

... the opposite of 'injustice' is not 'justice,' but 'love' (cover page)

'[meditation] is like coming home.' (3)

We meditate to find, to recover, to come back to something of ourselves we once dimly and unknowingly had and have lost without knowing what it was or where or when we lost it. We may call it access to more of our human potential or being closer to ourselves and to reality, or to more of our capacity for love and zest and enthusiasm, or our knowledge that we are a part of the universe and can never be alienated or separated from it, or our ability to see and function in reality more effectively. (4)

It is our fullest 'humanhood,' the fullest use of what it means to be human, that is the goal of meditation. Meditation is a tough-minded, hard discipline to help us move toward this goal. (4)

There is no easy or royal road to the goal we seek. Further, there is no end to the search; there is no position from which we can say, 'Now I have arrived, I can stop working.' As we work we find ourselves more at home in the universe, ore at ease with ourselves, more able to work effectively at our tasks and toward our goal, closer to our fellow humans, less anxious and less hostile. We do not, however, reach an end. As in all serious matters – love, the appreciation of beauty, efficiency – there is no endpoint to the potential of human growth. We work – in meditation – as part of a process; we seek a goal knowing it is forever unattainable. (5)

One of the reasons the formal schools of meditational practice have such a high percentage of failures among their students [...] is that most schools tend to believe that there is one right way to meditate for everyone and, by a curious coincidence, it happens to be the one they use. (7)

One can practice, and benefit from meditation as long as you are adult enough to understand that your own growth and becoming is a serious matter and worth working for. (8)

If I have a severe anxiety attack and go for help to a psychotherapist, she will attempt to aid me primarily by exploring the *content* of the problem: what is it focused on, what is the content of its symbolic meaning on different personality levels? The therapist will work on the theory that as the content is reorganized and troublesome elements brought to consciousness, the structure of my personality will also reorganize in a more healthful and positive manner.

If, however, with the same anxiety attack, I go for a help to a specialist in meditation, she will attempt to aid me primarily by strengthening and reorganizing the *structure* and ability to function of my personality organization. She will give me various exercises to practice in order to strengthen the overall structure of this organization. She

will work on the theory that as the structure is made stronger and more coherent by these exercises, content that is on a nonideal level [...] will move to preferable levels and will be reorganized.

Both theories are valid and both approaches 'work.' Both are also in primitive states of the art and there is a great deal of nonsense at present in both mystical and psychotherapeutic practices. Perhaps ultimately we may hope for a synthesis of the two, combining the best features of each and discarding the concretistic thinking and superstition presently found in both. (15)

The road of meditation is not an easy one. The first shock of surprise comes when we realize how undisciplined our mind really is; how it refuses to do the bidding of our will. [...] Saint Theresa of Avila once described the human mind as an 'unbroken horse that would go anywhere except where you wanted it to.' (23)

[W]e do not expect to work and work at the weights with no changes in our body until all at once our muscles pop up, our stomach flattens, and we look like Tarzan or Raquel Welch. We expect rather a long, slow, generally imperceptible process of change in the direction we wish. The same is true of meditation. (26)

[T]he two major psychological effects of consistent meditation [are] the attainment of another way of perceiving and relation to reality and a greater efficiency and enthusiasm in everyday life. (29)

Most meditations pose an impossible paradox. They force the individual to transcend her usual everyday way of perceiving, thinking about and relation to the world and herself in order to 'solve' the paradox. Thus [...] a new way of being in, conceptualizing and relating to reality and herself is forced to emerge. (31)

[O]ur usual ways of reacting, perceiving, thinking, analyzing cannot really deal with the idea of individuality. All things, qualities, traits, etc., are seen as part of a class in comparison to or in relation to other things, qualities, etc.; strive as we will we cannot find a quality in ourselves or others that we consider by itself, not in relation to the absence, presence or amount of it in others. And yet [...] we *know* that there is something individual about each person. [...] If we are in love with someone we know deeply that they are completely individual and irreplaceable by anyone else in the universe. Yet, try as we will, we cannot describe in what this individuality lies because all our effort and ability succeed only in describing amounts of traits or aspects that other individuals also have, and so there could well be [...] another person somewhere with exactly the same percentages of each trait who could replace our love done with no loss to us. (33)

A formal [...] meditation is both a *way* of thinking about or perceiving one thing at a time and a *training device* to help us to be able to do this in other contexts. [...] As we continue to work with a meditation of this sort over a long period of time, two things happen. First, the work itself strengthens the personality organization until we are structurally strong enough to bear the shock of the new viewpoint of how reality is put together. Second, we will find ourselves working past the tremendous number of self-created distractions [...] and beginning to perceive just one thing at a time, considered in itself in our consciousness without comparisons or relationships. [...] As we comprehend more and

more of this, we find that we are coming home to long-lost parts of ourselves, that our zest, vitality, efficiency, capacity to love and relate increase and deepen. (34)

[A]tomic energy rests on the fact that a 'field-theory' view of the universe is considered valid by physicists. And this view of how the world works as held by physicists cannot be differentiated from the similar view held by mystics who have arrived at it through meditational discipline. (36)

It is the steady work [of meditating] in which one gently, firmly and consistently brings oneself back to the task at hand that strengthens the will, purpose, goal-oriented behavior, ability to bar distractions, etc., and facilitates the personality reorganization that is part of our slow, endless growth to real maturity. (37)

One of the differences between meditation and such drugs as LSD, psilocybin, mescaline and other hallucinogens is this: Both drugs and meditation may bring you to this new, 'field-theory' view of reality. However, meditation (if done with reasonable intelligence) does not get you there until you are strong enough to handle it and able to integrate this new way and grow from the integration. The chemical routes bring you there, ready or not, and it is much more unlikely that you will grow through the experience. In addition, the drugs often bring 'bad trips' as they force you to a place you are not ready for or trained to be in. (37)

The ethical and behavioral orientations that emerge naturally and originally during the practice of meditation are agreed upon by all serious students of the discipline. (40)

[M]editation seems to produce a physiological state of deep relaxation coupled with a wakeful and highly alert mental state. There tends to be a lower metabolic rate and decreases in heart and respiration rates. The pattern of physiological response to meditation is different from the pattern of response to sleep or hypnosis. The physiological state brought about by meditation appears to be the opposite one from the state brought about by anxiety or anger. [...] Central to the response to meditation is the lowered rate of metabolism, the lowered rate of using oxygen and producing carbon dioxide. [...] There is also typically, in meditation, a slowing of the heartbeat (in one study averaging three beats per minute) and a decrease in the rate and volume of respiration. [...] The resistance of the skin to mild electric current [is] closely related to the amount of tension and anxiety present. The more tension and anxiety, the lower the skin resistance. In meditation the skin resistance increase, sometimes as much as four hundred percent. (44)

Why does your body respond in this way during meditation? [...] One factor [...] seems to be related to the basic aspect of meditation: that is a focusing on, a doing, of one thing at a time. The signals our body gets as to how it should be responding are simpler and more coherent during meditation than at almost any other time. (45)

In meditation we are in the state – or moving toward it – of sending only one set of signals at a time. The effect of this on our physiology is positive and there is a strong tendency to normalize reactions, to behave physiologically in a more relaxed and healthy manner. Tension and anxiety indicators are reduced and our metabolic rate and heartbeat

slow. There is an increase in mental awareness and alertness and a decrease in physiological tension. (46)

[There are] four major [...] 'paths of medication.' The path through the intellect, the path through the emotions, the path through the body, [and] the path through action. (47)

After each meditation, sit for a few minutes with no particular program. [...] Then ask yourself how you feel compared to how you felt before you started the meditation. (48)

The path of the intellect [...] uses the intellect to go beyond the intellect, the will, and directed thought processes to transcend themselves. [...] The basic structure of the path of the intellect is that the student first reaches an intellectual understanding of the two realities, the two ways of perceiving and relating to the world, and then, by a series of training exercises – meditations – deepens this understanding. At the same time he is strengthening his personality structure by the discipline. (50)

The path through the emotions concentrates on meditation that loosens the feelings and expand the ability to relate to others, to care and to love. Unstructured meditations [...] are used more by the follower of this path than by those who follow other routes. The basic theory held by meditational schools of this kind [...] is that the more free, untroubled and complete a human being is, the more she has overcome the stunting of her growth due to her cultural training and early experiences, the more she will naturally love and the better she will relate to others. (52)

[In] *the route of the body* [...] one learns to be aware of one's body and bodily movements and to heighten this awareness through practice, until, during the period of meditation, this awareness completely fills the field of consciousness to the exclusion of anything else. [...] In the complete absorption in one's bodily integration and bodily movement, the meditator is brought slowly and gradually to doing just one thing at a time. (54)

The path of action consists of learning how to 'be' and to perceive and relate to the world during the performance of a particular type of skill. [...] As one learns the mystic's way of being in the world during the performance of a specific skill, the long, hard practice disciplines and strengths the personality. (55)

A structured meditation is one that carefully and precisely defines what the inner activity is that you are working toward. (59)

In [unstructured meditation] you think about a subject and simply stay with the subject and your own feelings about it. [...] The subject you choose may be a word, an image, a phrase, a concept or a problem. You keep thinking about the subject you have chosen and explore your reactions and feelings about it (61)

The structured meditations primarily train the intellect and will release the emotional life more slowly. In the unstructured meditations this is reversed. (63)

Are there really events that can be validly classified as examples of Extra Sensory Perceptions, of knowledge gained outside of the usual ways? It is the common belief in our culture that there cannot be, that such an idea is so obviously opposed to common sense that it must be untrue. [...]

The problem is that these events do occur. 'Paranormal' is the common word for them. The science that studies them is called 'Parapsychology' or 'Psychical Research.' The evidence is there, hard and definitive, for anyone who wishes to look at it. This includes not only carefully studied reports of spontaneous cases – cases that just 'happened' – but also precisely planned laboratory studies done with the most careful methods of modern scientific procedure. We are faced with a real and upsetting paradox: What cannot happen clearly does!

One way past this paradox concerns altered states of consciousness. In an altered state of consciousness, you view the world as if it were put together in a different fashion than the way you usually view it. This by no means implies that you are insane or deluding yourself. Einsteinian physics is a statement that the world is put together and 'works' in a different way than is believed in a commonsense view or by the older 'classical' physics. No one would call an Einsteinian physicist insane because of his views. The physicist would say he was using 'a different metaphysical system,' a different explanation of reality. The mystic would say he was in 'an altered state of consciousness.' The only difference between the two is that the physicist is describing, analyzing intellectually, and examining the implications of this other view of reality; the mystic is perceiving and reacting to it. The first is talking about something, the second is living in it. (69)

It is likely [...] that paranormal events will occur as one seriously gets into the work of meditation. (70)

One thing may make it easier for some people to accept this knowledge (the telepathy) without anxiety. This is the fact that there is not a single good example in the entire scientific literature of someone gaining information 'paranormally' (by ESP) when the person who originally held the information really wished to keep it secret. (71)

Of course these phenomena are interesting and exciting, but if one becomes preoccupied with them focus on the meditation is soon lost. It is important to keep this danger in mind and to avoid the temptation to be sidetracked by these fascinating phenomena. (73)

The first major effect of meditation, strengthening the personality structure, comes from working consistently on it, not on doing it 'well.' The important thing about a meditation is how hard and consistently you work on it, not how well you do it. (74)

It is only after you have worked a long time and reaped the benefit of the first part of the path in its personality strengthening, increased ability to relate to and cope with the world, ability to accept and express your own feeling, etc., that the second effect – helping you to attain a new way of being in the world, a new metaphysical system – emerges. [...] Start by finding a comfortable position in a quiet time and place. If the place feels good to you also [...] that is nice too; it is not essential, but helpful. (75)

The meditation of contemplation [...] is learning to look at something actively, dynamically, alertly, but without words. You pick an object to work with (generally speaking, it is best for most people to start with a natural object, a bit of seashell, a pebble, a twig) and look at it with the same structure as if you were feeling it, as if you were using your sense of touch to stroke a piece of velvet. [...] Contemplation is a structured meditation of the outer way. You take the object, hold it at a comfortable eye range for you, feeling free to move it closer or farther away as you please, and just *look* at it. [...] We find ourselves constantly needing to change our physical position, or getting sleepy, or using words to describe our perception, or suddenly solving problems we have been concerned with for weeks, or unable to concentrate, or anything else we can dream up to avoid the discipline. [...] Staying with the same object tends to make the exercise go better. Work for ten-minute periods for the first two weeks on a daily basis. [...] After two or three weeks, increase the time to fifteen minutes and a month later to twenty minutes. (76, 78, 82)

In **the meditation of breath counting** [...] the object again is to be doing just one thing as completely and fully as possible. In this case the one thing is counting the exhalations of your breath, your breathing out. You strive to be aware of just your counting and to be as fully aware of it as possible. All your attention is gently and firmly and repeatedly brought to bear on this activity. The goal is to have your whole being involved in the counting. [...] In this exercise one is paying as full and complete attention as possible to the counting itself. Thoughts, feelings, impressions, sensory perceptions, to the degree that they are conscious, are wandering away from the instructions. [...] It is probably best for most Westerners to count up to four and repeat. [...] When you find yourself thinking about your counting, you are wandering away from the instructions and you should bring yourself gently back. If you find yourself modifying your breathing, this also is a straying from the exercise. [...] Be comfortable and set a timer or put a clock face where it is in your line of vision. For most people this exercise goes better with the eyes closed since there is less distractions. [...] Start with fifteen minutes at a time on a daily, or else a five times a week basis if necessary. After a few weeks, increase to twenty minutes, and after another month to twenty-five or thirty minutes. (83–85)

The meditation of the bubble [...] is a structured meditation of the inner way. In meditations of this sort, you observe your own consciousness in a special way (through the structured design of the meditation) while interfering with it as little as possible. You meditate on the stream of your own consciousness. Picture yourself sitting quietly and comfortably on the bottom of a clear lake. You know how slowly large bubbles rise through the water. Each thought, feeling, perception, etc., is pictured as a bubble rising into the space you can observe, passing through and out of this space. It takes five to seven or eight seconds to complete this process. When you have a thought or feeling, you simply observe it for this time period until it passes out of your visual space. Then you wait for the next one and observe it for the same amount of time, and so on. You do not explore, follow up or associate to a bubble, just observe it with the background of 'oh, what's what I'm thinking (or feeling or sensing) now. How interesting.' Then, as it passes out of visual space (as the imaginary bubble rises), you calmly wait for the next bubble. [...] The purpose of the concept of bubbles rising through the water is to help you to do two things. The first is to keep the timing. You learn to simply contemplate each thought or perception for (approximately) a definite time and then to let it go. Secondly, the

structure helps you look at each one individually and not constantly feel you must find connections between them. [...] Start with ten minutes a day for two weeks. [...] After two weeks of ten minutes each, go to twenty minutes a day [...] for three weeks to a month. (85–87)

In a **meditation of Theraveda type** [...] you choose a body rhythm that you automatically produce and contemplate ('one-point') it. The goal again is to be doing just one thing at a time. This contemplation is again [...] a nonverbal, active, alert exploration. Find a comfortable position with your hands resting on your chest or abdomen. Many people find that this is best done lying flat on the floor, but sitting in a comfortable chair is completely acceptable. Spread your fingers so that they are not touching each other and your hands are separated. Feel what is going on immediately under your fingers. Observe actively, explore with vigor. When you find yourself translating the experience into words, you are not following the discipline and you must bring yourself back to it. Do the same if you find yourself modifying your breathing rhythm or speculating on what is going on inside your abdomen. Essentially follow the directions of the [contemplation], but contemplate with your fingertips instead of your eyes and on the rhythm of movement rather than on a natural object. Start with fifteen minutes at a time for two weeks. [...] Go to twenty or twenty-five minutes for another three to four weeks. (89)

The meditation of the thousand-petaled lotus [...] is a structured meditation of the outer way. A word, idea, image is chosen by you to be the center of the lotus for this exercise. I strongly recommend that for the first ten to fifteen times you use this meditation you choose words with good feelings for you, words like 'flower,' 'love,' 'peace,' 'light,' 'color,' 'grass,' 'tree,' 'home,' etc. Once you have chosen the center word, get comfortable, contemplate it and wait. Presently your first association to it comes to you. You look at the two words connected by the first 'petal path' and regard them for three to four seconds. You either understand the reason for the association or you do not. In either case you do nothing more than regard the center, the path and the association for the three to four seconds. Then you return to the center word and wait for the next association and repeat the procedure, and so forth. This is *not* free association; you always return to the word you have designated as the center of the lotus and proceed again from there. [...] Start with ten minutes a day for two weeks. Then go to twenty minutes or a half hour a day for three weeks to a month. (92–94)

The Mantra is one of the most widely used forms of meditation. [...] It consists of a word or phrase or sentence chanted over and over and over again. The basic goal is to be doing one thing at a time, in this case chanting and being aware of your chanting and only of your chanting. [...] It is necessary to say here that two other reasons are given for the value of mantras by various mystical training schools. [...] I personally do not agree that these reasons are valid. [...] (1) Many meditators believe that a specific content has real value in helping you comprehend and *know* its validity. (2) The positive value of mantras is believed by some to be in the 'vibrational' qualities of certain sounds and the effect of these vibrations on specific parts of the body or personality. [...] Anybody who gives (or sells) you a mantra designed just for you on the basis of ten minutes' conversation is pulling your leg. The mantra will probably work but certainly not because it is designed for you, but because you use it as a mantra. A short phrase is chosen. [...] Find a comfortable position but do not slouch in such a way as to constrict your chest and throat. Start

chanting the phrase. Do this aloud if possible, but if not, do it without making actual sounds. It's best to do it audibly but not too loudly or you will strain your voice, or even hyperventilate [...] and so alter the chemical environment of your brain. Keep trying to chant and nothing else. Keep bringing yourself back to the task and trying to involve yourself more and more in it. Find one rhythm that seems sympathetic to yourself and the phrase. Stay with that rhythm. Stay with it through all the silliness you will dream up, seeing new meanings in the phrase, punning on it, finding its meaning break down into nonsense. [...] Your task is to follow the discipline and to keep working at doing nothing else but chanting and being aware of your chanting. [...] Start with fifteen minutes at a time. Then, after two weeks, increase this to twenty minutes [...] and keep this up for another two to three weeks. (94–98)

The meditation of 'Who Am I?' is an exceptionally rigorous and difficult meditation. [...] It is a structured meditation of the inner way and can, for some people, be an exceptionally rich and productive discipline. In this meditation we ask the question 'Who am I?' and respond to each answer we find in a highly structured manner. If a name seems to be the answer, we (inwardly) reply, 'No, that is a name I have given myself. Who is the I who I gave that name to?' If it is felt or perceived, as in 'I am the person who feels tired,' the reply is 'No, that is a sensation I feel. Who is the I who has that sensation?' If it is a memory, as in 'I am the person who once ...,' the reply is 'No, that is a memory I have. Who is the I that has that memory?' If it is an image or picture of yourself the reply is 'No, that is an image I have of myself. Who is the I that has this image?' [...] All answers that arise to the question are responded to in this way. After each response there is an active, dynamic search for the next answer. There is no rest in this meditation. It must be done with a kind of continued fierceness that constantly states the rejection of the previous answer and searches for the next answer in order to reject and go past it. The *structure* of this meditation must be carefully followed in exact detail. Each statement is made in the same way and in the present tense. [...] Do it for a half hour at a time each day for one or two weeks. [...] Sometimes in doing it you will find an answer for yourself that is the answer for this particular session of work. When you have found this answer [...] stop the session there and just sit quietly with it for a while. When you have found the final answer for you [...] from this meditation, you will also know it and stop working with this meditation at that point. (98–102)

A Sufi movement meditation [...] requires a group of from five to fifteen people. It is a meditation of movement and chanting. [...] In movement meditations, [...] the primary goal is to learn to do, at will, one thing at a time. In addition, movement meditations are the best overall route for some people and are an exceedingly valuable variation and change of pace in a meditational program for many others. [...] The change to the route of physical movement also releases the whole organism you are and makes it more coherent and integrated by including the body instead of leaving it out. [...] In this meditation you and your companions form a circle with hands clasped. Leave some distance between each of you, but not so much that you are stretching your arms. Place your feet comfortably apart so that you are solidly set on the earth. Slowly lean backward, raise your face to the sky and your hands upward, and when looking as straight up as is comfortable say in a ringing voice, 'Ya Hai.' Bring the body and head forward and the arms down and back until you are facing as directly downward as is comfortable. Say in the same voice 'Ya Huk.'" Now move upward to the 'Ya Hai' position

and repeat. [...] Do this between ten and fourteen pairs per minute. [...] Your goal is total involvement of your awareness in the movement and chant. [...] You must be aware of the physical condition of each person in this. If anyone feels she is pushing herself where she should not be, she steps back, brings together the hands of the persons on each side of her and leaves the circle intact as she withdraws. Everyone must feel free to do this or it is a mistake to do the exercise. Practice it for ten to fifteen minutes about ten times until you really begin to feel the group getting into it and that on one is uncomfortable or strained by the exercise. If it goes well, begin to increase it to a half hour. The goal is to be able to go past the fatigue point to where you are moving and chanting so completely and so unaware of anything else that fatigue drops away and the only awareness of the self and the universe is the total harmony and action of movement and sound. (102–104)

A sensory awareness meditation [...] is also a movement meditation. [...] It is important [...] that breathing remain[s] in the forefront of consciousness, along with awareness of the particular part of the body you are concentrating upon. The first essential task is to make your body as comfortable as possible. Begin by lying flat on the floor on your back. [...] Either allow your legs to be fully extended, or, if this creates discomfort in your lower back, bend your knees, allowing your feet to stand close to your buttocks. Close your eyes and concentrate for some minutes on letting each part of your body settle more deeply into the floor. Begin with your feet and continue on to the calves, knees, thighs, pelvis (abdomen), rib cage, chest, hands, lower arms, elbows, upper arms, neck, and finally head. [...] Be conscious of the top side as well as the side that touches the floor and the side-to-side area as well. Now just concentrate on your breath as you exhale. Feel your whole body sinking more deeply into the floor. This period of concentration should precede any further meditational practices. [...] Allow a full ten to twenty minutes for it. [...] If you have time [...] allow your hands to rest on your diaphragm. [...] Begin by letting the weight of your hands really rest there and allow them to be moved by your breathing. After a while, when your hands feel incorporated into your breathing almost as if they were mutually dependent or unified, begin very slowly to raise your hands away from your body. [...] Be sure your upper arms and elbows remain on the floor. Let the movement, as simple as it is, be as slow as possible. Try to be aware of breathing all the while. As your hands return to your diaphragm, take plenty of time to allow them to settle with all their weight. Once more allow your hands to incorporate with our breathing before you repeat the experiment. Try this many times, gradually permitting the distance your hands move from your body to increase until they eventually come to rest on the floor. Now alternate between the two resting places. (104–107)

The meditation of the safe harbor [...] is different [...] in that it is almost entirely a guided 'allowing' and has much less of the 'working' aspect. [...] In a comfortable position, let your consciousness drift within you. Assume your consciousness is like a point that you can drift in any direction you wish. Assume that somewhere – within you or not – there is a safe harbor where you will feel perfectly 'at home,' 'safe,' 'secure,' 'right,' 'whole.' Assume that any verbal map to get to this place, way of being, state, is incorrect by the nature of the very fact that it is verbal. Make one more assumption. Assume that the safe harbor sends out a 'feeling,' a 'signal,' you can learn to sense so that you can ultimately drift yourself to it and find it. Let yourself feel within and sense in what 'direction' you should float your consciousness. Make no assumptions as to what this direction or goal will be and try to let go of any assumptions you find yourself making. [...] 'Feel' your way,

sense 'signals' as to direction or dimension within you, and try to drift your consciousness accordingly without labeling the signals more than you have to, realizing that, for a long time at least, whatever labels you make will be incorrect. It is useful for many people, although not for all, to start drifting within their own chest area. [...] The goal is a place, way of being, or whatever you find that is so right, so 'at home,' so natural to your basic being that you feel completely safe, secure, 'right' in it. Start with twenty-minute periods once a day for two weeks. [...] Increase it to a half hour. (108–110)

The unstructured meditation [is] where you choose an image, a concept, a relationship or a problem and think and feel about it. You stay with the subject chose, exploring its meaning, its nature and structure and your feelings about it. Again, this is not free association; you stay within the limits of the subject, of the meaning of the subject for you and of how you feel about it. [...] [You are] actively exploring and working at it. There will and should be periods in which you observe the flow of your own association (so long as they stay inside the prescribed limits), but these must not take a majority of the time devoted to the work. [...] The variety of subjects one can meditate on in this way is very large. You choose a subject that has meaning for you in your quest to grow and develop and to integrate all the parts of you. [...] A subject is chose to help you toward your goals. [...] Once you choose an unstructured meditation, do not change it lightly. Work with it for ten to fifteen minutes a day for a week. Then, [...] increase this time to twenty minutes or a half hour for another week or preferably two. (110–112)

'The eye by means of which God sees me is the same eye by means of which I see God.'
(114)

Freud once wrote, 'The essence of analysis is surprise.' This is not only true of analysis, but, in some ways, of all growth. Heraclitus said, 'If we do not expect the unexpected, we will never find it.' I would add only '*expect and try to welcome*' to this statement. (115)

The path of meditation and mystical training is a way of personal development. [...] [But] it has probably as many traps as psychotherapy and probably as many opportunities for error and self-defeating behavior as other paths of growth do. (116)

[There is a] frequent confusion about the difference between scientific language and mystical language. Because of the difficulty in expressing in scientific language many of the concepts and experiences, we use mythic language, poetry and metaphor. This is fine and useful. The difficulty, however, is that we then frequently confuse the two and believe that the metaphor expresses a real fact. [...] If in a meditation, I feel a tingling in my hands and legs [...] it is legitimate to say that I feel as if there were a lot of energy in my extremities. This is a good and useful metaphor. However, to then go on and say that a meditation of this sort increases the energy in my hands and feet is switching levels, and we now have a made a metaphor (revealing our experience) into a fact (which says something real) (118, 121)

One of the most typical nonsense trips in the mystical field is another curious mixing up of levels of reality. Because there is a valid way of conceptualizing reality in which everything is related to, and a part of, anything else, mystical schools frequently decide that this also applies to the 'everyday' or 'normal' view of reality. They therefore make

charts showing this relationship which they have decided exists. Thus one may [...] decide 'Monday' is related to the color 'blue' and to tendencies that are 'regressive,' and so forth. [...] Primitive thinking of this sort leads inevitably to the type of belief that holds that the amethyst increases concentration and the emerald induces chastity. (125)

A frequent trap in mystical schools has been the idea of withdrawal from relationships with others and from active participation in the world in order to save or develop your own soul. This never took much root in the West. [...] However, in the East, this self-defeating path has often been followed. [...] Frequently today, however, the meditational approach is interpreted to mean that one should give up involvement in the world and active relationship and participation in it in order to advance one's own development. This is similar to a viewpoint which held sway in psychoanalysis for many years, that all serious decisions should be put off until the analysis was finished. The error in this only gradually became apparent. The essence of a healthy emotional and mental life is action and decision-making, taking conscious control of your own destiny. This is not accomplished by refusing action. Similarly, one's own inner development, which exists in relation to others and the cosmos as well as to the self, is not furthered by a retreat from this relationship. [...] Certainly it is sometimes necessary to step away from others [...] and retreat for a short time in order to concentrate on one or another aspect of your total growth. [...] it should be plain, however, that the retreat is in order to return fuller and more complete and is of comparatively short duration. (126-129)

A really good LSD trip may bring us high on the mountain, so we can see the outskirts of the promised land we strive for. Then, however, we are faced with a choice. Do we stay on the mountain with the aid of more LSD, or do we descend to the base and face the long discipline of crossing the desert to really get there? Each person must make the choice for herself. (134-135)

It is certainly true that in as serious a matter as [meditation] it is important to learn from many people, not just from one. If you went to a medical school, you would expect to have more than one professor. The difficulty in this field is that generally those who go from school to school, guru to guru, technique to technique are expressing their own resistance to the real, long-term discipline involved in inner growth. [...] There is more and more comparing of gurus and teachers, and having the 'right' or the 'in' teacher of meditation technique becomes a matter of status rather than a quiet inner searching for the best in oneself. (135-136)

There are many specialists in meditation who believe that serious work without a teacher is impossible. [...] 'Who taught the first teacher?' [T]he techniques of meditation were worked out empirically over long periods of time. [...] [A] teacher can be very helpful with all forms of meditation but is probably most essential if one is following the route of the body, the middle way, or the route of action. For the route of the intellect or of the emotions, a good teacher can certainly help speed up your progress, but is not really necessary. [...] No teacher is probably better than one who is not good, who is not skilled at the theory and technique of meditation, who is concerned with *his* goals rather than *yours*, who does not evaluate and help each student as an individual. (140)

[To determine a good teacher] Arthur Deikman, a psychiatrist who knows a great deal about meditation, has designed what he humorously calls The Deikman Test of Spiritual Advancement. It has one deadly question: 'How does he get along with his wife?' (141)

Pir Vilayat quoted Rumi that 'the real guru is one who has killed the idol you have made of him.' [...] One should learn from many people, not just one, no matter how wise he is. And, in this area, 'Never accept anything less than the best.' (144)

[W]e stay with a teacher, as a teacher, only so long as we grow through the relationship, then move on. (144)

If you decide, [...] to work alone, there are certain guidelines that may be useful. [...] How much time *will* you spend on this discipline is the first question, not how much time you *would* like to spend on it. [...] Short of an emergency, it is a part of the program that you finish each meditation you start in the form you started it and that you finish each plan for a program of meditation in the form you planned it. (145)

You will be disappointed if you expect immediate, dramatic results. Growth and serious change do not come this way no matter what techniques or approaches you use. In this most serious area – inner development – we are interested in evolution, which is stable, rather than revolution, which is not. You will see changes in yourself if you stick to an intelligently planned program, but they will be gradual. [...] As in any serious work, there will be periods during which you feel discouraged, periods in which you seem not only to be making no progress, but actually losing ground. (146)

An important point is not to discuss the effects a meditational program is having on you too much, Don't talk it to death. (147)

Is it better to work alone on in a school? [...] It is certainly better to work by yourself than to work with a teacher or a school that is not right for you. [...] If you find a teacher or a school that does relate to you [...] it will, however, probably go much better, easier and more rapidly for you than if you work alone. [...] Another possibility [...] is to work with a small group of like-minded people. (151)

Perhaps this is the most important thing – whether you work alone, in a group, with a teacher, or in a school – to remain clear as to your purpose, to remain clear that the discipline is to help you find, accept and sing the best in you, a best that is unique, individual and yours alone. (153)

[W]e meditate in order to gain serenity, peace, joy, greater efficiency in everyday life, to increase our power to love, to achieve a deeper view of reality. [...] Our real goal, however, is to become more complete to more fully live the potential of being human. (173)

From our experience in psychiatry and psychology, we can unequivocally say that there is a price tag that must be paid if we repress a major part of our being. The price tag is a loss of joy and zest. The price tag is anxiety and aggression; it is hate and rejection of the self and hate and suspicion of others. [...] it is not just paranormal ability [that is

repressed], but that part of us, that way of being in the cosmos, which makes the paranormal possible. It is a half of our being. We are speaking of a part of humanity that must live and perceive and react and *be* in the universe in a different way, a different mode from our ordinary way. It is the way of the *One* rather than the way of the *Many*. It is the way in which we know we are all a part of one another and a part of the cosmos and that our separation, our alienation from each other, is illusion. (176)

The most important aspects of a person or a thing concerned relationship [is] not identity. [...] The being part of the whole, a subfield of the great harmonies and energies of the cosmos *that* [is] the salient and crucial aspect, not the specific identity defined by how it [is] cut off and separate from the rest of reality. (178)

This [division of life,] is reflected in the old view in India of how a man should design his life: the first twenty years as a youth, the second twenty as a worker and head of a household, the third twenty as a student of the One and a gardener of this part of himself. The fourth twenty years are spent as a teacher to guide other students. (180)

In the first half of our lives we must learn the terribly hard task of learning to function in the world of the many and functioning effectively in it. Our survival rests on this. Knowing of, and cultivating the other half of our being as we go, we first learn the path of the many and then act with strength, will and effectiveness in it. The second half of our lives we repeat the process with the emphasis reversed. Then we learn how to function with the perception and being of the world of the One and then function effectively in it, combining both aspects as a teacher. We see one aspect of the steps in this developmental sequence in Carl Jung's statement that he had never seen a patient over thirty-five whose problem was not basically a religious one and who was not cured when his religious problem was solved. This corresponds well to the Indian idea of changing your whole style of life at age forty.

In another place Jung speaks of the second adolescence that some people go through, usually between the ages of thirty-five and fifty. In this they turn in their basic orientation to life from concern with the opinions of others to concern with the being and growth of the self. Jung speaks of those who go through this second adolescence as the fortunate ones and has compassion for those who do not. (182)

By sixty the individual has long since gone past the natural time to turn to cultivating the other half of herself. Developmentally, however, she is overready to turn her mind to the general, to relationships rather than details. It is necessary in the first forty to fifty years to remember details accurately and effectively. [...]. It is the developmental time for these concerns. 'For everything under the sun there is a season ...' Now, however, as life reaches the halfway point, a new orientation begins to appear and, unless it is gardened, in its blocked force it blocks also the effectiveness of our previous orientation. We turn naturally here to the general, the relationships, the upper end of the spectrum. We see with the artist's eye that sees meaning and relationship first, rather than with the mechanic's and administrator's eye that sees identities first. (183)

Their eye and orientation have changed, but because they do not understand that this is part of their development and a sign to go forward, they regard it as a loss and so it becomes one. (184)

It has never succeeded before that the vision of the complete person, the mystical insight, has worked for more than a few. [...] The teachings of the Lamb of God led to the Inquisition; followers of the Lord Buddha and of Mohammed enjoy killing each other. (192)

Perhaps if we can combine the new knowledge we have from psychology and psychiatry with the old knowledge of the mystical training schools, we can bring the possibility of a more mature and complete race into being. (192)