. The humanistic-phenomenological approach views inner-directness toward ideal growth and fulfillment as the basic motivating force of human personality. Transpersonality theory addresses what can be considered to be the "unknown" reality of personality functioning. Using the metaphor of the Johari Window of social psychology (Luft, 1970), this is that portion of the personality (known to self, known to others, unknown to self, unknown to others) which is both *unknown to self* and *unknown to others* – the unknown zone - that contains the latent abilities, capacities, and potentials of the personality. Transpersonal psychology gives voice to notions such as "soul" "paranormal abilities," and those extra-dimensional aspects of human personality that point to an alternate version of human personality for psychological science to explore. Self-knowledge ("Know Thyself") is a process of self-discovery and of becoming, not only of becoming more familiar with other portions of the self, but also of becoming more oneself - the more that one discovers, the more one is. Just as abilities grow as they are used, so does the self grow as it is used in the process self-discovery. To discover the unknown reality of one's self requires that one travels inward within one's own psyche along invisible pathways just as one journeys outward within physical reality along visible ones.

Transpersonal models of personality that emphasize a psychodynamic approach, such as F. W. H. Myers, Carl Jung, and Roberto Assagioli share the common assumption of the existence of a subconscious dimension of human personality that energizes, supports, sustains conscious ego-directed personality action. Trait-oriented theories, especially those of the Asian East, view personality as being simply a collection of traits and habits descriptive of behavior with no underlying enduring Self. Personality from the humanistic-phenomenological viewpoint are represented by the personality theories of Carl Rogers and Abraham Maslow. Transpersonal psychologies of personality, such as Ken Wilber's Spectrum of Consciousness and Jane Roberts' Aspect Psychology, offer a different view human personality than that presented in traditional psychological science. While all transpersonal models of personality differ in what they emphasize, there is a family resemblance among them in the notion of an underlying unity that binds all individuality to a shared inner source that is transpersonal (beyond ego).

CHAPTER 9
TRANSPERSONALITY THEORY

Introduction to Transpersonality Theory

Orienting Principles

Recognition that different contemporary perspectives offer different answers to the question "What is a person?" Current perspectives in psychology offer differing answers to the important question, "What is a person?" The biological perspective will look to how the body and brain determine the way a person feels, thinks, and acts, and highlight how much our genes influence individual differences in personality traits. The psychodynamic perspective will view our personality as a product of unconscious drives and conflicts. Trait theorists will describe personality as consisting of traits that refer to internal dispositions that motivate observable personality action. Cognitive psychology will spotlight the role of ideas, beliefs, and expectations in personality functioning. Social-cultural perspective will draw attention to how personality is shaped by culture and social situations.

Transpersonal psychology focuses on integration of contemporary perspectives into a more comprehensive picture of the multidimensional nature of human personality. The transpersonal perspective does not negate any of these views, but focuses on their *integration* into a more comprehensive, multidimensional model of human personality that situates the person in a greater context, with greater origins, motives, purposes, and meanings than traditionally assigned to it. Although each of psychology's traditional perspectives emphasize different aspects of the person, and may give the impression of presenting fundamentally dissimilar pictures of personality, they all assume and presuppose a four-dimensional model of human nature situation in time and space. Transpersonal psychology builds upon and extends other models by proposing that a multidimensional human personality existing within a reality that is itself multidimensional, behind and beyond yet within the material reality perceived by the physical senses and that provides the context for the ego-oriented personality with which most people identify.

Goals of transpersonal models of human personality. By encouraging us to explore the hidden contours of our own consciousness and the role that consciousness may place in the creation of personal reality, transpersonal psychology proposes new models of human personality. Transpersonal models of personality presented in this chapter in one way or another seek to (a) expand each individual's understanding of the "unknown" elements of the self and its greater world, (b) broaden "official" concepts about the self to reveal the multidimensional nature of the human psyche, (c) enlarge the vision of modern psychology to include a new, wider view of the co-participatory nature of personal and physical reality, (d) develop a greater understanding of human potential and abilities, and (e) propose alternate views of human nature in order that the individual and the species may achieve its greatest fulfillment. While mainstream psychology holds limited concepts of the person, it will not have any true awareness of the many abilities that lie within each individual or be able to teach people how to practically take advantage of those abilities that are ours. Until psychologists of all persuasions recognize and acknowledge the multidimensional reality of human personality, psychology will not have any complete understanding of those great forces within yet beyond human nature that gave birth to human life, mind, and consciousness.

There is no one agreed-upon transpersonal model of the personality, but there is a "family resemblance among them all. In this chapter, the substantial contributions of psychodynamic theories of F. W. H. Myers, Sigmund Freud, Carl Jung, and Roberto Assagioli to transpersonal theory are examined first. The trait personality theories of Gordon Allport and Asian East personality theories follow. Personality from a biological perspective is presented in Stanislav Grof's view of personality action "beyond the brain". Personality from the representational or phenomenological viewpoint of Abraham

Maslow and Ken Wilber are examined. To conclude our discussion of transpersonality, the transpersonal model of Jane Roberts and her theory called Aspect Psychology is presented. The reason there are many different theories of transpersonality is the same reason why there are so many theories of ordinary personality in mainstream psychology -- each psychological perspective and every personality theorist starts with different assumptions, uses different assessment methods, and focuses on different aspects of personality structure, personality dynamics, and personality development in their attempt to understand the factors that shape the individual's sense of consistency and uniqueness. It is important to note at the outset that there is no one transpersonal model of human personality.

> Disagreements among transpersonalists are the norm rather than the exception. And these divergences are not merely about minor theoretical issues, but often about the central philosophical and metaphysical foundations of the field, for example, the understanding of transpersonal phenomena, the meaning of spirituality, or the very nature of reality. (Ferrer, 2002, p. 7)

Nevertheless, there is a "*family resemblance*" among the various transpersonal models (Matlin, 2005, pp. 254-256). Whereas no single feature or proposition or principle is shared by all theories in transpersonal psychology, each theory has at least one principle or proposition in common with some other transpersonal personality theory. For example, the Buddhist-oriented transpersonal theory of *Abhidhamma* does not grant the existence of a substantial self or, but such a self or soul-aspect is acknowledged by the Western-oriented theory Roberto Assagioli's *Psychosynthesis*. Yet both theories recognize the existence of a unitary dimension in which all of Being is connected and interrelated into a single-integrated whole. In the Western version of this all-encompassing unity, individual and uniqueness of consciousness remains intact and is inviolate, whereas Eastern-versions of this wholeness swallows up individuality and considers it illusory. These are important point of disagreement that are not to be overlooked in the final analyses of our understanding of the nature of human personality (e.g., do we survive bodily death intact or do we get swallowed up in an all-inclusive nirvana?). The point here is that the notion of an underlying unity that binds all individuality is a shared feature of all transpersonal personality theories that connects the theories together despite their differences. There is a great deal of overlap among these theories and some important differences. The unique understanding each theory contributes to our understanding of human personality action, however, will be emphasized throughout.

Walsh & Vaughan's Transpersonal Model of the Person

Several key aspects of the transpersonal models of personality discussed in this chapter can be understood by a brief examination of the classic transpersonality theory of Walsh and Vaughan (1980) which represents "the basic tenets of a transpersonal model" of the person (p. 54). Walsh and Vaughan's model identifies four important dimensions essential to understanding the transpersonal nature of the human personality: (a) consciousness, (b) conditioning, (c) personality, and (d) identity. Consciousness was examined in chapter 4 ("States of Consciousness"). Let us look briefly at the remaining three dimensions.

Conditioning

Conditioning and de-conditioning: Can we "wake up" in time? Conditioning is regarded as a fundamental process of learning that is defined as any relatively permanent change in behavior as a result of experience. Conditioning is based upon spontaneous associative processes whereby two stimuli or a stimulus and a response become joined together in experience. Classical or Pavlovian respondent conditioning is regarded as an nonconscious, involuntary, automatic form of associating two stimuli together whereas Skinnerian operant conditioning is viewed as a conscious, voluntary, deliberative form of associating a response with its consequence such that the behavior tends to be repeated (reinforced) or

diminished in frequency (punished). Habits are a common example of conditioning at work. Walsh and Vaughan (1980) state that

> the transpersonal perspective holds that people are more vastly ensnared and trapped in their conditioning than they appreciate, but. . . freedom from this conditioning is possible. The aim of transpersonal psychotherapy is essentially the extraction of awareness from this conditioned tyranny of the mind. (p. 55)

Transpersonal psychologist Charles Tart (1987, p. xi) refers to this de-conditioning process as "waking up" from the "consensus trance" induced in us by our culture. Therapist Stephen Wolinski (1991, p. 1) writes about "trances people live by" and the task of de-hypnotizing individuals out of their self-induced trance states which result in the self-created problems of everyday life. Transpersonal scholar Ralph Metzner (1986, p. ix) calls the process of extracting waking consciousness from this conditioning as "opening to inner light." Psychiatrist Roger Walsh (1984, p. xvi) states that freedom from "tranquilization by the trivial" fostered by the psychological and social forces that keep us "unconscious" to the problems of overpopulation, poverty, malnutrition, pollution, and disease is not only possible but essential to "staying alive" and human survival. Transpersonal writer Peter Russell (1998, p. 87) argues that "waking up in time" will depend on a spiritual renaissance and finding inner peace in times of accelerating change. Transpersonal author Willis Harman (1984, p. xvii; 1998, p. xxiii) states that a "global mind change" and "liberating the unconscious for breakthrough insights" are required to re-program the unconscious and leap beyond our previous habitual ways of resolving our difficulties. The Eastern personality theory of *Abhidhamma* discussed in this chapter identifies numerous unhealthy mental factors that contribute to various forms that conditioning may take (e.g., attachment to objects, people, self-image, habits, psychological processes, social roles, personal problems, ideas and beliefs). Two main forms of meditation practice -- concentration and mindfulness -- have demonstrated usefulness in de-conditioning the individual from the consensus trance of the human cultural world and in helping the person let go of attachment to unhealthy mental factors that result in pain and cause suffering for the person.

Personality

Traditional approaches to human personality. One popular mainstream introductory psychology textbook defines *personality* as "the distinctive and characteristic patterns of thought, emotion, and behavior that make up an individual's personal style of interacting with the physical and social environment" (Smith, Nolen-Hoeksema, Fredrickson, & Loftus, 2003, p. 454). This traditional definition of "personality" is useful because it captures what is a common observation about how people think, feel and behave; namely, in the same situation, the behavior of different individuals tends to be different (uniqueness) and in different situations, the behavior of the same individual tends to be similar (consistency). One task of traditionally-oriented personality psychologists is to identify what those consistencies are that are not determined by situation contexts, and to identify what situational contexts alter or influence behavioral consistencies.   Whatever is *consistent* and *unique* about the person is traditionally accorded a central place of honor in most mainstream theories of personality. Whatever terms is used to refer to personality -- ego, persona, identity, or personal "I" -- it seems that we have a need to think, feel, and act ways that are both consistent and yet unique, and to develop a sense of identity (or self-sense) will guide our thoughts, emotions, and behavior in ways that serve to establish and maintain that sense of individuality and consistency. Personality psychologists have identified several factors that shape one's sense of consistency and uniqueness over time, including biological influences (e.g., physical characteristics, body physiology, heredity), common socio-cultural experiences (e.g., beliefs, values, norms, customs, roles of culture and society), and unique "special circumstances" of our birth and environmental history (e.g., rewards and punishments, type of role models we been exposed to). Traditionally, any comprehensive theory of personality must account for three things: the structure of personality, the dynamics of personality, and the development of personality. The *structure* of

personality identifies what the personality is made of, its building blocks, its constituent elements and how they are put together. The *dynamics* of personality identifies what sets the personality in motion, why people do what they do, what motivates them, and what is the fuel, the energy sources that makes them go. The *development* of personality identifies how the personality grows and changes with the passage of time, whether there are critical periods in personality development, how permanently damaging are developmental defects and whether they are reversible.

Personality as traditionally defined is something to be transcended in transpersonal psychology. In Walsh and Vaughan's (1980) transpersonal model, personality does not have the central place of honor that mainstream psychology accords to it.

> From a transpersonal perspective. . . personality is accorded relatively less importance. Rather, it is seen as only one aspect of being with which the individual may, but does not have to, identify. Health is seen as primarily involving a shift from exclusive identification with personality rather than a modification of it. (p. 56)

The transpersonal perspective assumes that we make a mistake when we put all our identity into one basket, so to speak, whether we call that basket "personality," "ego," "persona," "self" or "me," myself," and "I." Personality as traditionally defined, understood, and measured in mainstream psychology is only the surface portion of our overall identity which has deeper and more mysterious aspects to it that are "beyond" ego, personality, persona, self, and I. It is deeper because it includes those more intuitive, creative "unknown" portions of ourselves that we frequently deny exist, ignore, and overlook. It is mysterious because the quality of identity is far more than we can presently comprehend within the framework of concepts and theories currently available to us in mainstream psychology.

Transpersonality refers to the "unknown" zone of the self. The Johari window of social psychology (Luft, 1970) provides one metaphor for understanding the transpersonal dimension of personality. In this framework, there are four quadrants of personality identified by a 2 (self and others) X 2 (known and unknown) matrix that yields four aspects of personality action (known to self, known to others, unknown to self, unknown to others). That portion of our personality that is known to self and known to others is our *open,* public personality. This is the "you" that others observe and listen to; it is the view of yourself that you present to the world as revealed through your speech patterns, mannerisms, the way you carry yourself, whether you are usually cheerful or grumpy, the way you react to threatening situations. That portion of our personality that is known to self but unknown to others is our *hidden,* private personality; those fantasies, thoughts, feelings, and experiences that we do not share with others and have never told anyone about. This is the "you" that contains wishes that seem too childish to reveal to others, dreams and memories and reflections than remain yours alone. That portion of our personality that is unknown to self but known to others is that aspect of ourselves to which we are *blind* and that others have the choice to reveal to us or not. Finally, there is that portion of the personality that is unknown to self and unknown to others – the *unknown* zone – that contains latent abilities. It is this aspect of personality with which transpersonal psychology most appropriately deals.

Transpersonal personality theory, in other words, addresses the "unknown" reality of personality functioning. That this unknown zone of personality action exists there can be no doubt. As Jung once said: "The totality of the psyche can never be grasped by the intellect alone." Certain portions of each individual's reality are consciously unknowable. "You may not know all of yourself, but that's a process of self-discovery, of becoming…The more you discover of yourself, the more you are" (Roberts, 1995, p. 68). "You are not even aware of many portions of the self that you know intellectually do exist. So it is not so strange to imagine other portions of the self with which you are not at all familiar in any conscious way... The unknown portions are as much a part of *you* as any cell within your physical body. It simply deals with a different kind of reality and so does the cell" (Roberts, 1999a, p. 270). Generally, the

transpersonal approach to human personality taken in this book proposes that hidden within the person, sublimated yet active beneath ordinary waking awareness, is a nonphysical inner Transpersonal Self or soul that provides inner direction to the life of the personality. Where old, accepted ideas of selfhood fail to do justice to the multitudinous creativity of personality action, transpersonal psychology dares to conceptualize previously unknown elements of the self and to propose new ways to explore its greater reality.

Transpersonality gives expression to exceptional experiences and transformative behaviors. Conventional personality theories in mainstream psychology never mention words such as "soul" or "paranormal abilities," and rarely discusses notions such as "creativity" or "heroism" or the other exceptional capabilities of living consciousness. Transpersonal psychology, in contrast to conventional perspectives, does give expression to these notions and gives voice to humanity's experience of other overriding abilities and exceptional human experiences characteristic of our species that point to an alternate version of human personality for psychological science to explore. These abilities and experiences include the perception of events not dependent upon the five physical senses or other physical mechanisms alone. They include the study of those heroic characteristics of human creativity that point to its extra-dimensional aspects. Although the possibility of individual survival of physical death, with all memories and experiences surviving intact, is a logical and empirical impossibility as far as official orthodox psychology is concerned, transpersonal psychology regards it as a fruitful hypothesis worth of further investigation. Clinical observations from deep experiential self-exploration (e.g., sensory deprivation, sleep deprivation, biofeedback for voluntary control of internal states, hypnosis) and transpersonal psychotherapy (e.g., bioenergetics, primal therapy, rebirthing, guided imagery with music, holotropic breathwork, psychedelic sessions with LSD, episodes of psychospiritual crises) all seem to indicate that the human personality possesses a multidimensional nature in addition to its three-dimensional characteristics, traits, and attributes that mainstream psychology traditionally accords to it. Jane Roberts' Aspect Psychology discussed in this chapter presents a multidimensional model of human personality that is capable of surviving the biological death of the physical body, for example. Research into such "transpersonal" dimensions of human personality has the potential of revising conventional psychology's highly limited ideas about the nature of the self by introducing original concepts and theories into discussions regarding the nature of the human psyche's private and collective reality, and by proposing research agendas that promise to give us a greater understanding of human potential and exceptional well-being beyond the norm (Braud & Anderson, 1998).

Identity

The concept of self is a problematic but useful notion in mainstream psychology. The notion of the self and self-identity has been a problematic concept in mainstream psychology because of the dominance of the hidden assumptions of positivism (i.e., only objects that can be experienced should be objects of scientific inquiry), empiricism (i.e., sensory experience of the physical senses is the only source of certain knowledge), and naturalism (i.e., all experience can be explained in terms of natural causes and laws) in the methodological framework used to study human personality (Baumeister, 1987; Polkinghorne, 1983). The concept is used in different ways by different theorists and there is a virtual infinite number of measures of the self with little agreement among them all. The concept of the self, like the concept of personality, makes sense to continue using because its matches our phenomenological experience and facilitates everyday interpersonal communication, is an important part of our conceptual and representational systems of our lived world, and has heuristic value in uniting and making sense of a variety of empirical investigations regarding human beings. Whether we are talking about the phenomenal self (self-as-experienced), the cognitive self (self-as-thought), or the presentational self (self-as-acted), the notion of self continues to prove a useful hypothetical construct in mainstream psychology. From a transpersonal perspective, the self that we are is ever changing and never static. The selves that we are is created in each moment with every impulse acted upon, every thought conceived, every emotion

expressed, every decision or mistake made. Yet that self remains ever secure in its own identity. When we were a child, our sense of identity did not include old age, and yet our sense of identity changes physically through the years, such that it seems that we constantly add on to our self through experience, becoming "more than we were before." Yet throughout all our physical, intellectual, and social changes through the years, our sense of identity remains secure. We move in an out of different selves while at the same time our identity of our self is maintained.

Personal identity as a function of self-identifications. The nature of self-identity in Walsh and Vaughan's (1980) transpersonal model is determined by what you identify yourself with. We may identify with external objects, other people, even thoughts and beliefs. For instance, when someone criticizes an idea that we hold or express, we may feel as if we ourselves have been criticized. If someone says, "That's a stupid idea," we may feel that *we* are stupid. Instead of realizing that we are *not* our ideas or beliefs, but that we *have* ideas and beliefs, that we can change our ideas and beliefs while remaining the same person, we mistakenly identify with the ideas or other contents of consciousness. This identification sets into motion psychological processes that can constrict who we believe ourselves to be. Many of the beliefs and ideas with which we identify originate from our parents, religious figures, teachers, peers, and authority figures and agents of society and our culture. A woman who has identified herself with her role as a mother for so many years and suddenly finds herself in menopause may find herself in the midst of an identity crisis in later middle age. Ken Wilber's (1979) transpersonal model of personality discussed in this chapter lists five levels of identity in the development of consciousness (or awareness)-- the shadow level, the ego level, the existential level, the transpersonal level, and the Mind level -- with each level representing an increasingly expansive sphere of identity as you move from one level of identification to another.

Beyond identification. The aim of certain forms of traditional and transpersonal psychotherapies (e.g., psychoanalysis, Buddhist meditation, psychosynthesis) is to release the personality from the tyranny of limiting and limited identifications with only portions of one's entire Self that "act as limiting models of who we believe ourselves to be" (Walsh & Vaughan, 1980, p. 57). *Psychosynthesis,* a transpersonal model of personality discussed in this chapter, has a simple exercise that can be used to help break the hypnotic-like cycle of unconscious identification with culture's common beliefs that occurs during the socialization process, and the pattern of feelings and thoughts they can produce that create a socially conditioned filter through which personal experience is shaped and personal identity is constricted, contracted, and narrowed (Ferrucci, 1982, p. 67). It proceeds by repeating to yourself the following sentences: "I have a body, but am not my body." "I have feelings, but I am not my feelings." "I have desires, but I am not my desires." "I have a mind, but I am not my mind." According to Walsh & Vaughan (1980),

> The task of awakening can thus be viewed from one perspective as a progressive disidentification from mental content in general and thoughts in particular. . . .Awareness no longer identifies exclusively with anything. This represents a radical and enduring shift in consciousness known by various names, such as enlightenment or liberation. Since there is no longer any exclusive identification with anything, the me/not me dichotomy is transcended and such persons experience themselves as being both nothing and everything. They are both pure awareness (no thing) and the entire universe (every thing). . . .Since there is no longer identification with mind, there is no sense of being identified with change. . .This results in an experience of being outside, or transcendent to, time. This is experiences as eternity, the eternity of the unchanging now. (pp. 58-59)

If human personality existed in the manner that mainstream psychology says it does, then such experiences should be impossible. The fact that such experiences do exist and have been reported for centuries in mystical literature and religious disciplines East and West makes it clear that they cannot be

dismissed as nonsensical or even pathological. The fact that they remain largely uninterpretable from the contemporary perspectives of mainstream psychology indicates the need for a new model of the human personality.

Psychodynamic Models of Transpersonality

Key ideas of psychodynamic theories. All psycho-dynamic theories of human personality, both mainstream and transpersonal, affirm the existence of a *subconscious or "unconscious"* field or area of psychological activity with its own depths and dimensions in addition to the conscious field of awareness with which we are ordinarily familiar. A second key idea that all psychodynamic personality theories have in common is the notion that the contents of the mind are *active*, rather than passive. Memories, ideas, feelings, dreams, and all similar experiences -- which appear to be purely psychological in origin, are subjectively felt, yet take up no space in our physical universe -- are living, growing, changing, natural things. Thoughts and emotions are as natural as the hair on one's head – and as real. They are as alive as the cells that make up one's body. Ideas are "action-events" – creative, dynamic, seeking expression as emotion or physical motion outwardly perceived (i.e., behavior). Subjective experiences do not just lie there in the storehouse of one's mind like so many notes on a tablet or like mummified memories held motionless in some museum of time. In certain terms, we live in the body of our ideas. They are dynamic and interact with one another and with the cells' codified information of the body that resides in the genes. Ideas and memories can actually come into conflict with one another - stronger ideas blocking weaker ones, for instance, or several weaker ideas forming alliances to push down stronger ideas – as they dynamically battle and clash with each other to determine which ideas will enter conscious awareness. Some ideas become stronger while some are pushed farther and farther into the background, other ideas (e.g., hopelessness and despair) suppressing the body's immune system while still others (i.e., hope and joy) enhancing it. In the process, mind, body, and self are changed. Ideas, emotions, and images, in other words, are dynamic, not static. They are, in a sense, alive and have a "life" of their own. The task of psycho-dynamically oriented personality theories is to investigate the nature of those lives.

Frederick William Henry Myers (1843-1901)

Myers' Positive Contributions to Transpersonal Psychology

1. Addressed those psychological elements of the soul that religion refused to examine and that mainstream psychology refused to grant existence. Frederick William Henry Myers, like his friend and colleague William James, attempted to address those psychological elements of the soul that religion refused to examine and that mainstream psychology refused to grant existence. Myers was one of the founders of the Society for Psychical Research in London in 1882, and author of the 1903 classic *Human Personality and Its Survival of Bodily Death* (Myers, 1903/1961). William James regarded the two-volume, 1,360 page *magnum opus* as containing some of the strongest evidence obtained to date for "transmarginal consciousness" and the existence of a "growth-oriented dimension within the normal personality to which one could make appeal and through which ideas could have an effect" (Taylor, 1996, p. 143). Myers's work advantageously combined both religious and scientific viewpoints in a way that was rare for his times, except for the work of his colleague and friend William James who likewise gave voice to subjects avoided by others.

2. Proposed a theory of the subliminal self and subliminal consciousness. F. W. H. Myers was a early pioneer of the transpersonal approach to personality theory. He developed a conception of "subliminal consciousness" as a doorway to the unknown reality of the inner psyche based on his studies of psychopathology, genius, sleep, hypnotism, sensory and motor automatisms, trance, possession, and ecstasy (Myers, 1889-1895/1976). The subliminal regions of consciousness were not only the source of visions, voices, and impulses that lead the individual to act in line with the fulfillment of his or her finest

abilities, but also act as channels for obsessive thoughts and delusions, and various sorts of psychopathology. Drawing upon scientific work in experimental psychopathology, psychical research, and the "experimental psychology of the subconscious" (Taylor's phrase), Myers began with the hypothesis that we possessed an inner self beneath the stream of ordinary waking consciousness of extraordinary creativity, organization, and meaning – psychology's nearest corollary to the soul (Myers, 1889-1895/1976, 1903/1961). He referred to this interior personality structure as the "subliminal self." Distinct, though not separate, from the outer ego of the personality this inner, subliminal self forms our larger identity, orders the intricate involuntary systems of the body, and makes available superior inner knowledge in dreams and states of creative inspiration.

> [Myers] recognizes, to use more current terms, the distinction between the preegoic and the transegoic, as well as the distinction between the pathological and the more authentic, or integrally, spiritual. In this connection, he is the first as well to propose the analogy of the *spectrum* of consciousness to describe the full range of subliminal activity. (Kelly, 2002, p. 79)

Scientifically oriented individuals like Myers were quite willing to investigate the existence of a soul, as the membership of scientists and scholars in the Society for Psychical Research testifies. It was a task that took quite a bit of daring given the philosophic rigidity that was taking hold of the sciences and psychology at the time. Yet Myers's theories concerning the subliminal self, after making early inroads, vanished from the mainstream of academic and philosophic life, and picked up again only recently by transpersonal psychology and the collection of academic disciplines known as *transpersonal studies* (Kelly, Kelly, Crabtree, Gauld, Grosso, & Greyson, 2007).

Psychology at a Crossroads

In an age that gave us both Myers and Freud, psychology followed Freud. At the beginning of the twentieth century, psychology was at a crossroads. It could have followed one of two paths that were actually mutually contradictory theories of the nature of human personality. One was the path of F.W.H. Myers with his theory of the subliminal self and subliminal consciousness. The other path was the one of Sigmund Freud who wrote in 1900 his *Interpretation of Dreams* (Freud, 1900/1996), a book that he considered to be his most important work. Part of the reason for psychology's choice in favor of Sigmund Freud (1856-1939) and against Myers can be found in Deborah Coon's (1992) article "Testing the Limits of Sense and Science: American Experimental Psychologists Combat Spiritualism, 1880-1920." American psychologists were struggling to give the new discipline of psychology scientific roots like those established in the natural sciences of Newtonian physics, chemistry and biology and sought to erect barriers between psychology and spiritualism and psychic research. They found the concepts of "soul" and "spirit" distasteful and a threat to the scientific legitimacy of the nascent discipline of psychology. Precognition and telepathy – those unofficial elements of the mind that appeared to contradict known laws of science – were to be denied by official psychology because they were believed to contain the relics of religious superstitions and primitive animistic thinking, logical inconsistencies and passions that would, if not opposed and repudiated, destroy the objective structure of psychology itself.

> Myers's "subliminal self" fits in quite well with Einsteinian physic, and the existence of precognition could also ride rather nicely along with Einstein's relative time.... Psychology, however, ignored these very scientific theories that might have given a theoretical basis for the exploration of the soul, and settled instead upon the quite prosaic and deadening duty of fitting a Freudian ego with a Darwinian subconscious into an industrial society. (Roberts, 1978, p. 98)

Modern psychology, despite its outward appearing scientific face, still acts as if multidimensional Einsteinian concepts have no application to understanding the actions of the brain or the physical nature

of the personality functioning and still prefers to build models of human experience and behavior along the lines of three-dimensional Newtonian mechanics.

Evolutionary theory found a friend in Freudianism. Transpersonal author and channel Jane Roberts (1978) identifies an additional reason why psychology followed Freud instead of Myers at the threshold of the nineteenth and twentieth centuries: Freud's theories were more compatible with Darwinian theory than were Myers's theories.

> The theories of Freud were not completely new but intensified, focused versions of other thought, primarily European, that had not 'come into its own time' until then. Such psychological concepts were latent in Darwinian views, and…the background given man by Darwin could not help but produce something like the Freudian self. . Evolution's dogmas became Freudianism's justification. (Roberts, 1978, pp. 146, 66).

Freud's European background with its authoritarian heritage, and his theory of the superego which instituted inner authoritative measures to control "primitive" drives and impulses of the individual, fit well with America's experiment in democracy at the time. Harsh authoritative government was replaced by the inner self-discipline of the imperative superego that would protect society against the dangers of unconscious "primitive" impulses – drives that Freud believed could undermine the personal authority of the ego and the political authority of society. Harnessing and directing them toward society's goals, the superego would only permit them to be released or "sublimated" in a way that would not damage the mass authority of the state. Freud's personality theory also reinforced the privileged position that males had attained in society, while holding up to scorn feminine qualities such as intuition, sympathy, and compassion that were now looked upon as inferior hysterical tendencies. Nature too was cast in a new light by the theories of Freud and Darwin. Religion's insistence upon humanity's superior status over the animals was replaced by a belief that nature (like human nature) was something to be dominated and controlled. Evolutionary and Freudian concepts allied with business, technology, and science made nature fair game for exploitation and turned humanity away from its natural and practical relationship with plants, animals, and the earth itself. Freud, unlike Myers, gave expression to those darker elements of the human personality that modern psychology and American society needed to understand, letting the soul slip away and disappear, stripped of its power and recast in terms of the mechanical reactions of instinctive impulses. Myers' subliminal self became replaced with Freud's id. In Freud's hands, religion's demons were likewise transformed into the instinctive impulses of the id, which were stamped upon the psyche in its infancy. The inner life of the individual became standardized, replacing religion's old grander symbolism with new ones of id, ego, and superego that greatly diminished humanity's opportunities for free action, authentic expression and true creativity. The individual was considered to be incapable of knowing his own motives and even less able to interpret his relationship to other portions of his own identity. Our highest acts and darkest motives were seen to proceed from the same mechanical, deterministic psychological processes for which we could neither take credit nor be held responsible. Guilt had little to do with basic values, the search for truth was no longer considered a natural component of personality, contemplation of the soul had no place in understanding the nature of human personality, and the search for virtue was seen as nothing more than an exercise in emotional hypocrisy. Compassion and sympathy became evidence of our self-serving qualities. The feelings, actions, and attitudes that finally emerged on the part of psychology and in the mainstream of American popular culture as a result of Freudian personality theory has strongly affected the way individuals view themselves – their dreams and creative abilities, their inspirations and aspirations, and flashes of telepathic insight – and seriously undermined their sense of self-determination.

> When Freudian psychology merged with Darwinian ideology, but more importantly, when psychology allied itself with Freud rather than Myers, then the balance fell sharply away from optimism. None of the 'Every day in every way, 'I'm getting better and better' schools could

effectively counter the darker theories that swiftly seized all of the academies of both medicine and science.…Darwinian man could not have a soul; his murderous instincts left no room for honest good works; and Freudian man had no effective will, only the instinctive subconscious that reached backward through Darwinian time to the animal's 'savage' nature. Most unfortunately, psychology followed that path, taking science and medicine with it. (Roberts, 1978, p. 93)

Sigmund Freud (1856-1939)

Freud's Positive Contributions to Transpersonal Psychology

Transpersonal psychiatrist Mark Epstein (1996) describes Sigmund Freud as "the grandfather of the entire movement of transpersonal psychology" and that "it is safe to say that there would be no transpersonal psychology as we know it without Freud's influence" (p. 29). Epstein (1996, pp. 30-33) identifies three of Freud's main contributions to transpersonal personality theory that (unknown to Freud) had their roots in meditation traditions of the East: (a) The conceptualization of mysticism as regressive infantile feelings, (b) the use of evenly suspended attention as a therapeutic tool, and (c) the hypothesis of the pleasure principle as the cause of suffering. Three additional Freudian contributions to transpersonal psychology include: (d) popularizing the notion of the personal subconscious in American culture, (e) championing the importance of the concept of the ego, and (f) the idea that the psyche has structure consisting of many different areas beneath conscious awareness.

1. View of mysticism as regressive infantile "oceanic feelings." According to Epstein (1996), one of Freud's contributions to transpersonality theory is his characterization of mystical experience in terms of "*oceanic feelings.*" These oceanic feelings originate in infancy out of early experiences of profound intimacy with the mother while feeding at her breast. When these profoundly intimate moments occur, the boundaries separating the ego-self both from the external world and from its inner subconscious depths dissolve. The momentary dissolution of these boundaries is said to evoke primitive and expansive "narcissistic cravings" of omnipotent unity with the mother (Epstein, 1996, pp. 30-33). "[Freud's] equation of this oceanic feeling with the bliss of primary narcissism, the unambivalent union of infant and mother at the breast, has served as the gold standard for psychological explanations of meditative or mystical experiences" (Epstein, 1996, p. 30).

2. Use of evenly suspended attention as a therapeutic tool.   A second contribution Freud made to transpersonality theory is his "discovery" of *evenly suspended attention* as a necessary precondition for the practice of effective psychoanalysis (Epstein, 1984). During the practice of "evenly suspended attention," the therapist's critical thinking is "bracketed" and the ego's preconceptions, categorical judgments, and expectations are momentarily held in abeyance. In their place, nonjudgmental awareness of the here-and-now is cultivated in order to better listen to what the patient is saying and more efficiently "tune into" the patience's nonverbal, subconscious communications (Epstein, 1996, pp. 33-35). "Freud's efforts were pioneering from a transpersonal perspective in that they opened up awareness as a therapeutic tool" (Epstein, 1996, p. 30).

3. Recognition of pleasure principle as underlying cause of suffering. A third contribution to transpersonality theory is Freud's "elucidation of the pleasure principle, the cause, in his view, of much of our self-imposed misery" (Epstein, 1996, p. 35). The pursuit of pleasure and the avoidance of pain that Freud saw as the basic motivating impulse guiding all behavior and as the source of much of our private emotional turmoil was the same source of suffering that the Buddha attributed as the primary reason for suffering in the world (Buddhism's second Noble Truth of Tanka [Craving]). Only by renouncing exclusive reliance on the pleasure principle and transmuting or sublimating our persistent cravings, attachments, identifications and desires could psychological health and spiritual experiences, such as liberation and enlightenment, be achieved.

4. *Popularization of the personal subconscious in American culture.* The terms "unconscious" and "subconscious" are important hypothetical constructs in many theories of the transpersonal self. Freud did not discover the unconscious (Ellenberger, 1970; Whyte, 1960), but he was familiar with Eduard von Hartmann's 1869 classic *The Philosophy of the Unconscious*, which served as source material for some of his formulations about the nature of unconscious motivation (Hartmann, 1869). What is notable for transpersonal psychology is Freud's popularization of the notion of the personal subconscious in American culture. The boundary separating the conscious from the subconscious (literally, "beneath awareness") is, of course, arbitrary since that boundary is permeable and always changing – content that is conscious (in awareness) at one moment can become subconscious (out of awareness) the next, and what once was subconscious can again become conscious, depending on the direction in which one turns the focus of one's awareness. There will always be certain portions of each individual's psyche that will never be consciously known by the intellect alone. These areas are truly "unconscious" in so far as the conscious mind is concerned, and with which the comprehending ego will never become familiar in any conscious way, even though it may know intellectually that these portions of the self exist. "Subconscious" portions of the psyche, on the other hand, are areas of each person's reality that are potentially consciously available, even though the individual is not aware of them at the present moment. The important question is: What portions of the psyche are consciously unknowable (truly unconscious) and what portions with which we are not at all familiar in any conscious way are capable of becoming consciously knowable (truly subconscious)? From a transpersonal perspective this is an important question because "You may not know all of yourself, but that is a process of self-discovery, of becoming…. The more you discover of yourself, the more you are" (Roberts, 1995, p. 68).

As Freud pointed out, the subconscious portion of the self is not simply a cardboard figure that can be bullied or pushed around. Nor is it accurate to conceive it as an impersonal machine that can be manipulated to carry out the orders of the outer, conscious ego. Although Freud tended to see the subconscious portions of the personality as "nonconscious," some transpersonal theorists have moved beyond such a formulation, while retaining Freud's important concept of the personal subconscious. The subconscious portion of each individual's reality is far more conscious than Freud supposed. As Myers and Jung discovered, the subconscious, subliminal stream of consciousness is complicated, richly creative, infinitely varied, purposeful, and highly discriminating. "The unconscious perceives, has purposes and intuitions, feels and thinks as does the conscious mind. We find sufficient evidence for this in the field of psychopathology and the investigation of dream processes" (Jung, 1964a, p. 56). It is hardly nonconscious. The waking ego is simply not aware of it because memory of it is blocked.

> The conscious ego rises indeed out of 'the unconscious,' but the unconscious being the creator of the ego, is necessarily far more conscious than its offspring. The ego is simply not conscious enough to be able to contain the vast knowledge that belongs to the inner conscious self from which it springs. (Roberts, 2002, p. 435)

In these terms, the subconscious portions of the self are conscious. Just as our usual, waking conscious mind is directed by an outer ego, so is the inner subconscious mind directed by what may be terms an *inner ego* that organizes so-called subconscious and unconscious material. There is an inner ego or inner self that is the organizer of "unconscious" experience (Roberts, 1974). F. W. H. Myers called this inner ego the "subliminal self;" Jung simply called it the Self (Jung, 1934/1960; Myers, 1889-1895/1976).

5. *The importance of the psychological ego.* Freud is a textbook example of his own constructed theories that came to reflect more of his own personality structure, dynamics, and development than that of men and women in general. Freud's tripartite structure of the psyche – id, ego, and superego – that is depicted in **Figure 9-1** though has proven to be a useful construct system for relating some transpersonal

aspects of the self (e.g., the transpersonal self, superconscious, collective unconscious) to ordinary personality functioning (the ego). One example of this is Roberto Assagioli's psychodynamic theory of *Psychosynthesis.*

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Insert Figure 9-1 here

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As Allport noted: "Freud played a leading if unintentional role, in preserving the concept of ego from total obliteration throughout two generations of strenuous positivism" (Allport, 1955/1969, p. 37). Although Freud tended to see the (repressed) unconscious portions of the self as the point of origin for most psychological disturbances and physical disorders, transpersonal psychologists have move beyond such a formulation while retaining Freud's important concept of ego. As later ego psychologists and cognitive psychologists have observed, conscious beliefs that may be psychologically invisible but consciously available play an important role influencing subconscious processes that create personal experience of health and illness. The body and the subconscious mind exist with the ego's beliefs to contend with. Our conscious mind directs our attention toward sensations that occur in three-dimensional space and time, spontaneously interprets those sensations into perceptions, and organizes those perceptions into concepts, categories, and schemas that subsequently provide interpretations that give meaning to later perceptions. The subconscious mind and physical body depends upon those interpretations. The subconscious mind and the cells that compose our bodies do not try to make sense of the philosophical and religious beliefs that pervade the social, cultural, political human world. They rely upon the interpretation of the ego and its reasoning, conscious mind. These interpretations, in turn, produce the inner environment of thoughts and concepts to which our subconscious mind and body responds. It is not the unconscious portions of the self, in other words, that are the cause of psychological or biological disorders, but the personality's consciously available, though currently subconscious, beliefs about the nature of the self, body, time, world, and others that are responsible for "setting the stage" so to speak, for the occurrence of symptoms. The quality of our mental and physical health is then formed through the subjective realities and energies of our cognitive constructs and the emotions that those constructs generate (Ellis, 1987).

6. *The "lands of the psyche."* Freud was arguably the first developmental psychologist. He described the structure of the human psyche as consisting of several layers, analogous to the levels that geologists and archeologists discover by digging into the Earth's crust, stratum by stratum, to reveal its history. Just as the earth has a structure so does the "inner planet" of the human psyche have a structure. Just as exterior physical continents, islands, mountains, and seas emerge from the inner structure of the earth, so do various psychological regions or "lands of the psyche" take various shapes as they rise from an even greater psychologically invisible source that is within psyche itself, not perceivable through the eye of flesh but using the eye of contemplation, vision-logic, and Being-cognition (Wilber, 1990). As the earth is composed of many environments, so is the psyche composed of preconscious, conscious and unconscious (collective and superconscious) environment. As we physically dwell in a particular town or city, so do we presently "live" in one small psychological area called the "ego" that we identify as our home, as our "I." As different countries follow different kinds of constitutions and different geographical area follow various local laws, in the same manner, different portions of the psyche exist within their own local "laws" and have different kinds of "government" - different "psychic politics" so to speak (Roberts, 1976). Each portion of the psyche possesses its own characteristic geography, its own customs and languages that travelers need to be aware of in their inner journeys through the lands of the psyche. This is a powerful metaphor to help us understand the true complexity of the unknown reality of the human psyche (Roberts, 1977a, 1979a). Psychology is aware of the fantastic complexity of the human brain. The human psyche is even more complex.

C. G. Jung (1875-1961)

Disagreements with Freud. It became clear to Jung in 1907 five years after his initial contact with Freud that basic disagreements existed between them about: (a) the importance of sexuality as the primary motivation of behavior, (b) the belief that the subconscious portion of the personality was primarily a repository of infantile, primitive, destructive impulses, (c) the view of the ego as a very weak portion of the self that must defend itself against other areas of the self that are far stronger and more dangerous and that the ego's function was restrictive rather than expansive, and (d) the limitation of cognition and memory to the personal experiences of the individual. These disagreements provided the necessary impetus for Jung to broaden Sigmund Freud's psychoanalytical approach to produce a more inclusive, integrative understanding of the psyche's greater existence as presented in Jung's model of the human psyche depicted in **Figure 9-2**.

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Insert Figure 9-2 here

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Jung's Positive Contributions to Transpersonal Psychology.

Transpersonal psychiatrist Bruce Scotton (1996, pp. 39-40) lists Jung's numerous contributions to the field of transpersonal psychiatry, including:

- The notion that psychological development includes growth to higher levels of consciousness and continues throughout life.
- The concept that the transcendent lies within and is available to each individual.
- The willingness to explore the wisdom traditions of other cultures for insights relevant to clinical work.
- The recognition that healing and growth often result from experiences of symbolic imagery or states of consciousness that cannot be grasped by rational deduction.
- The first to study various phenomena from a psychiatric perspective, including trance channeling, yoga, Native American spirituality, African shamanism, the *I Ching*, alchemy, Gnosticism, and unidentified flying objects (UFOs).

Other positive contributions important to the conceptual and methodological development of modern transpersonal psychology include:

13. Opening the subject of the spiritual reality of the psyche to scientific inquiry.
14. Describing the objective nature of the human psyche.
15. Providing an important critique of the materialistic bias of modern experimental psychology.
16. Positing the existence of a collective or transpersonal unconscious.
17. Openly espousing the cause of parapsychological research.
18. Clarifying the expansive and flexible nature of the human ego
19. Highlighting the supportive nature of subconscious portions of the psyche
20. Explaining the importance of the Self in the inner spiritual life of the individual
21. Making clear the role of symbols in psychic processes
22. Elucidating the influence of shadow-like elements of the psyche
23. Describing the psychology and pathology of so-called "occult" phenomena, and
24. Developing methods for investigating the spiritual life of the mind.

1. Opening spiritual reality of the psyche to scientific inquiry . Many transpersonal theorists regard Jung to be one of the first depth psychologists to open the subject of the spiritual reality of the psyche to scientific inquiry (Jung, 1933, 1917/1953, 1934/1960, 1964a, 1964b, 1965, 1978). Of all psychodynamically oriented psychologies, Jung's *Analytical Psychology* addressed what he called "the life of the spirit" most consistently.

> Whereas in its development up to the present, psychology has dealt chiefly with psychic processes in the light of physical causation, the future task of psychology will be the investigation of their spiritual determinants. We have only begun to take scientific note of our spiritual experiences. (Jung, 1964a, p. 63)

For Jung, life was a sacred quest and journey whose goal was the conscious ego's discovery of and integration with the center of its being, the core inner Self (Crowley, 1998). The Jungian core inner Self is another one of psychology's corollary to the soul. Jung used the word "soul" frequently in his writings and criticized mainstream psychology for becoming a "psychology without a soul" (Jung, 1934/1960). In a remarkable essay titled "The Basic Postulates of Analytical Psychology," which was published as a chapter in Jung's 1933 classic *Modern Man in Search of a Soul,* Jung traces the history of the notion of "soul" and bemoans the fact that modern psychology has developed into a psychology without a psyche, without a soul, because of its materialistic beliefs about the nature of matter as the ultimate constituent of reality (Jung, 1933). The English word *soul* is derived from the German word *seele* which means both "psyche" as well as "soul" and is related to the Greek word *psyche* which also means "butterfly." In the early history of Greek civilization and later during the Middle Ages, it was believe that all human beings had a soul and that

> that soul has a substance, is of divine nature and therefore immortal; that there is a power inherent in it which builds up the body, supports its life, heals its ills, and enables the soul to live independently of the body; that there are incorporeal spirits with which the soul associates; and that beyond our empirical present there is a spiritual world from which the soul receives knowledge of spiritual things whose origins cannot be discovered in this visible world. (Jung, 1964a, p. 48)

To grant the substantiality of the soul or psyche in no way denies the close connections between psychological events, conscious and unconscious, and the physiological functioning of the brain and body.

> It is no longer possible for the modern [transpersonal] psychologist to believe exclusively in the physical aspect of reality when once he has given the spiritual aspect its due… Nor will he be able to put weight on the latter alone, for he cannot ignore the relative validity of a physical interpretation…This reveals a material and spiritual aspect which appears a contradiction as long as we fail to understand the nature of psychic life… The modern [transpersonal] psychologist occupies neither the one position nor the other, but finds himself between the two, dangerously committed 'to this as well as to that'. (Jung, 1964a, p. 59)

It is possible, for example, to conceive of mind and body not as purely mental or purely physical entities, but both as continuing, interweaving processes that are simultaneously physical and mental, existing as a part of and apart from the physical environment at the same time (Roberts, 1997a; de Quincey, 2002). Just as our physical senses transduce physical energy from one form to another, so may the brain act as a transducer translating the independent electrical actions of mind into subjective psychological representations of thought and emotions. To grant the independent, electrical nature of the mind and its existence separate from the material body does not deny that thoughts and emotions, as electric actions within the mind, are transformed and translated and given subjective sense and psychological reality by

the physical brain which puts its characteristic stamp upon experience, and which has the power to inhibit or reinforce and otherwise modify cognitive processes.

2. *The objective nature of the human psyche*. For Jung, the psyche is not simply something subjective, but has an objective side. Anything that acts and has real effects upon us to which we are compelled to react and respond is itself real. The objective nature of the psyche is revealed when psychological events occur that resist our conscious ego "I" control. Common examples of this would be when emotions overwhelm us, thoughts run on without stopping, memory of events evade us, fantasies and daydreams obsess us, and flashes of insight and inspiration emerge unbidden. The objective side of the human psyche is also revealed in the many psychological and biological activities that occur spontaneously without normal conscious attention and are guided by activities that are largely "unconscious" at least as far as our conscious ego is concerned, ranging from the exotic -- e.g., ideomotor movements, post-hypnotic suggestions, "multiple personalities" alternating with the everyday personality -- to the commonplace -- e.g., thinking, speaking, writing, walking, breathing, body self-repair, sleeping and dreaming. Sensations are conscious, but the mechanisms involved in the process of sensing are not. Thoughts and emotions are conscious, but the underlying processes of thinking and feeling are not. Words are conscious, but the production and processes of writing and speaking are not. Speaking, for example, is largely an unconscious process. Dreams are conscious, but the process of dreaming is not. "It is indeed as if some inner spontaneous part of the personality is far more knowledgeable than the conscious portion of which we are so rightfully proud" (Roberts, 1997a, p. 251). For Jung, the old view of the soul as an objective, independent reality is justified since our very existence as physical creatures and all the processes that make our life possible in the first place depend to a startling degree upon the smooth, proper functioning of highly complex, intricate, and spontaneous physical, chemical, biological, and psychological processes that are largely unconscious from the viewpoint of our conscious mind.

3. *Critic of the materialism and scientism of modern experimental psychology*. Jung is important to transpersonality theory because of his outspoken criticisms of the philosophical foundations of modern scientific psychology that had become established by the end of the 19th century. His was one of many dissenting voices to the *metaphysics of scientific materialism* (the belief that "only the physical is real; what is nonphysical does not exist, and even if it does, it cannot be verified unless it is entirely reducible to physical matter") and the *epistemology of scientism* (the belief that "there is no reality except that revealed by laboratory science; science is the final arbiter of what is real; no truth exists except that which sensory-empirical science verifies") that came to characterize much of orthodox, mainstream psychology of his time.

> Today the psyche does not build itself a body, but on the contrary matter, by chemical action, produces the psyche…. Mind must be thought of as an epiphenomenon of matter… To allow the soul or psyche a substantiality of its own is repugnant to the spirit of the age, for that would be heresy. (Jung, 1934/1960, pp. 340-341)

C.G. Jung (1934/1960) believed that the modern psychology's present inclination "to account for everything on physical grounds…[was] because up to now, too much was accounted for in terms of spirit. …Most likely we are now making exactly the same mistake on the other side" (p. 342). Under the influence of scientific materialism and scientism, the entire interior dimension of mind and spirit and those great spontaneous, unconscious, inner processes that make life possible were either reduced to a generalized mass of neural impulses and neurotransmitters or else dismissed entirely and denied any substantial reality at all because the physical senses or their extensions - the microscope, electroencephalograph, galvanometer - could not detect or measure them.

> This view [of modern psychology] reduces psychic happenings to a kind of activity of the glands; thoughts are regarded as secretions of the brain, and thus we achieve a psychology without a psyche. From this standpoint…the psyche does not exist in its own right; it is nothing in itself, but the mere expression of processes in the physical substrate…. Consciousness…is taken as the *sine qua non* of psychic life, that is to say, as the psyche itself. And so it comes about that all modern 'psychologies without a psyche' are psychologies of consciousness, for which an unconscious psychic life simply does not exist. (Jung, 1934/1960, p. 343)

And so it remains today that cognitive science, the branch of psychology that studies attention, memory, imagery, thinking, language, and creativity focuses strictly upon *conscious* cognitional processes and their biological, environmental, and behavioral correlates, without including in their equations or theories the existence of a subconscious mind or an unconscious psychic life from which conscious cognitional processes spring and is its source. The psyche does not exist in its own right, or if it does as a mere shadow of itself, a hypothetical construct meditating the physical processes that actually give rise to conscious, alert awareness. W*hat is conscious* is what consciousness *is*.

It was not that Jung denied the validity or significance of natural phenomena or facts that are objectively observable, the existence and substantiality of matter, the laws of physics and chemistry, the influence of past events, or the value of analyzing a whole into its basic components and elements. He did not. What he did deny was that reality was: (a) limited to natural phenomena or facts that were objectively observable (positivism), (b) sufficiently explained in physical terms by the existence or nature of matter (materialism), (c) mechanically determined and capable of explanation by the laws of physics and chemistry alone (mechanism), (d) determined by past events alone (determinism), and (e) fully explained in terms of its simplest parts (reductionism). Jung did not deny that interior, subjective, nonmaterial psychic realities had exterior, objective, material biological correlates. What he did deny was the claim that there are no interior realities, only exterior ones; that all interior psychic states were nothing but neurobiological processes; that the psyche had no existence independent of the brain, and that "the brain makes the psyche." Matter is just as inscrutable as mind or psyche as the history of physics and philosophy shows from Berkeley to Kant, from Newton to Einstein (Bohm, 1980; Capra, 1975; N. Friedman, 1994, 1997; Heisenberg, 1958; Wilber, 1985; Zukav, 1979). It is just as logical and equally metaphysical to derive matter from mind as is done in Eastern philosophy, as derive mind from matter as is done in Western philosophy.

> Since we have literally no idea of the way in which what is psychic can arise from physical elements, and yet cannot deny the reality of psychic events, we are free to frame our assumptions the other way about for once, and to hold that the psyche arises from a spiritual principle which is as inaccessible to our understanding as matter. ..If we keep this in mind, we can perhaps summon up the courage to consider the possibility of a 'psychology with the psyche' – that is, of a field of study based on the assumption of an autonomous psyche… To be sure this will not be a modern psychology, for to be modern is to deny such a possibility. For better or worse, therefore, we must turn back to the teachings of our forefathers, for they it was who made such assumptions. (Jung, 1964a, p. 52)

Transpersonal psychology is such a "psychology with a psyche."

4. *The existence of a collective or transpersonal unconscious*. Jung asserted that our personalities are shaped and influenced not only by personal experiences but also by the cumulative experiences of our species that were laid down with the genetic patterns that reflected the psychic evolutionary history of our species (Jung, 1953, chap. 5). Just as the physical evolution of our species is reflected in our physiological structure, so too was the psychological evolution of our species reflected in our psychological structure. Jung stressed the interdependence of individual minds and the availability of superior inner knowledge

via an unconscious mind that was shared by all members of the human race, making telepathy possible between individuals located distances apart in space and time.   Each of our personal experiences, however minute or seemingly insignificant, becomes part of the knowledge of the species. We all contribute to this body of species knowledge and can likewise draw upon that fund of collective wisdom.

5.   ***Espoused the cause of parapsychological research.***   Jung developed the paranormal theory of synchronicity as an alternative explanation to random change to account for the occurrence of meaningful coincidences (Jung, 1934/1960, Section 7). He was also strongly convinced of the reality of spatial (clairvoyance) and temporal (precognitive) telepathic phenomena.

> Anyone who has the least knowledge of parapsychological material, which already exists and has been thoroughly verified will know that so-called telepathic phenomena are undeniable facts. An objective and critical survey of the available data would establish that perception occurs as if in part there were no space, in part no time… This possible transcendence of space-time, for which it seems to me there is a good deal of evidence, is of such incalculable import that it should spur the spirit of research to the greatest effort. Our present development of consciousness is, however, so backward that in general we still lack the scientific and intellectual equipment for adequately evaluating the facts of telepathy so far as they have bearing on the nature of the psyche. I have referred to this group of phenomena merely to point out that the psyche's attachment to the brain, i.e., its space-time limitation, is no longer as self-evident and incontrovertible as we have hitherto been led to believe… Out of respect for the psychological fact that 'telepathic' perceptions occur, anyone should draw the conclusion that the psyche, in its deepest reaches, participates in a form of existence beyond space and time, and thus partakes of what is inadequately and symbolically described as 'eternity.' (Jung, 1934/1960, pp. 412-414)

6.   ***The expansive and flexible nature of the human ego***.   Jung acknowledged that while one function of the ego was to act as a dam, holding back other perceptions, it is not in the nature of the ego to act in such a fashion. The ego hampers the self's natural inclinations because it has been trained to do so. We have been trained, conditioned, and socialized by parents and teachers, society and religion to believe that it is the ego's purpose is restrictive rather than expanding. After putting blinders upon the ego, hampering its perceptions and native flexibility, we observe its inflexibility and then conclude that this is its natural function and characteristic. Jung realized that the ego is capable of much more attentional capacity and open awareness than we give it credit for. Jung recognized that the ego *does* want to understand and interpret physical reality and to relate to it, that it is not an inferior portion of the self, and that it wants to help the personality survive within physical existence and does so with the aid of inner portions of the Self. As one transpersonal writer put it:

> The ego is only a portion of You; it is that expert part of your personality that deals directly with the contents of your conscious mind, and is concerned most directly with the material portions of your experience. The ego is a very specialized portion of your greater identity. It is a portion of you that arises to deal directly with the life that the larger You is living. (Roberts, 1974, p. 16)

In their discussion of Jung's Analytic Theory, Calvin Hall and Gardner Lindsey (1978) write in their classic textbook *Theories of Personality*: "The ego is the conscious mind. It is made up of conscious perceptions, memories, thoughts, and feelings. The ego is responsible for one's feeling of identity and continuity, and from the viewpoint of the individual person it is regarded as being at the center of consciousness" (Hall & Lindsey, 1978, p. 118). On this account, Jung apparently believed that the ego and the conscious mind were the same thing, although in certain terms a distinction *can* be made between the ego and the conscious mind.

The ego and the conscious mind are not the same thing. The ego is composed of various portions of the personality – it is a combination of characteristics, ever-changing, that act in a unitary fashion – the portion of the personality that deals most directly with the world. The conscious mind is an excellent perceiving attribute, a function that belongs to inner awareness but in this case is turned outward toward the world of events. Through the conscious mind the soul looks outward. Left alone, it perceives clearly. In certain terms, the ego is the eye through which the conscious mind perceives, or the focus through which it views physical reality. But the conscious mind automatically changes its focus throughout life. The ego, while appearing the same to itself, ever changes. It is only when the conscious mind becomes rigid in its direction, or allows the ego to take on some of its own functions, that difficulties arise. Then the ego allows the conscious mind to work in certain directions and blocks its awareness in others. . . .The ego can feel cut off, lonely and frightened, however, if the conscious mind lets the ego run away with it. " (Roberts, 1974, p. 16).

In other words, "the normal consciousness is not synonymous with the ego. The ego is only a portion of consciousness" (Roberts, 1999c, p. 270).

7. *The supportive nature of subconscious portions of the psyche.* Jung came to believe that the subconscious portions of our personality contain more than chaotic, infantile impulses that are not to be trusted, as Freud had claimed. For Jung, the order of nature, the creative drama of our dreams, the precision with which we unconsciously grow from a fetus to an adult without a whit of conscious thought, the existence of mythic themes and heroic quests and ideals that pervade the history of our species, all give evidence of a greater psychic reality within which we have our being. The unconscious is not to be feared but is to be sought as an aid and helper and supporter in solving life's problems. Transpersonal writer and channel Jane Roberts (1976) elaborates on this idea:

Our particular kind of individual consciousness is natural and rises from the psyche as easily as leaves grow from trees. The unconscious forms conscious focus; needs it, seeks it out, and operates in the objective world under its auspices. The unconscious is the constant creator of our individuality and not its great usurper; not the dark king ever ready to do us in and set up its own kingdom instead. Without the unconscious, there would be no conscious kingdom to begin with. Such beliefs in the threatening elements of the unconscious make us fear the source of our being and hamper the fuller facets of individuality possible. (pp. 321-322)

It is the unconscious portion of our being that assures the smooth functioning of all of the spontaneous, automatic processes of your body. The central nervous system, circulatory system, digestive system respiratory system, endocrine system, and immune system all operate without the aid of conscious thought, repairing themselves constantly with a precision and purpose and intelligence that surpass our most sophisticated medical technologies. Those spontaneous processes that knew how to grow us from a fetus to an adult provide for our physical and psychological life. It is those inner spontaneous processes that propel our thoughts and that heal our bodies. Those very same spontaneous processes "represent the life of the spirit itself" (Roberts, 1997a, p. 251) and are responsible for the health of both the physical body and the nonphysical mind. "Value fulfillment of each and every element in life relies upon those spontaneous processes, and at their source is the basic affirmative love and acceptance of the self, the universe, and life's conditions" (Roberts, 1997a, p. 253). The psychological unconscious simply contains great portions of our own experience that are consciously unknown. It deals with a different kind of psychic reality than the comprehending ego is used to dealing with, but with which the ego *is* natively equipped to deal, if it is flexible enough. Jung believed that the purpose of existence is for each person to achieve his or her individual integration of conscious with unconscious experience, understanding, and knowledge. Jung posited the existence of the archetype of the Self that helps the ego do this.

8. *The nature of the Self* . "The concept of the Self is probably Jung's most important psychological discovery and represents the culmination of his intensive studies of archetypes" (Hall & Lindsey, 1978, p. 125). The Self is an archetype that represents a person's striving for unity and balance, equilibrium and stability, cohesion, and integration of all the various portions of the personality. The actualization of the Self is life's goal. During this process, the center of identity moves away from the ego along the ego-Self axis to become more fully situated in the Self of which the ego is but one of the Self's expressions. The journey to Self is a process of discovery that is without end. The more you discover of yourself, the more you are creating, and the more there is to discover. Jung recognized that we are motivated by moral and religious values even more than by sexual or aggressive "instincts." Like all archetypes, [the Self] motivates human behavior and causes one to search for wholeness especially through the avenues provided by religion. True religious experiences are about as close to selfhood as most humans will ever come, and the figures of Christ and Buddha are as highly differentiated expressions of the self archetype as one will find in the modern world. (Hall & Lindsey, 1978, p. 124) The Self is the epicenter of the total personality around which all other components of the personality revolve, like planets constellated around the sun. The main symbol of the Self is the circle or mandala, which expresses the perfect unity and oneness of the psyche.

9. *The role of symbols in psychic life*. Symbols are the language of the Self; symbols are the language of the subconscious. For Jung, symbols form the essence of our knowledge of the subconscious that point beyond themselves to something else and "stand for" something psychically real, valid, and vital to life, mind, and consciousness (Jung, 1964b). Individually, symbols have a core image, an idea aspect, and an affective dimension. Symbols convey emotions, in other words. Collectively, the myths of a culture are elaborated symbols – symbolic stories - not deliberately invented, but unconsciously created, like dream symbols, and herein lies their power to motivate behavior (Campbell, 1949/1970; Jung, 1964b). Symbols and their mythic expressions are as natural to the mind as leaves are to trees, and as vital and alive. When we try to interpret the symbolism of religious stories as literal fact, mistaking the psychic symbol for the physical reality, then we can easily misinterpret the symbolism's meaning and run into difficulties -- for has not science told us that only literal fact is true and what is imaginary is false? Turning what is symbolic into something literal causes, in the words of Freud, "the truths contained in religious doctrines [to become] distorted and systematically disguised [so that] the mass of mankind cannot recognize them as truth" (Freud, 1927/1961, p. 78). When symbolic stories are found out not to be literally true -- as when the wolf in the Red Riding Hood story told to children is found out to be different from a physical wolf, to use a secular example -- the individual may then feel deceived and say: "Symbols are false; they contain no truths worthy of investigation. They are mere illusions, imaginary and not real, signifying nothing."

Jung believed that we must learn, however, to read the symbolic language of our religious and mythological stories in order to see the disguised truth behind their camouflage symbolic clothing. The same problem occurs, of course, when we try to understand the symbolism of our dreams. We are always comparing the symbols of dream events to the literally nature of events as they occur in physical reality. We use physical reality as the standard for interpreting the meaning of our dreams. When the temporal and spatial structure and organization of dream events do not match what we would expect to occur in physical events, we inevitably find the dream events confusing, chaotic, and meaningless and declare them false. There is only one standard of truth and that is to be found in the physical world and in the literal interpretation of meaning. As Jung correctly pointed out, however, symbols are not to be taken literally, or mistaken for the reality they represent. As representations of unconscious knowledge, they are true; as representations of physical reality, they are false, in the same way that a map is not the territory, the menu is not the meal, and the sign is not the destination. If we mistake symbols for the reality, there is always the possibility that we will program our experience and insist that each meal look like the pictures on the menu or expect all experiences of the psyche to be more or less the same, and thereby miss the greater meaning that lies beneath, within, or behind the symbol or experience.

10. *Elucidated the influence of shadow-like elements of the psyche.* People encounter difficulty when they mistake the symbol for the reality during their encounter with the "dark side" of their personality or what Jung called the "Shadow." Jung recognized that humanity has always projected unassimilated portions of its own psychological reality outward, personifying them, using at various times a variety of images that make up the pantheon of gods and goddesses, good spirits and bad. All these "forces" have had very real effects on the psychological evolution of our species, as documented in the mythologies that have been handed down to us across the ages (Campbell, 1949/1970). In all cases, however, they stood for those sensed but unknown glimpses of our own reality that we as a species were determined to explore. A successful encounter with our individual and collective shadows requires that we understand this psychic fact (Zweig & Abrams, 1991). This is not to say that there is no reality behind the symbols, but merely that when we mistake the symbolic appearance for the reality itself then we inevitably misunderstand its nature. Jung recognized that *we* are responsible for our actions, whether those actions are called good or evil. The evil that we experience in our lives is not a force in itself, however, but is the result of ignorance and misunderstanding.

As long as individuals believe in the objective reality of a Devil, then they will create one that is real enough for them because of the psychic energy given to it by them and others who continue to create it through their belief (Roberts, 1981a, 1981b). Created out of fear and restriction, and formed by one's guilt and one's belief in it, such a fake devil has no power or reality to those who do not believe in its existence or give it energy through their belief in it. Beliefs in an objectified devil actually reflects a lack of faith and trust in the power of good, viewing it instead as weak, and the fearful concentration upon what they think of as the power of evil, in which case the power resides in the person and not in the mock devil. "The Devil is made in the image of those who imagine him" (Watts, 1963, p. 37). To say that because there is "good," then there must also be "evil" is like saying because the body has a left hand, then it must also have a right hand, without recognizing the inner unity of opposites and the fact that both are portions of the same body. Explicit two-sided oppositions and ultimate dualisms of light/darkness, life/death, good/evil, self/not-self/ knower/known illustrated in Early Chinese, Indian, Egyptian, Iranian, and Christian stories and myths conceals the implicit unity and union of the One (Watts, 1963). We separate and classify into categories and mental pigeonholes in thought, what is united and undivided in experience and in nature.

> It is thus the imaginary, abstract, and conceptual character of these divisions which renders them polar. The importance of a box for thought is that the inside is different from the outside. But in nature the walls of the box are what the inside and the outside have in common… Experiences and values, which we had believed to be contrary and distinct are, after all, aspects of the same thing. (Watts, 1963, p. 46)

11. *The psychology and pathology of so-called "occult" phenomena.* Jung's 1902 dissertation for his medical degree was titled "On the psychology and pathology of so-called occult phenomena" which emphasized the continuity between the conscious and unconscious levels of the mind – a theme that was to be reflected throughout his life's work. In his dissertation, Jung discusses how communications between scattered portions of the self represented by various complexes and archetypes that inhabit various regions of the unconscious often appear in such situations as working with Ouija boards, in mediumistic sittings, or the hearing of voices. Especially when the "spirit" communications or hallucinated voices give orders to be obeyed, do they represent powerful and repressed images and ideas, feelings, and impulses strong enough to form about themselves their own personifications. Through these personifications, our inhibited and repressed fears can dramatize themselves as demons, devils, or evil visions that give orders of a destructive nature (and conversely as spirits, angels, or holy visions that give instructions of a constructive nature in those cases where our inhibited and repressed hopes and desires dramatize themselves). In all cases, Jung tells us to look behind the symbolism of the

communication for the greater meanings beneath. The visions and voices are symbols for other dimensions of our psyche. Their language is not literal but symbolic. We must consider the possibility that such communications might be coming from portions of our own psychological reality that to some extent we have not assimilated but have instead projected outside of ourselves in personified form.

12. Developing methods for investigating the spiritual life of the mind, Psychological events have both an objective and symbolic side, therefore, a life of their own, and it is the job of transpersonal psychologists to investigate the nature of those lives. C. G. Jung developed a number of original techniques for communicating with the subconscious mind. One of the most useful as far as learning to integrate conscious and subconscious portions of the personality is concerned is the technique of *Active Imagination* (Johnson, 1986). Throughout all his personality theory, Jung acknowledged the importance of the integration of the outer and inner self for personality growth and development. For Jung, the goal of personality development is the recognition of the inner Self by all levels of the personality. The inner Self must *become* the ego-self. This unity then puts the individual in a position to begin a truly fulfilling existence. This requires that the conscious ego know enough to speak *nearly* as an equal with one's inner Self. In order to become this knowledgeable, the technique of Active Imagination is an important aid. The goal of this process of communicating with your inner Self is to become more conscious of these other aspects of oneself, with the ego highly involved. The intuitive portions of the personality have to have the full cooperation of the intellectual and conscious self for this development to occur, however. The conscious ego has to appreciate in quite real terms its dependence upon the intuitional wisdom of the inner Self. There has to be agreement and unity between the conscious intellectual and subconscious intuitional portions of the personality. The conscious ego is not to be left by the wayside, wondering while the intuitional abilities lead to fulfillment. The conscious intellectual faculties have to realize that those very same abilities operate in order that the whole self be fulfilled. The intuitions *and* the intellect are meant to challenge and develop each other. What we are after is the recognition by the ego-directed self of the larger inner self of which it is a part. This is always the direction of development, until finally the personal outer self and the transpersonal inner self are one, while always retaining the eternal validity of each, at which point further stages of development await. To explore the "unknown" reality of the psyche, we must venture inward within our own psyche. To know the nature of consciousness, we must become familiar with the nature of our own consciousness. In order to be able to do this, however, we must first give up any ideas we have about the unsavory nature of the unconscious and those spontaneous inner processes that make life possible.

Roberto Assagioli (1888-1974)

What is Psychosynthesis? Psychiatrist Roberto Assagioli (b.1888-d.1974) was the founder of the school of thought called *Psychosynthesis* (Assagioli, 1965, 1973, 1988).

> Psychosynthesis is a transpersonal, or spiritual psychotherapy, a phenomenon of the twentieth century Western world. It is a theory and practice of individual development and growth, though with a potential for wider application into social and indeed world-wide settings; and it assumes that each human being is a soul as well as a personality. (Hardy, 1987, p. 1)

Like Myers' theory of the subliminal self and subliminal consciousness, Assagioli recognized and acknowledged the existence of an inner, psychic realm below the threshold of consciousness. Like Freud's system of psychoanalysis, *Psychosynthesis* sought to promote the scientific and experimental study of the unconscious. Like Jung's system of Analytical Psychology, the therapeutic techniques of *Psychosynthesis* emphasized the use of symbol, myth, and imagery. Unlike Myers, Freud and Jung, Roberto Assagioli explicitly sought to create an inclusive spiritual psychology that was not merely eclectic but truly integrative and multidimensional – coordinating and synthesizing theories and experience of diverse fields of study -- the psychodynamic movement, psychosomatic medicine,

psychology of religion, investigation of the superconscious and "cosmic consciousness," Eastern psychology, sociology and anthropology, organismic holism, parapsychology, hypnotism and autosuggestion and ancient religious frameworks -- in a specifically empirical, natural, and non-churchly sense.

> Assagioli's work… in its assumption of the existence of the soul, harks back to a wide-ranging literature of religious and spiritual mysticism, both Western and Eastern, to neoplatonic theory, to the many mystics of the Middle Ages in Christian and Jewish thought – Dante, Eckhart, St. John of the Cross, the Kabbalah, to the schools of knowledge founded in the West before the split between science and religion, to Buddhism and Hinduism, and to classical Greek philosophy, particularly Plato. (Hardy, 1987, p. 2)

Most Western theories of personality focus attention on the surface aspects of ego-directed personality action. Even those personality theories that acknowledge the existence of subliminal, subconscious dimensions to personality structure, functions, states and development (i.e., psychodynamic theories) rarely include discussion of the "soul" in its theorizing or psychotherapeutic applications. Psychosynthesis is different. "In *Psychosynthesis*, the person is a soul and has a personality" (Hardy, 1987, p. 21).

> [Assagioli's] view, which is the view of most spiritual disciplines, is that the soul is basic and enduring, and that the personality, though essential for being in the world, is relatively superficial and changeable – though often, of course, only with a good deal of difficulty. The soul is the context, the home, the "unmoved move": the personality is full of content, learned responses, and is dynamic. (Hardy, 1987, p. 22)

Assagioli did not consider his system of Psychosynthesis to be either a particular psychological doctrine or a single therapeutic technique.

> Psychosynthesis… is first and foremost a dynamic, even a dramatic conception of our psychological life, which it portrays as a constant interplay and conflict between the many different and contrasting forces and a unifying center which ever tends to control, harmonize and utilize them. Moreover, Psychosynthesis utilizes many techniques of psychological action, aiming first at the development and perfection of the personality, and then at its harmonious coordination and increasing unification with the Self. (Assagioli, 1965, p. 30).

Key contributions of Psychosynthesis to transpersonal psychology. Piero Ferrucci (1987, p. x), student and collaborator of Assagioli identifies several key contributions of *Psychosynthesis* to our understanding of the structure, states, function, and development of human personality:

- A multi-polar model of the human psyche, with its various 'subpersonalities' (as opposed to depth psychology's bi-polar or tri-polar traditional structure)
- The central position of the self as focus of coordination and integration of the personality
- The importance of the will and it role in establishing the human personality as a conscious agency capable of choice and purpose
- The existence of the transpersonal realm: the higher unconscious as source of inspiration, ecstasy, creativity, intuition, and illumination;
- The pathology of the sublime: the occurrence of psychological disturbances of a spiritual, rather than psychological, origin and nature.
- The use of a wide range of active techniques for individuals to use to further their personal and spiritual development.

- The use of imagery for the exploration of the unconscious, for the transformation of neurotic patterns, and for the expansion of awareness
- The notion that there exists within the personality a natural, inbred tendency toward synthesis and 'syntropy' (the opposite of entropy) and the spontaneous organization of meaningful and coherent fields within the psyche.

One of Assagioli's most enduring contributions has been the formulation of a comprehensive theory of personality structure and dynamics that creatively integrates Myers', Freud's, and Jung's theories within the context of a personality theory in which the Transpersonal Self takes center stage.

The Structure of the Human Personality
Freud divided the psyche into the conscious, preconscious, and unconscious. Jung divided the psyche into conscious, personal unconscious, and collective unconscious. Assagioli (1988, chap. 1) in a basic "map of the person" that he published in the 1930's represented his conception of the constitution of the human psyche and its differentiation into the following seven regions:

(1) Field of consciousness
(2) Conscious self or phenomenal "I"
(3) Middle unconscious
(4) Lower unconscious
(5) Higher unconscious or superconscious
(6) Collective unconscious
(7) Higher (transpersonal) self

Figure 9-3 depicts the elements of Assagioli's "egg diagram" transpersonal model of human personality.
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Insert Figure 9-3 here
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All boundaries separating the various regions are thin and flexible, changeable and permeable, and are distinguished only for practical purposes of discussion. In actual reality, all regions are interpenetrating, overlapping, dynamic, and more like rooms connected by corridors than separate levels or stages. "There is movement between [all aspects of the person]…they can affect one another. And of course the different proportions change within a lifetime, particularly in a person concerned with spiritual growth and awareness" (Hardy, 1987, p. 23). Each of the seven regions are discussed briefly below.

1. The Field of Consciousness. The Field of Consciousness is the interior mental space that comprises immediate awareness and what cognitive psychologists call the "span of apprehension." The field of consciousness constitutes the ongoing stream of waking awareness and its various contents: daydreams, fantasies, images, sensations, desires, impulses, memories, ideas and emotions that are observed and witnessed, analyzed and reflected upon, verbalized and judged by the conscious "I". It is the changing contents of our consciousness - the seen, the imagined, the sensed, the desired, the remembered, the felt, and the thought. It is the zone of awareness within which we live our waking lives and the work-a-day world of everyday reality. It is the cognitional area in which the operations of working memory occur. This is the region of the conscious personality, and is that portion of the whole psyche with which mainstream conventional cognitive psychology deals. For some individuals, the "field of consciousness" may be the only region of their psyche that they recognize, acknowledge, or accept, because they have not looked for its other psychologically invisible but consciously available aspects, having been taught to pay almost exclusive attention to their exterior environment and behavior, or taught that other aspects of their psyche are unreal and therefore do not really exist. Structuring their perceptions so that only the topmost

surfaces of events are seen and organizing their lives according to that exterior pattern of events, much of their inner life thus escapes them. As a result of such a prejudiced perception brought on by years of cultural conditioning and socialization, individuals come to view themselves as mainly products of biological and environmental influences, and at the mercy of exterior events and outer forces that they do not understand and cannot control.

> This part of the personality [the field of consciousness] could easily, without reflection, be regarded as the whole, because it is most accessible to us. But the development of depth psychology in this [twentieth] century has made it clearer and clearer that consciousness is only a small part of the whole. There has been an acknowledgement throughout human history that awareness beyond the conscious is possible for the individual human being, through dreams, religious experience and creativity of every kind; this is where the field of consciousness relates to unconscious material. (Hardy, 1987, p. 24)

2. ***Conscious Self or phenomenal "I".*** The conscious self or phenomenal "I" is the "still point" at the center of the field of consciousness that we identify as our self. One's usual conscious "egoic" self is that specialized portion of one's overall identity that is alert and precisely focused in the moment, whose physical brain and senses are bound to sensation and perception of sound and touch, odors and tastes. It is the self that lives the life of the body. It is the self that looks outward. It is the self that is egotistically aware as "I" and who *has* the sensations, thoughts, feelings, and memories. It is the personal, egoic self who is alive within the scheme of the seasons, aware within the designs of time as a series of moments, and caught transfixed by moments of brilliant awareness in the three-dimensional world of space and time. It is that portion of the field of consciousness that separates and differentiates itself from its own actions to form an experiencing "center" which then stands apart from its own actions and perceives them as "contents" separate from itself (Roberts, 1970). The conscious "I" is the seer, the imager, the thinker, and the witness of the changing contents flowing along within the field (or stream) of consciousness. The "I" and the contents of the field of consciousness (sensations, images, ideas, feelings, etc.) are two different things. You have thoughts; you are not your thoughts; you have emotions; you are not your emotions. This 'I' is one's personal center of awareness. It is that small portion of one's identity that one ordinarily identifies with and calls one's "self." Freud called it the "ego." The ego, however, is not the entire personality. "It is extremely limiting to regard the ego as the complete self or personality, or to think that the ego makes up the entire identity. The identity, indeed, is as much and more the inner [transpersonal] self as it is the ego" (Roberts, 1998a, p. 257). The conscious "I" is generally submerged in the ceaseless flow of cognitional contents with which we continually identify but emerges during meditative practices when we attempt to observe ourselves, emerging as the self who witnesses and holds in view the unceasing flow of contents in our field of awareness.

> The conscious self is generally not only submerged in the ceaseless flow of psychological contents but seems to disappear altogether when we fall asleep, when we faint, when we are under the effect of an anesthetic or narcotic, or in a state of hypnosis. And when we awake the self mysteriously re-appears, we do not know how or whence – a fact which, if closely examined, is truly baffling and disturbing. This leads us to assume that the re-appearance of the conscious self or ego is due to the existence of a permanent center, of a true Self situated beyond or "above" it. (Assagioli, 1988, p. 18)

It is through and beyond the conscious, personal "I" (trans-personal) that the "Higher Self" is to be reached. The "I" is the link between the present-oriented, immediate, vivid, direct field of consciousness and the larger potential of the inner, Higher Self and the collective unconscious. The self at the ego level of the personality

is a reflection of the Higher Self or the Transpersonal Self…It reflects, however, palely, the same qualities as its source. If you look at the reflection of the sun on a mirror, or on water, you see the light and quality of the sun, infinitesimal, but still the quality of the sun. So that explains why even at the personality's level the self is stable, sure and indestructible. (Assagioli, quoted in Hardy, 1987, p. 30)

3. *Middle Unconscious*. The middle unconscious is the subliminal subconscious regions that correspond to the Freudian preconscious. It includes the subliminal streams of consciousness "beyond the margins" (James's phrase) of the field of consciousness in which various consciously available psychological, cognitional, and imaginal experiences are assimilated, elaborated, or developed beneath the surface of awareness prior to their entry into the open but narrowly focused field of consciousness. The middle unconscious represents the present and most immediate level of unconscious material, and the "anteroom" of conscious awareness. "It is in this area that memories that are easily brought to mind are stored, that our everyday lives are routinely processed" (Hardy, 1987, p. 25). "Consciousness is the spotlight which, sweeping the area, lights up just that area on which it falls. Everything outside its illumination, but within its range, is preconsciousness" (Stafford-Clark, 1965, p. 115). "The middle unconscious is where all skills and states of mind reside which can be brought at will into our *field of consciousness*, which – for you at this moment – is this book and the words you are reading" (Ferrucci, 1982, p. 43).

4. *Lower Unconscious*. The lower unconscious contains Freudian drives and primitive urges and Jungian image-idea "complexes" charged with intense emotions. This is the inner subconscious region of the Freudian unconscious and the Jungian personal unconscious. It includes elementary actions and impulses of the psyche that direct and coordinate autonomic physiological functioning as well as voluntary bodily movements. The lower subconscious includes the transmarginal realm of consciousness in which daydreams and fantasies and spontaneous parapsychological processes originate. It includes the deeper regions of consciousness from which erupt various pathological disorders including phobias, obsessions, compulsive urges and paranoid delusions. The lower unconscious represents our personal psychological past – prior learning and adaptations, strong libidinal sexual and aggressive forces of the id (the drives) and the superego (the conscience), long-forgotten childhood memories, and, repressed complexes. "The distinction between the 'lower' and the 'higher' unconscious, or superconscious, is developmental, not moralistic. The lower unconscious merely represents the most primitive part of ourselves, the beginner in us, so to speak. It is not bad, it is just earlier" (Ferrucci, 1982, p. 44).

5. *Higher Unconscious or Superconscious*. The higher unconscious or superconscious is the inner dynamic, subconscious region from which we receive our creative intuitions, inspirations, illuminations, and insights that extend and surpass normal capacity. John Firman and Ann Gila (2002) in their book *Psychosynthesis: A Psychology of the Spirit* interpret the superconscious (or higher unconscious) as the repository of repressed and split-off human potentials and impulses toward "higher" qualities of character and states of being that we banish from consciousness **"**as a way…to protect our capacities for wonder, joy, creativity, and spiritual experience from an unreceptive, invalidating environment. This repression of our higher human potential…forms what is called the *higher unconscious*" (Firman & Gila, 2002, p. 31). Assagioli simply saw the superconscious as the psychic region through which heroic, altruistic impulses and spiritual energies are transmitted, whether originally repressed or not. It is "a living reality, with an existence and powers of its own…[and] comprises the states of being, of knowing, and of feeling…of our evolutionary future" (Ferrucci, 1982, pp. 43-44). The superconscious regions of our being constitute glimpses of "what we may be" (Ferrucci's phrase) both individually and collectively as a species. It represents our potential development that becomes actualized when and if the individual becomes aware of and is able to draw upon the energies and wisdom of the Higher (transpersonal) Self. It represents what Maslow (1971) referred to as the "farther reaches of human nature."

6. Collective Unconscious. The collective unconscious is the Jungian region of collective psychic reality that contains a dynamic, living knowledge bank built up as a result of eons of experience as a species. This knowledge is partially expressed in the myths, fairy tales, religious symbols, and art artifacts of our race. The idea that the past experience and knowledge of an organism, species, or race can be transmitted unconsciously from one generation to another is elaborated by Rupert Sheldrake's theory of "formative causation" (Sheldrake, 1981, 1990). The hypothesis of formative causation proposes that the form, development, and behavior of individual living organisms are shaped and maintained by collective, nonphysical, psychic "morphogenetic fields" which are themselves molded by the form and behavior of past organisms through direct connections across space and time. The collective unconscious is contained in the unconsciousness of each and every human psyche and is transmitted across time and space as a kind of "spiritual DNA" (Hardy, 1987, p. 32). Each individual psyche can draw upon as well as contribute to this collective bank of knowledge. In other words, "our psyche is not isolated. It is bathed in the sea of what Carl Jung called the collective unconscious… In Jung's words, the collective unconscious is 'the precondition of each individuals psyche, just as the sea is the carrier of the individual wave'" (Ferrucci, 1982, p. 44). "The isolated individual does not exist; every person has intimate relationships with other individuals which make them all interdependent. Moreover, each and all are included in and part of the spiritual super-individual Reality" (Assagioli, 1965, p. 31).

> Thus, the nature of the person in psychosynthesis, as in other depth psychologies, assumes that the conscious is contained within the unconscious, which is both personal and collective. Self-knowledge is about being in touch with the 'I', within the context of the Higher Self, the soul. (Hardy, 1987, p. 33)

7. Higher (Transpersonal) Self. The higher (transpersonal) self or noumenal "I" is that portion of our greater, larger identity that is directly linked to the conscious "I." "The working hypothesis here is that the Transpersonal Self is at the core of the superconscious, just as the personal self, or 'I,' is at the core of the ordinary personality" (Ferrucci, 1982, p. 131). Not to be confused with the artificial construction that Freud called the "superego," the inner transpersonal Self is that permanent center of identity that is the supporting and sustaining source of the conscious self, and that is responsible for the reappearance of the conscious "I" upon awakening (Vaughan, 1986). It operates within the region of the superconscious and the collective unconscious. "The Higher Self [is]…'the spectator of the human tragic-comedy… the still centre of the superconscious, just as the personal self or 'I' is the centre of the 'elements and functions of the personality'" (Hardy, 1987, p. 31). The conscious self or ego is considered to be the reflection of the Higher Self, projected into the three-dimensional world of time and space. Assagioli writes:

> There have been many individuals who have achieved, more or less temporarily, a conscious realization of the Self that for them has the same degree of certainty as it is experienced by an explorer who has entered a previously unknown region…. The self is above, and unaffected by, the flow of the mind-stream or by bodily conditions; and the personal conscious self should be considered merely as its reflection, its 'projection' in the field of the personality. (quoted in Hardy, 1987, p. 30)

Just as the outer, reasoning conscious personal self looks into outer reality, so does the inner, creative "unconscious" transpersonal Self look into inner reality, that psychological dimension of awareness from which one's conscious ego or "I" emerged. Having its primary existence outside three-dimensional space and time, the transpersonal Self gave birth to the personal, egoic self that we recognize as our usual conscious self so that the whole self could exist, manipulate, learn and survive within the physical world. The inner, transpersonal Self put a portion of itself, a part of its own consciousness in a different parcel, so to speak, so that it could experience life in a body. It formed a physically attuned personal, egoic consciousness. The transpersonal Self gave birth to an outer egoic self whose desires and intents would be

oriented in a way that the inner, superconscious transpersonal Self alone could not be (Roberts, 1974). Piero Ferrucci (1982) clarifies:

> The personal self is a reflection or an outpost of the Transpersonal Self – enough to give us a sense of centeredness and identity. It lives at the level of individuality, where it can learn to regulate and direct the various elements of the personality. Awareness of the personal self is a precondition for psychological health…. The Transpersonal Self, while retaining a sense of individuality, lives at the level of universality, in a realm where personal plans and concerns are overshadowed by the wider vision of the whole. The realization of the Transpersonal Self is the mark of spiritual fulfillment. Personal and Transpersonal Self are in fact the same reality experienced at different levels: our true essence beyond all masks and conditionings. (Ferrucci, 1982, p.45)

Assagioli affirmed the apparent existence of two selves in us – a manifest, outer-directed personal self and a latent but not dormant, inner-directed transpersonal self. The ego-directed immediate conscious self is generally unaware of and may even deny the existence of the other, inner transpersonal self which does not ordinarily reveal its existence directly to the conscious I, except through the use of appropriate active methods (e.g., Raja Yoga, meditation, guided imagery, dissociative states of consciousness as in hypnosis) or spontaneously through a process of natural inner growth (e.g., Bucke's *cosmic consciousness)*. On the other hand, there are not two independent and separate selves in us, only one Self manifested in two different aspects and degrees of awareness and self-realization. The conscious Self or "I" is the three-dimensional face of the Higher transpersonal Self, the universal self in its concrete particularity. "It is, in other words, not a new and different light but a projection of its luminous source" (Assagioli, 1965, p. 20).

> The fact that we have spoken of the ordinary self and the profounder Self, must not be taken to mean that there are two separate and independent I's, two beings in us. The Self in reality is one. What we call the ordinary self is that small part of the deeper Self that the waking consciousness is able to assimilate in a given moment. It is therefore something contingent and changing, a 'variable quality'. It is a reflection of what can become ever more clear and vivid; and it can perhaps someday succeed in uniting itself with its source. (Assagioli, quoted in Hardy, 1987, p. 31)

Contacting the Transpersonal Self

One's inner, transpersonal self manifests itself in numerous ways in one's life. It is that small, still voice that whispers even now within the inner recesses of one's own consciousness. It is the origin of those moments in which

> we receive our higher intuitions and inspirations – artistic, philosophic or scientific, ethical 'imperative' and urges to humanitarian and heroic action. It is the source of the higher feelings, such as altruistic love; of genius and of the states of contemplation, illumination, and ecstasy. (Assagioli, 1965, pp. 17-18)

Abraham Maslow believed that a subgroup of self-actualizing individuals (called "transcending self-actualizers") were in touch with superconscious material (Maslow, 1971, chap. 22). Supersonscious experiences are similar to what Abraham Maslow called "peak experiences" that satisfy "meta-needs" (needs for truth, beauty, honesty, love, beauty, justice, order, creativity, and so forth) that were biologically pertinent. Maslow saw that "the spiritual life is part of our biological life. It is the 'highest' part of it, but yet part of it" (quoted in Ferrucci, 1982, p. 132).

Superconscious experiences may take many different forms. Piero Ferrucci in his book, *What We May Be: Techniques for Psychological and Spiritual Growth Through Psychosynthesis* (Ferrucci, 1982, pp. 130-131), identifies some of the multiple and diverse forms in which superconscious experiences may manifest themselves in ordinary egoic states of awareness, as reported by people from many cultures, times, and walks of life (see also Ferrucci, 1990)
:

- An insight
- The sudden solution of a difficult problem
- Seeing one's life in perspective and having a clear sense of purpose
- A transfigured vision of external reality
- The apprehension of some truth concerning the nature of the universe
- A sense of unity with all beings and of sharing everyone's destiny
- Illumination
- An extraordinary inner silence
- Waves of luminous joy
- Liberation
- Cosmic humor
- A deep feeling of gratefulness
- An exhilarating sense of dance
- Resonating with the essence of beings and things we come in contact with
- Loving all persons in one person
- Feeling oneself to be the channel for a wider, stronger force to flow through
- Ecstasy
- An intimation of profound mystery and wonder
- The delight of beauty
- Creative inspiration
- A sense of boundless compassion
- Transcendence of time and space

Superconscious material originates from the dynamic, creative force of the inner, transpersonal Higher Self that is in touch with all areas of the inner regions of the psyche. Sometimes these superconscious experiences occur suddenly and rapidly; at other times they unfold more gradually and slowly over time (Miller, & C'de Baca, 2001). Whatever their form or rhythm of unfolding, these experiences like the growth and change they promote in the human personality, are not constant or permanent states of being that occur once and for all and are enjoyed permanently. While we are alive, there is no state of perfection to be reached where we are now beyond change, beyond growth, beyond further development, beyond further creativity. As Assagioli put it: "Life is movement, and the superconscious realms are in continuous renewal. In this adventure we move from revelation to revelation, from joy to joy. I hope you do not reach any 'stable state.' A 'stable state' is death" (quoted in Ferrucci, 1982, p. 130).

Superconscious experiences represent evidence about the nature of human consciousness.
Superconscious experiences are psychological facts reported for centuries by quite normal persons that represent their own kind of evidence about the nature of human consciousness. Maurice Bucke (1901/1969) in his 1901 book, *Cosmic Consciousness* saw superconscious experiences as representing bridges in the next step of our human evolution. Pierre Teilhard de Chardin's (1964) book *The Future of Man* recognized such experiences as indications of humanity's next evolution of consciousness and "a salvation of the species" - signaling a movement toward a "critical point of speciation" and bringing "a new break-through and a re-birth, this time outside Time and Space" that parallels humanity's biological

evolution (p. 302). At the individual level, this manifests as an expansion of awareness into realms that individuals experience as intrinsically valuable, that have a dimension of universality, that evoke mystery and wonder, and that possess a revelatory, healing, and transforming power. Superconscious experiences are subjectively felt as a step in personal evolution, as a wonderful unfolding of what was previously existent only in a potential state (Ferrucci, 1982, p. 132). However they may be interpreted, superconscious transpersonal experiences are at the very least indications that human beings possess a highly sophisticated network of inner communication between conscious and unconscious portions of the self. **Figure 9-4** compares four characteristic features of the superconscious transpersonal Self and the conscious personal self.

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Insert Figure 9-4 here

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Trait Theories of Transpersonality

Two trait theories of human transpersonality are described in this section: One from the West -- the dispositional personality theory of Gordon Allport's -- and the other from the East -- Abhidhamma's healthy and unhealthy trait model of personality. Transpersonality within the context of trait theory refers to those innate trait-like impulses arising from subconscious source beneath the threshold of ordinary consciousness that lead the conscious egoic "I" beyond the confines of its usual work-a-day concerns and daily difficulties, beyond its personal identification with itself alone, and beyond information sources limited to the physical senses alone.

Key Ideas in Trait Theories of Personality

What are traits? Categorizing people in terms of specific attributes, characteristics, or "traits" has been a popular way of understanding human personality. Whether in terms of Freud's oral-anal-genital personality types, Jung's introversion/extroversion psychological types, Sheldon's body types, Type A and Type B personalities, left-brain/right brain styles, enneagram types, temperament styles, and so forth, are all typologies, or theories of personality types have been used to classify people according to their traits and identify that which is consistent and that which is unique in ourselves (Frager, 1994). To say that someone belongs to a certain personality type simply means that the person has a specific combination of traits. According to trait theories, personality is the pattern formed by various traits of various strengths (e.g, when asked to describe yourself most people will respond with a list of traits -- "I am active, adventurous, aggressive, assertive, curious, energetic, enterprising, frank, independent, and inventive"). Put them all together and you have the personality. Personality has no nouns, only a collection of adjectives to describe behavior. The two trait theories examined in this chapter -- Gordon Allport's proprium and Abhidhamma's healthy and unhealthy mental factors -- are based upon the idea that the concept of an inner self (or soul) is an unnecessary construct in order to understand personality action. Traits are what are behind the tendencies within each person to act in a certain way under certain circumstances. What makes you *You* are the specific traits you have and their strength or psychological depth or intensity, and how these traits are put together. Consistent, enduring distinctive aspects of a person are that person's strongest traits. Traits are what constitute the functioning personality.

Multiple and diverse traits have been identified. Psychological tests are used to measure the exact presence and intensity of a person's traits. Psychologists abstract traits from behavioral observations or self-report inventories using the mathematical technique of factor analysis. Personal traits found depend on the data being analyzed (e.g., behavioral checklists, self-rating), the particular factor-analytic technique being used (5 basic dimensions or 20 basic dimensions). Temporary traits are called states. Biological and social factors are believed to be responsible for most traits that are stable and enduring.

The major assumptions about traits (or dispositions) made by trait theorists is that traits are relatively stable, consistent for each person, differ in strength and in their number across people. There is lack of agreement over the number of basic traits, although five dimensions (with a continuum of underlying behavioral characteristics) have been found in most factor-analytic studies of personality (called the "Big Five"):

1. Conscientiousness (organized vs. disorganized, careful vs. careless, disciplined vs. impulsive);
2. Agreeableness (soft-hearted vs. ruthless, trusting vs. suspicious, helpful vs. uncooperative);
3. Neuroticism (calm vs. anxious, secure vs. insecure, self-satisfied vs. self-pitying, emotionally stable vs. instable);
4. Openness (imaginative vs. practical, preference for variety vs. preference for routine, independent vs. conforming);
5. Extroversion (sociable vs. retiring, fun-loving vs. sober, affectionate vs. reserved) (McCrae & Costa, 1987).

People are different from one another in terms of the particular traits they possess, how much of the trait they have, and their consistency on different traits. Behavior can vary widely from one situation to another and two people who score high on a test designed to measure a particular trait may differ in the situations in which they express that trait.

Personality traits associated with transpersonal experience and behavior. Personality traits (or factors) that have been associated with the occurrence of exceptional experiences and transformative behaviors (e.g., mystical/unitive experiences, encounter-type experiences, psychic/paranormal exprinces, unusual death-related experiences, exceptional normal experiences) (Palmer & Braud, 2002) include: tolerance for ambiguity and expansive affect (Thomas & Cooper, 1980), tolerance for individual differences, creativeness, liberal attitude, and social adaptiveness, (Hood, Hall, Watson, & Biderman, 1979), personal adjustment (MacPhillamy, 1986), openness to emotion (Hay & Morisy, 1978), and capacity for absorption (Tellegen & Atkinson, 1974).

Example study. Nelson (1989) is one example of a study that attempts to identify personality traits associated with the reported occurrence of spontaneous exceptional experiences and transformative behaviors. A non-random sample of 120 students, faculty, and staff between the ages of 17-65 at two Australian universities were classified into ranked groups according to the number of transpersonal (or what Nelson termed "praeternatural") experiences they had over their lifetimes ("none," "low," "medium," "medium-high," "high" frequency). They were then administered a factor-analytically developed, self-report personality inventory designed to assess 11 personality dimensions (Wellbeing, Social Potency, Achievement, Social Closeness, Stress Reaction, Alienation, Aggression, Control, Harmavoidance, Traditionalism, Absorption), 3 "higher-order" traits (Positive Affectivity, Negative Affectivity, and Constraint), and 2 validity scales (Associative Slips, Unlikely Virtues). A univariate analysis of variance (one-way ANOVA), associated post hoc comparisons, and an exploratory discriminant function analysis (DFA) of survey results indicated that "increasing Absorption and Positive Affectivity are two most significant scales for discriminating individuals reporting different levels of spontaneous praeternatural experience" (Nelson, 1989, p. 200). High scorers on the Absorption scale "are emotionally responsive to engaging or entrancing stimuli, tend to be eidetic thinkers, experience synaesthesia more often, can become absorbed in memories or experiences and experience episodes of expanded awareness" whereas Positive Affectivity "involves a group of personality traits reflecting at the high end behavioral and temperamental characteristics conducive to joy, excitement, vigor, and generally states of positive engagement" (Nelson, 1989, pp. 205-206).

> In sum, *the high level experient may result from an individual being in a continuous and sufficiently high-level of positive affect (arousal)*(Fischer, 1971) *and having an ongoing 'need' for absorption* (Irwin, 1985) *in the behavioral context of lower constraint, fear and conformity when engaging in absorptive activities.. . .* Absorptive capacity, with its attendant freedom of imagination and openness to experiences of a novel type, is the most potent predictor of the ability to have praeternatural experiences. (Nelson, 1989, pp. 202-203)

People frightened of themselves. Nelson (1989) also reported the consistent observation that individuals who reported having fewer than five transpersonal experiences during their entire lives ("none" and "low" category of respondents) tended to have personality traits related to control and constraint (Control, Harmavoidance, traditionalism, and Constraint)

> An observation made repeatedly in the context of this study is the greater interpersonal inhibition and conservatism seen in members of the lower experience ranks. Although these individuals are often insistent concerning the authenticity of their experiences, they tend to express more caution and reserve about relating them, frequently offering assurances to the researcher regarding their own rationality and normality. Some went so far as to insist that they were in no way desirous of having a praeternatural experience nor would they return to what they saw as the necessary conditions for generating more experiences in the future. (Nelson, 1989, p. 202)

This finding deserves a comment. Unfortunately, in childhood, we learn to be fearful of our own spontaneity through the punishment we receive from our parents as a result of giving expression to our innocent spontaneous impulses. As a result we are more or less forced to deny, out of fear, the validity of our identity with the inner self. When people cut themselves off from their inner Self because of negative beliefs about the nature of the unconscious, then a distrust, uncertainty, self-doubt, and fear is generated of one's own inner personality dynamics. When people view their own thoughts, feelings, and impulses as extravagant, excessive, dangerous, untrustworthy, unreliable, or filled with negative energy, then those individuals can become frightened of themselves and of those impulses that stimulate good health, effective action, bodily movement, expression of emotions, and the discovery of unconscious knowledge. They feel alienated and separated from the source of our being, or else, compensating for these felt lacks, they may see themselves instead as all-powerful to hide inner feelings of powerlessness, fear, and aloneness.

> Such individuals become frightened of freedom itself, of choices and changes. They try desperately to control themselves and their environment against what seems to be a raging, spontaneous mass of primitive impulses from within, and against a mindless, chaotic, ancient force of nature. In the physical world, such behavior often leads to compulsive action – stereotyped mental and physical motion and other situations with a strong repressive coloration. Here any expression becomes almost taboo. The conscious mind must be in control of all actions as much as possible, for such a person feels that only rigid, logical thought is strong enough to hold back such strong impulsive force….Many such simple [obsessive-compulsive] actions show a stereotyped kind of behavior that results from a desperate need to gain control over oneself and the environment. Any excessive behavior may enter in, including oversmoking, overeating, and overdrinking. It will be difficult for some people to believe that spontaneity is to be trusted, for they may be only aware of feeling destructive or violent impulses. The idea of *expressing* impulses spontaneously will be most frightening under those conditions. Actually the people involved are *repressing* not violent impulses but natural *loving ones.* They are afraid that expressions of love, or the need for dependence will only bring them scorn or punishment. Therefore, they hide those yearnings, and the destructive impulses actually serve to protect them

from the expressions of love that they have somehow learned to fear. (Roberts, 1997a, pp. 251-252)

C. G. Jung understood that we can indeed depend upon seemingly unconscious portions of ourselves. When we do so, we can become more and more consciously aware, bringing into our conscious awareness larger and larger portions of our identity. When the center of the total personality no longer identifies solely with the ego portion of its identity, and the conscious mind becomes aware of the existence of the inner Self, then the personality can consciously draw upon the Self's greater strength, vitality, and knowledge. Jung once remarked, "One does not become enlightened by imagining figures of light, but by making the darkness conscious." The personality is not powerless to understand itself nor must the individual compulsively react because of inner conflicts over which he or she has little control.

Gordon W. Allport (1897-1967)

Traits of the healthy, mature personality. Gordon W. Allport is more known for being the founder of modern trait psychology than for being one of the first psychologists in America to concentrate on the healthy personality instead of the neurotic personality. Allport's (1955/1969) criteria of the healthy, mature person include many of the personality dispositions that were later found to be characteristics of what Abraham Maslow (1971) called "self-actualizers" (chap. 3) and "transcending self-actualizers" (chap. 22). These personality characteristics have also been found by other researchers to characterize transcendence and mature thought in adulthood (Miller & Cook-Greuter, 1994). They include the capacity for:

- extension of the self
- warm relating of self to others
- self-acceptance and self-affirmation,
- realistic perception
- meaningful work and service
- self-insight
- a unifying philosophy of life, especially religious sentiment.

1.   Extension of the sense of self. Gordon Allport was one of the first personality theorists to recognize that as the personality develops and matures and its experience grows, its identity and interests extends beyond the self (beyond ego) into a widening range of people and objects, abstract values and ideals. This extension of the mature personality beyond the egocentric portions of the self requires that the person becomes a direct and full participant *into* activity that is genuine and personally-meaningful to him or her. Far from being a passive, isolated, withdrawn, and totally ego-centered spectator of life, the mature person is fully and vitally immersed in life, actively involved and committed to something or someone beyond the self. The healthy person is able to love and extend the self into meaningful work and deeply caring relationships with others such that the growth and fulfillment of others becomes at least as important as his or her own growth and development. Fully invested in these meaningful activities, they become extensions of the sense of self.

2.   Warm relating of self to others. Compassion and intimacy are transpersonal emotions that bring the individual outside of him or herself to identification with another living being who may be separated from the self in time and space. What brings forth this capacity for intimacy and compassion is a well-developed sense of self and self-extension. Empathy involves an understanding of the basic human condition and a sense of kinship with all people that comes about through an "imaginative extension" of one's own feelings to humanity at large. The healthy mature person recognizes that we live in a universe in which all other beings also possess the same undeniable individuality and self-worth that we perceive

in ourselves. The mature healthy person, therefore, does not tear down the value of others, or neurotically insist that others attend to our needs. Love always implies freedom. The healthy mature personality acknowledges that we share the same weaknesses with other beings who are also experiencing their own journeys *in their own ways* and therefore we need to be gentle not only with ourselves but kind to others as well.   In love's eyes, even faults are redeemed. The welfare of the loved one becomes as important as one's own welfare.

3.   *Self-acceptance and self-affirmation*. Mature, healthy personalities are capable of accepting all aspects of their being, including weaknesses and failings, insecurities and fears, without being passively resigned to them. Despite setbacks and frustrations, and even though the means of goal-achievement may be unknown at the time, healthy, mature persons have faith that desired ends will indeed be achieved when sought with persistence, effort, and discipline. They have learned that life's problems and challenges are methods of learning set by the inner Self, and should always be faced in this light. Capable of accepting human emotions, they are not prisoners of their own nor do they fear or try to hide from them.   Although not free of life's insecurities and fears, they feel less threatened and better able to cope with them than less healthy mature individuals.

4. *Realistic perception*. Healthy persons can recognize what they cannot change, change what they can, and learn to tell the difference. Their perception of "reality" tends to accurately reflect "the nature of things". They are less likely to distort their perception of events and others in order to make it compatible with their wants, needs, and fears.

5. *Meaningful work and service*. The healthy, mature person uses his or her skills in a whole-hearted, enthusiastic, committed manner and invests the self fully in their chosen work. Healthy, mature persons love what they do and do what they love which brings an excellence to their work and life. Their dedication to work is related to the notion of responsibility to the species and to future generations which provides meaning and a sense of continuity to the individual life. For Allport, it is not possible to achieve maturity and positive psychological health without having important work to do and the dedication, commitment, and skills with which to do it.

6. *Self-insight*. This criterion is embodied in the old prescription: "Know thyself."   Adequate understanding and knowledge of the self requires insight into what one thinks one is and what one actually is, between one's self-image and the way one is in fact, between one's ideal self and one's real self, between what one thinks one is and what others think one is. The closer the correspondence between these two ideas, the greater the individual's maturity. The goal is to achieve some degree of self-objectification, or self-insight, in order to formulate an objective picture of oneself. A person who possesses a high degree of self-insight is less likely to project personal negative qualities onto other people, more likely to be an accurate judge of others and to possess a sense of humor that permits one to laugh at oneself and at life's seeming incongruities and absurdities.

7. *A unifying philosophy of life*. Healthy mature personalities are forward looking, motivated by long-range goals and plans, have a sense of purpose and underlying directedness that makes work worthwhile, gives a reason for living, and supplies continuity to the personality's actions. Value-fulfillment and the selection of strong values provides an underlying motivation to personality action as reflected in the saying: "If you don't stand for something, you'll fall for anything." The neurotic's values are not strong or permanent enough to link or unify all aspects of life.

8. *Religious sentiment*. Allport (1955/1969, pp. 93-98) recognized that there is a natural religious sentiment with which our species is born – a feeling that places the individual in a spiritual world and a natural one at once. It is "a comprehensive attitude whose function it is to relate the individual meaningfully to the whole of Being" (Allport, 1955/1969, p. 94).   From a transpersonal perspective,

"religious sentiment" provides the natural religious knowledge that we spring from the earth as all other beings and living structures do, and that our existence and the world's rises from another source that is both within and outside of the natural framework. It is the feeling that our birth, our life, and our death are cushioned by all the resources of nature, and that nature itself is sustained by the greater source that gave it birth. As with all phases of *becoming*, the fully developed religious sentiment tends to occur only in adulthood, is influenced by temperament and training in the home or church, and is subject to arrest as well as growth.

> Unbelief, while it may be the product of mature reflection, may also be a reaction against parental or tribal authority, or may be due to a one-sided intellectual development that rules out other areas of normal curiosity. We find many personalities who deal zealously and effectively with all phases of becoming except the final task of relating themselves meaningfully to creation. For some reason their curiosity stops at this point. (Allport, 1955/1969, p. 97)

Unfortunately, while mainstream psychologists are unable to think about the human personality in terms of a soul, religious leaders and theologians have refused to comprehend the soul's psychological characteristics even in the most simple of terms.

> Others, however, [such as transpersonal psychologists] devote themselves wholly to this task. Their religious aspiration is their cardinal characteristic. For them the religious form of propriate striving alone seems worth while. It provides them with a synthesis of all that lies within experience and all that lies beyond. It monitors the growing edge of personality. Such individuals exercise their capacity for self-objectification, viewing with detachment their reason and their unreason, seeing the limitations of both. They hold in perspective both their self-image and ideal self-image, thus providing themselves with a criterion for conscience. They discriminate between their propriate striving and their opportunistic adjustments, thus distinguishing matters of importance from mere matters of fact. They weigh probabilities in the theological realm, and ultimately affirm a view of life that seems to leave the least possible remainder. Intricate as the process is, it seems to be the way in which mature personalities adopt and validate the religious premise of their course of becoming. (Allport, 1955/1969, pp. 97-98)

Allport recognized that humans are by nature religious creatures. Religious feeling is one of our species' strongest attributes and is the part of human psychology most often overlooked by behavioral science. As Allport concluded: "The final truths of religion are unknown, but a psychology that impedes understanding of the religious potentialities of man scarcely deserves to be called a logos of the human psyche at all" (Allport, 1955/1969, p. 98).

The Proprium

Allport proposes a notion of the self that resembles the taxonomic scheme proposed by William James in his classic 1890 textbook *Principles of Psychology* (James, 1890/1950). James postulated two aspects of self: an empirical self (the known *Me* in its material, social and spiritual dimensions*)* and a knowing self (the knowing I). Similarly, Allport postulated eight "propriate" (from the Latin, *proprius*, meaning "one's own") aspects of personality, collectively called "the proprium" -- bodily sense, self-identity, ego-enhancement, ego-extension, rational activity, self-image, propriate striving, and knowing -- that are all a function of what is loosely called the psychological ego. The *proprium* is a neutral term for "central interlocking operations of personality" without postulating the existence of a substantial self that performs these functions, processes, or activities (Allport, 1955/1969, p. 54).

- **Bodily sense** is the bodily *me* and is composed of the sensory stream of biological, organic sensations that arise within the body that are "particularly ours."

- **Self-identity** is the subjective sense of continuity that attaches itself to my thoughts, my memories, my emotions, my actions and the certainty that they are the thoughts, memories, emotions, and actions of the same person and are "particularly ours."

- **Ego-enhancement** refers to the traits of self-seeking, self-assertion, self-satisfaction, pride, humiliation, self-esteem, narcissism, and self-love that characterize human personality.

- **Ego-extension** refers to the extension of self that occurs through identification with possessions (animate and inanimate), loved objects, ideal causes, parents, groups, neighborhoods, and nations.

- **Rational activity** refers to functioning of the reasoning mind of the personality.

- **Self-image** refers to the mental blueprint or picture of ourselves -- the phenomenal self -- our conception of the sort of person we are that has been built up of our beliefs about ourselves unconsciously formed from our past experiences. "The image has two aspects: the way the patient regards his present abilities, status, and roles; and what he would like to become, his *aspirations* for himself" (Allport, 1955/1969, p. 47).

- **Propriate striving** refers to ego-involved drives, needs, motives, values, interests, expectations, intentions, long-range goals that are, again, "particularly ours" that make for unification of personality.

- **Knowing** refers to that function of the proprium which binds into an essential togetherness all the other propriate functions.

  > We not only know things, but we know (i.e., are acquainted with) the empirical features of our own proprium…It is I who have bodily sensations, I who recognize my self-identity from day to day; I who note and reflect upon my self-assertion, self-extension, my own rationalizations, as well as upon my interests and strivings. When I thus think about my own propriate functions I am likely to perceive their essential togetherness, and feel them intimately bound in some way to the knowing function itself. Since such knowing is, beyond any shadow of doubt, a state that is particularly ours, we admit it as the eighth clear function of the proprium. (In other words, as an eighth valid meaning of 'self' or 'ego.'). (Allport, 1955/1969 p. 53)

The concept of "self" is not necessary. There is an important aspect to Gordon Allport's theory of the "proprium" that puts it at odds with those transpersonal personality theories that postulate the existence of an inner transpersonal "self." Like William James, Gordon Allport had reservations about declaring that a substantial "inner self" or "soul" existed. Allport felt that recourse to the postulate of an inner Self that unified and maintained the integrity of the personality was to engage in the fallacy of *petition principii* (i.e., "question-begging" or assuming as true the very conclusion we intend to prove). What integrates, unifies, and organizes the human personality? The self. What is the self? That which integrates, unifies, and organizes the human personality. Allport also feared that to resort to some concept of self in order to represent the coherence, unity, striving, and purposiveness of the human personality was to call up the dreaded "homunculus" (inner man or a self of selves) whose status of "ghost in the machine" caught psychology up in an infinite regress of selves within selves that would represent no important theoretical gain and could actually retard rather than advance psychology as a science. According to Allport, William James had reached a similar conclusion - the concept of a substantial "Self" was not necessary in psychology (James, 1890/1950, Vol. 1, ch. 10).

Do we not have in addition to a cognizing self - a knower, that transcends all other functions of the proprium and holds them in view? In a famous passage, William James wrestles with this question, and concludes that we have not. There is, he thinks, no such thing as a substantial self distinguishable from the sum total, or stream, of experiences. Each moment of consciousness, he says, appropriates each previous moment, and the knower is thus somehow embedded in what is known. "'Thoughts themselves are the thinker'… The ego *qua* knower is somehow contained within the ego *qua* known. (Allport, 1955/1969, pp. 51, 54)

Allport's similar solution was to identify the "self" with its processes and activities, deny it any independent or substantial status as something in itself or for itself.

So far as psychology is concerned our position, in brief is this: all psychological functions commonly ascribed to a self or ego must be admitted as data in the scientific study of personality. These functions are not, however, coextensive with personality as a whole. They are rather the special aspects of personality that have to do with warmth, with unity, with a sense of personal importance. In this exposition [of his book *Becoming]* I have called them 'propriate' functions. If the reader prefers, he may call them self-functions, and in this sense self may be said to be a necessary psychological concept. What is unnecessary and inadmissible is a self (or soul) that is said to perform acts, to solve problems, to steer conduct, in a transpsychological manner, inaccessible to psychological analysis. . . .An adequate psychology would in effect *be* a psychology of the ego. (Allport, 1955/1969, p. 55)

From this poinr of view, there is no self that transcends the ego, its physical or mental proprium functions; no identity separate from its action; no Gestalt consciousness or self that is greater than the sum of its parts; no substantial soul independent and autonomous of its psychological acts in the Jungian sense; no transpersonal self in the sense that Assagioli proposed. Allport's position resembles the position of Buddhist-oriented theories of self (or no-self).

Abhidhamma - An Eastern Trait Model of the Healthy Mature Personality

Orienting Principles

The principle of "No self" and the cause of suffering. Although classical Buddhist psychology speaks of ultimate states of consciousness such as "Enlightenment" and the "Great Realization," theoretically there is no Self who has these experiences. On the one hand, there is no immortal soul or eternally valid, inviolate Self within each individual. All we are is a collection of traits and physical and psychological processes that are themselves regarded as impermanent and without substance because they are constantly changing. On the other hand, there *is* something that is called the "Buddha nature" that is within each individual. It is a nature that does not belong to us alone, however, but exists in everything in the Universe. It permeates all that is and is a part of all creatures and all creation. While we may possess no Self , we do possess an ego which we call "I". It is a limited psychological process with no real substance, but directs our behavior as it jumps from thought to thought, desire to desire. Ego processes struggle to survive. They want to endure, persevere, live forever. It is a fool's errand, however. One should not resist the inevitable. Death occurs to all. Not accepting this fact, the ego becomes dissatisfied with all that is, depressed and worrisome. Seeking permanence and pleasure in a reality of impermanence, change, and pain, the ego suffers and will continue to suffer until it understands that the problem is not with reality, the world, or all that is, but with its wish, *our* wish, to have reality be something other than what is really is -- an existence in which nothing, including all thoughts, feelings, sensations, objects, people, and events is lasting or permanent. Everything, including life itself, is changing and flowing along like water. Even the ego as action is constantly changing and is not the same thing it was yesterday, nor will it be the same thing tomorrow that it is today. It is our resistance to this

inherent change in such a narrowly-focused identity is that is the source of our suffering, dissatisfaction, and pain. We waste an enormous amount of psychic energy in anxiety and worry when we mistakenly try to resist life's inherent process of change. By flowing with the flow of life, one ceases to waste energy trying to resist it and all that new energy becomes available for creative work in life. There is no way to prevent the flow of life. To resist the inevitable - death, change, transitoriness -- is to resist life itself and feel separate and a part from what you are really a part of. The continual flow of life, then, is not something to be resisted but to go along with, like the Judoka or player of Judo, whereby forces that appear to be working against us are overcome by going with them instead of by opposing them. It is the principle of *Wu-Wei*.

The Noble Four Truths and Eightfold Path. Four fundamental psychological truths about human personality functioning -- the "Four Noble truths" of classical Buddhism -- are that (1) dissatisfaction and suffering are a part of human life, (2) that are caused by our desires or cravings, (3) whose extinction eliminates suffering and dissatisfaction, (4) which can happen by practicing the "middle way" of the noble eightfold path (Sekida, 2005). There is an ethical imperative that must be followed, in other words, in order to overcome the pain and suffering that inevitably comes with the ego's existence in the physical world of time and space. If a person wants to be happy in this life then one must attend to do "right" speech, action, livelihood, effort, mindfulness, concentration, thought, and understanding in every areas of one's life. Healthy and happy and mature personality functioning requires it.

> Right speech includes truthfulness and avoidance of harmful speech. Right action includes abstaining from killing, stealing, and dishonesty; it also means acting to help others. Right livelihood refers to earning one's living from activities that benefit others and do not harm them (for example, not engaging in the killing of animals or selling arms). Right effort means using one's will to produce wholesome states of mind and to avoid unwholesome states. Right mindfulness is to be aware of the activities of mind and body. Right concentration is to keep the mind "one pointed" in meditation. Right thought includes detachment, love, and nonviolence. Right understanding is the understanding of the four noble truths. (Frager, 1989, p. 306)

An excellent resource that the interested student may consult to learn how to follow the noble eightfold path and make it relevant to his or her own daily life is Goldstein and Kornfield's (1987) book, *Seeking the Heart of Wisdom: The Path of Insight Meditation.* It is a manual that provides practical instruction in developing the openness and compassion that are at the heart of the noble eightfold path.

The Healthy Personality

Healthy and unhealthy personality traits. Classical Buddhism has a personality theory called *Abidhamma* that provides a list of psychological factors or qualities of consciousness that shape our experience of the world, ourselves, and others. An excellent account of the essential elements of *Abhidhamma* can be found in the classical text of personality theories written by Hall & Lindsay (1978). Becoming aware of the states of mind within oneself that are outlined in the *Abidhamma* is the first step in either enhancing or minimizing their effect in an individual's experience of personal reality. These traits, attitudes, or qualities of mind are divided into two groups: healthy factors and unhealthy factors. *Abhidhamma* can be traced directly to the teachings of Gautama Buddha more than 1500 years ago. It is considered a transpersonal theory of personality because it presents a view of the health personality that in certain respects points to an exceptional state of psychological health well-being that transcends conventional "adaptive" and disease-oriented models of psychological health and disorder (Walsh & Shapiro, 1983). The system was arrived at *empirically* as a result the meditation experience of Buddha's followers. Those qualities of mind that helped promote the practice of meditation by concentrating and quieting the mind were regarded as "healthy factors" and those mental states that interfered were termed

"unhealthy." The mentally healthy personality, according to this personality theory, is a function of the mental states that one has from moment to moment. There is, of course, no abiding self who has these thoughts or who controls them in this personality theory. There is only the changing stream of sensory, perceptual, cognitive, and emotional contents that fill our awareness, like a stream of flowing water that may appear to keep a single form but which in reality contains not a single drop of water that was the same a moment ago. The real fundamental nature of human personality is its Buddha nature in which the personality is not so much the stream as the whole river which is simultaneously source, stream, estuary, ocean, clouds, and rain. The human personality is less a thing than it is an event, an action, and a process consisting of an ever-changing *group* of perceptual, cognitive, and emotional contents of awareness which continuously rise up into consciousness and then disappear again like waves in the sea which appear to have a constant form, but really do not. Mental factors tend to arise in groups rather than individually The highest or strongest factor of the group tends to determine what a person thinks, feels, and does at any given time.

Unhealthy Personality Traits

Delusion and false view. There are 14 basically negative, unhealthy traits or attitudes that impede and interfere with healthy mature personality functioning in an ideal or ultimate sense (Goleman & Epstein, 1983; Hall & Lindsay, 1978). The fundamental source of all unhealthy mental states is *delusion* which clouds perception so that people, objects, events, and whatever else is the focus of our attention becomes misperceived. Delusion prevents a clear and accurate perception of reality. One is deluded. Delusion leads to the second unhealthy mental factor termed *false view* which clouds cognition and causes the person to mistakenly categorize, classify, or label one thing for another and misinterpret what one sees. The moment-by-moment experiences and actions of a paranoid schizophrenic would be determined by this second unhealthy mental factor. People who distort reality -- either external reality or their own inner reality -- are considered mentally ill by both Eastern and Western systems of psychology. An ordinary example from daily life of the two-fold emergence of delusion and false view would be when we think of our own beliefs and those of others in terms of black and white, true and false, right and wrong and use our beliefs as filters or glasses through which we view the rest of reality. Our own beliefs seems very righteous, right, and good and those whose ideas differ from our own are seen as sinful, wrong, and bad. This is a delusion. Judging the world according to our own ideas, beliefs, and vision, our perception becomes clouded, limited, narrow. We no longer see the people involved, nor the reality of the situation, but only whether or not they agree with our ideas, beliefs, or interpretation of reality, and then react to our idea of what we think the person stands for and the situation means. This is a false view. *Insight* and *understanding* are two "healthy" mental factors that help us see the truth behind and within all beliefs, understand what those beliefs stand for, and realize that we form our beliefs, that we are not our beliefs, and that they can be changed.

Shamelessness, remorselessness, egoism, perplexity. *Shamelessness* and *remorselessness* are unhealthy personality traits, attitudes, or mental factors which cloud our understanding of good and bad and subsequently permit an individual to view or engage in acts of ill-will, violence, and "evil" without shame or remorse, unfettered by the restraints of conscience, the opinions of others, or internalized standards of right and wrong. The sociopath would be an example of a personality dominated by these two traits. The unhealthy factor of *egoism* would also provide a basis for acts of ill-will toward others whereby one's own self-interest controls and directs one's actions to the exclusion of everybody else's. Other people, objects, and events are considered solely in terms of how they can fulfill one's own desires and needs. The worth and value that one sees in oneself is not spread out to anyone else. Me, myself, and I are the only things that matter to this person. *Perplexity* is a personality trait that inhibits peace of mind and reflects indecisiveness, vacillation, and uncertainty in the making of choices and decisions. A person whose experience and behavior is dominated by this state of mind is filled with ambivalence, doubt, misgiving, distrust, and suspicion that, at the extreme, can paralyze the individual from taking any action at all.

Agitation, worry, greed, avarice, envy, aversion, contraction, stupor. The remaining eight unhealthy personality traits are primarily emotional and affective in nature: agitation, worry, greed, avarice, envy, aversion, contraction, and torpor. *Agitation* and *worry* tend to occur together and characterize any person who suffers from anxiety disorders. *Greed, avarice*, and *envy* tend to occur together and predominate in the experience and behavior of anyone whose desires, needs, and passions rule them. Gluttony and insatiableness appetite for acquiring money, fame, possessions and wanting for one's own what others have acquired or possess characterize the individual under the influence of these three unhealthy affective factors of greed, avarice, and envy. *Aversion* is the opposite of liking something or being attached to it. When this negative trait predominates, the personality dislikes what he does, feels, or thinks, and at its extreme, fills the individual with hate and loathing not only of others but of oneself. *Contraction* and *stupor* reflect a rigid, unyielding state of mind which feels like glue -- slowing down thought, feeling, and action to the point of apathetic inaction toward anything and anyone. When contraction and torpor predominate, a person's mind as well as their body is sluggish, lethargic, listless, slow-moving. They are a central feature in most depressive mental disorders. Fear is the emotion that often underlies these two unhealthy facts, as it does most of the other affective unhealthy factors.

Healthy Personality Traits

Each of the 14 unhealthy personality factors is opposed or compensated by a set of 14 healthy personality factors that exist in a kind of "reciprocal inhibition" relationship with the unhealthy factors. To overcome the influence of any unhealthy factors, the personality needs to bring into mind the specific healthy mental state that is antagonistic to the specific unhealthy one that the personality wants to inhibit. This process is similar to the familiar procedure of systematic desensitization in which a state of physical agitation and mental worry is replaced and then inhibited by a contrary and opposed state of physical relaxation and mental calmness. In the present case, a specific positive personality factor is intentionally sought and its emergence systematically encouraged (say, through the practice of meditation) so that it proactively blocks the rising up of a specific negative factor (or group of factors) into awareness.

Insight. *Insight* is the key mental health factor important for inhibiting and actually suppressing the influence of the unhealthy factor of *delusion.* In a state of mind characterized by insight, the personality has clear, bright, alert perception of what reality really is. Delusion and insight cannot co-exist in the same mind just as agitation and relaxation cannot exist in the same physical body. Similar to the fully-functioning person of Rogerian personality theory whose openness to experience permits him or her to perceive reality accurately, the individual whose mind is possessed with the quality of insight and understanding does not distort data. Unlike the person influenced by the mental factor of delusion, insight releases the individual from being handicapped by defenses that block out important bits of information. The defensiveness that distorts perception is gone and the understanding that clarifies perception is present. Accurate perception of reality is a criterion of positive mental health in *Abhidhamma* and is also accepted by mainstream psychology as well. The more accurate a person's perception of reality, the healthier that person tends to be both psychologically and physically.

Mindfulness. The second healthy mental factor is *mindfulness.* Mindfulness is a healthy mental state that permits clear comprehension of all that is and is a key factor for achieving what is called "wisdom."
> Wisdom is deep understanding and practical skill in the central issues of life, especially existential and spiritual issues. Existential issues are those crucial and universal concerns all of us face simply because we are human. They include finding meaning and purpose in our lives; managing relationships and aloneness; acknowledging our limits and smallness in a universe beyond comprehension; living in inevitable uncertainty and mystery; and dealing with sickness, suffering, and death. A person who has developed deep insights into these issues -- and skills for dealing with them -- is wise indeed (Walsh, 1999a, p. 216).

Mindfulness allows the "one-pointed" concentration so valuable in the practice of meditation. Mindfulness in many respects are similar to the openness to experience that characterizes Roger's full-functioning person. Openness, like mindfulness, is the antithesis of defensiveness. Both insight and mindfulness are antidotes to delusion and false view. When insight and mindfulness are present, then all the other healthy factors tend to arise into awareness. The mindful person is open to his or her feelings in all kinds of situations. They allow themselves to be moved emotional and do not block or hide the resultant feelings from themselves. They are in touch with their feelings, in other words, because their minds are not closed off by defensiveness.

Modesty, discretion, rectitude, confidence. The two-fold traits of *modesty* and *discretion* are called upon to inhibit and suppress the emergence of *shamelessness* and *remorselessness* or any thought of a shameless act. Whenever the impulse or thought of doing of an act one considers shameless or bad, wrong or downright "evil" comes to mind, eliciting the mental attitudes of modest and discretion serves to inhibit committing such acts. Prudence, caution, and tact characterize the state of mind distinguished by discretion. Modesty and discretion are supported by *rectitude* -- correctness and integrity of judgment -- and *confidence* or self-assurance and self-reliance that comes with the belief that one's judgment, choice, and decision based on insight or a correct perception and knowledge of what is correct. This group of health personality factors -- modesty, discretion, rectitude, and confidence -- act together to produce moral and virtuous behavior guided by personal standards of excellence.

Nonattachment, non-aversion, impartiality, composure. The four healthy traits of *nonattachment, non-aversion, impartiality,* and *composure* counteract the influence of the cluster of unhealthy factors consisting of *greed, avarice, envy*, and *aversion*, replacing a grasping, covetous, and rejecting attitude with an even-minded, balanced sense of ease and peace of mind toward whatever ideas, images, sensations, memories, emotions that may rise up and pass away in awareness. The person is undisturbed by the comings and goings of all the events of the world. *Composure* reflects the stabilizing tranquility so necessary to allow the mind to settle down and become deeply peaceful. The emergence of this healthy factor is key to successful meditation practice because it represents the most direct means of letting go of one's likes and dislikes, one's excessive reliance on and attachment to one's judgments and plans and ideas, and one's urge to control everything so that insight and understanding can clarify one's perception and experience of things as they really are. Taking one thing at a time, letting the imperfections of life be, letting go, finding a calm center in the midst of one's busy work-a-day world are the fruit of this cluster of healthy factors. Hall & Lindsay (1978) provide a concrete example from the world of work that dramatically illustrates how this cluster of healthy factors together would actually operate to oppose a corresponding cluster of unhealthy factors that might arise at one's place of employment

> The unhealthy factors of greed, egoism, envy, and aversion, for example, might cause a person to crave a more prestigious job with higher pay and glamor, or to envy someone who had such a job, or to despise his or her own lesser position. The opposing healthy factors of composure, nonattachment, nonaversion, and impartiality, on the other hand, would lead the person to weigh the advantages of pay and prestige against such drawbacks as more pressure and stress, to assess fairly the strengths that have led another to have such a job and the weaknesses that make the person perform less well than he or she should. Finally, these four healthy factors would let one weigh whatever advantages one's own job might have, in what respects it might be unsuitable, what one's genuine capabilities are, how to use them to get a better position within the limits of one's skills. Even more important, impartiality would lead one to regard the whole situation cooly, neither unhappy that one does not have a better job, nor despising one's own, nor resigned to accepting with despair an unsuitable job. These four healthy mental factors allow one to accept things as they are, but also to make whatever changes seem appropriate. (Hall & Lindsay, 1978, pp. 363-364)

Buoyancy, pliancy, efficiency, proficiency. The remaining four healthy traits -- *buoyancy, pliancy, efficiency*, and *proficiency* -- are affective in nature and tend to arise together influencing both mind and body to thwart and displace the unhealthy traits of contraction and torpor. Like Rogers' fully-functioning person, the individual influenced by this cluster of healthy traits understands himself or herself to be a being-in-process. The personality accepts the fact that his or her life is in a condition of flux, change, motion. He or she understands that perfections as a state of being beyond change, beyond further development, beyond creativity simply does not exist. Being is always in a state of becoming -- not becoming more perfect, but becoming more itself. The idea that the human personality can reach at some point in his or her life some permanent enlightened state of bliss where problems cease is recognized as a delusion because that is not the nature of physical existence. The fully-functioning person acting, feeling, and thinking under the influence of the four healthy traits of buoyancy, pliancy, efficiency, and proficiency is undisturbed by the prospect of continual change. He or she relishes the sense of adventure that comes with accepting oneself as a part of this process of unfolding life. The individual is able to live fully in each present moment because he or she is open to experience. This buoyant, pliant, receptive frame of mind and lack of rigidity, tightening up, and narrowing down of perception caused by defensiveness, permits the personality to "go with the flow." The individual does not try to mold events to fit their preconceptions, and he or she is not annoyed by the fluid qualities of existence. The person participates in, rather than criticizes, the ever-changing flow of phenomena. There is a loosening and being-at-ease that characterizes performance. Like the corporate athlete described by Loehr and Schwartz (2001), the person performs at the peak of his or her skills and is able to adapt physically and mentally to changing conditions and meet whatever challenges that may arise because he or she possesses the personality traits of flexibility, ease, adaptability and skillfulness that come to pass with these healthy factors.

The Mentally Healthy Mature Personality

Through the practice of certain techniques, such as meditation, the personality can learn to make the occurrence of the healthy mental factors more frequent in one's life and eliminate the occurrence of unhealthy factors, or at least control their emergence. By systematically controlling environmental, behavioral, and attentional factors through the practice of meditation, the individuals may come to achieve a more or less consistent occurrence of healthy mental factors in one's experience and awareness. Simply knowing about the existence of unhealthy factors or becoming aware of their occurrence in one's experience does not by itself make them go away any more than knowing that one is viewing an illusion stops the illusion. One strategy Abhidhamma offers is counter-poising unhealthy factors with healthy factors. To resent the emergence of an unhealthy mental factor into one's awareness or to wish that it goes away simply adds another unhealthy factor into the situation. Meditation is the primary technique to first become aware of unhealthy mental factors in one's awareness and then develop the attentional control or "mindfulness" necessary to increase the amount of healthy factors in one's mental state to counteract the generation of spontaneous generation of unhealthy factors that may arise in one's mind (Goleman & Epstein, 1983). The 14 healthy traits, which tend to arise in aggregate, provide the dynamic ground out of which the mentally healthy personality springs. The 14 unhealthy traits provide the foundation for the psychologically disordered personality. The frequent and consistent occurrence of any one of these mental factors, healthy and unhealthy, transforms it into a personality "trait" as the terms is ordinarily understood in mainstream Western psychology. Collectively, the core healthy factors provide the foundation for the emergence of positive traits which, in turn, give rise to positive affective states of mind (e.g., equanimity, compassion, loving-kindness, altruistic joy) that are trademarks of "exceptional well-being" (Walsh & Shapiro, 1983). The 14 healthy mental factors cannot co-exist in awareness at the same time with the 14 unhealthy mental factors. Healthy and unhealthy psychological characteristics -- perceptual, cognitive, and affective -- are mutually exclusive and mutually inhibiting. The presence of one suppresses the other. All it takes is the presence of one unhealthy mental aspect to be present to affect the entire state of mind. The goal of personality development as far as *Abidhamma* is to increase the

amount of healthy traits in our personality and thus the frequency of positive affective and cognitive states, and decrease the amount of unhealthy ones. Meditation is the psycho-technology specifically designed to do this (Goldstein & Kornfield, 1987).

The Arahat: The ideal model of the healthy personality. The definition of total mental health in the *Abhidhamma* is the complete presence of healthy traits, attitudes, or mental factors and the complete absence of unhealthy ones. On this criterion, few of us would be considered mentally "healthy" all the time. Perhaps we are all a little neurotic, as Freud thought. Nevertheless, it seems likely that at some points in one's life, perhaps during a brief, spontaneous, and unexpected moment, joy and inner calmness, clear awareness and peace of mind, energy and concentration, compassion and loving-kindness come into one's stream of consciousness, for a greater or lesser periods of time. Abraham Maslow's concept of the self-actualized individual personifies his idea of the healthy personality created by satisfaction of basic needs. Carl Roger's concept of the fully-functioning person typifies his idea of the healthy personhood created by being valued. *Abhidhamma*'s concept of the *Arahat* embodies its idea of exceptional mental health in whom no unhealthy mental factors whatsoever arise in the mind. This ideal person is said to possess all 14 healthy mental factors as enduring traits. It is a long-term personality change that has occurred as the result of the long-term practice of a spiritual practice, such as vipassana (mindfulness) meditation. Altered states have been transformed into altered traits, whereby one's state of consciousness has been lastingly altered. Just as Maslow provided characteristics of the self-actualized individual -- efficient perception of reality, acceptance of self, spontaneity, simplicity, naturalness, capacity for peak experiences -- and Rogers identified attributes of the fully-functioning person -- openness to experience, trust in one's organism, willingness to live existentially, self-direction, acceptance of others, -- the *Abhidhamma* gives a list of personality characteristics of the Arahat. On the one hand, there is an absence of unhealthy factors in his or her personality. There is no suffering because there is no attachment to the pleasures of the physical senses or aversion to experience of physical pain. No resentments or fears of any kind arise into consciousness; no feelings of lust or anger, envy or jealousy are ever present. There is no need for approval or praise from others or a desire for anything beyond items necessary and essential for survival of the body. On the other hand, there is a prevalence of healthy factors. Quick and accurate perception under all circumstances, strong feelings of compassion and loving-kindness toward all creatures great and small, composure and skill in taking action and making decisions are enduring traits that characterize all that the Arahat thinks, feels, and does. Impartial in judgment toward all individuals and possessing peace of mind and tranquility under all conditions, the Arahat lives his or her moment-to-moment experience of life with an ongoing alertness and calm delight no matter what he or she is doing, no matter how ordinary or boring the task.

Personality - East and West

Healthy beyond belief? Like the Christian saint of Western civilization, the Arahat is the Asian saint of Eastern civilization. The Arahat may seem psychologically healthy beyond belief, too good to be true, impossibly unreal in the human cultural world, and lacking characteristics and needs that some may view as necessary to being human. The recommended death of desire, annihilation of the ego, and transmutation of physical needs, emotions, and impulses into something more fine and subtle advocated by Buddhist-oriented personality theory seems beyond the pale of what healthy personality functioning would seem to require from the perspective of Western psychology (Puhakka, 1998). Some transpersonally-oriented writers might argue that

> In all such cases, the clear spiritual and biological integrity of the individual suffers, and the precious immediacy of your moments is largely lost. Earth life is seen as murky, a dim translation of greater existence, rather than portrayed as the unique, creative living experience that it should be. The body becomes disoriented, sabotaged. The clear lines of communication between spirit and body becomes cluttered. The body is not to be trusted; desire can lead you astray. You cannot

expect a blissful time innocent of problems. That is not the nature of life or of existence. (Roberts, 1981a, pp. 60-61)

Nevertheless, the radical transformation of human personality that the Arahat represents, has been an ideal goal and hope of practically all Asian systems of meditation. The Arahat "embodies characteristics common to the ideal type in almost every Asian psychology" (Hall & Lindsay, 1978, p. 372). It is an ideal personality type that has been passed down through the generations for over 2,500 years, since the awakening of Buddha. It is an expected outcome of anyone who undertakes the rigors of long-term meditation practice and the gradual personality transformation it is designed to facilitate. Its actually occurrence may be rare, however, because of the limited I-structure that we presently identify with selfhood. As transpersonal writer and channel Seth/Jane Roberts (1977a) points out:

> Most individuals, for example, develop intellectually or emotionally or physically ignoring to a large degree the body's and the mind's full potential. The limited I-structure that you presently identify with selfhood is simply not capable of fully using all of those characteristics. The I-structure arises from the inner self, formed about various interests, abilities, and drives. Selections are made as to the areas of concentration. You rarely find a person who is a great intellect, a great athlete, and also a person of deep emotional and spiritual understanding -- an ideal prototype of what it seems mankind could produce. (p. 77).

There are many paths to healthy mature personality functioning. From a transpersonal point of view, meditation is one way of introducing yourself to yourself. Transpersonal psychiatrist Roger Walsh and transpersonal psychologist Frances Vaughan call meditation the "royal road to the transpersonal" playing upon Freud's view of dreams as the royal road to the unconscious (Walsh & Vaughan, 1993a, section 2). "Since meditation is a central technique for transpersonal development, it is of both theoretical and practical interest to transpersonalists. Informal surveys suggest that most of them have tried it and a majority practice it regularly" (Walsh & Vaughan, 1993a, p. 54). Meditation will help the practitioner become acquainted with his or her own private, subjective reality and provide direct experience with the 14 healthy and 14 unhealthy mental factors, and can even put the individual into contact with those portions of his or her being from which our thinking, feeling, and acting spring. Ultimately, it may provide direct experience of what has been referred to as the absolute and ultimate reality of the universe known as Brahman, Tao, Dharmakaya, Allah, the Godhead. It is important to remember, however, that reality may have far more aspects than those usually ascribed to it by Eastern theories of personality. All experiences, if they are to have any meaning for us at all, must be interpreted in terms that we can understand. Our concepts even at this highest levels of consciousness are bound to be limited, given the fact that the dimensions of our reality are so little understand to begin with. We are such a symbol-oriented species, for example, that it is a natural enough mistake to interpret the experience of consciousness without symbols as a state of nonbeing, as is commonly done in the Buddhist literature.

There are other ways of meeting your Self, besides meditation. In certain terms, only by looking quietly within the self that you know can one's own reality be experienced, with those connections that exist between the present and immediate conscious egoic "I" that one knows and one's inner transpersonal self-identity that is multidimensional in nature. Although Buddhist personality theory generally regards desire and attachments as the source of an individual's suffering, in order to begin the path of self-understanding there must be a motivation, an assent, and a desire to begin and then to continue. If the person does not take the time and effort to examine one's own states of mind and contents of consciousness, then the answers that one seeks -- Who am I? Why am I here? Where am I going? What is life all about? -- will be elusive. Meditation and all other paths toward "self-realization" correctly emphasize direct experience. Self-knowledge, like life itself, can only be directly experienced. The burden of knowing oneself (like knowing the meaning of one's own dreams) cannot be thrown upon another. Finding oneself will not occur by running from teacher to teacher or found in reading a book, although they may help. Ultimately,

though, they cannot prove to you the validity of one's own existence, or the meaning and purpose of one's own life. Such a procedure is bound to ensnare the seeker into one psychological trap after another and the giving over to another of the power and abilities that right belongs to the self. In the words of Meher Baba (1967): "He who speculates from the shore about the ocean shall know only its surface, but he who would know the depths of the ocean must be willing to plunge into it" (p. 191).

> As you sit reading this book, the doorways within are open. You have only to experience the moment as you know it as fully as possible -- as it exists physically within the room, or outside in the streets of the city in which you live. Imagine the experience present in one moment of time over the globe, then try to appreciate the subjective experience of your own that exists in the moment and yet escapes it -- and this multiplied by each living individual. This exercise alone will open your perceptions, increase your awareness and automatically expand your appreciation of your own nature. The 'you' who is capable of such expansion must be a far more creative and multidimensional personality than you earlier imagined. (Roberts, 1972, pp. 433-434)

Does exceptional well-being require an ego?   As a generalization, it can be said that practically all Asian theories of personality hold that portion of our identity with which we ordinarily identify (i.e., the human ego) in disrepute. Its vision is clouded, its motives impure, its thinking distorted, its body an impediment, its function defensive, and it nature ultimately illusory and an obstacle to the development of exceptional well-being. In the introduction to his 1984 book titled *Enlightenment: Exploring the Goal of the Spiritual Path,* John White (1984) writes:

> The critical point [of the articles in this book] is this: the value of mystical and transformative states is not in producing some new experience but in *getting rid of the experiencer.* Getting rid, that is, of the egocentric consciousness which experiences life from a contracted, self-centered point of view rather than the free, unbounded perspective of a sage who knows he or she is infinite operating through a finite form. (p. xiv)

It tends to be assumed that the ego as a separate, individual, autonomous entity is illusory, a distortion of awareness, a socially and mentally conditioned fiction that is somehow fundamentally flawed and something that must be overcome (Walsh, 1983, pp. 43-45). As a step-child of the Self, the ego is regarded in some esoteric schools of thought as something to be disowned in our pursuit for some greater "transpersonal" non-self Self who in some regards is more real, a more valid and significant portion of our entire identity. Transpersonal writer John Welwood (1986) asks the key questions:

> What is the role of personality in psychological and spiritual development? Is our personal identity an obstacle in the path of realizing the full range of our possibilities, and thus, in this ultimate sense, a form of pathology? Or could it be, as certain esoteric traditions suggest, that our personal patterns provide the stepping-stones on the path of our spiritual development. (p. 131)

Not all transpersonally-oriented writers agree with the idea that the psychological ego needs to be shunted aside in one's pursuit of exceptional well-being -- especially those who are looking for an integration to occur between Western and Eastern perspectives toward mental health (Louchakova & Lucas, 2007). Many transpersonal theories consider the ego as something to be "transcended" in favor of a "higher" Self within. The connection between the practical, living, diversity-related and gender-related psychological ego and spiritual Self becomes lost. "The self is lost in transpersonal psychology" (Louchavova & Lucas, 2007, p. 111) . The problem is that theorists of transpersonal development who draw upon Eastern personality theories for their foundational understanding of the nature of Self, frequently would have the individual search for some remote inner transcendent spiritual self that we can trust and look to for help and support, while distrusting and shoving aside the mundane, physically-embodied ego that we have such intimate contact with on a daily basis. Setting up unnecessary and

arbitrary divisions between portions of the self, we are told to get rid of the egotistically-oriented portions of the self with all of the impulses and desires that direct our behavior in the world in favor of some idealized, detached, disinterested, desireless, egoless state of being. To say that the ego (or the body or all of physical life, for that matter) is not real is to deny that reality pervades all appearance, and is a part of all appearance. Tao, Brahman, God (or whatever concept one wants to apply to ultimate reality) does not exist apart from or separate from the ego or physical reality, but exists within it and as a part of it, just as it exists within and as a part of all realities. It may be that spiritual advancement is hindered rather than fostered by such negative beliefs about the nature of the ego whose clear and exquisite focus creates a given kind of experience that is valid, real, and necessary to the life of the physical body. The ego hampers the self's natural inclinations, not because this is its nature, but because it has been socially and culturally trained to do so, and what is learned can be unlearned. The ego is not something that needs to be overthrown in order to reach the inner self. In fact, to do so can create imbalance and psychopathology in the personality (C. Grof & Grof, 1990). On this view, the life of the ego takes place within, not apart from, the framework of the psyche's greater existence. There *is* an inner, transpersonal self, and that Self, that larger You, speaks through your most intimate impulses and desires, your smallest gestures and greatest ideals. The ego is not an inferior portion of the self. The ego, *your* ego is supported, sustained, and filled with the same universal energy and vitality that composes its source. The ego can hardly be inferior to what composes it or to the reality of which it is a necessary and vital part. Spiritual knowledge, understanding, and wisdom is the natural result of this sense of self-unity.

Humanistic-Phenomenological Transpersonality Theories

Key ideas of humanistic-phenomenological personality theories. Humanistic theories of personality emphasize a phenomenological approach to the study of personality, focusing upon inner, individual, private, subjective experience reported from the first-person point of view, and insist that the individual be viewed in a holistic fashion -- instead of reduced, analyzed, dissected into a collection of basic drives or instincts, stimulus-response links, neuronal connections, or universal traits (Shaffer, 1978). Humanistic theories of personality also recognize the existence of free will as a causal factor in human behavior. There is great emphasis on the intrinsic goodness, value, and inherent dignity of the human being and on the prominent role that the concept of "self" plays as the central core for integrating, organizing, and coalescing experience. Humans are believed to possess an inner-directed impulse to grow, improve, and become the most ideal person they are capable of becoming through the choices they make in the course of their lives. Carl Rogers, Abraham Maslow, Victor Frankl, Virginia Satir, Fritz Perls, Thomas Szasz, Erich Fromm, and Rollo May are psychologists who helped make humanistic psychology an influential movement in modern psychology. Underlying the principles that guide humanistic theorizing about the nature of human personality is a focus upon developing models for a "healthy" personality. If you want to know what makes a person happy, then you go ask people who are healthy, not people who are unhappy. If you want to know what conditions promote healthy personality functioning, you identify those conditions or needs which when satisfied facilitate growth and that when deprived reduce flourishing. If you want to know what human personality functioning is like when it is working at its optimum best, you study psychologically and physically healthy individuals (DiCaprio, 1976).

Carl Rogers (1902-1987)

The fully-functioning person. Humanistic psychologist Carl Rogers created a model of the "fully functioning" person (Frager & Fadiman, 2005, chap. 11). It is a developmental process whereby the individual moves away from their "inauthentic" selves by relinquishing their facades, hypocrisies, defenses and start expressing their more "true" selves by opening up and becoming more receptive and trusting of their impulses, emotions, intuitions, and overall complexity of experience of themselves, others, and the world. Being self-directed, individuals make decisions more readily and accept responsibility for their choices and their lives, accepting others *as they are* and perceiving the worthiness

that they see in themselves in others as well. Being a fully functioning person is not a state of being but a process, a state of becoming -- becoming not more perfect but more perfectly oneself. It is not a destination, but a direction that ever opens up new destinations as personality unfolds through the choices one makes. In our choices we create ourselves. It is an ongoing process, not static and never finished because it is grounded in the very creativity of being itself. It can be a painful and difficult process but does not necessarily have to be so. It involves what has been called "the courage to be" which means recklessly throwing oneself fully into the stream of life with zest, excitement, and creative anticipation that all will be well. Free of expectations and inhibitions imposed from without, the individual does not pretend to be someone or something that one is not. In this way we come to act, think, and feel in ways that reflect our own unique perceptions, meanings, purposes and values of what is all about.

Abraham H. Maslow (1908-1970)

Basic healthy organismic and psychological functioning. Abraham H. Maslow began his studies of self-actualization by studying motivation -- what are "true" needs that all organisms are impelled to satisfy and that are essential to growth? Not everything that people *want* is necessarily something they *need.* One can tell the difference by looking at what needs people and animals freely choose to satisfy, what needs when frustrated produce illness and pathology and when gratified produce health and growth. The organism itself tells us what it needs, and therefore values, by becoming sick when deprived of the fulfillment of these needs and values and by becoming healthy when not deprived of them. He discovered that healthy organismic and personality functioning requires that basic biological needs -- sensation, food, water, air, sleep, movement, elimination, clothing, shelter, pleasure -- and psychological needs -- safety, order, privacy, social relationships, respect, competency, achievement, control, curiosity, meaning, purposeful action -- be satisfied in order for the organism and personality to flourish. The gratification of these basic needs (i.e., values) is good and families, societies, and cultures ought to be structured so that they are satisfied in order for a person to become "fully" human. Evil arises in the world because humanity's basic needs are not being gratified, from this point of view. Violence is not a fundamental ingredient of human nature but results when the expression of that nature is repressed, ignored, denied, or overlooked through the frustration of basic needs intrinsic for human growth and development.

> Maslow espoused a philosophy of science that set the stage for the development of humanistic and transpersonal psychology. He studied persons he considered self-actualized and described the spiritual values, beliefs, and actions of such individuals. He concluded that there is an inherently spiritual dimension to human nature and explicated a hierarchy of motivations that completes itself in spiritual self-realization. Maslow proposed the term *transpersonal* and addressed many of the basic concepts of the field. (Battista, 1996, p. 52)

Self-actualizing individuals. Maslow extended his search for basic needs and value fulfillment by observing directly what needs and values are expressed and fulfilled by people who are already healthy and fully functioning. He referred to these people as "self-actualizing" individuals-- people who strive to attain the "highest" level of personal development and fully realize their potential abilities as a human being (Frager & Fadiman, 2005, chap. 12). Such individuals included presidents (Abraham Lincoln, Thomas Jefferson), anthropologists (Ruth Benedict), psychologists (Max Wertheimer, William James), humanitarians (Eleanor Roosevelt, Albert Schweitzer), physicists (Albert Einstein), and philosophers (Aldous Huxley). Individuals who appeared to be functioning at the height of their potential -- whom he called "self-actualized" -- appeared to display a set of common characteristics. Self-actualized individuals seemed to have reached a high level of moral and ethical development, showing a great concern for the welfare of others. They were often committed to some social cause, and less concerned with money or fame. They were fully engaged in life with a zest and creative excitement above the normal. Open and honest in their dealings with others, they put their ideals into action, even at the risk of being unpopular or appearing unorthodox. They enjoyed their privacy and did not cravenly insist that others depend upon

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them. Life was a challenge to be lived, not a problem to be solved and was always met on its own terms. Because their openness to experience made them less defensive, their perceptions of themselves, others, and the world tended to be more accurate. They recognized that they created their own personal experience of reality to a great degree and thus took responsibility for their choices and its consequences. They trusted their impulses and were thus more spontaneous and expressive. They did not look to others for answers but made their own integrity and strove to be their most excellent self in everything they did.

Beyond self-actualization. Maslow's studies on metamotivation, peak-experiences, and self-actualization suggested the possibility of alternate modes of experience and higher potentials of human nature that could form the basis of a new psychology that was "trans-humanistic" (Maslow, 1969a). Based on his study of "peak experiences" Maslow came to propose a model of human personality "beyond self-actualization."

> I have recently found it more and more useful to differentiate between two kind (or better, degrees) of self-actualizing (SA) people, those who are clearly healthy, but with little or no experiences of transcendence, and those in whom transcendent experiencing was important and even central. As examples of the former kind of health, I may cite Mrs. Eleanor Roosevelt, and probably, Truman and Eisenhower. As examples of the latter, I can use Aldous Huxley, and probably Schweitzer, Buber, and Einstein. . . . I find not only self-actualizing persons who transcend, but also *non*-healthy people, non-self-actualizers who have important transcendent experiences. It seems to me that I have found some degree of transcendence in many people other than self-actualizing ones as I have defined this term. Perhaps it will be found even *more* widely as we develop better techniques and better conceptualizations. (Maslow, 1969b, p. 31)

Figure 9-5 presents some of the differences ("in degree") that Maslow (1969b, 1971, chap. 22, p. 280-295) identified that distinguished nontranscending (or "merely healthy people") and transcending self-actualizers.

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Insert Figure 9-5 here
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Peak experiences once stabilized are one path to higher personality development. Maslow, however, noted an important paradox in peak experiences as far as transpersonality is concerned:

> The goal of identity (self-actualization, autonomy, individuation, Horney's real self, authenticity, etc.). seems to be simultaneously an end-goal in itself, and also a transitional goal, a rite of passage, a step along the path to the transcendence of identity. This is like saying its function is to erase itself. Put the other way about, if our goal is the Eastern one of ego-transcendence…of leaving behind self-consciousness and self-observation, of fusion with the world and identification with it (Bucke), of homonomy (Angyal), then it looks as if the best path to this goal for most people is via achieving identity, a strong real self, and via basic-need-gratification rather than via asceticism. (Maslow, 1968, p. 114)

Transpersonal Models of Transpersonality

Humanistic psychology as transitional to a "higher" transpersonal psychology. Abraham Maslow, co-founder of both humanistic and transpersonal psychology, soon came to consider "Humanistic, Third Force Psychology to be transitional, a preparation for a still 'higher' Fourth Psychology, transpersonal, transhuman, centered in the cosmos rather than in human needs and interest, going beyond humanness,

identity, self-actualization, and the like" (Maslow, 1968, pp. iii-iv). In the preface to the second edition of *Toward a Psychology of Being* published in 1968, Maslow wrote:

> These new developments may very well offer a tangible, usable, effective satisfaction of the 'frustrated idealism' of many quietly desperate people, especially young people. These psychologies give promise of developing into the life-philosophy, the religion-surrogate, the value-system, and the life-program that these people have been missing. Without the transcendent and the transpersonal, we get sick, violent, and nihilistic, or else hopeless and apathetic. We need something 'bigger than we are' to be awed by and to commit ourselves to in a new, naturalistic, empirical, non-churchly sense, perhaps as Thoreau and Whitman, William James and John Dewey did. (Maslow, 1968, pp. iii-iv)

Transpersonal theories of personality emerged out of the field of humanistic psychology in the late 1960's in order to expand the field of psychological inquiry beyond traditional psychoanalytic and behaviorist perspectives, models, and concepts to study "the farther reaches of human nature" (Maslow, 1971), especially "religions, values, and peak-experiences" (Maslow, 1964). This new development in psychology grew out of humanistic psychology, yet had quickly outgrew that framework by calling attention to possibilities of selfhood and psychological development beyond the humanistic model of self-actualization (Hoffman, 1988).

Ken Wilber's Spectrum of Consciousness

Transpersonal scholar Ken Wilber (1977, 1979) outlines what he calls the "spectrum of consciousness" -- the large spectrum of awareness that exists and that represents an expanded context within which to view the transpersonal nature of human personality. **Figure 9-6** depicts Wilber's Spectrum of Consciousness model of consciousness.

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Insert Figure 9-6 here
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Wilber identifies five levels of identity in the development of human personality: the *shadow* level, the *ego* level, the *existential* level, the *transpersonal* level, and the level of *Mind*. Each level represents an increasingly expanded and enlarged sphere of identity as one moves from the level of shadow to the level of Mind. At the shadow level of awareness, the person identifies solely with the "good" ego portion his personality, and disregards, overlooks, ignores, and denies the bad "shadow" aspect of his or her self. At the ego level of awareness, the person identifies solely with the disembodied psyche or even more narrowly with one's individual conscious mind and dis-identifies with one's body (also called soma). At the existential level of consciousness, the person identifies only with his or her body-mind but not with any aspects of the environment or world of which the body-mind is naturally as part. At the transpersonal level this body-mind/environment dualism is overcome so that one's identity expands to include both body, mind, and environment. At the level of Mind, identity expands even further such that the person comes to feel fundamentally at one with the universe. This is described in the literature of mysticism as the experience of "unity consciousness" or "cosmic consciousness." Identity, in these terms, results in a series of mistaken divisions or boundaries that one part of the self appears to impose upon another part of self representing a narrowing or restricting of what the individual feels to be his "self" -- one's self-identity -- as more and more aspects of one's experience appear external to the person's self. Healthy personality requires a healing of these splits. There is not just one identity available to the personality but many levels of identity depending on how and what one distinguishes, differentiates, discriminates as "self" and "not-self."

Original state of unity-identity-whole. According to Wilber's transpersonal model of consciousness, the level of identity one has depends on where the person creates a boundary or division between what the person considers "self and "not self."   Our original identity at birth is one of unity-identity-whole with the universe. We identify our emergent self with all creation. Our entire organism -- body and mind -- is a part of the environment. There is no separation between self/other, organism/environment, subject/object, self/not self.

> The Self, or depth dimension of Being, is the true nature and condition of all sentient beings. As a result of our conditioning, however, we limit ourselves and our world and turn from our original nature to embrace a boundaried existence. 'Our originally pure consciousness,' Wilber (1979) wrote, 'then functions on various levels, with different identities and different boundaries. These different levels are basically the many ways we can and do answer the question, 'Who am I?". (p. 5) (Wittine, 1989,p. 270)

Primary boundary underlying all others: Me/Not-Me primary boundary. The creation of identity as a separate self-sense occurs which the construction of the "primary" boundary that severs the unity-identity-whole of the infant with the emergence of the psychological ego. At this point, we have the dualism of self vs. environment take shape with "me" inside my body-mind and all else outside in the apparently exterior environment. All dualities follow from this initial split: subject/object, knower/known, seer/seen. The world that is "out-there-already-now real" is not-me, not-self, not-mine, but is external and foreign. The personality's identity is no longer one with all that is, but just with one's body-mind which is "mine." This level of identity becomes solidified at the existential level later on and further deepened According to Wilber's model, transpersonal psychotherapies such as Buddhist-type meditation (e.g., concentration, mindfulness (insight), Zen) and Western-oriented Psychosynthesis would be appropriate healing the identity split that occurs at this level of the personality.

Boundary #1 - Persona/Shadow boundary. At the initial stage of personality development called the "shadow level" a further narrowing of identity occurs -- this time within the organism: we identify with a limited "good" self-image and dis-identify with portions of our self-image we consider "bad."

> At the first stage, we identify with a limited mental *self-image.* We each accept as 'mine' those thoughts and feelings that are consistent with our self-image. Other inner processes are rejected as 'not-me' and repressed, denied, or projected onto others. (Frager, 1989, p. 299)

What is "good" becomes our *persona* or our ego and what is seen as "bad" becomes our personal *shadow*, two topics that Carl Jung explored at length. Freud explored this identity split in terms of "ego" and "id" and conscious vs. unconscious portions of the personality structure. As a result of socialization and cultural conditioning, parenting practices, and other social forces that shape personality those thoughts, feelings, and actions that are considered good by society and are rewarded become a part of this acceptable self-image and we accept as "mine" and becomes our ego identity. "Our mental-egoic identity is a whole constellation of concepts, images, self- and object-representations, identifications, subpersonalities, and coping and defense mechanisms associated with the feeling of being separate persons, different from all other persons" (Wittine, 1989, p. 271). Thoughts, feelings, and actions that are punished become rejected as "not-me" and become repressed, ignored, overlooked, denied, or projected outside the self onto other people, nations, races, cultures, objects, animals, or the environment itself. Traditional psychoanalysis is often regarded as the psychotherapy of choice for healing this good I/bad me identity split by facilitating the emergence of a stable ego that integrates the good-I and bad-me into a unified cohesive ego identity. According to transpersonal psychotherapist Bryan Wittine (1989),

> Many individuals come to therapy needing a clearer sense of who they are as separate, distinct individuals. Their self-identity can be described as pre-egoic. They are identified almost entirely

with certain acceptable aspects of their total selves (what Jung called the *persona*) and deny, repress, or project their unacceptable aspects (Jung's *shadow*). Their self-definition is vague, distorted, and significantly limited; their boundaries, shifting and unstable. Consequently, these understructured individuals either form addictive, symbiotic relationships that are highly intense and chaotic, or withdraw into an ivory tower becoming estranged from others. . . . These clients usually come to therapy with polarized views of themselves and the world. Their identities are caught in extremes of good and bad, right and wrong, either this or that, and they neglect to see the full spectrum of possibilities between extremes. . . . When they learn to stand as separate, independent persons, they can enter into more fulfilling relationships rather than becoming enmeshed in the identities of others or distancing themselves out of the dread of self-fragmentation and loss of their already impoverished feeling of individual selfhood. (p. 271)

Boundary #2 - Mind/body boundary. Following the shadow stage is the ego stage, whereby the split occurs not intrapsychically between the good-I and bad-me (or sinful self), but between the "me" in my head (with its good-bad aspects) and my body.

> At the second stage, the boundary is drawn between mind and body. We identify only with the mind, not with the total organism. At this level, we are likely to say "I *have* a body" because the body lies somewhere outside our sense of self. (Frager, 1989, p. 299)

This is the classical mind-body split referred to in philosophy as Cartesian dualism formulated by French mathematician and philosopher Rene Descartes (1596-1650). Cartesian dualism is the belief that reality is divided into the world of concepts or mind and a world of flesh or body or matter. Mind (or ego) and matter (or body) are conceived to be entirely separate, that the body and mind function completely independently of one another. We identify only with our mind (or ego) and not with our total organism (body-mind). Self-identity is attached with the mind or ego, and thus only a portion of the total body-mind organism. People whose identity exists at this mind/body boundary level generally believe that ideas have little to do with their body which after all seems physical whereas ideas do not. The body is relegated to the external environment and to nature, while the mind, spirit, or soul is relegated to God. Nature and spirit becomes divided and this becomes the context in which people encounter the events of their lives. The hair, heart, hands, and brain are considered natural events, but thoughts and emotions are not considered to be natural in those same terms. Persons come to feel divorced from their bodies, treating it as if it were a machine, effectively separating themselves from their own bodies, losing any sense of identification with their body, and their sense of having any control over its health. Considering our body as physical and a part of nature and mind (with its ideas, feelings, hopes, fears) as mental and apart from nature, when the person identifies with their mind, they come to feel separated from nature itself. Having artificially separated ourselves from nature, the person no longer trusts it, but experiences it as an adversary. The body comes to be viewed in these same terms with illness viewed as something that is thrust upon the personality by some impersonal force or as some random chance event the person is powerless to control. The human potential movement of the 1970's that gave rise to various humanistic therapies are viewed as appropriate for treating personality mind/body splits in identity at this level (e.g., Rogerian therapy, Frankl's logotherapy). Transpersonal psychotherapist Bryan Wittine (1989) puts the matter this way:

> Problems and concerns develop not so much because they have too little structure but because *they have too much*. Their difficulties come from being overboundaried, not underboundaried. They have become overly rigid and defended in their self-definition and patterns of behavior. . . . The fact of our embodiment means that we are subject to youth, maturity, and age, to continual change, to illness and health, to all the joys and anxieties of being physical and dwelling on planet earth.. . .As clients encounter these givens, they become more aware of themselves other people,

and the world. They begin to prize authenticity and gradually make their outer behavior and communication congruent with their inner thoughts and feelings. (pp. 272)

Boundary #3 - Body/environment boundary. This next stage or level of identity deepens the original primary boundary that severs the connection between the one's organism (body-mind) and the environment. It is the skin-boundary of one's body that separates oneself from the world that one perceives and lives within. Everything inside the skin-boundary is regards as "me" and everything outside that skin-boundary is "not-me." The individual is no longer one with the world he or she perceives but exists apart from that world. The person is identified only with his or her body-mind over/against the environment, forgetting his or her original unity with the world of which he or she is a part.

> At the third stage, the boundary line is drawn between organism and environment. Everything insight the skin is 'me,' and everything else is not. In other words, we identify with a sense of self that is separate from the rest of the universe. This is a fundamental dichotomy between self and other, organism and environment. (Frager, 1989, p. 299)

Spiritual disciplines such as Buddhist meditation (concentration, mindfulness, Zen) are viewed as appropriate forms of psychotherapies to heal the split between the total organism and the environment. The goal is to reveal one's connection and identity with the entire universe and perceive one's part in the scheme of all that is, in the greater pattern that connects. Transpersonal psychotherapist states:

> When our identity is primarily egoic, we are identified with a mental conception of who we and the world are, a conception determined substantially by the self- and object representations formed through interactions with primary caretakers during childhood. In the vernacular, we are 'living in our heads' and split off from our intrinsic individuality and our physical body. When our identity is existential, we have begun to confront and accept the givens of human life -- that we are embodied, finite, free, and related -- but that we are still individuals and therefore at the same time separate from others, the environment, and the universe. According to the perennial philosophy (Vaughan, 1986; Wilber, 1977, 1979), we cannot be truly whole until we awaken to the wholeness of a deeper level of identity, the Self. (Wittine, 1989, p. 27)

"Transpersonal bands." This is a transitional phase between two kinds of identities: the identity characterized by the body/environment boundary and identity characterized by the next level of identity in which there are no boundaries to identity (level of Mind).

> Between the third and fourth stages lies what Wilber calls the 'transpersonal bands.' Here occur processes that go *beyond* the individual. These include the phenomena of ESP, out-of-body experiences, and so many peak experiences. In all these cases, there appears to be an expansion of the self/not-self boundary beyond the skin boundary of the organism. (Frager, 1989, p. 299)

This level of identity differs from the next level of Mind to which it is somewhat similar. While not quite extended to absolutely everything, in transpersonal experiences of self one's identity does extend beyond the skin-boundary of the body. While the person is not identified with All That Is, neither is one's identity constricted solely to one's body.

Unity consciousness. The last level of identity discussed by Wilber (1977, 1979) is the level of Mind where one's identity extends outward beyond what Alan Watts called our "skin-encapsulated ego" to the level of unity consciousness where we perceive the world, ourselves, time, and awareness without limits and boundaries. "Once the primary boundary [between self and not-self] is understood to be illusory, one's sense of self envelops the All -- there is then no longer anything outside of oneself, and so nowhere to draw any sort of boundary" (Wilber, 1979, p. 47). At this level of identity, there is no separation

between subject and object, knower and known, seer and seen. Everything on the "inside" is in some sense also "outside" and vice versa. In Eastern psychologies, this is one's "real" Self, our Supreme Identity. One's fundamental Self is the Self of the cosmos.

Jane Roberts' Aspect Psychology

Writer, mystic, and channel Jane Roberts (1929-1984) presents a theory of human personality called Aspect Psychology that is based upon her introspective accounts and analysis of her experiences in alternate states of consciousness, especially in trance states channeling an "energy-personality-gestalt" that calls himself "Seth." Through Seth, and as a consequence of her own extraordinary native creativity and psychic ability, Jane Roberts has written an extraordinary number of books that reflect her own creative writing abilities (Roberts, 1966, 1970, 1973, 1975b, 1977b, 1978, 1979b, 1979c, 1982, 1984, 2006b) and channeled information that purports to describe multidimensional reality as it exists beyond four-dimensional space-time perceived by the physical senses (Roberts, 1972, 1974, 1977a, 1979a, 1979d, 1981a, 1981b, 1986a, 1986b, 1986c, 1995, 1997a, 1997b, 1997c, 1998a, 1998b, 1999a, 1999b, 1999c, 2000, 2003a, 2003b, 2004a, 2004b, 2005a, 2005b, 2006a).   As a result of her experiences channeling Seth for over a period of 20 years, and utilizing "different levels of awareness to examine the nature of the psyche and its reality," Jane Roberts developed a system of thought called Aspect Psychology that she offers "as a framework through which previously denied psychic elements of life can be viewed as proper, beneficial, and natural conditions of our consciousness (Roberts, 1975a, pp. v, vii). What is Aspect Psychology (Roberts, 1975a, 1976)?

> Aspect Psychology begins with the idea that man's consciousness is mobile, focused in the body but not dependent upon it except for three-dimensional life. . . . It examines the basic components of personality and sees them as Aspects of a greater, largely unknown self which is the source of our physical being. . . .pointing toward still undiscovered abilities; and our psychic and creative experiences as hints of a hidden, multi-dimensional self. . . . Aspect Psychology, then, accepts as normal the existence of precognitive dreams, out-of-body experiences, revelatory information, alterations of consciousness, peak experiences, trance mediumship, and other psychological and psychic events possible in human behavior. (Roberts, 1975a, pp. vi-vii).

Focus Personality

According to Aspect Psychology, human personality consists of multiple Self-aspects or components that exist simultaneously in many different dimensions of reality. **Figure 9-7** depicts the relationship among the focus personality and various aspects of the Self.

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One aspect of human personality is referred to as the "focus personality. " The focus personality refers to that portion of our identity which is focused in three-dimensional space and time ("time" being the fourth dimension). The focus personality is our usual, familiar, accepted ego-directed "I" consciousness that exists within the work-a-day world of physical reality and represents one focus of consciousness -- our normal, ordinary, alert, waking state of consciousness. Our focus personality is endowed both with physically-focused sense perception that organizes awareness along certain specific lines from a much larger undifferentiated pool of available probable perceptions, and a physical body that causes us to experience events in time and space. Each focus personality is unique, independent, 'born' into its particular dimensional area and becoming itself as fully as possible within that framework, where it takes part in the constant creation and maintenance of the system in which it has its existence. This is not a

descent of soul, but a consciousness embarked in the creation of experienced realities, in which it then participates. (Roberts, 1975a, p. 146). The focus personality with its physical body immersed in three-dimensional life is the self that is studied by conventional mainstream psychology. It is the most surface part of the human personality, its most exterior face, that perceives a seemingly exterior, objective material world through physical senses that perceive reality in a specialized fashion, and that are themselves sum and substance a part of the world they perceive. In terms of the Johari Window, it is the part of personality that is "known" to self (and may be "open" to others or "hidden" from others). The focus personality is the outer self-conscious ego-self that we ordinarily identify as our "self," and through which we perceive, understand, and live our physical life with its usual emotional up-and-downs of daily domestic living. Jane Roberts' trance personality, Seth, clarifies the relationship between ego and personality and elaborates upon the basic nature of the focus personality in the following way:

> Men speak of having their own personalities, as if the personality were a thing that they had in their possession, a think fairly permanent, a concrete, always-to-be-counted-on possession.. But the personality is always in a state of becoming and forever changes. . . . A basic reality, that of the personality, . . .is accepted and recognized within the physical field, even while it does not appear there as a definite physical unit. It can indeed be examined but the examination itself, being action, changes it. . . The personality and the ego are not the same. The personality has strong connections with the [transpersonal] inner self. The personality is that consciousness of self. . . which is aware of itself within, and a part of action. . . . This consciousness-of-self is seen in man as personality, as the human personality. It appears, however, in all types of consciousness to one degree or another. Therefore, consciousness-of-self can appear with or without the existence of an ego. Consciousness-of-self is an attribute then of all physical species, regardless of their classification. Personality, human personality, is simply the name given to this class of self, as applied and seen within human beings. . . .Because the personality is that part of the individual which is conscious of itself *as* a part of action, and therefore aware of its relation with action, the personality is that part of the individual which survives physical death. The personality is not the whole self. It is a portion of the whole self, which is activated during a particular existence. The ego. . . does not vanish. . . .The ego is not the self-conscious self in its entirety by any means. It is simply a portion, the field of focus whereby the self attempts to objectify itself within the world of matter. [At death] it simply ceases to so objectify itself, but it retains, or the self retains, memory of that objectification. The personality necessarily continues to change after physical death. After physical death the personality simply ceases to project itself, as a rule, within the physical field, and no longer focuses within it. . . The personality is much more extensive and expansive than you realize. (Roberts, 1998a, pp. 329-330).

The nature and function of the ego and reasoning mind. The "outer" ego and its intellect is a limited and surface portion of the entire personality whose focus of attention is direct "outward" toward the manipulation of physical reality. It is only one focus of consciousness among many probable ones, that arises from so-called "unconscious" dimensions of our being. The so-called 'unconscious' represents the portion of ourselves from which the focus personality springs with its 'ego.' We have many egos through though the course of a lifetime. The ego is the direct psychological confrontation point, rising out of the focus personality to deal with physical life. Since the focus personality can only handle so much data in its time system, it chooses from the field of the unconscious only those perceptions it wants to accept in line with its beliefs about the nature of its own reality. (Roberts, 1975a, p. 148). A necessary and important component of the focus personality, the ego and its intellect directs our outer senses and their physical focus and controls our behavior, assuring the survival of the human personality and its body in the physical world. It is the "eye" through which the focus personality views three-dimensional reality. "The ego is. . . .somewhat like the light carried in front of the inner [transpersonal self] a light that gives meaning to the physical universe and to its objects. It enables the inner self to manipulate within physical reality. It translates outer data to the inner personality" (Roberts, 1999a, p. 118). In its role as executive

director of three-dimensional life, the ego and its intellect govern the interaction of the focus personality with other portions of the psyche, and receive inner perceptions from these other portions of the self when it allows itself to do so and when religious and cultural fears do not inhibit it. By nature curious, receptive, flexible and resilient, the ego and its intellect is capable of going beyond (*trans*) its culturally-conditioned limited, fearful, and rigid nature. Rather than being shunted aside, shut down, overlooked, ignored, or "killed," the abilities of the psychological ego and intellect can be used in slightly modified form (passive yet poised, relaxed yet aware, dissociated yet participating, off-focus yet balanced), acting as a springboard and ally to explore alternate states of consciousness as a method of increasing its own knowledge and expand itself as it assimilates and organizes such inner experience.

Seth, Jane Roberts' trance personality has this to say about the nature of the ego in regard to change in the focus personality:

> The ego attempts to stand apart from action, and to stand apart from the personality, and to mold the personality into a more or less permanent and stable, dependent portion of the ego itself. The ego would if it could, stop personality's motion and development for the security of stability. The ego would drive the personality into preconceived channels.. . . .When the ego is forced to admit that personality changes, it will do its best to avoid this knowledge. The more rigid an ego is, the more danger there is that the individual will have difficulties in all kinds of adjustments. Because of its nature ego does not want to adjust. It wants adjustments to be made to *it.*. Because ego is another manifestation of action, it is of course impossible for its aims to be realized. For all its attempts at stability and control, ego itself constantly changes. Ego most of all resents and fights against time as you know it, yet ego is to a large extent responsible for your conception of time. . .It seeks continuity of identity, yet it is forced to realize that the "I" of today is hardly the "I" of thirty years ago. It is the ego which fears death so strongly. And yet the stability which ego so urgently seeks would, indeed, result in a death, since no further action would be allowed. . . . The ego fears death, yet in the space of your own physical lifetime portions of the self have undergone like transformations endless times, of which the ego is unaware. . . Ego also fears spontaneity, for it cannot control action. . . Yet it is precisely this struggle between ego's struggle for stability and the personality's attempt to expand spontaneously, that is at the basis of much of mankind's achievements, and that is certainly the basis for much of his art. . . . There is no particular point where ego begins or ends. . . [or] definite line between the ego and the personality and the inner [transpersonal] self.. . . . *There is,* believe it or not, no particular and specific and definite boundary between what is self and not self. If we isolate such portions of reality for the sake of discussion, such isolation is artificial, and in no way affects the nature of reality itself. (Roberts, 1998a, pp. 330-333)

Source Self

Within the focus personality is an inner self-conscious "source self" (or entity) that is the source and origin of the focus personality, the fountainhead from which the focus personality constantly emerges and in which it is always couched and supported. That portion of the source self that specifically forms the outer focus personality is termed the inner "nuclear self." The nuclear self is "that part of the source self's sphere of identity...[that] constantly translates itself into physical form...generates our personal level of experience, ...[and] can perceive all of the focus personality's probable experience at once and help it make choices....forms and maintains the body" (Roberts, 1975a, p. 231). The source self is pure energy and exists beyond the subconscious boundaries of the known focus personality and outside of three-dimensional reality. Being "infinitely creative, and always forming new dimensions for experience and fulfillment" (Roberts, 1975a, p. 136), the source self is the multidimensional source of intuitions, creativity, precognitive information and revelatory knowledge that springs into the waking and dreaming experience of the focus personality. This "unknown" or source self can be thought of as an entity, a personified energy gestalt -- energy that knows itself -- that creates and then perceives itself through

experience, as it constantly sends 'waves' of itself into dimensional activity. These energy waves, striking our [system of three-dimensional space and time] form the individual 'particle' with its focus (of particle) personality. The energy waves bounce back and forth, to and from the source self, so that there is constant interaction. (Roberts, 1975a, p. 119). This two-way synergistic reciprocal interaction between the individual focus personality and its source self such that the experience of one replenishes, renews, refreshes, and re-energizes the other. Reality is not limited, nor is it a closed system as the physical system with it "laws" of entropy and conservation of energy appears to be as perceived through the physical senses. Human personality may appear consistent and static, but it is in fact ever-changing and never static, but constantly growing, developing, and creating as a result of these exchanges between systems of reality. Basic reality is open-ended, not dead-ended, in other words. This influx and outflow of energy (or vitality), once recognized, can be consciously harnessed and directed to "self-actualize" more of the inner source self and its Aspects by the practice of certain techniques (e.g., meditation, self-hypnosis, lucid dreaming, holotropic breathing, creative visualization, active imagination) that open up our conscious awareness to our multidimensional origin and that bring portions of our psyche that heretofore have remained latent, hidden, dormant, and unused by the focus personality into perceived living reality.

Aspect Selves

Because the source self's full abilities cannot be completely actualized or manifested in any one system of reality, it creates a multitudinous number of Aspects of itself and sends these out into a multiplicity of dimensions of basic reality which it has itself created, intersecting with and immersing itself into various frameworks of existence in order to perceive and experience different kinds of reality through its Aspects, enriching and changing itself in the process. "The source self is an ever-aware stock of consciousness, sending individual selves or focus personalities into all systems of reality" (Roberts, 1975a, p. 146). **Figure 9-8** depicts the relationship among the Source Self and its Aspect selves.

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Our individual focus personality is only one Aspect of our source self - its three-dimensional Aspect alive in corporal reality. There are many other "Aspect selves" created by our source self that simultaneously exist within our focus personality and that help form the entire human personality.

> Our present personalities, then, are Aspects of a far greater consciousness of which our individual awareness is but a part, though an inviolate one. Our personalities are composed of other Aspects, each dominant in other realities. . . . These connect the physical and nonphysical portions of our being; the soul and the body; the known and unknown elements of our experience. (Roberts, 1975a, p. 130)

Aspects exist in different dimensions of reality. Unlike our focus personality, not all Aspect selves impinge upon three-dimensional reality. Some Aspect selves within our focus personality have their existence in completely different systems of reality. The entire personality system of focus personality, source self, and Aspect selves is open-ended, integrated, and interconnected. Each Aspect self is connected to its source and each contains trace elements of other Aspect selves that are a part of the same source self. Psychologically, these individual Aspect selves appear within our focus personality (or three-dimensional Aspect self) as characteristic personality traits and attributes, distinguishing temperaments and attitudes, distinctive drives and interests, native skills and abilities that are uniquely our own.

Our personalities are composed psychically from trace elements of the source self, which appear 'at our end' as our own unique characteristics. We may concentrate on only a few of these, so that they are our official interests and abilities. Others, however, unknown and unrecognized by us, are stressed by Aspect selves, in whom our primary concerns lie latent or in a probable state. . . . These Aspects [are] mobile, ever-changing, and [contribute] to our identities and uniqueness by providing a living bank of characteristics and abilities from which each of us draws. (Roberts, 1975a, pp. 123, 130)

The focus personality's relationship to each of its inner Aspect selves is not static but dynamic and constantly changing as one Aspect self or another, called up through associative processes or the power of emotional attraction, may merge with the focus personality or spontaneously surface in three-dimensional reality to meet the demands of daily life and changing physical circumstance. By virtue of inhabiting the same psyche, Aspects constantly interact with one another and with the focus personality. "Usually the Aspects slide transparently through the focus personality, merely coloring or tinting its experience with their own particular vision. The focus personality often looks through an Aspect without realizing it" (Roberts, 1975a, p. 135). When this occurs we may feel "not quite ourselves," notice a sense of "strangeness in our perception of the world," or experience the world "as different" or altered in some subtle way. Because each Aspect self is connected to every other Aspect through its common origin in the source self, this means that our focus personality

> can to some degree draw on the knowledge, abilities, and perceptions of the other Aspects. . . .We can use the Aspects of this source self within us to expand our conscious knowledge and experience. . . . These basic components represent other Aspect selves, operating in different realities than ours, and each can be isolated, tuned into, and magnified; its particular abilities used to enrich the personality and throw light on the source of its being. (Roberts, 1975a, pp. 119, 124)

Operating so smoothly behind the screen of awareness that their presence and functioning may be psychologically invisible to us, these Aspect selves, acting as basic components of the source self, may emerge into the experience of the focus personality during periods of unusual psychic or creative activity to initiate expansions of consciousness and activate latent abilities. Jane Roberts believes that Aspect selves play much the same role that Jung's modern idea of archetypes and the ancient Greek notions of muses and daemons are thought to perform in the initiation of truly creative acts. In terms of Aspect Psychology, high acts of inspiration and genius can be understood as "a sudden three-dimensional breakthrough of trans-dimensional information into conscious patterning. . . .[involving] creativity at trans-dimensional levels, and communication between the known focus personality and unknown source self" (Roberts, 1975a, pp. 138-139). Jane Roberts (1975a) provides a provocative description of what may occur during mediumistic trances of certain kinds when the ego meets other Aspects of the source self during such high acts of activity (pp. 125-130).

Basic Source Aspects

Among all the Aspect selves that compose a human personality, some Aspects possess greater dimensionality than others by their existence in other fields of actuality or systems of reality and are thus relatively more important to the focus personality than other Aspect selves. They are called "basic source Aspects" and are defined as "the most prominent Aspects in any given personality, operating as huge power centers and organizing forces" (Roberts, 1975a, p. 277). Basic source aspects

> represent one of the focus personality's greatest strengths, possessing strong organizational abilities and operating as a stabilizing factor. Such basic source Aspects represent the greatest concentrations of source energy, functionally serve as centers of the focus personality, and utilize multidimensional abilities, not having to focus themselves in corporal living. . . *They are*

> *representatives in the psyche of vital Aspect selves, that do operate in other systems of reality while being held in solution or suspension here. In their own systems they are dominant focus personalities, and our characteristics lie 'latent.'* (Roberts, 1975a, p. 131)

Seth, Jane Robert's trance personality, would be considered a basic source Aspect. Basic source Aspects are true multi-dimensional, multi-reality, multi-world consciousnesses, Basic source Aspects are a deep part of the human psyche. Although independent in its own system of reality, since it is a part of the focus personality, a basic source Aspect is able to perceive three-dimensional physical reality through the focus personality's experiences, and occasionally communicate through the psyche as an "inner voice" or some personification, distorted and deflected to some degree as its is reflected through the structure of the individual psyche, and whose own greater reality would exist in far different terms.

> You could say that the focus personality activates its own components, senses the Aspects within its own psyche, and isolates them, bringing them alive to itself through personification. . . . Each of these basic Aspects would be personified according to the ideas of the focus personality, in line with the dimensional level being contacted. . . . These prime Aspects have their own reality outside of us, while acting here as components in the psyche. . . .guiding indirectly rather than directly. . . .[acting] as guides or teachers at unconscious levels and in dream states. (Roberts, 1975a, pp. 134-135, 137)

Probable Selves and Probable Realities

The physically-oriented focus personality lives a very creative, rich, and varied existence within three-dimensional reality. Free will operates, and creativity is at the heart of being. Impulses move the human personality in one direction or another, urging the individual to perform this action or that, choose among alternative behaviors, alter living circumstances. Moreover, life itself seems to necessitate the intrusion of surprising events. Every physical event, every desire and idea, every behavior and impulse, every choice and decision could have been otherwise. Every action that occurs in our "living area" is merely probable, not necessary. At any time we can always choose another line of development, change direction, or alter our attitude toward circumstances from the probable actions available to us at any given moment of time. The road not taken and other crossroads of our lives represent "probability points" where probable realities and probable selves meet at definite points in time and space. Probabilities are a source for physical experience. According to Aspect Psychology, "the existence of probable actions and events [are] a source for physical experience" (Roberts, 1975a, p. 151). The "past" simply consists of those specific events chosen from a bank of probable ones, which in turn brings about its own probable future. Choosing an alternate event in the present brings into the present living area an alternate probable future and begins a "new" probable past. The past, then, is just as open as the future, a notion best explained using the following metaphor.

> Suppose one is driving a car with the usual front windshield and rearview mirror. If the driver looks forward, the future is stretched out before him. If he looks in the rearview mirror, the past stretched out behind him. But suppose he decides to make a turn. As soon as he chooses a different future, a glance at his rearview mirror tells him he has automatically changed his past (William Irwin Thompson, quoted in Friedman, 1997, p. 213)

If human personality does not exist independently of the events it experiences, then neither do those events exist independent of which human personality is a part. When human personality changes, so do the events of which it is a part, whether those events are past or future ones. Each present action, in other words, changes not only the future, but changes the past.

Probable pasts, probable futures, and probable selves. Human personalities have probable pasts as well as probable futures which can always change based on the choices we make, the impulses we follow, and the actions we take. What happens to the structure, dynamics, and development of human personality when a choice is made? For example, suppose an individual had been training to be a priest all his adolescent and young adult life and established a "living area probability" as a future priest, and then decides that he does not have a vocation to the priesthood and leaves the seminary, changing the "line of probabilities." What happens to that part of the focus personality that who would have continued on in the seminary line of probabilities? According to Aspect Psychology, that part of the focus personality continues to exist in probable reality, forming latent and inactive probable patterns of actions and events adjacent to our living space, following its own path of unfolding in an alternate probable reality.

> The part of the focus personality who had decided upon the living area probability as it existed *before* the decision, follows through -- but *not* on the [three-dimensional] living area. A new focus personality is created, a "probable one," projected into a different kind of reality with the same abilities and previous experience as existed up to the point when the decision was made. In other words, the probable focus personality (or probable self) has a given heritage. It, too, begins to choose from probabilities. (Roberts, 1975a, pp. 153-154)

The "physically attuned" part of the focus personality who *did* choose to leave the seminary is no longer the "same" person but has become changed by the choice with a new probable future and a new probable past in which the choice *was* made. "The initial focus personality (or physically attuned self) keeps its identity, yet having made the decision to change probabilities, it becomes different than it would have been had it not made the choice" (Roberts, 1975a, p. 154). In our choices we truly create "new" selves. There is one self, but within that self are many selves. You were once a child, but now you are an adult. Where is the child? Has he or she died? And when you were a child, where was the adult? Like the acorn contains the whole tree and the genetic material of a single stem cell contains the blueprint to grow the entire body, and the grown tree and body contains within it all that it once was, so also do you contain past selves and future selves. It seems that one's physical personality is composed of actions that one chooses to take, and those that one chooses to deny are ignored. The road not taken seems to be a non-act. According to Aspect Psychology, however, every thought is actualized and every possibility explored whether we realize it or not by one's inner self-conscious Self. Physical reality is indeed constructed on the surface by physical acts. Beneath the surface, however, nonphysical acts that usually escape one's notice or that we think about in our imagination (e.g., as when a friend telephones you and asks if you want to go out) are as valid and effect our body and emotions and our behavior as much as those we choose to physically actualize. To obtain an intuitive sense of the reality of probable selves and probable realities, the reader is invited to try the exercises described in **Figure 9-9**

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Insert Figure 9-9 here

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Reincarnational Selves

Aspect Psychology posits the existence of reincarnational selves as a part of our personality structure. We have other selves at other times, not only figuratively but also literally. According to Aspect Psychology, reincarnation is a fact and our beliefs about the matter won't change that fact one iota. It is a part of human personality most often overlooked, ignored, and denied by conventional psychology and as a result traditional theories of personality are incomplete and inadequate representations of personhood. On this view, the source self gives rises to separate reincarnational selves with their own focus personalities who are simultaneously incarnated in their own time and space three-dimensional living area.

> You <u>are</u> multipersons. You exist in many times and places at once. <u>You</u> exist <u>as</u> one person, simultaneously. This does not deny the independence of the persons, but <u>your</u> inner reality straddles their reality, while it also serves as a psychic world in which they grow. (Roberts, 1977a, p. 78)

This differs from traditional Hindu and Buddhist versions of reincarnation and ideas of retributive karma. In Aspect Psychology, each focus personality is individual and inviolate, a never-to-be-repeated identity, each with its own memory, aware of its own time and life space activity, each a part of a larger more sophisticated consciousness. By projecting various Aspects of itself into three-dimensional reality, the source self (or entity) is able to experience a more enriched version of earth life than would be otherwise possible through a single focus personality alone. Like Aspect selves, all reincarnational selves are connected by virtue of all being a portion of the same source self, all sharing among one another their experiences and abilities at an "unconscious" level, with one incarnated self developing one set of abilities while another incarnation developing perhaps another, for the overall value fulfillment of the source self or entity. "[When] you draw upon your own entity's hidden abilities and knowledge. . . [you] transcend the limits of your own present personality. You are not only your present personality, you are the sum of all your personalities" (Roberts, 1997c, p. 33). **Figure 9-10** depicts the "reincarnational living area" of the Source self.

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Insert Figure 9-10 here

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Time is simultaneous in basic reality. All reincarnational selves exist simultaneously, according to Aspect Psychology. Within the greater scheme of basic reality all action occurs in the spacious Present or "Now" in the same way, for example, that the cells of the body exist "at once." Reincarnational lives endure in the same fashion. Sequential, successive, serial temporal dimensions in which events, actions, or lives are perceived as seemingly occurring one before or after another does not exist per se -- except as a certain pattern of perception created and caused by the physical senses and body's neurological patterning of events. As Einstein once said, "time and space are modes by which we think and not conditions in which we live" (quoted in Friedman, 1994, pp. 35-36). Our experience of time is the result of our perceptive mechanisms and basically does not exist outside of three-dimensional reality. Reincarnational lives and everything else in the universe exists at one time, simultaneously. It is because the physical senses can only perceive reality a little bit at a time that events seem to exist one moment at a time. This is not the nature of action and it is only our perception, not reality, that is limited to a past, present, and future -- appearances that only exist within three-dimensional reality (Friedman, 1997).

Phenomena suggestive of reincarnation. The idea that personality structure is composed of a reincarnational component is an ancient notion and has been written about by many eminent philosophers, theologians, poets, and scientists across history and representing a wide spectrum of religions and cultures (Head & Cranston, 1977, 1999). Modern psychotherapy has demonstrated the powerful transforming effects of past-life regression in healing a wide range of psychopathologies (Lucas, 2007; Weiss, 1988; Woolger, 1987). Doctoral dissertations (e.g., Clark, 1995; Ethridge, 1996; Saunders, 2004) and master's theses (e.g., Mattina, 1993) have been written on the topic. Papers on past-life recall have been presented at conferences (Dunlap, 2007) and published in peer-reviewed journals (Edelmann & Bernet, 2007; Haraldsson, 2003; Knight, 1995; Marriott, 1994; Meyersburg, Bogdan, Gallo, & McNally, 2009; Parejko, 1975; Raikov, 1975; 1976, 1977; Ramster, 1994; Spanos, Menary, Gabora, DuBreuil, & Dewhirst, 1991; Tarazi, 1990; Tomlinson, 2006; Venn, 1986; Walter & Waterhouse, 1999; Williams, 2000; Wise, 1992). Professional associations (Association for Past-Life Research and Therapies) and academic journals (*The Journal of Regression Therapy)* have been formed to promote dissemination and discussion of research and clinical practice. One of the most systematic scholarly research attempts to

provide substantial information about the role of reincarnation in human personality structure, dynamics, and development is the work of Ian Stevenson, M.D. at the University of Virginia who has investigated numerous cases of children who say they remember having lived previous lives (Stevenson, 1997a, 1997b). What conclusion may be drawn from all this study into the matter of reincarnation? Stevenson (1987) provides a cautious and hedging response to the question that may be the most reasonable conclusion given the empirical evidence and explanatory value of the idea of reincarnation at the present time: "Although the study of the children who claim to remember previous lives has convinced me that some of them may indeed have reincarnated, it has also made me certain that we know almost nothing about reincarnation (Stevenson, 1987, p. 260)." Although reincarnation may not be the *only* explanation for the published evidence, it may be the *best* explanation for some of the stronger empirical evidence. Ultimately, each person should study the experimental and clinical evidence carefully and then come to his or her own conclusion about the matter. If reincarnation is indeed a fact, and our beliefs about the matter will not change that fact one iota, then mainstream psychology is leaving out of all its personality theories an important piece of the personality puzzle. We must remain open to all intuitive possibilities for "things and actions are what they are, and the consequences of them will be what they will be; why, then, should we desire to be deceived?" (Samuel Butler, quoted in Broad, 1969, frontpiece).

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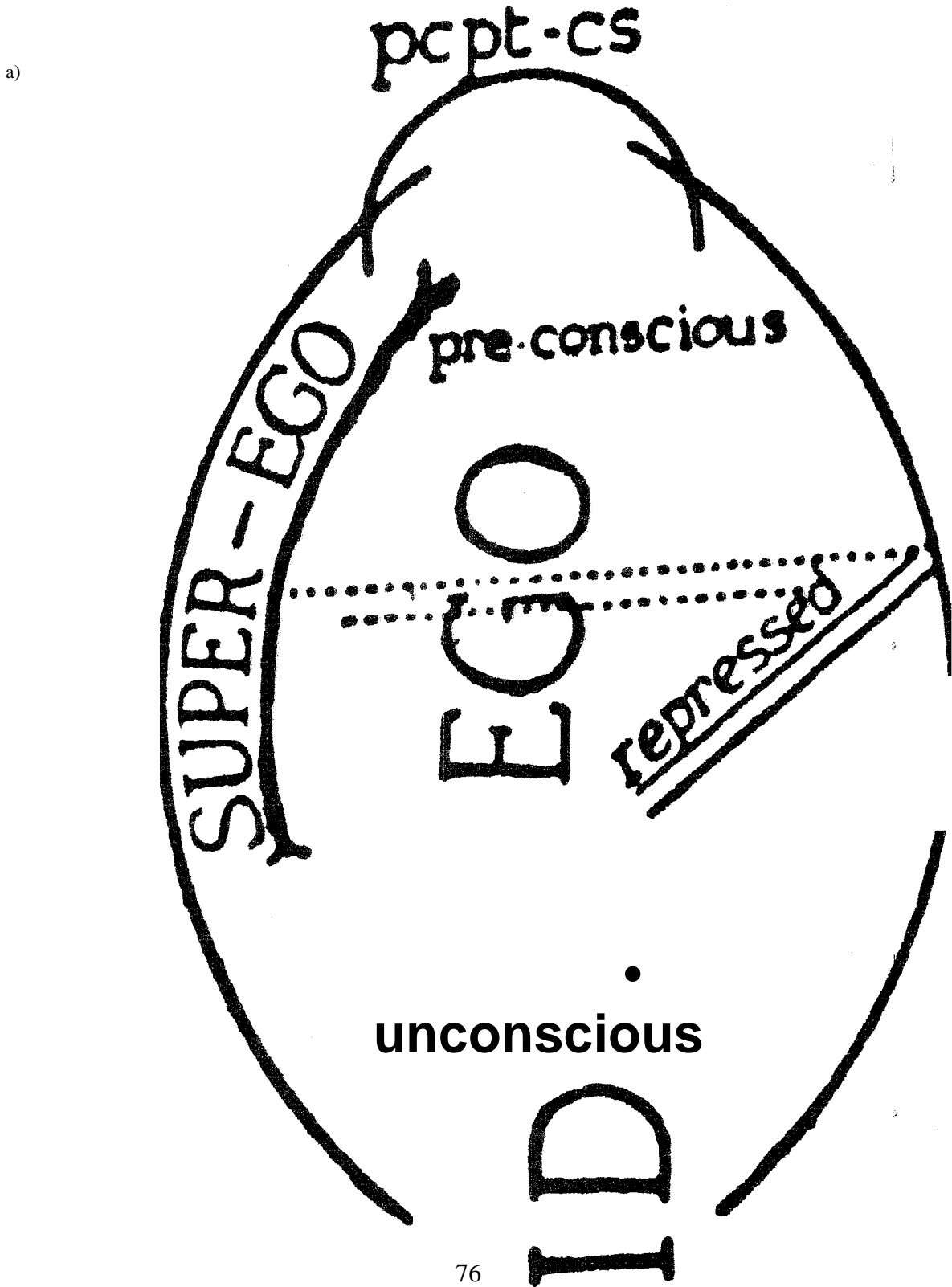
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Figure 9-1 Freud's sketch of the mind's structure

a)

Personal and Collective Conscious

Personal and Collective Unconscious

b)

Animus (in women)

Anima (in man)
Self

Shadow

Repressed

Content

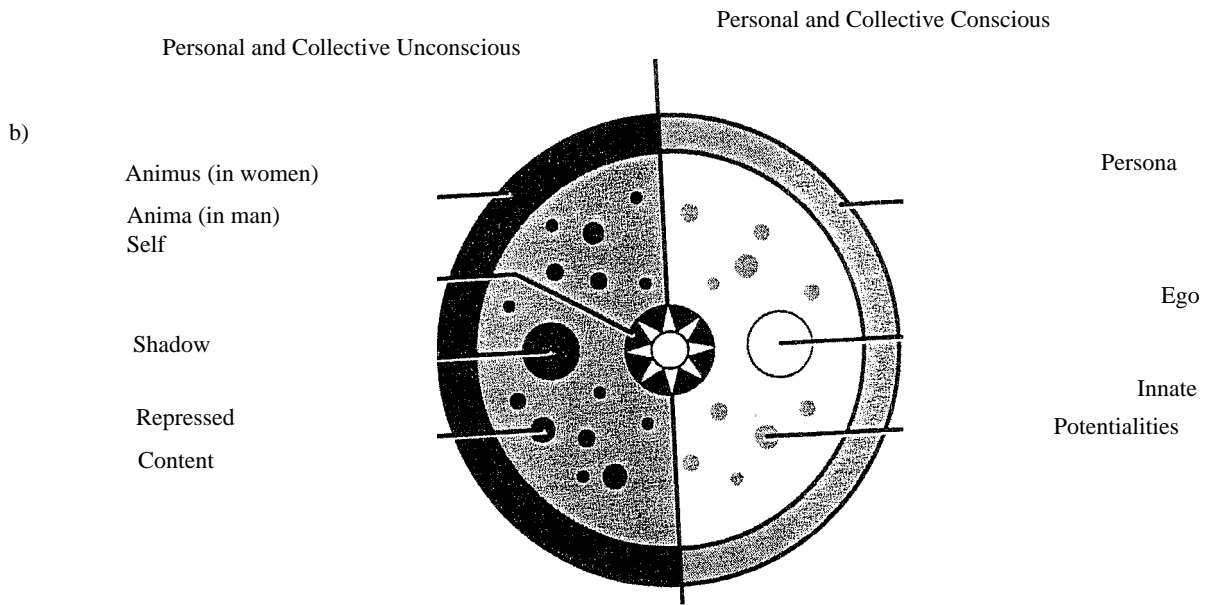Persona

Ego

Innate

Potentialities

FIGURE 9-2. General Scheme of the psyche
Source: From *The "I" and the "Not-I"* (Diagram 1, Appendix) by M. **E.** Harding. 1965. New
York: Bollingen. Copyright 1965 by Bollingen. Adapted by permission.

Figure 9-3. Assagioli's Egg Diagram of the Human Psyche

7. Higher
Self

5. Higher Unconscious
Superconscious

3. The
Middle
Unconscious

1.
The Field of
Consciousness

2.
"I"

4. Lower Unconscious

6. The Collective Unconscious
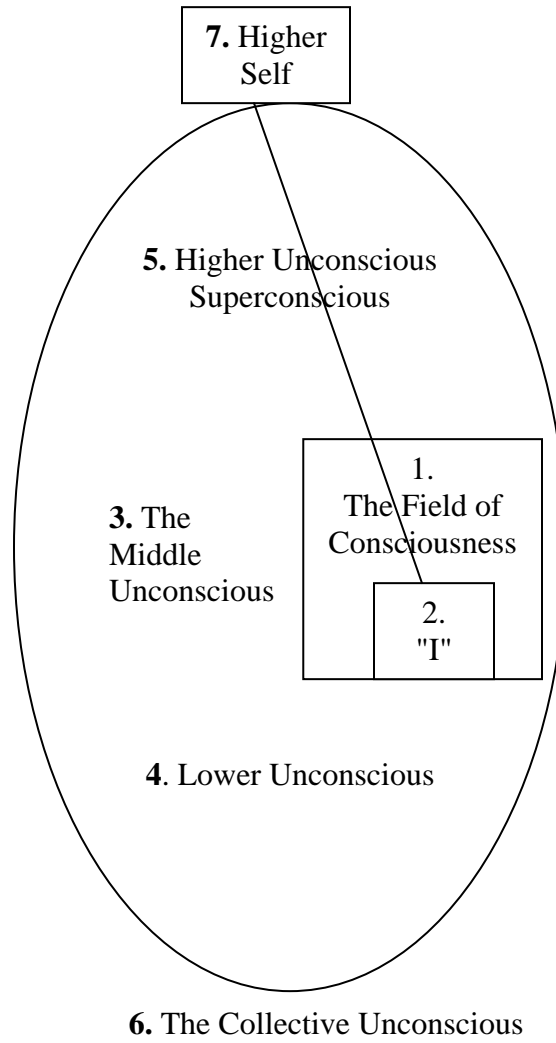
Figure 9.4. Distinguishing the superconscious transpersonal self from the conscious personal self (Ferrucci, 1982, pp. 129-142)	
Outer Egoic Self	**Inner Transpersonal Self**
1a. **State of Busyness.** In our ordinary "egoic" state we are in a constant state of *busyness,* of doing, desiring, and striving to have more and more in a perpetual search for a state of completeness, fulfillment and perfection. Our outer self says: "Don't just stand there, do something."	1b. **State of Quietude.** The experience of our inner transpersonal self is one of no-self, of pure being, beyond busyness, that requires putting aside one's busy schedule now and then to practice a sense of quieting and stilling oneself. Our inner self says: "Don't just do something, stand there."
2a. **First person plural.** Our ordinary personality is characterized by a *multiplicity* and *diversity* of apparently unrelated and separate roles, beliefs, feelings, behaviors, attitudes, and subpersonality ego states sometimes in conflict with one another and with other personalities.	2b. **First person singular.** At the transpersonal level, multiplicity gives way to unity-within-diversity. You become one self with the seeming divisions of your identity intimately connected, harmonized, synthesized, and operating as a unity-identity-whole in experience and behavior.
3a. **Then and There.** Our outer self lives in time where we perceive nothing is permanently reliable, permanently satisfying, and where the hard-won attributes of youth, health, fame, and beauty fade like so many grains of sand falling through the aging hands of time past, present, and future. We dwell in memories of yesterdays and dream of tomorrows, binding ourselves to the ghosts of things not really present.	3b. **Here and Now.** Our inner self exists within a timeless realm of the Spacious Present where there is neither past nor future only NOW. The sense of time fades out or becomes suspended as we become totally absorbed in *this* present moment that has no beginning or ending, no duration, only intensity. At the transpersonal level we live solely and completely in the NOW. That which is timeless is also eternal.
4a. **Things and bodies.** Our ordinary personality perceives a world of separated and isolated *things* that have limiting and limited physical forms and shapes. Each thing (a thought, emotion, object, person) is separated from every other thing in time and space, ultimately fragmented, alone, limited, and imprisoned within its form – a form that we unconsciously create using our perceptual mechanisms and interpret in terms of our cultural training and conditioned beliefs using our physical brain. The egoic self then imagines the apparent form of the perceivable world to be its only true nature, no more and no less.	4b. **Unity-identity-whole.** Our transpersonal self perceives beneath the camouflage world of sensory forms to recognize the physical world as a dynamic webwork of interconnected fields and relationships. The inner self experiences each being not only as itself, but also a part of everything else, each form containing in some way all forms while still retaining its own identity, much as each portion of a hologram contains the pattern of whole picture. For William Blake this meant: "To see a World in a grain of sand and Heaven in a wild flower, Hold infinity in the palm of your hand and Eternity in an hour."

Figure 9-5

Differences (in Degree) Between Nontranscending and Transcending Self-actualizers
(Maslow, 1969, 1971, chap. 22)

"Nontranscending and transcending self-actualizers (or Theory-Y and Theory-Z people) share in common all the characteristics described for self-actualizing with the one exception of presence or absence or, more probably, greater or lesser number and importance of peak experiences and B-cognitions and what Asrani has called plateau experiences (serene and contemplative B-cognitions rather than climactic ones). But it is my strong impression that the nontranscending self-actualizers do *not* have the following characteristics or have less of them than do the transcenders" (Maslow, 1971, p. 283).

1.   "For the transcenders, peak experiences and plateau experiences become *the* most important things in their lives, the high spots, the validators of life, the most precious aspect of life" (p. 283).

2.   "They (the transcenders) speak easily, normally, naturally, and unconsciously the language of Being (B-language), the language of poets, of mystics, of seers, of profoundly religious men, of men who live at the Platonic-idea level or at the Spinozistic level, under the aspect of eternity" (p. 283).

3.   "They perceive unitively or sacrally (i.e., the sacred within the secular), or they see the sacredness in all things *at the same time* that they also see them at the practical, everyday D-level" (p. 287).

4.   They are much more consciously and deliberately metamotivated. That is, the values of Being, or Being itself seen both as fact and value, e.g., perfection, truth, beauty, goodness, unity, dichotomy-transcendence, B-amusement, etc. as their main or most important motivation" (p. 287).

5.   "They seem somehow to recognize each other, and to come to almost instant intimacy and mutual understanding even upon first meeting. They can then communicate not only in all the verbal ways but also in the nonverbal ways as well" (p. 287).

6.   They are *more* responsive to beauty. This may turn out to be rather a tendency to beautify all things, including all the B-values, or to see the beautiful more easily than others do, or to have aesthetic responses more easily than other people do, or to consider beauty most important, or to see as beautiful what is not officially or conventionally beautiful" (p. 287).

7.   They are *more* holistic about the world than are the 'healthy' or practical self-actualizers (who are also holistic in this same sense). Mankind is one and the cosmos is one, and such concepts as the 'national interest' or 'the religion of my fathers' or 'different grades of people or of IQ' either cease to exist or are easily transcended" (p. 287).

8.   [There is] "a strengthening of the self-actualizer's natural tendency to synergy -- intrapsychic, interpersonal, intraculturally, and internationally. . . . [that] transcends the dichotomy between selfishness and unselfishness and includes them both under a single superordinate concept. It is a transcendence of competitiveness, of zero-sum of win-lose gamesmanship" (pp. 287-288).

9.   "There is more and easier transcendence of the ego, the Self, the identity" (p. 288).

10.   "Not only are such people loveable as are all of the most self-actualizing people, but they are more awe-inspiring, more 'unearthly,' more godlike, more 'saintly' in the medieval sense, more easily revered, more 'terrible' in the older sense. They have more often produced. . . the thought, 'This is a great man'" (p. 288).

Figure 9-5 (continued)

Differences (in Degree) Between Nontranscending and Transcending Self-actualizers
(Maslow, 1969, 1971, chap. 22)

11.   "As one consequence of all these characteristics, the transcenders are far more apt to be innovators, discoverers of the new, than are the healthy self-actualizers, who are rather apt to do a very good job of what has to be done 'in the world.' Transcendent experiences and illuminations bring clearer vision of the B-Values, of the ideal, of the perfect, of what *ought* to be, what actually *could* be, what exists *in potentia* -- and therefore of what might be brought to pass" (p. 288).

12.   "They can be more ecstatic, more rapturous, and experience greater heights of 'happiness' than the happy and healthy ones. But. . . they are *as* prone and maybe more prone to a kind of cosmic-sadness or B-sadness over the stupidity of people, their self-defeat, their blindness, their cruelty to each other, their shortsightedness" (p. 288).

13.   "The deep conflicts over the 'elitism' that is inherent in *any* doctrine of self-actualization. . . is more easily solved -- or at least managed -- by the transcenders than by the merely healthy self-actualizers. This is made possible because they can more easily live in both the D- and B-realms simultaneously, they can sacralize everybody so much more easily. . . . This sacredness of every person and even of every living thing, even of nonliving things that are beautiful, etc. is so easily and directly perceived in its reality by every transcender that he can hardly forget it for a moment" (p. 289).

14.   "Transcenders show more strongly a positive correlation -- rather than the more usual inverse one -- between increasing knowledge and increasing mystery and awe. Certainly by most people scientific knowledge is taken as a *lessener* of mystery ands therefore of, fear, since for most people mystery breeds fear. . . .But for peak experiencers and transcenders in particular, as well as for self-actualizers in general, mystery is *attractive* and challenging rather than frightening. . . . The more they know, the *more* apt they are to go into an ecstasy in which humility, a sense of ignorance, a feeling of smallness, awe before the tremendousness of the universe, or the stunningness of a hummingbird, or the mystery of a baby are all a part, and all are felt subjectively in a positive way, as a reward" (p. 290).

15.   "Transcenders. . . should be less afraid of 'nuts' and 'kooks' than are other self-actualizers, and thus are more likely to be good selectors of creators (who sometimes look nutty or kooky). . . Self-actualizers would generally value creativeness more and therefore select it more efficiently. . . . A transcender should also be more able to screen out the nuts and kooks who are *not* creative" (pp. 290-291).

16.   "Transcenders should be more 'reconciled with evil' in the sense of understanding its occasional inevitability and necessity in the larger holistic sense, i.e., 'from above,' in a godlike or Olympian sense. Since this implies a better understanding of it, it should generate *both* a greater compassion with it *and* a less ambivalent and more unyielding fight against it" (p. 291).

17.   "They are more apt to regard themselves as *carriers* of talent, *instruments* of the transpersonal, temporary custodians so to speak of a greater intelligence or skill or leadership or efficiency. This means a certain peculiar kind of objectivity or detachment toward themselves that to nontranscenders might sound like arrogance, grandiosity, or even paranoia. . . . Transcendence brings with it the 'transpersonal' loss of ego" (p. 291).

18.   Transcenders are in principle more apt to be profoundly 'religious' or 'spiritual' in either the theistic or non-theistic sense. Peak experiences and other transcendent experiences are in effect also to be seen as 'religious or spiritual' experiences if only we redefine these terms to exclude their historical, conventional, superstitious, institutional accretions of meaning" (p. 291).

19.   "The transcenders. . . find it easier to transcend the ego, the self, the identity, to go beyond self-actualization" (p. 292).
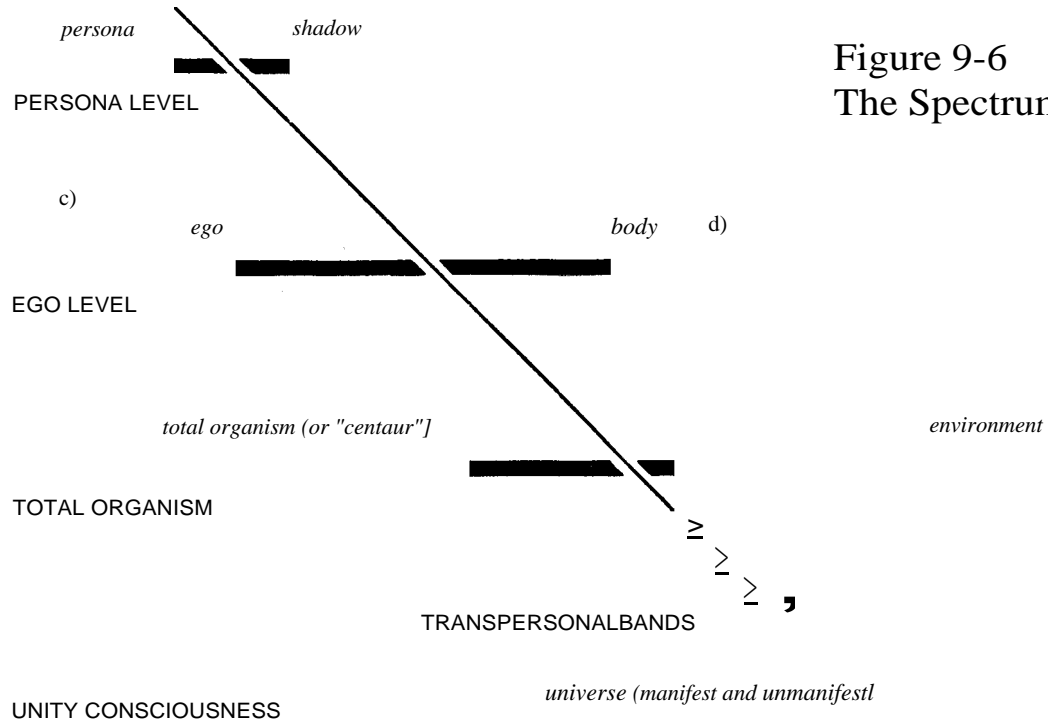
persona   *shadow*

PERSONA LEVEL

Figure 9-6
The Spectrum of Consciousness

c)

ego   *body*   d)

EGO LEVEL

total organism (or "centaur"]   *environment*

TOTAL ORGANISM

TRANSPERSONALBANDS

UNITY CONSCIOUSNESS   *universe (manifest and unmanifestl*

Therapies and the Levels of the Spectrum

FI(;URE 2

PERSONA LEVEL

Simple Counseling
Supportive Therapy   *persona*   *shadow*

Psychoanalysis   EGO LEVEL
Psychodrama
Transactional Analysis
Reality Therapy   *ego*   *body*
 Ego Psychology

r
                                    TOTAL ORGANISM
Bioenergetic Analysis
Rogerian Therapy
Gestalt Therapy
Existential Analysis   *el1\,irotlHll'nt*
Logotherapy   *unal organism*
Humanistic Psychology
                    Jung's Analytical Psychology
                    Psychosynthcis Maslow,
                          Progrolf

Vendanta Hinduism   UNITY CONSCIOUSNESS
Mahayana and Vajrayana Buddhism   82
Taoism
Esoteric Islam
Esoteric Christianity   *universe (as divine)*
Esoteric Judaism

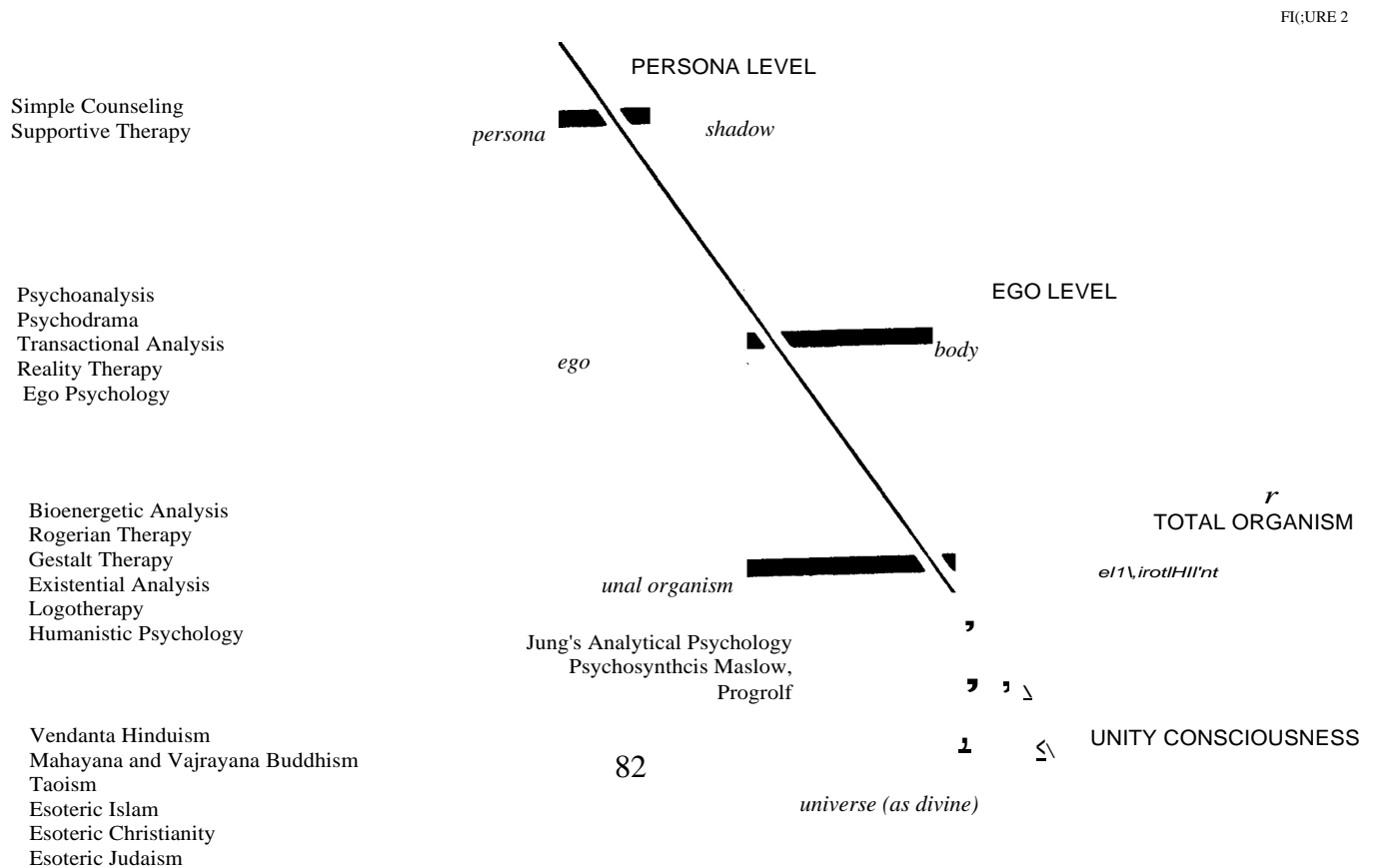**Figure 9-9 - Probable Selves and Probable Realities**
(Roberts, 1977a, pp. 179-180; 1979a, p. 324)

A.   This imagination game has four parts. Make up a fairly detailed story regarding each in your imagination.

1.   Choose a scene from your own past in which a choice was involved that was important to you where someone else was also connected with it. Begin imaginatively, following through with the other decision.

2.   When you have finished with the procedure just given, then change your viewpoint. See the event from the standpoint of someone else who was involved. See the scene through his or her eyes, then continue with the procedure just given using this altered viewpoint.

3.   Then take any incident that happens to you the day you read these instructions. See the particular chosen event as one that came into your experience from a vast bank of other probable events which could have occurred. Try to trace its emergence from the thread of your own past life as you understand it. Try to identify all those past events leading up to the remembered incident.

4.   Now try to project outward in your imagination what other events might emerge from that one to become a reality in your probable future.

B.   "For an exercise, keep notes for a day or so of all the times you find yourself thinking of probable actions, large or small. In your mind, try to follow 'what might have happened' had you taken the course you did not take. Then imagine what might have happened as a result of your chosen decisions" (Roberts, 1979b, p. 324)

C.   "Take a photograph of yourself and place it before you. The picture can be from the past or the present, but try to see it as a snapshot of a self <u>poised</u> in perfect focus, emerging from an underneath dimension in which <u>other probable pictures could have been taken</u>. That self, you see, emerges triumphantly, unique and unassailable in its own experience; yet in the features you see before you -- in this stance, posture, expression -- there are also glimmerings, <u>tintings or shadings,</u> that are echoes belonging to other probabilities. Try to sense those"

"Now: Take another photograph of yourself at a different age than the first one you chose. Ask yourself simply: "Am I looking at the same person?" How familiar or how strange is this second photograph? How does it differ from the first one you picked this evening? What similarities are there that unite both photographs in your mind? What experiences did you have when each photograph was taken? What ways did you <u>think of following</u> in one picture that were not followed in the other one? Those directions <u>were </u>pursued. If they were not pursued by the self you recognize, then they <u>were </u>by a self that is probable in your terms. In your mind follow what directions that self would have taken, as you think of such events. If you find a line of development that you now wish you had pursued, but had not, then think deeply about the ways in which those activities could now fit into the framework of your officially accepted life. (Roberts, 1977a, pp. 179-180)
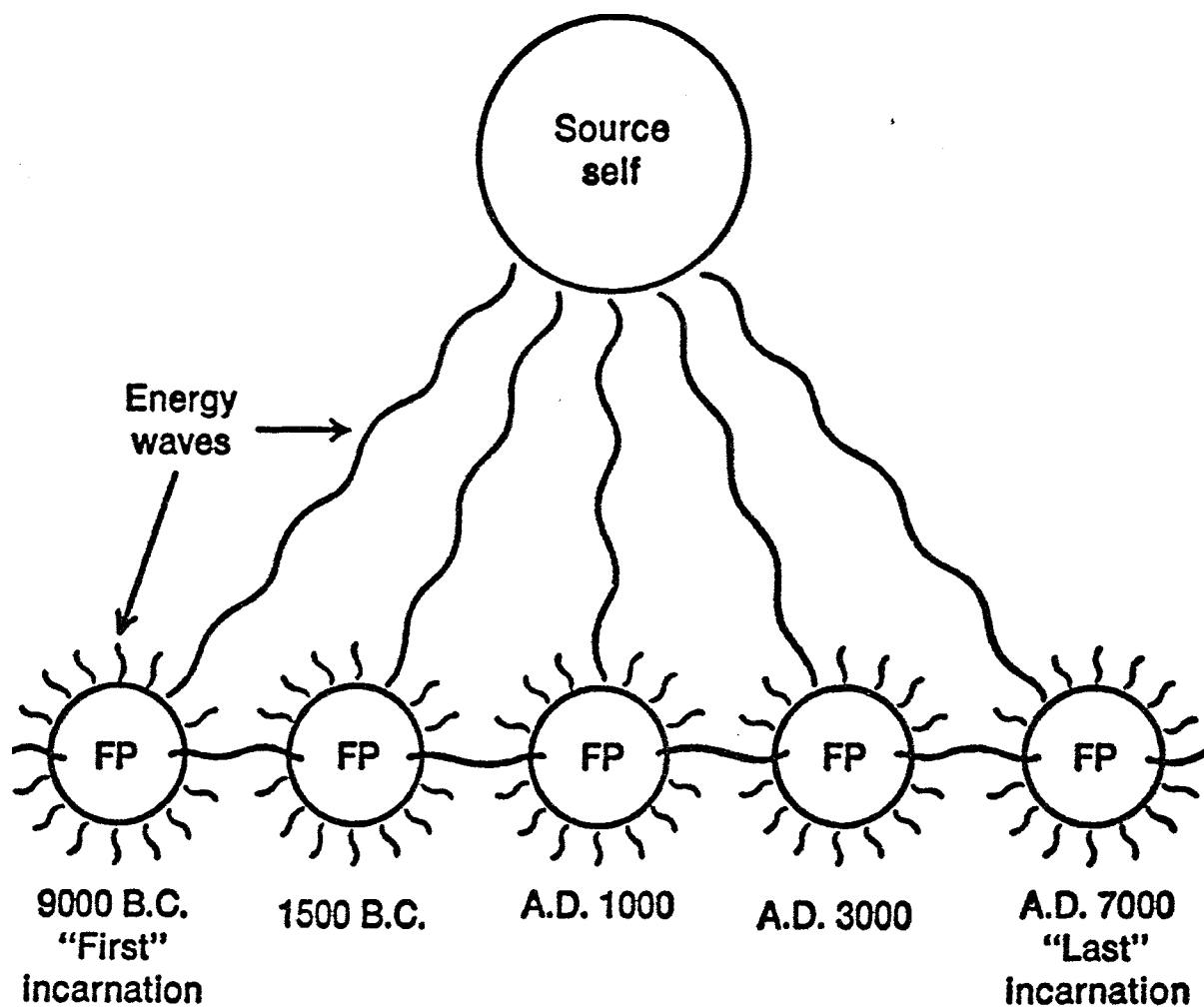
Figure 9-7 . Source self, focus personality, and Aspects

e)
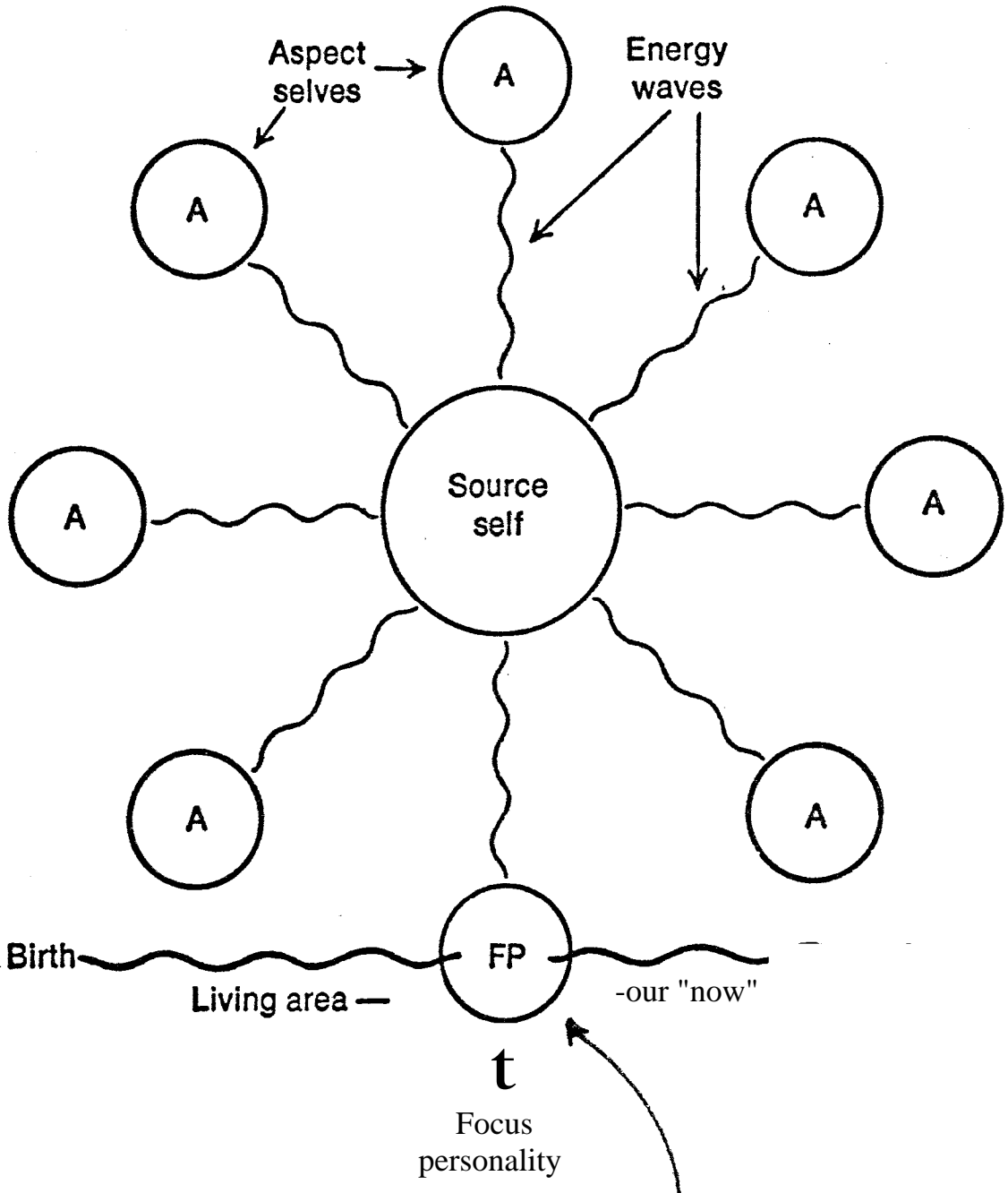
The point of intersection of the Aspect self with the living area forms the focus personality, the earth aspect of the source self in our time.
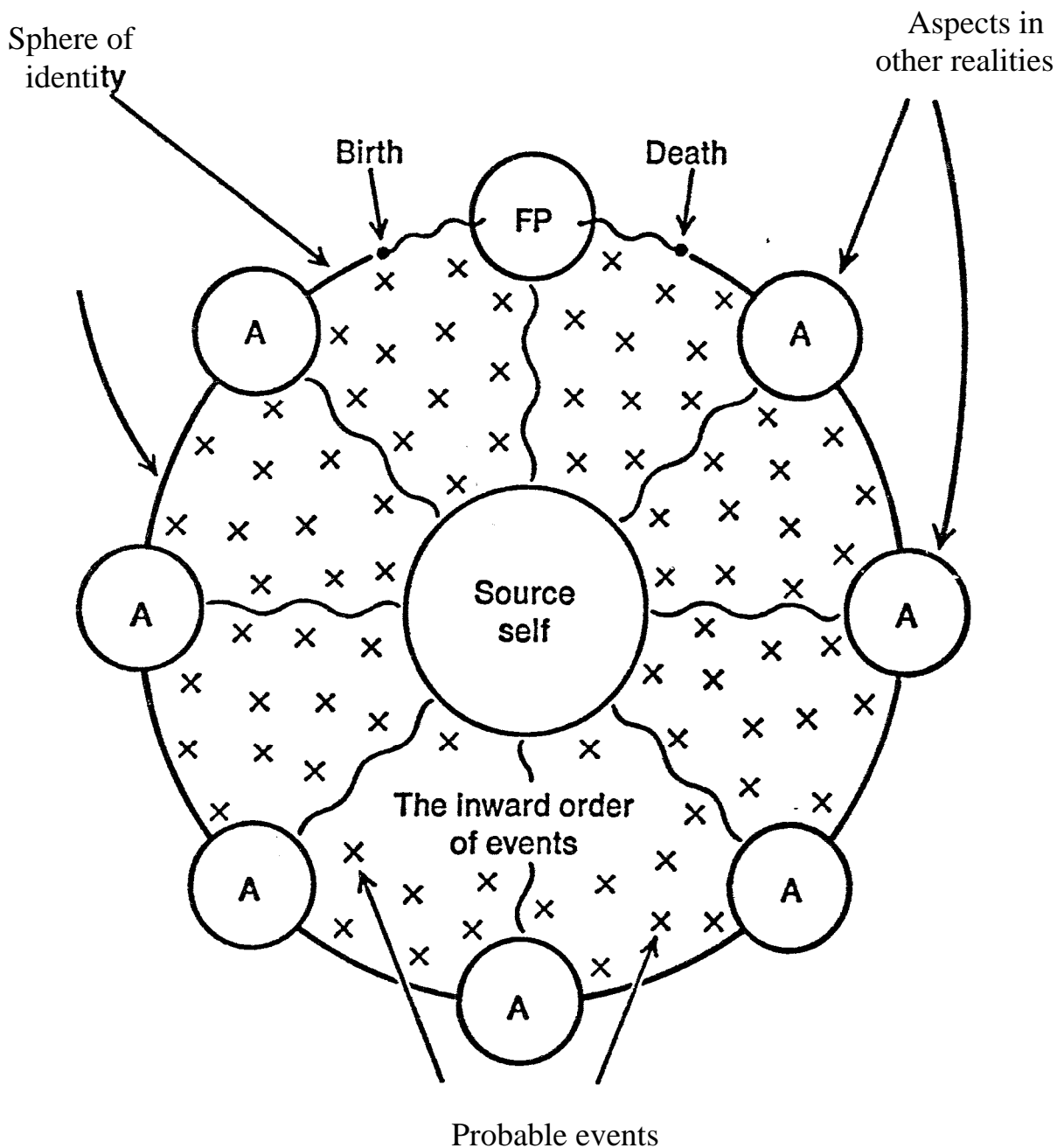
Figure 9 - 10   Reincarnational living area

f)

The source self is "broken down" into separate focus personalities, simultaneously incarnated in time on the living area.

g)

Figure 9-8 The sphere of identity with its inward order of events

Sphere of
identity

Aspects in
other realities

Birth

Death

FP

Source
self

The inward order
of events

Probable events

An inside view of the focus personality and its living area from the standpoint of the source self. The outside circle represents the source self's identity in the inward order of events, from which all probabilities emerge.