

Psychosynthesis Meeting - Saturday, March 21st, 1970 at the Hammond Museum,  
No. Salem, N.Y.

Participants: George Bailin, Jack and Rena Cooper, Frances and Mr. Geer, Georgina Hauser, Frank Haronian, Frank Hilton, Ed Moles, John Parks, Bertha Rodgers, Joan Kellogg.  
Hostesses: Miss Madeleine Holland and Mrs. Taylor.

(The morning session was given over to a presentation by Mrs. Joan Kellogg, a friend of Dr. Rodgers, who gives two or three hours volunteer work per week teaching patients to paint in a mental hospital. Much of her talk was given to her experiments in encouraging patients to paint mandalas and to the marked coincidence between what can be seen in the paintings and the psychiatrists' reports on the patients. This part of the meeting has not been transcribed because most of what was said would be meaningless without also viewing the paintings presented. Also, Mrs. Kellogg told F.H. that she was not yet at the stage where she was ready to present her experience in written form - she wants to do further work along similar lines but with drug addicts.)

#### AFTERNOON SESSION

This was a continuation of the discussion at the February meeting on "The self and the Self".

Hilton: This morning I was reading in Assagioli's book, Psychosynthesis the half dozen pages starting on p. 197 about the investigation of the higher unconscious, and this seemed to fill a gap that seemed to be evident as I listened to the tapes of the last meeting. At that meeting there was much discussion about the "lower self", the core of I-consciousness around which a personal psychosynthesis can take place, and then much about the Self, the "star" at the top of Assagioli's diagram. There seemed to be this vast jump, whereas R.A. emphasizes that there is a great difference between becoming aware of the various contents of super-conscious levels and the high, pure Self-realization experience. I think the latter, very high transcendental experience, occurs very rarely and to very few people.

Assagioli discusses at length the difference between the contents of the lower unconscious so well revealed by Freud and his associates and "another vast realm of our inner being which has been for the most part neglected by psychology" i.e. the higher unconscious or superconscious.

Setting aside entirely any question of this very high spiritual Self, we have to deal with the higher unconscious and I think this is a realm which is of vital importance in therapy and has relevance to what Joan Kellogg was saying this morning. ~~To illustrate what I mean and to quote R.A.~~ "There is <sup>a suddenly</sup> ~~the deadly~~ distinct quality <sup>to the higher unconscious</sup> from the elements coming up from the lower unconscious; it has a more altruistic element - the realm of beauty; <sup>and</sup> ~~and~~ you can tap these higher unconscious levels and still be a maladjusted personality.

Assagioli details for instance two classes of geniuses. First "those who have some extraordinary gift specialized in one direction...and yet their personalities are not above that of the average level; and in some cases even below the average in the sense of being maladjusted." We often have examples in musicians and artists who, in their own personal life and relationships, are the most awkward cusses you could meet and you would say immediately that they need therapy; but in some strange way they are open at times to these higher aspects of the unconscious, aspects that have nothing to do with the lower personal unconscious, and they may tap in and bring through some beautiful pæce of music. It is almost as if there is an irruption of the higher unconscious into their normal everyday state of consciousness. And this comes in periodically, so to speak, and in some of our past discussions I think <sup>when</sup> we have been speaking of this Higher Self - in Assagioli's chart the bottom third is the lower unconscious, the middle is the middle unconscious, the top third ~~is~~ <sup>is</sup> the higher unconscious or superconscious, and right at the top of the diagram is the star, this high Spiritual Self - ~~I think~~ we have confused certain images or symbols which are found in the higher unconscious levels with this true Self-realization experience - and in the rare cases when we meet the latter these

people bring a quality of consciousness into their everyday life which is trans-personal in a sense of losing the sense of personality in a complete identification with others; in religious terms you would say that your soul and the soul of Humanity are One. And inevitably if you do tap that high level you are inevitably plunged into world service.

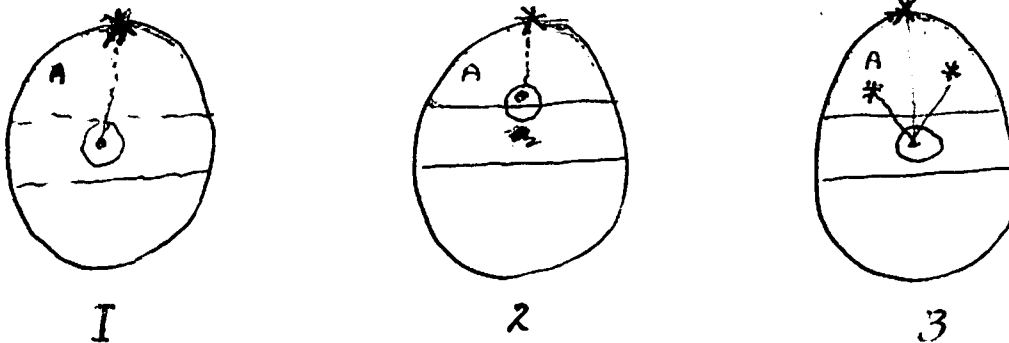
But this is quite different from what we find coming down from the higher unconscious levels. Touching on the artist, X, whom we mentioned this morning, I think he does tap the levels of the higher unconscious or is swept by elements from it and that is why he has been able to turn out such wonderful murals, but yet he is still quite a disturbed person, selfishly motivated.

Then the other type of geniuses that Assagioli mentions, which also illustrates the various levels of the higher unconscious in relation to the high Spiritual Self-realization. "This is the class of the great universal geniuses who have an all-round expansive self-realization....they manifest manifold superior abilities and demonstrate their greatness through creative action in various fields. Such as Pythagoras, Plato, Dante, Leonardo da Vinci or Einstein....This class of geniuses have achieved a more or less permanent Self-realization with many ways of expression" - they are not restricted and can turn their creative powers and abilities into almost any channel.

Assagioli suggests that this type of person, If you take the oval diagram with the conscious self in the center, these geniuses, instead of being centered in the middle of the oval, <sup>are</sup> placed ~~them~~ higher in the oval. In other words, they normally in everyday life operate in the top third of possible consciousness, so that they are partly living in this superconscious level as well as in our everyday world. In a sense they have fused the two levels; they are whole people and I think with most patients, and for most of us, with certain spiritual exercises given in Psychosynthesis we are able to move up this line towards the star in the diagram, this Self which is rarely contacted; but we do come into contact with the various

levels of the higher unconscious.

(Diagram used at this point to illustrate what was said.)



A Plato, say, has a level of consciousness shown in Diagram 2 as distinct from Diagram 1 for the normal person. The first class of genius we mentioned is still centered in the middle - see Diagram 3 - but does seem to have lines in or out ~~of~~ from the higher unconscious - either he can tap it or it pours through and "uses" him.

I think this whole level (~~of~~ on Diagram) is the next step that we have to recognize in psychology, and particularly in psychosynthesis - rather than jump from this lower point of I-consciousness straight through to this high state of Being which is unattainable for most of us.

Bailin: I would like to ask a question here. It has always struck me that this Higher Self is a sort of ~~immanence~~ immanence, a pervasive force, an all pervading and all penetrating Reality and therefore, in a way, inheres. And I am wondering if you or Assagioli are setting up too many barriers or am I seeing it too simply? In other words, ~~why~~ should we presume that there is this enormous distance between.

Hilton: Isn't it a question of levels ~~me~~ of being? If we sit still and close our eyes we can imagine these various levels, various desires, feelings, thoughts, aspirations. But I question if you can possibly attain this highest level without moving up through the higher unconscious - which moves up from one level to another. For instance, the next step forward for the selfish person is "enlightened self-interest." He is not going to forget himself for the sake of the other fellow but he has realized that to help the other fellow will be indirectly helping himself. So enlightened self-interest

is really a definite spiritual step - if you like, moving up along the vertical line of the diagram. He is certainly a long way from the truly selfless person like Schweitzer or the Christ or the Buddha - people who give themselves to the world. We are dealing with average people, or patients and so on. But I do think that we need to recognize in therapy and in education these higher levels and to recognize <sup>them</sup> for what they are - not just sublimations of the lower instincts.

Bailin: Freud didn't seem to have any fear or doubt; he was quite sure that this id force was right there and expressing itself - there was not great gap; but we are positing this great gap and I am wondering if this tends to be exaggerated.

Hilton: No, I think what Assagioli is saying that just as you get irruptions from the lower unconscious, the higher unconscious is there, waiting to come through, but the true, great Self-realization, the far goal of mankind, *is something else again*

Kellogg: Could this be the mountain top, the Mount Meru?

Hilton: Well we can use various symbols and yet all we can really speak of is a much higher and widened state of consciousness in which you are one with mankind - and this true identification so rarely happens.

Kellogg: What of Walt Whitman?

Cooper: It is hard to say whether Whitman had an insight into the higher unconscious or had this true Self-realization experience.

Hilton: I would say Emerson, who did, I think, have a high degree of understanding of Self-Realization.

If we can get people just to recognize this higher unconscious then education will be geared to "leading out", to releasing what is there. And in the same way, in therapy, we are going to have one eye cocked to the emergence of the higher, more altruistic elements. We can repress the superconscious, the transpersonal just as we can repress the lower unconscious - and get into the same amount of trouble. I think that when the patient gets to a certain stage idealism - which he rejects because he says it won't work - sooner or later <sup>it</sup> throws him ~~in~~ into the same psychological problems

as if he repressed his sexual instincts or, say, resentments which he had not faced. I ~~xa~~ think it can cause the same trouble; do you think so, Jack?

Cooper: I know it. With the prisoners that we deal with, just as soon as we are able to free them and give them an expression of <sup>beauty</sup> ~~and~~ or art it is fantastic to see the difference in these pe~~r~~ople. Psychopathic patterns begin to disappear, they are too busy to feel their angers and resentments because they are busy trying to express the higher unconscious as well as the lower.

Hauser: Yes, and it is now so peaceful - I never used to think of the prison as a peaceful place and yet when you go there to work it is so tranquil.

Cooper: Yes, but in August of 1965 it wasn't; there was noise and violence, people cutting their wrists and so on. So apparently the sociopathic pattern <sup>is partly</sup> because of a stifling of this part of ~~y~~our being just as well as a stifling of the lower id. Now when we have brought this material to them (painting, drawing, musical instruments, etc.) they have responded.

Hilton: Yes, because this higher unconscious is just as much a part of them as their lower unconscious.

Bailin: It will be fair then to say that there is an equal, same drive from above as below, a priomordial drive.

Cooper: Evolution. But beauty, altruism and these things - Ed Moles here is now taking drug addicts, students, and is trying to led<sup>c</sup> them towards the "true and the beautiful" rather than running around saying all the bad things that drug addiction can do. It is just as necessary to do that as it is to educate them in the wrongs of drugs.

Parks: In our Alcoholics Program we strongly encourage them to become part of AA. And it seems that the ones who do progress, serve other alcoholics and the two of them seem to~~g~~ get some kind of healing experience together and grow as a consequence. This helps them move out.

Cooper: But this is till not yet the Self, it is still part of the personality pattern -

part of the unconscious part of their mind which must be released.

Parks: I think that what happens is that they go out and help the one who asks for help, and in the process = it is something like what you said about art therapy - they experience a depth of feeling in which they transcend themselves, and it is this that gets them in to <sup>the</sup> fluidity of things, gets them moving.

Hauser: ....the trouble is that it is so hard to maintain it. You get these "peak experiences", so to speak, but the difficulty is to maintain them - it sort of comes and goes.

Hilton: I think this is the only way it can be. We touch the "mountain top" but then we have to come down in the valley and work it out. The thing is to have the reassurance that this kind of experience is part of you, that <sup>it</sup> isn't illusion. This is what man can be, the potential future.

Cooper: Yes, we look around here at the Museum and gardens and get an idea of what Manhattan could look like! It will surely take a long time, but this is what is possible for mankind. But this (these high points of altruistic experience. Ed.) still do<sup>es</sup> not represent the full Self.

Hilton: Touching on your question, George, about evolution, isn't it both push from below and a pull from above. We can say that psychology up to date has been largely concerned with the push from below.

Haronian: Between the push from below and the pull from above there is the individual with his own will, who has to choose which way to go in reaction to these pushes and pulls. He has to recognize them; so there is a third force too.

Hilton: Individual responsibility, choice, decision and will is where psychosynthesis comes in.

Cooper: Speaking of the will, John Parks has volunteered - for our next session - to gather some material and speak on the Will. This will be a natural ~~rather~~ corollary of what we have been discussing up to now. I think that what Frank is saying is that ~~this is~~ the reason for being of psychosynthesis is to give as much validity to this beauty<sup>er</sup> altruism of the higher unconscious, and to give it the same place as the lower drives have been given in Freudian psychology.

Kellogg: And I think this is seen in the schools too. I think our art teachers have done so much damage to the creative drive in some respects (through ignoring the higher elements. Ed.). Right now I can see a big change but when I was going through it was very stereotyped.

Cooper: And in music the same way. With the prisoners we are able to release their creative energies.

Bailin: What you are saying about art teaching also holds true for most of education. It is assumed by educational theorists these days - not psychologists and counselors in the schools - the way you educate <sup>is</sup> to lay the curriculum down with the guidelines for instruction, put out the texts that are to be used - and all this is done outside of the spirit of the child. What we have been trying to do for the last ten years or so, in just a few schools up and down the world, is to bring in the principles of psychosynthesis and to get the educators to see that there is a more valid starting point from which to develop curricula.

Haronian: There is a dynamism that goes on between the higher and lower unconscious that I suddenly became aware of as I listened to you just now. And no doubt you, Jack, see it with your patients too: when people become disturbed with problems coming from the lower unconscious often ~~result~~ <sup>they</sup> resort spontaneously towards more artistic expression in working out their problems. Don't you notice that this is something they didn't do before and after their hospitalization don't do again; and it seems to me that what has happened is that <sup>when</sup> there is a tendency for the center of the personality or consciousness to be engulfed by lower problems, help comes from above in the sense of artistic impulses. There is a contrary trend too that goes on: as a person develops in growth, whether it's therapy or not, more self-esteem and identifies with his higher needs, he becomes more spontaneously aware and in control of the lower as well. So there is this dynamic interplay between the lower and the higher; it is constantly going on. If I raise my identification more towards the superconscious level I thereby attain a perspective by which I can understand and control the lower



unconscious; and can then use more constructively the daemonic, if you like.

Hilton: It is an acceptance of the lower instead of a rejection.

Parks: Where does the "infatuation with the sublime" come in there?

Haronian: It doesn't come in to this particular concept. I was referring to what we said before about the problem of the growing awareness of the sublime, and the tendency on the part of some people to deal with that exclusively and deny the rest.

Hilton: There is the problem too of the correct interpretation of what people register from this higher unconscious.

Bailin: ....do you mean by "infatuation with the sublime" a poor perception of this Reality? How can that be an infatuation?

Parks: That sort of case came up last summer at a conference we held, in the context of a discussion about Martin Buber who apparently had been in a sort of sublime state and a person came to him for help. Buber was way up here and the other person was way down here on the edge of the abyss. Buber didn't notice that and the person went out and committed suicide. Then Buber heard of it, started asking what's going on about these levels, and afterward whenever a person came to him he would automatically force himself down to the person's level. Buber of course felt very bad about that.

Bailin: <sup>in</sup> Traditional literature of the Christ or the Buddha, etc., the relationship <sup>A</sup> between the individual and the Sublime is one which precludes the non-recognition of the problems and sufferings of others. So I tend to think that Buber made a booboo!

Hilton: Another illustration of this infatuation with the sublime is the man, X, known to some of us here who had this tremendous "spiritual experience"; he was convinced he met God and the Christ and was destined to go out and save the world; he saw himself as the Great Server, but in the meantime he was neglecting his wife and kids which was the very first job waiting for him in which he could demonstrate service to others! He was infatuated with the vision and a vision of himself and neglected those who were in need of his help. He is a perfect example.

Haronian: And Wilhelm Reich; the members of his own family were destitute and he let them go, but from the point of view of his philosophy he was a great humanitarian!

Rodger: (?) So in striving for self-realization you have to start where you are - and we have to remember that with patients.

Cooper: You join them where they are, plus the capacity to go up and down within the framework of this chart of Assagioli's, and explore all aspects of it without pre-judgment. This the mark of a good therapy, as far as I am concerned,

Hauser: The penitentiary is a better example of that than any place I have worked in - the prisoners are so individual, there are so many different levels of intelligence and development. You have to try and intuit where you can meet them.

Cooper: Georgina has been a big help because of bringing in this intuitive thing which women have.

Parks: In Community Mental Health in Kentucky we have something the same thing except in place of a prison we have a government catchment ~~area~~ area of about 200,000 persons. So instead of jailers we have educators, doctors, lawyers, judges, clergymen, etc. These are the "caretakers" - the prison is enlarged ~~to~~ to society, so we deal on all levels and we have to wear 17 hats in relating to them! And on this question of the infatuation with the sublime, you have to learn to switch fast in relating to people - one minute you are talking to ministers, then you are talking to the jailers, and if you don;t switch quickly enough you get off on the wrong vocabulary and you are not using the right hat at the right time.

Hilton: On this question of getting mixed up about the meaning of Self, we have the use of Maslow's term "Self-actualization". I don't think this ~~xx~~ has anything to do with this very high spiritual consciousness that Assagioli indicates by the star at the top of his diagram. The thing Maslow stresses is that the creativity of the Self-actualizer is not confined to the artist but can apply to the housewife, an engineer or anyone. This raises the whole question of values; as soon as we move into the area of the higher unconscious we are involved in values which have been rejected by so many psychologists.

Cooper: Even ministers are reluctant to deal with values.

Bailin: Is it right to assume that there is a contemporary movement which seems to be

a shift away from the classical towards something like what Assagioli has been saying? More often than not when I pick up a book on psychology I find much of it devoted to Carl Rogers or Ellis people. In other words people seem to be coming out of the woods; and if there is this tendency how can we exploit it?

Hilton: Isn't it a question of getting them to recognize it? Psychologists have always tended to discount the will and yet in ~~the~~<sup>his</sup> own life, and bringing up ~~his~~<sup>her</sup> own kids they assume that there is such a thing as the will. They have to choose, they have to decide; they reject values in therapy and yet in their own lives they are using values the whole time - the choice of this or that. So we are living by values - we may be rejecting the higher ones, but we are still making valuation decisions.

Frances Geer: Our society often criticize people who subscribe to values as being masochistic; and that may be one of our problems that society<sup>is</sup> organized on the psycho-analytic approach to problems.

Geer: We have had an illustration of this recently. We own a car which we have now found we have reason to believe was stolen, and we told the police about it and they are now investigating. But the reaction ~~of~~ the people in the therapy group is that we are being masochistic! I think there is something wrong when we put a premium on being amoral. We say that man must be some kind of a kook if he is willing to make a sacrifice for his values. I think what has happened is that the second generation has come up with a caricature of the original; Freud wasn't saying that a patient should go out and go to bed with any man but he was saying that they should recognize that they have problems and face the problems and work them through somehow. And in working with his patients he said that he was not going to take a moral judgment on what came up in therapy - that is a very far cry from saying that it is not wrong for a woman patient to be going out with everyone but her husband! He was saying that in dealing with a patient he ~~had~~<sup>would</sup> not come out with a moral judgment that would ~~shut~~<sup>shut</sup> her up.

Parks: This ~~is~~<sup>raises</sup> the question of our whole culture. This is the great problem, the great dichotomy - the ancient classic philosophers put as much emphasis on the values of

society as a whole as on the individual. ....and today we are seeing in society those who say "express yourself, do your own thing; and if you have to tread on people, go ahead!" And I think we are seeing this crystallized in many of the present encounter groups where there is a large sensual and hedonistic approach; they are run from a lower sensual point of view; whereas the deeper values entails, involves as much responsibility to society as to oneself. That is a severe problem as I see it.

Bailin: I am in education and it has struck me forcibly that the ordinary curriculum in secondary schools and even on through community colleges provides no place for basic courses in philosophy, simple psychology, theories of values or ways of knowing.... there is no way of orienting a person towards different ways of looking at things, of finding out what you are or who you are. It is only when you are 21 or 22 that you can elect a course in say, theories of personality.

Kellogg: You could do it in a secular fashion and quite safely through symbolism - "Man and his Symbols" would be a great course and started in the first grade. And it would not be linked to any particular  $\rho$  faith; start with rock carvings, take man from his hunting days and parallel the whole education with the evolution of man.

Hilton: One problem in teaching symbols is that symbols mean different things to different people, and one would have to be careful that a dogma was not formed as to what various symbols mean.

Parks: It seems to me that <sup>of</sup> there are a hundred meanings to one symbol you can teach the elementary ones, say, meanings 1, 2 and 3, and let them work them out - some of them will work out five meanings, others 70; but you have to have a place to start; so I think you could teach the basics.

Hilton: Yes, I was just thinking that the symbol of the circle to one person means constriction and limit~~ation~~ but to someone else it is a point of contact with other people - one meaning is diametrically opposed to the other.

Rodger: Both are ~~type~~ - you can teach them both.

Cooper: This is their paradoxical nature; and it shows the difficulties you have in therapy if you are not able to explore all the polarities, be willing to explore them.

Haronian: This tendency of symbols to move into their opposites which is a Jungian observation; Freud wrote a paper on how words ~~can~~ tend to mean their opposites. I suggest that whenever you deal with a symbol you have to deal with the polarity - both the yin and the yang.

Parks: In teaching the yin and the yang you have to bring in the third meaning, their synthesis.

(~~insert following earlier~~)

Rena Cooper: Will someone comment on I Ching?

Bailin: These kids are looking for something that is missing. In the ghetto schools in New York City comprising about half a million kids, the daily attendance rate is about 46 to 48%. In the lower middle income schools the attendance is up around <sup>the</sup> 60% mark; and in the schools that are supposed to be our finest, technical high schools and so forth, you get about a 10% absence rate. These children are telling us that the experience that we consider primary and basic to their formation is not good enough. And this provides the opportunity for psychosynthesis to jump in and supply what is missing - and using music, art, and direct teaching and not being afraid to speak of the superconscious, for we have seen it in all religions

Rena Cooper: I don't see what this has to do with I Ching.

Cooper: These kids are reading I Ching, astrology, etc., trying to find the thing they find missing. In their explorations into I Ching they are trying to get to this missing ingredient.

Ed Moles:

~~Ed Moles~~ Our whole educational process is a sort of defensive one, to strengthen the ego against the id. We have them memorizing facts; they swallow them and then regurgitate them.

Hauser: A lot of mature people use I Ching. Apart from <sup>losing coins</sup> ~~McCoy's~~ or Yarrow sticks ~~(?)~~ I like to read the hexagrams for there is so much wisdom in them.

Bailin: The interesting thing about I Ching is that it provides a typology of human characteristics. People will read, say, hexagram 27 and say "that's the sort of person I am!"

Parks: I think that one thing that it does is to increase the range of possibilities - to bring into awareness something that was previously just on the fringe of awareness.

The unconscious is made conscious.

Hauser: And in a way it also confirms the unconscious - "this is how I should behave or this should be my attitude." This seems to confirm it so that you can go along a chosen path with more confidence.

Hilton: To get back to your specific question, Rena, the symbolism of I Ching is contained in the various hexagrams which are symbolic statements such as "The horse grows weary crossing the bridge". These are symbolic pictures, but I think it is the implication behind them that is appealing to the youngsters. The implication is that the whole of the universe, the whole of life in all its various levels is tied together (Kellogg: No accidents). When you are throwing the yarrow sticks or coins (2) you are not choosing the hexagrams consciously; you have to formulate your question perfectly clearly and simply hold that question in mind as you throw the sticks - and the way they fall gives you the key to which hexagrams you have to consult for interpretation or which will give you the clue to the possibilities facing you, the way that you will not necessarily go, but could go.

Parks: And every symbol, every hexagram, can have a thousand meanings.

Haronian: Now we are getting to the most important point, I think, the implication or belief that there is a relationship between what your needs are and the way the yarrow sticks or coins will fall - everything is tied in: and this relationship is going to be expressed by posing the question, tossing the coins, and the pattern in which they fall is going to be determined by your need and its relation to the book and its system of divination.

Hauser: Then there is synchronicity versus causality - the western way of looking at things is causality.

Kellogg If you have this, shall we call it, faith in God or the Creative Force or whatever, you are laying aside your responsibility at that time; and it is okay.

Hilton: You were suggesting that it is a benign influence that governs the ~~fall~~ fall of the coins but on the other hand, you are throwing these coins from a purely non-rational point of view, purely spontaneously; and the question that I have always had about I Ching - and I haven't answered it yet - what part of my psyche is throwing

them this particular way? Is it necessarily my higher side, or my lower? Possibly it could be a pattern of emotional desires dominating me at the particular moment. I think this raises the whole question of I Ching. I know that I have seen it work in remarkable ways with friends of mine where they have been faced with problems and the indications in the hexagrams have worked out perfectly true. So I don't know how really valid it is, although whoever wrote it must have been extraordinarily wise.

Kellogg: One thing interesting in it is the male-female components, which you find in a lot of other philosophical ideas./ The tossing of the coins can be interpreted in a male or female way - the straight line is the male and the broken line is the female.

Hilton: And again you come up against the question as to whether it is your male or female side that is throwing the coins.

Rena Cooper: Does it matter as long as it answers your question?

Hilton: Yes, but will it always lead you in the right way?

Bailin: And doesn't psychosynthesis offer a way by which a man can measure whether ~~it is~~ in relation to I Ching, his dreams or his art therapy ~~or~~ - a way by which you can measure the degree or amount of success you are achieving, whether you are achieving a growing sense of strength, a new wholeness, a growing dynamism for good

Cooper: By their fruits ye shall know them! This is the question, <sup>I think,</sup> that is posed at the moment.

Frances Geer: I have the feeling that we are at a point in history where we are moving away from roles towards a unique sense of identity, of self. And in searching, one way we find ourselves is by asking "Who are you?"; or we may take a mystical approach, say I Ching, and ask "Who am I and what is my destiny?" but there the emphasis is not on finding yourself from the inside as the psychosynthesis approach does but in finding it in some way from outside yourself and this seems to me to be less valid.

Cooper: When you are probing the unconscious you have always got to ask "from what area is it coming from?".....I have many boys at the Pen especially the ones who have

taken many doses of LSD, they are clinging to this thing (I Ching? ed) just as if it is life itself. They throw the coins and everything is governed by that - it is as if they no longer have any will or their own. They have built up a tremendous dependency on this. I am not putting a value judgment on it simply saying that that is where these boys are.

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Frances Geer: Is it true that our unconscious can have an influence on other people?

COOPER: Well, that is a big jump but I think we see something of this in musicians who can tune in on their audience and in turn the music bring out previously unconscious feelings, etc.

Hilton: Wouldn't you say this applies in therapy? For instance, a psychosynthetically oriented psychiatrist - won't his unspoken concept of the patient automatically tend to release the patient's higher potentialities?

Haronian: A thought came to me last night related to this. In almost all ordinary psychotherapy there is a great deal of trying to understand what the patient's image of himself and the world and the forces in it are, and <sup>getting</sup> there are patients who confront these frightening, negative images, and we try to release the patient from the power or amount of energy that has gone into the repressions and fears. But in psychosynthesis we go the other way, we not only do that but try to help the patient to create positive images of things that he wants. To help the patient to imagine clearly, effectively, and practically and realistically the changes he wants to occur in his own life - and perhaps in the lives of people around him - and we see this working effectively. So it is not just a question of releasing energy of a negative kind to undo conflicts but to create new images (Cooper: The ideal model!) Yes, the Ideal Model is a good example.

Cooper: I have just been working with a dozen men who are in the Pen for long periods of time in a very confined, predominantly masculine setting where the keynote is power, etc. ~~Using~~ the Initiated Symbol Technique I had them take the journey to the



mountain top and the center of the earth, etc. and then the last time I asked them to imagine themselves in a church and to describe the type of church they would like. Many of them were the usual ~~stere~~ stereotype picture of a church but one young lad *said*: "I don't like any of these, I reject all of them," and then he went on to describe what he would like which was a quiet, meditative type of meeting. As he described it you could see the other men relating to him and they began to join in and begin to live what he was describing. When we finished I asked them "Does anyone in the room understand what type of religion you have just been describing?" None of them knew and then I told them that this is the way a Quaker meeting is run. So I told them about the Quakers and those men went out of that session 50 feet tall! It was amazing the difference in these men through that one meditation procedure. And this is what Frank Haronian is saying - the creating of positive images, and building an Ideal Model - instead of them having a model of a two-gun <sup>7</sup>badit.

Hilton: Speaking of concepts, I wondered if any of the therapists here in practice have used the diagram which Assagioli recommends presenting to patients - if they are intelligent enough/ *He* places *int* the patient's hands a copy of "Dynamic Psychology and Psychosynthesis" in which the oval diagram is given. I wondered if, in practice, you had found this feasible.

Rodger: I use it a lot. I draw a circle in the classes that I teach and the meditation groups I take - this ~~length~~ <sup>lent</sup> I have centered on it particularly to start images going. I point <sup>at</sup> to the star at the top of the diagram and told them they could think of this as a light shining down from the Source of all light bringing clarification, insight, illumination, warmth, love and power for synthesis. And this little conscious self down here is what they are aware of; and I told them that the big circle is dotted because it does not limit but simply delineates. I explain that these horizontal lines *or planes* are like venetian blinds and you can open them any way you want, to let in the light or not. I told them that everything they bring into awareness is shown more clearly from this light from above. I also tell them that instead of thinking of this little self down here and this Self up here as two separate things, think of the small one as a reflection of the higher.

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(Apparently a question was raised by Frances Geer during the changing of the tape)

Cooper: Can we answer your question by stating that the death wish is a concept or construct, ~~I don't think that many psychiatrists would agree with the Freudian death wish.~~ <sup>Psychiatrists</sup> They may agree with four or five of ~~his~~ <sup>findings;</sup> Freud's ~~but~~ but I don't think the death wish is one that has been generally accepted by ~~psychiatrists.~~ <sup>them</sup> The repression and the substitution and the other phenomena are accepted.

Frances Geer: What about the energy that comes from hate, what about the energy that comes from sublimation of the death wish, how do you handle this?

Parks: As I understand it Freud at the end of his life was depressed; he felt that his therapy was a failure. He formulated the death wish but ~~of~~ the neo-Freudians don't buy this. ~~The hate,~~ they feel that the hate and the aggression comes from frustration of love and the positive energies.

Cooper: In psychosynthesis we don't concern ourselves with this negative aspect - we may look into it and explore it, may be bring it into the light. We may take them <sup>in 15'</sup> for a trip up to the top of the mountain or play some musical instrument. In other words a sublimation of the energy; first recognize it, and then it can be spiritualized. There are many, many different techniques.

Haronian: In seeking to understand these things we nearly always go back to our own experience and the closest that I have come to this "death wish" is when I have analyzed the situation carefully, it has always been one in which my ego has been frustrated, in which my personal pride in the negative sense of the words has felt denied - I could not be as great and as powerful as I ~~wanted~~ <sup>wanted</sup> to be. Those were the times when I was most upset by the death wish for myself or other people. So I think of the death wish as being overwhelmed by one's personal pride; but you can turn it around the other way and think of it as a situation in which I am putting myself above everyone else and rejecting the "love" of God, and refusing to accept my proper position as an individual within the whole.

Frances Geer: How would you handle anger then?

Hilton: Are you referring to aggressive drives? (F. Geer: Yes.) Well, instead of getting rid of them what about re-channeling them? If you have a basically aggressive

type, if you can interest him in, say, social work or one of our major national problems, that is a situation where you need aggressiv~~na~~ and a man with drive.

Moles (?) But that is skipping a step isn't it?

Haronian: Yes, the recognition of the cause of the drive. Let's go back to the death wish; when I am in a situation of this sort I am not aware of what I have just been telling you. What I have to do is to go through the death fantasy, the rage - even if only in fantasy or while I have five guys hold me down while I scream - to feel just what it is I am so angry about. Then when I have confronted what is tormenting me the anger is gone, and I can take my proper position in relation to everything else. To me, at my present stage of understanding, the death wish is just another expression of ambitiousness, ego ambition~~y~~.

Parks: On the part of the therapist there must be a willingness to see beyond the anger in the other person, and that it can be channeled or sublimated one way or another. In the process the anger is thrown at the therapist but he must not throw the anger back.

Cooper: What may partly answer your question, Frances, is a case we presented at one of our seminars. *See insert* ~~and the center of the earth and lava you see which he allowed to explode and in order to avoid such things in the future he put a pipeline out in the center of the ocean.~~ And from that day on he was unable to act out his hostilities and angers. (Frances Geer: This was done symbolically?) Yes. With another patient (using the Initiated Symbol Projection technique, Ed.) ~~he~~ <sup>he</sup> killed his image 50 times - each time breathing life into it, resurrecting it and then going on again. You wait for the "sigh" <sup>- that's why we are called psychoanalysts! -</sup> and when it comes you know they have killed themselves often enough and then you can go on to the next stage.

Haronian: If you think of these images as projections of part of the patient's personality - this person's unacceptable rage - the opportunity which the fantasy offers is for the patient to face his or her own rage. To be caught up in such terrible rage, there on your couch lying down with eyes closed and you there holding her hand, then you can say "Go through it and see what happens", and if it kills you <sup>or</sup> ~~and~~ seems like it is going to kill you, you know it is not really going to happen."

They can even go to their own funeral!

Hilton: In addition to "killing" of images do you also try Leuner's "feeding" technique?

Cooper: Yes, the feeding technique is the major one. There is the nursing, feeding, moving towards these images. <sup>with</sup> One boy who had trouble in confronting the bull in the meadow I got him to say to the bull "Mr. Bull, I will forgive you if you will forgive me." The next day he visited his father who <sup>had</sup> he refused to see for months on end!