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The Holistic Depth Psychology of Ira Progoff

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THE HOLISTIC DEPTH PSYCHOLOGY
OF IRA PROGOFF

by

James P. Armstrong

A Dissertation Submitted to the Faculty of the Graduate School
of Loyola University of Chicago in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Philosophy

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VITA

The author, James P. Armstrong, is the son of James P. Armstrong and Helen (Silk) Armstrong. He was born October 17, 1946, in Queens, New York.

He received his elementary education in both the public and parochial schools of Wantagh, New York. He graduated from Wantagh High School in 1964.

His undergraduate education was completed at the University of Virginia, Charlottesville, Virginia. He graduated in August 1968, receiving a Bachelor of Arts degree with a major in psychology. Concurrent with his graduation, he was commissioned in the United States Navy. He served with both the Sixth and Seventh Fleets and left military service in 1970 after serving in Vietnam. In May 1971, he graduated from the University of Northern Colorado, Greeley, Colorado, with a Master of Arts degree in counseling psychology.

From 1971 to 1973 he held the position of Director of Counseling for Catholic Boys High School in Quincy, Illinois. During this time he was also a staff member of the Suicide and Crisis Intervention Program of Adams County Mental Health Center. In 1973, he became a faculty member of Quincy College where he was a staff member of the Counseling Center and taught in the psychology department.

In the fall of 1974, he began his doctoral studies at Loyola University of Chicago, where he was awarded a research assistanship in

1975. He served as a member of a research team at the Neuropsychiatric Institute, University of Illinois Medical Center, in 1976. From 1977 to 1979, he served consecutive one-year internships with the Social Service Department of the Circuit Courts of Cook County, The Student Counseling Center at Loyola, and with the Department of Psychiatry at the Chicago College of Osteopathic Medicine.

Concurrent with completing his doctoral program, he has been on the faculty of Loyola since 1977 and on the faculties of both the Chicago College of Osteopathic Medicine and Garrett Theological Seminary at Northwestern University since 1980. He is also a consultant with Dialogue House of New York. He is a member of the American Association of Counseling and Development, the World Association of Social Psychiatry, and the Society of Neuro-linguistic Programming. He has published "Psyche Evoking Techniques--A Path to Transpersonal Experience" in the Journal of the Academy of Religion and Psychological Research, Vol. 3, No. 4, 1980.

He has made presentations at the North Central Educators and Supervisors Conference in Chicago in 1978; The American Association of Holistic Medicine Conference in La Crosse, Wisconsin, in 1979; Arts in the Image of Man Conference in San Rafael, California, in 1980; the Quincy X Educational Conference in Quincy, Illinois, in 1981; and the Gestalt Institute of St. Louis in 1982.

He is currently engaged in private practice, teaching and research.

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CHAPTER I
INTRODUCTION

Origins of Progoff's Thought

Ira Progoff was born in Brooklyn, New York, in 1921. The son of Russian Jews, his family heritage is rooted in Talmudic study. He was educated at Brooklyn College of the City College of New York as an undergraduate. After serving in the army during World War II, he went to the graduate faculty of the New School of Social Research in New York City, for his doctoral studies. The atmosphere of the New School was heavily influenced by the European scholars in exile at the time, and this perspective is very much evident in Progoff's thinking. The atmosphere of the New School was also highly influenced by Marxist thought, and, while Progoff acknowledges Marx's debt to Jewish mysticism, Progoff himself was not involved in the Marxist movement of that time. In taking both an anti-Marxist and anti-materialistic stance, Progoff developed an organismic model of psychology initially based upon Jung which gradually came into his own. This thought model moved beyond the notion of material entities having form, discrete and fixed spatial configurations, and endurance, (a continuous sustenance through time) to the notion of process, a dynamic act of continuous evolution. In Progoff's psychological model material entities assume the character of an event; apart from process, there is no being.

Progoff's psychological model is rooted in his Jewish heritage as well as his early interest in the Oriental books of wisdom. Progoff

spent much of his youth in the New York City Public Library reading and studying the manuscripts of the East. This early exposure to both Eastern and Western spiritual traditions seems to have had a long-term effect on Progoff, for his life's work reflects the unification of these two world views into a perspective which allows the modern person to ground oneself in one's experience of the west while drawing upon the richness of the oriental heritage.

After his army service in World War II, Progoff describes himself as often living in the unhappy contemplation of the destructive events of that period in history. Progoff reflected on how precariously close civilization had come to destroying itself, especially in the context of what might have happened to civilization if the ritual of book burnings by the Nazis had been continued until the sacred scriptures and books of wisdom had been destroyed. (Progoff, 1980)

Progoff describes two insights as a result of this reflection. First, he noted the vast and self-replenishing resources of the human spirit. Although the sacred books might be destroyed, the depths out of which the scriptures had emerged could not be destroyed. The creative powers at the depths of the human spirit nurture not only the individual but provide the basis from which the wisdom and strength of civilization come. The second insight is that, if mankind has the ability to draw additional spiritual insights out of the depth of itself further creations of the human spirit can emerge at any time. Progoff assumes that each human unconscious has an inner wisdom and that each person contains the possibility for new spiritual events and awareness. Taken jointly,

these new "bibles" of interior wisdom can be perceived as a saga of spiritual unfoldment among many persons in the modern era. Progoff considers the creation of individual "scriptures," and the meaning in traditional ones, as essential to the further qualitative evolution of humankind. (Progoff, 1980)

This orientation led Progoff to further explore the world's sacred scriptures. Progoff formulated the idea that each religion's scriptures, serve humankind as a spiritual source book for its civilization because these scriptures reflect the experiences of many people searching for self-understanding. Progoff considers each religion's scriptures as an expression of the social and spiritual struggles that formed the life of its adherents' communities through the centuries.

These "bibles" provide a tradition and a wisdom which are a source of sustenance and a sense of continuity for those who are attuned to them. They are links to the past, to centuries of recognition of wisdom in life and are collections of life's various meanings and possibilities. In the modern age, however, the bibles of history no longer speak with their original power. These symbols as a style of communication no longer live psychologically for people. This context was the basis for Progoff's entry into the New School of Social Research. He studied the history of ideas and received his Ph.D. degree in 1950.

Progoff's interest in the history of ideas led him to do the first dissertation on Jung in the United States. Progoff viewed Jung's approach as a comprehensive system of psychological thought and method.

Jung's interest in philosophy, history, society, and individual psychology also influenced Progoff considerably. Jung's psychology, in Progoff's opinion, did not involve just psychology per se, but the totality of the personal and historical lives of Western Europeans.

Progoff's work reflects a continuous, sustained research effort over a period of four decades. During the period just prior to World War II and continuing until 1955, Progoff read Jung's The Integration of the Personality, (1939) completed his doctoral studies at the New School of Social Research, published his thesis, Jung's Psychology and Its Social Meaning, in 1953, and studied with Jung as a Bollingen Fellow in 1952, 1953, and again in 1955.

From 1955 to 1966, Progoff served as the Director of the Institute of Research in Depth Psychology at the Graduate School of Drew University. During these years Progoff studied intensively the lives of creative people in order to provide a foundation for a new psychological approach to personality theory and development. In conjunction with this work, Progoff also maintained a private practice as a depth psychologist, in which he used an unstructured journal as an experimental tool in psychotherapy. The experiences gained as a result of these works were described in a trilogy of books dealing with the general development of modern psychology, the new form and function it would assume, and a description of personal growth by which this development could be achieved. (Dorff, 1978). The full titles of the books reflect the development of Progoff's thought during this time: The Death and Rebirth of Psychology: An Intensive Evaluation of Freud, Adler, Jung,

& Rank and the Impact of Their Insights on Modern Man (1956), Depth Psychology & Modern Man: A New View of the Magnitude of Human Personality, Its Dimensions and Resources (1959), and The Symbolic and the Real: A New Psychological Approach to the Fuller Experience of Personal Existence (1963).

His ongoing research and development was enhanced by the foundation of Dialogue House in New York City in 1966. Since that time, Progoff has continued to conduct workshops throughout the country and has further refined his techniques for life integration through the use of journal writing as detailed in his later book, At A Journal Workshop (1975). In 1977, as the public use of the method increased, the National Intensive Journal Program was formed. It supplies the materials and trained leaders for workshops in the United States and other countries. Progoff also published another quartet of books dealing with "process meditation," which provides a meditative foundation for his Intensive Journal work. These books are titled The Well and the Cathedral (1971); The Star and the Cross (1972a); The White Robed Monk (1972b), and the The Practice of Process Meditation (1980). Most recently he has published Life Study (1983) a method to make possible an ongoing deepening connection between an individual and persons who have lived in previous generations. This method provides a person a perspective of the changes and cycles through which an individual passes in a full-life span, the acts of creativity and a broad viewpoint of the fundamental values of human life as a person goes about the process of choosing goals and ideals.

Value of Holistic Depth Psychology

Holistic depth psychology builds upon Jung's hypothesis that the question of religious experience is not merely a psychologic datum to be diagnosed but rather a valid and authentic part of human personality. Progoff recognized that the modern person's troubles were centered in the breakdown of basic religious and historical symbols. (Progoff, 1956). Progoff observed that not only were religious beliefs and attitudes abandoned but that the inner relatedness and experience of symbol in life are lost. These factors, the various kinds of belief, the different styles of thinking, the driving power of some symbols over others and the formation and disintegration of life attitudes was considered to be centrally important in the growth and function of the human being. (Progoff, 1973d)

The collapse of the modern person's framework for social contact and the estrangement from the traditional resources of one's culture initially led to confusion and disorder in personal behavior and was analyzed medically with great clinical skill. In time, however, a new road of discovery was opened to the modern person, for with the collapse, the modern person was thrown back upon the roots of being, which has led to large new insights into the nature of human personality and its problems in the modern world.

The history of depth psychology reflects both the enlargement of understanding of this question and embodies the existential and spiritual situation of the modern person. "To Freud, the breakdown of

social symbols was revealed in neurotic symptoms. To Alder, this breakdown disclosed itself as a violation of humankind's inherent social nature and to both Jung and Rank it provided an awareness of that basic "Self" that exists prior to all symbols in the human being.

Among the four classic authors in the history of depth psychology, Otto Rank's creative and lasting contributions in the areas of cultural and historical symbolism have only recently been appreciated. (Becker, 1973; Thompson, 1982) His background in cultural sciences allowed him to develop an approach to history in terms of the non-rational levels of the psyche. Rank's approach (Rank, 1929, 1932, 1945, 1950, 1952, 1958) provided an interpretation of history which reveals clues to the nonrational forces operating in the modern psyche, such as various kinds of belief in spiritual reality and the striving for immortality. Rank's orientation dealt with the impact of death-apprehension on the psyche and the individual's attempts to deal with, or deny, the terror of mortality. He supplied the psychodynamic characteristics of this situation by noting that when faced with mortality a person creates a series of immortality symbols. Rank recognized that "not only magic and myth but rational productions and purely logical beliefs were likewise immortality projects" (Wilber, 1983, p. 51).

Then psycho-cultural productions aspire to some degree of truth and to some hopes for immortality. In trying to deny it's mortality, the self manipulates "its own subjective and life by erecting "permanent" and "timeless" cultural objects and conceptual principles as outward and

visible signs of an inward and hopes for immortality" (Wilber, 1983, p. 51). Rank, along with Jung, was enlarging upon Freud's basic idea that major historical experiences of the human species are deeply engraved in the psyche, and that they are somehow presumed and expressed at various unconscious levels in the modern person. This "mythic stuff" of human existence, the apparently universal themes of human life is symbolically expressed in various forms, in mythologies, in religious teachings and prophecies, in dreams and fantasies, and in many different kinds of artwork. This orientation together with Adler's teleologic conception of personality, conceives of a human being as a unity, an organism who is drawn forward toward a meaning that is inherent in a person's life by dynamic forces that cannot be differentiated as either totally conscious or unconscious. Rank spoke of a third principle beyond both consciousness and the unconscious, that acts to draw them together, an integrative will to life that expresses itself in a variety of cultural forms and permutations in the course of history.

Rank's larger perspective of the emergence of depth psychology in modern times led him to the conclusion that personality is called to fill the vacuum of belief that has appeared in modern times wherever other religious and ideologic beliefs have lost their hold. Thus, psychology has served a transitional function in Rank's opinion, which is to sustain the modern personality in this interim period when it has lost its old beliefs and not yet found its new ones. Psychoanalysis has carried out this role simply by providing an intellectual framework that enables the modern person to understand one's problems. Rank considers

psychology to be a negative ideology because its self-conscious, analytic way of reducing every human occurrence to some small personal level of experience is a reduction of psychological insights to the interpretation of behavioral symptoms. (Progoff, 1973a)

In this regard, holistic depth psychology is qualitatively different in style, time, purpose, and spirit. As an outgrowth of the research in depth psychology in the first half of the twentieth century, holistic depth psychology seeks to transcend the negative concern with the past that is characteristic of psychoanalytic ideology and seeks to open the way to a direct confrontation with the more than personal, the universal, generic realities of human existence, and the transcendent meanings of life that may be found within human beings. The purpose of holistic depth psychology is to bring forth a view of human personality, its nature, and its dynamics that will make a new, living experience of meaning psychologically possible for the modern person. (Progoff, 1973a)

Holistic depth psychology assumes that the human experience of "God," and "salvation" have not changed and are a potentially transforming experience as never before in history. While the religious experiences of God and salvation may continue, the symbolic forms that carry these facts and which make it possible for them to be experienced no longer function with the same strength.

Holistic depth psychology has turned its attention to amplifying the human side of the personal/cosmic relationship in an approach Progoff calls disciplined subjectivity, the study of subjective

processes within the human personality. This study has been undertaken based on the working hypothesis of the illimitableness of human personality as an organism in nature.

The original and fundamental subject matter of psychology was the psyche of human beings. The development of psychology in its modern aspect is based on the image of natural science embodied in two main forms, academic and medical psychology both of which eliminated the psyche from psychology. (Allport, 1955) Holistic depth psychology seeks to redress this error and perhaps eventually link itself to academic psychology.

Holistic depth psychology assumes that the varieties of religious and mythic symbolism contained within Buddhism, Taoism, Hinduism, Gnosticism and esoteric and heretical Judaeo-Christian religions reflect universal patterns that reflect nonpersonal, dynamic factors that are operative in the deep unconscious levels of personality. Each of these symbolic traditions contain a further level of perception, an inner reality of spirit that carries a deeper meaning of the tradition beyond the system of beliefs and the structure of doctrines that is its identifying content.

In studying the psychological depth of humankind, holistic depth psychology builds upon Jung's hypothesis that unorthodox religious beliefs represent further shared spiritual experiences that have been culturally repressed. On an historical level these shared experiences are in the same relation to the dominantly accepted religious beliefs as the unconscious is to consciousness in the individual personality. Both

the conscious and unconscious religious experiences, then, contribute to psychological self-understanding. The heretical, the repressed beliefs that often become the orthodoxies of a later era are significant in the depth study of the modern personality. Exploring these unconscious experiences transcends the traditional content of psychological study. (Progoff, 1973e)

Holistic depth psychology seeks to provide an empirical understanding of the vehicles of experience that underlie faith and a knowledge of practical methods by which the meaning of life can be encountered from a psychologically valid foundation. Holistic depth psychology is concerned, not with new doctrines for the modern person, but with providing ways of experience by which each person, according to one's individual nature, can relate oneself to the internally understood realities of life. (Progoff, 1973b)

Holistic depth psychology seeks to fulfill the goals of the existential philosophers, such as Tillich, Buber, Frankl and May. Their insights concerning the loss of the dimension of depth in the modern person is simply the awareness of the loss itself. While this insight is correct in principle, the recovery of the dimension of depth in the modern person is a practical question. Awareness in this context is something more than intellectual awareness, it is an awareness of strength and intensity in the nonrational depths of the person.

Holistic depth psychology is oriented to provide a methodology that increases the possibility of experiencing symbols as living realities. This orientation addresses one of the oversights of modern

psychology, the difference between understanding the existence of a symbol as a reality and promoting the vivid experiences of such reality. Furthermore, the need to experience symbolic reality in terms meaningful to personal self-understanding is fundamental to the spiritual problems of the current age.

In reviewing Jung's assessment of the situation of the modern person, Progoff believes several indications are clear. On an analytical level, the current spiritual situation of meaninglessness is clear and understood. Modern theorists knew something about the nature of symbols, the nature of faith, and the nature and consequence of the breakup of beliefs. Knowledge has also been gained about the sources and means by which new symbols can come into being, even if it is not within human power to create such symbols through will. Theorists have also known about the limitations of the analytical point of view and now can see that it plays only an intermediary role in human knowledge. Moving beyond the analytic tradition, holistic depth psychology provides an open, non-reductive attitude toward the meanings of myth and symbol. (Progoff, 1973a)

Holistic depth psychology takes a psyche-evoking rather than a psychoanalytic orientation. (Progoff, 1973c) Psyche-evoking describes a nonanalytical methodology that reflects the creative process of life as it moves at the depth of the individual person. (Progoff, 1966)

Holistic depth psychology has important contributions to make in several areas of the life of the modern person. Fundamentally, it brings a conception of human nature that restores human beings' feeling

of creative power working within oneself. It also provides the perspective and the methods by which the spiritual can be reawakened in the modern person. While theologians and philosophers eloquently recommend religious experience, holistic depth psychology undertakes the task of furthering the conditions for it. Finally it works with practical methods toward an integrated vision of personality in which the individual makes religious experience possible psychologically in the modern disenchanted mind. (Progoff, 1973b)

The goals of wholeness and spiritual growth of personality give an emphasis quite different from the medical orientation with which analytic depth psychology has worked in the past. Wholeness means not only the healing of pathology but the fulfillment of human potential. Its focus is oriented toward what humankind can become as a being aware of the dimension of depth in one's existence. (Progoff, 1973b)

While the goal of wholeness is central to this form of depth psychology, it also makes other contributions. It suggests techniques that assist creative ability by working in the depth of the psyche. The importance of its power is just being recognized. (Grinder and Bandler, 1975; Huston, 1982; Thompson, 1978, 1982; Wilber, 1977) The capacity to contact the power in imagery is being restored to the western psyche. The focus of Progoff's research and development project spanning the last three decades has been to provide a theoretical frame of reference and a psychological methodology to assist in the expression and understanding of these symbolic experiences.

Purpose of Study

The author will present Progoff's form of holistic depth psychology in terms of its historical antecedents, cultural relevance, assumptions, methods, and its social implications. A primary purpose of this study is to facilitate the process of integrating the concepts of holistic depth psychology into the mainstream of contemporary thought. The first step is to make Progoff's ideas available in a form in which they can be grasped clearly and handled intellectually. Frequently, Progoff's own writings do not do this. To fully appreciate Progoff, one needs to read his own words, but there is a value in being able to experience his way of thinking as a whole and of comprehending the social implications of his work.

This study recognizes the usefulness of Progoff's method as a tool through which to understand and amplify dimensions of unconscious reality.

Assumptions

The foundation of Progoff's psychology conceives of the human being as a organism of psychological depth and spiritual magnitude. Its underlying aim is to carry out its psychological work in the unconscious levels of the personality in such a way as to open the dormant possibilities of the psyche and permit them to enlarge and unfold. This means something considerably more basic than the analytical development of

unconscious capacities that the individual requires in order to adapt successfully in the modern competitive world. Holistic depth psychology involves an initiation by psychological experience deep into the core of one's being, deep into the spritual seed of life itself. The ultimate task of this psychology is to reestablish humankind's connection to life. Its task is to bring the modern person into touch with the sustaining and creative forces of life, and to make them psychologically available in terms of experiences that the person can learn to verify within oneself. In Progoff's opinion, depth psychology will fulfil its role in the history of western civilization by providing faith beyond dogma. A goal of this new depth psychology is to provide the modern person with an experience of the meaning and the spiritual authenticity of one's inner life.

Holistic depth psychology is predicated upon the following assumptions:

1. It is based on a natural science view of human beings framed in Bronowski's definition of science "as the organization of new knowledge in such a way that it commands more of the hidden potential in nature" (Bronowski, 1956, p. 14). As a science holistic depth psychology is dedicated to the development of the hidden potential in human beings.
2. It seeks to fulfill a basic need of the modern person to understand the natural unity of mind and nature - the unity that links a human's animal nature and spiritual aspira-

tions. Assumptions are juxtaposed within a framework of scientific evolution and biblical creation.

- A. Evolution: presupposes the unity of being. Holism is considered to manifest the drive to even higher unities, the tendency to produce higher and higher levels of being which are ever more inclusive and organized hierarchically. (Smuts, 1926) This is considered to be an overall cosmic process as it unfolds in time, and is considered to be at the heart of evolution.
 - B. Genesis: is considered as the basis of an intuitive symbolic way of moving beyond individual survival drive to qualitative survival forms. This aspect considers religions and philosophical symbols in an evolutionary significance as providing disciplines for the psychological development of personality. This orientation considers the evolution of the modern person as involving a disciplined work directed toward developing the symbolic capacities latent in the psyche.
3. Holistic depth psychology is predicated upon a biological organismic orientation. Protoplasm is considered to be the primary material of the life process itself. The most important characteristic of protoplasm is that "it is not a substance but a system which processes a pattern which so regulates the course of changes that go on within it that a specific form or activity tends to result" (Sinnott, 1957,

p.68). This self-regulating quality is inherent in living organisms and keeps it directed toward a norm or course with the growth and activity of the organism taking place in conformity to it. Protoplasmic imagery is considered to be the guiding image of the organism, the director and channelizer of its instructual life energies. The guiding protoplasmic image not only directs the growth of the seed of each organism, it also embodies the energy required for the activity, the outer objects upon which this energy is expressed in work and the pattern of behavior which the individual organism carries out. The protoplasmic image of each species is the link by which the processes of life continue themselves. The life process is represented in human beings in the image making capacity of the mind and is considered immanent in that it represents the natural configuration of the whole, a goal toward which development is directed. Image making is considered to be the psychological side of the basic process of protoplasmic unfoldment. Human development comes forth as a new image to express that particular stage in individual growth.

4. Holistic depth psychology considers human personality development to be based on the unfoldment of images. Psyche is considered as a objective reality which has acquired its present form through evolutionary adaption to the real world. (Lorenz, 1977) Psyche (organic) is the organ of

meaning and direction in human life which takes an integrative, affirmative perspective of those forces previously labeled unconscious. Mind is defined as whatever directs the development and activity of an organism toward goals set up within its living stuff. The psyche embodies the basic psychic processes that are essentially formative patterns, tendencies toward particular styles of life and growth comparable in human beings to the tendency toward nest building in birds, or the tendency toward social organization among certain insects. In humankind the primary formations that are the equivalent of innate patterns of behavior among animals are to be found in the great mythologies and ideologies, the symbolic structures of meaning that provide the frames of reference in terms of which a civilization can live. The psyche is, like protoplasm, a process, a flow of imagery out of the depths of the psyche by which the psyche performs its directive role in the lives of human beings. In the perspective of cosmic evolution, psyche is considered to be many layered and composed of successively higher order wholes, unities and intergrations. Psychological development proceeds stratum by stratum, level by level, stage by stage, with each successive level superimposed upon its predecessor in such a way that it transcends but includes it. In psychological development, the whole of any level merely becomes a part of the next level, which in turn

becomes part of the next whole, and so on throughout the evolution of consciousness. In this context, the mystic sages are considered to embody the forms of higher consciousness.

5. Holistic depth psychology assumes three organs of survival are basic to the life process and growth. The organs of survival are: first, the survival drive as basic to all species; second, the psyche as mind setting the goal and direction of the organism; and third, the sociability of humankind as a necessary compensation for physical inferiority. These three organs of survival shape the main contents of a life as a personal, historical being in a civilization. The difficulties of individual existence in modern times that have been interpreted in terms of neurosis and anxiety arise essentially from the disconnection of these three components of human nature. This situation is to be redressed through the holistic integral personality development based on the image-making capacity of the psyche.
6. Holistic depth psychology assumes the survival drive (and its extensions which are called survival forms) to be based on the image-making capacity of the psyche which is activated by the possible confrontation with death to fulfill the need to experience life in a personally meaningful way. Survival forms cover the spectrum of beliefs in religions and science and provide a continuum from biology to culture.

A survival form in any given time and place is the framework of thinking and belief in which a human being's feelings of ongoing participation in the life process is experienced and understood. Survival forms are mainly religious and social in nature and are based in a symbolic view of the nature of reality. The various esoteric traditions are considered a data base from which to gather principles of psychological and spiritual development dealing with symbolic immortality.

7. Holistic depth psychology considers the value of religion essentially to be symbolic with the value of the symbol constituting a phenomenology of the religious process. Just as the psyche is multi-layered so too is the symbolic dimension ranging from the psychological, to the social, to the historical and to the ontological. Between the death of old Gods/Goddesses and meanings, and the birth of new ones is the vacuum of the western psyche. The contemporary experience of crossing among religious traditions to gain access to other experiences of reality is considered to be both a transpersonal, transcultural as well as a trans-mythologizing process.
- 8 Progoff's view of holistic depth psychology assumes a unity of consciousness with an ontological reality. The relationship between objective reality and the cognitive formulations concerning that reality (subjective reality) is predicated on the fact that the psyche of the perceiver and

that which is recognized by perception are subject to an order thought to be objective. Holistic depth psychology considers formative patterns which organize the perceptions of ideals to be the productivity of an objective order that transcends both the human mind and the external world.

9. Holistic depth psychology assumes the essence of art and creativity to be based on the mutuality of form, the imprinting of unconscious inner forms on outer reality. This process is considered to be an organic act of spiritual proportions since it links the biological, psychological and social which reflects a unity of human personality. The essence of art is the capacity to link inner forms and outer reality. This process is considered the basis for the capacity of self-transformation.

Self-transformation is understood as the ability to redirect one's existence through development of inner resources that are part of human nature.

10. It assumes the self to be both form and labrinyth. The self is understood as the essence, aim and the living process by which the psyche lives out its inner nature. As form, being is understood as the multiple selves that manifest themselves in distinctive patterns of consciousness which express the individual's identity through time. As labrinyth, the psyche is considered to be the vehicle of

ontological space and time manifesting different levels of consciousness.

Additional Terms

Modern person: implies that the individual has felt in the depths of being the impact of the basic and characteristic problems of the modern age. Furthermore, this person has permitted these issues to work within the self, to disturb the individual profoundly and intimately, and to cause the individual to draw these issues toward resolution.

Imagery

(flow of):

the content of the movement in the psyche is imagery; imagery may be visual, auditory, rhythmic, olfactory, intuitive, or amorphous in its feeling tone. In all its forms, the flow of imagery goes on continuously in the psyche and mirrors the processes that are inherent in the psyche. Imagery moves on all the various levels of the psyche those that are close to consciousness as well as the more subliminal levels of the psyche. Imagery is expressed in a variety of forms such as fantasy, doodles, and art but is guided by the protoplasmic image of the organism.

Types of
Images:

1. Dynatype: is considered to be an enacting image. The essential quality of this form of image is an active propulsion that draws forward the underlying process of personality development. The process is a unitary one and includes the unfolding image, the goal of the activity, the primary instinctual energy necessary to carry it forward, and the unconscious understanding of how to bring the work to completion. All this is present in principle at the depth of the psyche and is drawn outward into life as the dynatype unfolds in a concrete work.

2. Cognitypes: the process by which the dynatype matures and steers the entire psyche into activity especially the subliminal levels of cognition. The cognitypes are the underlying patterns of imagery through which the individual apprehends reality. These images provide the basic forms of thought and function as models of interpretation of nature.

Twilight
imagery:

A method where the individual relaxes, closes one's eyes and permits oneself to observe and describe the flow of imagery that moves within a person's psyche.

Formative
symbols:

The principles of patterning that give structure to the images. They have the capacity both of releasing tremendous amounts of energy for directed action and of greatly enlarging the faculty of intuitive cognition. There are two classifications of formative symbols:

Representational symbols: these symbols belong to the social sphere of life. They are formed by combinations of images that draw their meaning from the context of the cultural beliefs in which they arise. Examples: flag of a country, structure of a church, and religious symbols such as a Star of David or a cross.

Elemental symbols: All the reflections in human beings of the primary processes of the universe in their various phases and aspects. The psyche within its reflecting faculty acts as a mirror for the principles by which the infinity of the universe disperses itself and becomes finite in particular forms and patterns. The instruments by which this mirroring is done are the elemental symbols, they are drawn from the nature of the psyche itself. They are considered generally fundamental to the psyche and as such it is more accurate to think of them as principles of symbol formation rather than as fixed symbols in themselves. They tend to act as patterning principles for the cluster of images which then become instruments for the

unfoldment of meanings that transcend the symbols and images themselves.

Transpersonal: The symbols of the depth dimension that reflect the organic and the elemental ground of life. It refers to the inner space of the psyche in which the elemental symbols have their effect.

Depth

psychology:

In its original meaning, in traditional psychoanalysis, depth referred to those mental facets of personality that have been repressed or otherwise inhibited from reaching consciousness and so remain at the lower level of personality. The holistic sense of depth psychology approaches the realm of the unconsciousness from an inherently affirmative and constructive viewpoint that focuses on what human nature requires a person to become. Depth is the dimension of wholeness in humankind. It is not a level in the psyche literally and spatially, but it is indeed a level of the human organism in principle. The depth dimension contains what is implicit in the psyche, the generic, non-personal processes universal in humankind. The essence of depth is growth toward wholeness, which is not given as complete and final but rather is given as a possibility.

Cautions and Limitations

A word of caution may be appropriate since some of Progoff's formulations will no doubt sound strange to those who are accustomed to mechanistic ways of thought. It is worthwhile to keep in mind that holistic depth psychology is treating a dimension of reality not usually considered in contemporary studies. The difficulties that may arise, then, will be due not so much to the originality of his concepts as to the newness of the subject matter itself. As a result, one value of this study is that it provides a means by which to understand and experience the problems Progoff addresses. As a general approach to Progoff, this dissertation neither accepts nor rejects his conclusions at once, but concentrates on the usefulness of Progoff's approach to human events.

Another and perhaps more fundamental value evident in this dissertation is the realization that the intellect can contribute only a small portion of the knowledge necessary to understand the experiences emphasized in holistic depth psychology. Holistic depth psychology recognizes that it functions in the modern world as a preliminary discipline. Its task is to open a road beyond itself, realizing that the creative experiences to which it leads can be lived and understood only beyond psychology.

This work is limited to the published papers and tapes of Progoff. His work is still in the research and development phase and while the frame of reference and methodology is established, numerous

tapes of workshop sessions which were experimental settings remain to be researched.

Organization of Study

This study will discuss the philosophical roots of holistic depth psychology in chapter two; the revisioning of psychology from a holistic depth perspective in chapter three; the conceptual model and the intensive journal method in chapter four; the social implications in chapter five; and will conclude with a summary of Progoff's contributions.

CHAPTER II

PHILOSOPHICAL ROOTS OF HOLISTIC DEPTH PSYCHOLOGY

Introduction

Holistic depth psychology provides a methodology to respond to the modern person's existential dilemma. It does this by connecting the symbolic and transpersonal dimensions of the human psyche through an understanding of the unconscious processes in the psyche. This system's approach to the person has its roots in a view of the psyche which emphasizes the affirmative and constructive aspects of the unconscious. The approach taken toward the unconscious in holistic depth psychology is to focus on the hidden capacities and resources for growth which provide orientation and direction in a person's life. This viewpoint does not negate the repressed contents of which traditional psychoanalysis spoke, but rather sees the psyche as possessing inherently larger and more creative capacities than the former approach allowed.

Progoff views the loss of the symbolic and the transcendent as a crisis as well as an unparalleled opportunity for modern humanity. This loss is experienced within a wider social context which observes a lack of men and women of vision and leadership capacities.

Holistic depth psychology addresses the basic needs for integration and the desire for wholeness in the contemporary person. Human needs reflect the desire to experience the self as being in process, as having a sense of individual life history, and as connecting with a

larger dimension of reality and human potential. (Dorff, 1978). From this perspective Progoff draws upon a wealth of traditions whose contributions are discussed below. Following is a schema of this discussion.

Depth Psychology

C.G. Jung

Biology & Evolution

Bergson Smuts Sinnott

Oriental Influences

Eckhart Zen Taoism

American Philosophers

Veblen James

Existential Philosophers-Theologians

Eliade Tillich Buber

Jung. Jung's subject of study was the psychic life in all its infinite varieties. To cover all these varieties, Jung studied much of human history, including many varieties of mythology, religion and culture. He tried to place himself outside the "gestalt" of the western Christian mind in order to gain access to the insights of other peoples. Aware of the limitations of his own European background, he turned to the ancient religions and philosophies of the Orient to translate their ways of thinking about psychic processes into terms that could be applied to Western thought. (Jung & Wilhelm, 1931)

Jung wanted to go beyond the academic side of psychology and deal with the actual problems of individuals living here and now in the turmoil of history. His orientation begins with the meaninglessness of the individual's existence as viewed from the assumption that Western civilization was in decline and works toward experiencing the meaning of life out of the struggle of personal being. In his psychological view of life, Jung requires the individual to confront the world--cosmic and social--by struggling with the psychic contents within oneself to find one's own essential nature. Jung's work focused on the central problem of modern civilization. (Progoff, 1973e)

The essence of Jung's contribution is his recognition of the magnitude of the psyche. Part of the psyche he believed is to give a person a point of contact with the world as cosmos. These contents are the most deeply rooted, and are considered to be the most fundamental symbols in the unconscious, and are expressions not only of psychic processes, but also of principles operating in the cosmos.

Bergson. Henri Bergson contributed significantly to Progoff's viewpoint. The works of Bergson's which holistic depth psychology drew from are Creative Evolution and Two Sources of Morality and Religion. In them Bergson compared two kinds of thinking, which involved two views of time, one view based on logical reasoning, the other based on intuition. Bergson identified time, however viewed, as the central problem of philosophy. For Bergson, one's subjective perception of time is one's basis of knowledge about oneself and one's perception of having free will. He sided with the autonomy of spiritual values and against

deterministic, mechanical descriptions of human behavior. The most significant Bergsonian idea is the confrontation of the future and the past in the present.

Bergson's philosophy is based primarily on his concepts of intuition and time. Progoff drew upon Bergson's insights and looked to develop a means to contact the relation between one's life movement as a whole and one's particular flow of inner experience. The contact made with this stream of inner experience is perceived to be an indivisible and continuous flow of real duration or time--the capacity to position oneself in the movement of life.

The elan vital is another important concept for Bergson. He considers it to be the impetus which infuses all of life with conscious direction and purpose. Qualitatively considered to be open and emergent, the elan is experienced as change permitting the person to continually make oneself over. This vital principle rests on a dual basis for Bergson: will and God. Bergson considers will as a principle of conscious life and expands it into a cosmic doctrine of life as a single, causal agent. Bergson visualizes God as

a center from which worlds shoot out like rockets in a fireworks display--provided, however, that I do not present this centre as a thing, but as a continuity of shooting out. God thus defined has nothing of the already made, He is unceasing life, action, freedom. (Bergson, 1944, p. 271)

Essential to this discussion is Bergson's contribution in two areas: First he asserts that "inner duration" in psychic life is constantly in flux and that this subjective experience of time connects one with one's own inner movement of time. This quality and

phenomenology of time gives one the experience of self that is in constant movement, evolution and emergence. Second, with his emphasis on intuition's creation of new forms and capacities for freedom, Bergson provides modern persons a vehicle for internal change. He emphasized that inner psychic states made the transition to the material realm via symbols.

Bergson likens static and open religion with closed and open morality. He defines static religion as "a defensive reaction of nature against what might be depressing for the individual and dissolvent for society, in the exercise of intelligence" (1935, p. 205). The function of intellect in this static religion is to recognize the need for a binding force in society and to keep particular actions tied with social pressures. In a closed morality, the individual and society are merged into one, under general laws, for the sake of self-preservation. Necessary as social organization is, however, it runs the risk of promoting a morality in which custom and convention are the supreme considerations. Closed morality from this perspective is more likely to substitute the letter of the law for the spirit. (Bergson, 1935)

To counter the effects of a closed morality, Bergson proposes that the myth-making power of imagination act as a balance to the rigidity of the law operating through the intellect. Static religion is based on the presumption that the human psyche weaves myths as a defensive reaction. The purpose of myths is to encourage humanity with stories of an afterlife and an intercession that can be expected from benign supernatural powers. A social function is also performed in that

society's laws are reinforced by a system of taboos and social worship, thus adding religious sanction to social commands. Bergson acknowledges the invaluable service static religion provides society by securing enough confidence and stability for social life to flourish.

To this concept of static religion, Bergson's counterposed the notion of dynamic religion, which fulfills a need for a deeper and more realistic attachment to the elan vital. He equates dynamic religion with mysticism, observing that true mysticism is a rare achievement. He considers those few rare individuals who do rise to an intuitive union with the vital principle as models of inspiration for ordinary people. Thus, the dynamic type of religion arouses our aspiration to participate to all forms of creative effort. Through dynamic religion the purpose of the elan is finally achieved: to produce co-creators with itself, to be capable of free response and indefinite spiritual progress. Bergson refers to the universe as "a machine for the making of Gods" (1935, p. 317).

The assumption underlying Bergson's work is that he posits an intuitive capacity in humanity. When focused on the inner psychic life, a person is aware of the constant flux of change and is permitted to enter into the movement of life. Also, by his frequent use of metaphor to develop these views, he evokes the elan vital within us through the process of imagery. His orientation toward the phenomenological description of psychic change and its connection to time is a lasting contribution to the study of mind and consciousness.

The essential ideas of Bergson constitute a psychological philosophy. For him, all beings possess a certain degree of consciousness. An inner life, intrinsically united with cosmic life, is the center of his philosophical speculation.

Smuts. Jan Christian Smuts, a contemporary of Bergson, was also significant to holistic depth psychology. Progoff considers Smuts a prototype of the modern person. Smuts studied the place of personality in evolution, and his book Holism and Evolution (1926) introduced several key ideas from which Progoff drew.

At the time of his writing, two developmental concepts were in vogue. One regarded all reality as given in form and substance at the beginning of creation. This view put creation in the past and makes it predetermine the whole future, and banishes all fresh initiative, novelty, or creativity. The other view posits a world as a process of evolution, a creative unfolding. (Smuts, 1926) Smuts views evolution as central to the concept of matter. Creative evolution involves both general principles or tendencies and concrete forms or structures.

Smuts searched for a natural evolutionary starting point which met both general and concrete criteria. He believed that holism was not just an artificial concept of thought but was something real in the universe. (Smuts, 1926) Evolution was not some vague creative impulse but something definite and specific in its operation and thus productive of concrete forms of evolution. The idea of wholes was limited to the biological domain; for Smuts it covered both the inorganic substances and the highest manifestations of the human spirit.

[T]aking a plant or animal as a type of whole we notice a fundamental holistic character as a type of parts which is so close and intense as to be more than the sum of its parts; which not only gives a particular structure to the parts but so relates them in their synthesis that their functions are altered; synthesis affects and determines the parts, so that they function towards the 'whole'; and the whole and the parts therefore reciprocally influence and determine each other, and appear more or less to merge their individual characters; the whole is in the parts and the parts are in the whole, and this synthesis of whole and parts is reflected in the holistic character of the functions of the parts as well as of the whole. (Smuts, 1926, p. 86)

There is a progressive integration of this holistic concept in nature. Holism is a process of creative synthesis, and the resulting wholes are not only creative but self-creative, and its final structures are much more holistic than its initial structures. In development, a mode of self becomes a component of a higher order self. Thus concepts such as development, evolution, and transcendence are embodied in a schema which can be described as follows: "(A) what is identification becomes detachment; (B) what is context becomes content; (C) what is ground becomes figure; (D) what is subjective becomes objective until both terms become meaningless; and (E) what is condition becomes element" (Wilson 1983, p. 103-104). Thus, each transformation is as process of death and rebirth: death to the old level, and transformation to and rebirth on the newly emergent level. Seen in this perspective, evolution has an ever deepening inward spiritual holistic character; and the wholes of evolution and the evolutionary process can only be understood in reference to this fundamental character of wholeness. "This is a universe of whole making, and mechanical concepts of nature have their place only within the wider setting of Holism." (Smuts, 1926)

Parallel to his holistic theory of evolution, Smuts also brought into the sphere of the natural whole the concept of "fields." From his viewpoint, just as a "thing" is really a synthesized "event" in the system of relativity, so an organism is really a unified, synthesized section of history, which includes not only its present but much of its past and even its future.

[A]n organism can only be explained by reference to its past and future as well as its present; the central structure is not sufficient and literally has not enough in it to go around in the way of explanation; the conception of the field therefore becomes necessary and will be found fruitful in biology and psychology no less than in physics. (Smuts, 1926, p. 87)

Thus, both Smuts and Bergson considered evolution a creative activity. Also central to both their views, either philosophically or scientifically, was the concept of time. At the time they were writing, Einstein was expounding his Theory of Relativity, with its emphasis on the unitary nature of space and the importance of the time dimension. The concept of time became a critical variable, in Bergson's concept of duration and in Smuts's notion of the organism as being a unified section of history. In both it is crucial to consider the organism's psychological relationship to time. Time became a critical variable in their descriptions of the human personality, whether manifest or potential.

The core of Smuts' personal quest was the problem that might reflect the genesis of Progoff's thinking: "How is it possible that man derives from the animal kingdom and yet is inherently a creative, spiritual being?" (Progoff, 1973b, p. 86) Born in the late nineteenth

century, Smuts could not accept traditional religious concepts. As Progoff states,

he could only begin with the view that man is part of nature and then undertake to find, in the structure of man as an animal species, those qualities that eventually emerged as that intangible creative factor Smuts called personality (Progoff, 1973b, p. 87).

To understand this concept of personality, Smuts decided to study closely the written record of a single individual who had attained a high level of personality, a modern person if possible, about whom sufficient information was available. He chose the life and writings of Walt Whitman, whose poems contain a very strong sense of continuity within the life process as a whole. "Smuts knew" says Progoff "what Whitman knew, that the individual personality is the aperture of time, the eye of the needle through which all creation must pass in its movement onward" (1973, p. 89). Smuts (1926) considered Whitman's work a matchless account of human evolution. Mirrored there is a present reality, and an inspiration for the future for whoever reads it. In this respect, the process of natural evolution is relevant to each individual human being.

Smuts wanted to understand empirically the highly developed holistic personality exemplified in Whitman. As a result of his study, Smuts realized that personality was only an example of a much more universal phenomenon, namely, the existence of wholes and the tendency toward wholes and wholeness in nature. In Holism and Evolution, he said

that this whole-making or holistic tendency is fundamental in nature, that it has a well-marked ascertainable character, and that Evolution is nothing but the gradual development and stratification of progressive series of wholes; stretching from the inorganic beginnings to the highest levels of spiritual creation. (Smuts, 1926, p. v)

In later years Smuts conceded that his outline of a holistic conception of evolution had been considerably lacking in supportive data on the side of biology. The chief goal of Smuts' studies, however, was to develop a scientific understanding of the creative, emergent nature of human personality, and that he achieved. For he was to have a significant impact on the later depth psychologists. He anticipated to a large extent the concept of wholeness in Alfred Adler, the concepts of the Self and individuation in Jung, and the concept of the integrative will in Otto Rank.

Progoff addresses the concept of wholeness in this way.

[T]his goal of wholeness and of spiritual growth of personality gives an emphasis that is quite different from the medical orientation with which analytic depth psychology has worked in the past. Wholeness means not only the healing of pathology but the fulfillment of the potentialities of the human person. It means opening up and drawing upon the psychological resources in the depth of man reaching toward an experience of meaning. Holistic depth psychology is thus oriented truly toward what man can become as a being aware of the dimension of depth in his existence. (Progoff, 1973b, p. 29)

As previously mentioned, one of the primary tasks of depth psychology was to establish its base within the framework of science. But through initially formulated and presented as a science, it was more a philosophical outlook presented as a scientific methodology. To be considered a part of contemporary scientific thinking, holistic depth psychology, therefore, needed to incorporate not only the concept of evolution from biology but also the concept of field from physics.

Progoff's orientation to holistic thinking owes its greatest debt to Smuts. Progoff adapted Smuts concept of holism to the perspective of holistic depth psychology, as holism related to the respective of emergent evolution. In doing so, Progoff undertook to show how human personality emerges from this evolutionary process with the creative unconscious as its foundation.

Sinnott. A theoretical biologist who continued this line of thought by exploring some of the ramifications of holism in human development was Edmund Sinnott. Sinnott has gained an extensive reputation in the field of botany, and his research provided the biological underpinnings of holistic depth psychology.

Sinnott called for "a biology which in breadth and depth covers the whole of life," adding that "we must understand life to understand man" (Sinnott, 1957, p. 23). In Progoff's (1973b) view, Sinnott made some particularly helpful suggestions for understanding the unity underlying the spiritual and biological nature of humankind. Sinnott presented an integrated concept of mind and body and provided a large evolutionary perspective in which to place an investigation of the creative qualities of human personality.

Sinnott's (1957) starting point is protoplasm, the primary material of the life process itself. Biologists searching for the ultimate substance of the life process see in protoplasm the means of decoding the information which reflects the patterns of life. What is important about protoplasm, writes Sinnott, is not what it is but what it does. "We must regard protoplasm as possessing a pattern which so

regulates the course of the changes that go on within it that a specific form or activity tends to result" (Sinnott, 1957, p. 68).

Form is protoplasm's most important aspect. Its form is a "direction of growth" and a "pattern of growth." But, most significantly, this form varies from organism to organism and is individualistic in its outcome. Although amorphous itself, protoplasm takes on form by means of a virtual infinity of patterns of growth in nature. "Once the pattern is set in, the form varies consistently" (Progoff, 1973b, p. 117).

Sinnott's interpretation considers each life form as having an organic pattern and a hereditary base.

Its roots are in a protoplasm which is specifically different in the various kinds of animals and plants. It is built up by the interaction of thousands of separate genes, each of which, as modern genetic research has shown, controls or affects some process. (Sinnott, 1957, p. 41-42)

In this interpretation, "the genes are the carriers of a particular kind of potentiality, in each case a special pattern by which protoplasm will grow in a unique and individual form" (Progoff, 1973b, p. 117). Central to holistic depth psychology is the view that "all that they transmit is a seed, a possibility, but what is implicit in this seed is a large and continuing process of growth. Something comes forth functionally from the gene that was not explicitly contained in it either physically or chemically" (Progoff, 1973b, p. 117). As a result, the pattern of growth gradually unfolds. The forms of protoplasm transmitted by the genes of any given species remain consistent. The pattern of growth is organized and directed from within. Holistic

depth psychology considers this "self-guided, self-consistent principle or orderedness and direction to be a basic quality of protoplasm, whatever the physical basis of protoplasm might finally be determined to be" (Progoff, 1973, p. 118).

Sinnott (1957) draws upon his special field of botany to explain the "inner protoplasmic directedness" inherent in every organism. Here he comments on the tendency of trees and plants to regenerate themselves spontaneously when parts have been shorn off.

Somehow there must be present in the plant's living stuff, immanent in all its parts, something that represents the natural configuration of the whole, a norm to which its growth conforms, a 'goal' toward which development is invariably directed. This consistent fact confronts us everywhere in biology. (Sinnott, 1955, p. 26-27)

Sinnott (1959) regards instincts as being the simplest instances of mental processes--"the dim beginnings of mind." He mentions the nest-building instincts of a hummingbird, as one example of this goal-directed behavior, a behavior which expresses the purposiveness implicit in the structure of the organism. "They (instincts) function "as though" they were conscious, but they were not consciously directed at all; yet were perhaps directed in a way that is most meaningful of all" (Progoff, 1973b, p. 119). Sinnott says what is particularly significant is the fact that this psychic-like activity derives from basic protoplasmic patterns of growth. Man's mental activity, in essence and origin, "is thus co-existent with life itself" (Sinnott, 1957, p. 43).

The formative principle in protoplasm is the means by which purposes and meanings enter the movement of life. These purposes and meanings are not visible on the surface of events but work in the background of conscious activity making their presence felt silently and indirectly as guiding principles in the form of images. In this sense, protoplasmic imagery moves through the psychic depths of human beings, directing the life process from its innermost parts.

Important for the practice of psychology is the fact that the process is reversible. Through focusing inward it is possible for a person to turn back through the varieties of symbolism that appear in the psyche, to reach down into the generic images in one's depths. These images reflect in symbolic forms the moving life process at the protoplasmic level of the psyche. Here, an intimation of the nature and rhythm of life is given to humankind, and a contact with life in progress becomes possible. This type of contact taking place in the depths of the individual person invites an intimate participation in the larger life process. One reaches the core of the naked self by working psychologically through one's own symbols and images. In doing so, the individual becomes one with the sources of one's existence--which are immediately given to the individual. As this personal experience moves beyond all doctrinal and theological concepts, a unity becomes a fact of experience, with its enlargement of life, awareness, and capacities for effective living.

Sinnott considers mental activity as co-existent with life itself. "In behavior, protoplasmic purpose grows to instinct, and with

dawning consciousness this leads to thought and higher elements of mind" (Sinnott, 1957, p. 43-44). He describes this mind-body relationship as an identity.

[T]he body from the developmental activities of protoplasm which incorporates the matter into a self regulating living system and mind acts in this same matter by regulating its behavior. The psycho-physical parallelism, so long and earnestly debated, in this sense, is not parallelism but an identity. To which he adds, this idea is not new but to the orthodoxies of our day it is still a startling one. (Sinnott, 1957, p. 76)

Sinnott defines "mind" as "whatever directs the development and activity of an organism toward goals set up within its living stuff" (1957, p. 85). This is not the conventional definition of mind used by philosophers or psychologists. Sinnott considers mind to be

the inner regulation and directiveness toward goals that work within protoplasm in all the species in nature. This tendency to work toward goals is the basis of 'mind' as it appears in human beings in advanced stages of development where we speak of it as 'consciousness.' (Progoff, 1973b, p. 123)

Sinnott believes that the ultimate goal toward which protoplasm moves is personality. Psyche furthers this process by continuously making images that reveal protoplasm's basic order and purpose.

[A]t each step along the road, a new image comes forth to express that particular stage in the individual's growth. Thus, this process of image-making, which takes place in the deepest levels of the unconscious, is actually the psychologic side of the life process by which the human organism grows toward the form and goal of his individuality. (Progoff, 1973, p. 125)

Smuts and Sinnott stressed the psyche as the psychic side of the human organism, especially its image-making capacity. Furthermore, each emergent image embodied a new time unit that integrated the previously existing structure so that a holistic process of development and transcendence seems to best account for the human evolution of consciousness.

Eckhart. Another system of thought incorporated into holistic depth psychology developed in medieval times. This system appears in the writings of Meister Eckhart and of the anonymous author of The Cloud of Unknowing. Both authors, dealing, as they do with the "inner" work of one's identity, represent for Progoff precursors of the later depth psychologists. Through their language is couched in the terminology of their day, their understanding of the dynamics of the self seems timeless.

During his lifetime, Eckhart wrote extensively, but the works most relevant to our purpose were a series of sermons he delivered to a group of cloistered nuns who were part of the movement toward a new spirituality in their era. These sermons about working psychologically with one's self, approach the question of the creative principle in human beings in terms of the divine and of God. His ideas can also be expressed in psychological terms of identity, assimilation, accommodation, and resolution of conflict.

Because of his work in the areas of symbolic thought and identity as they relate to psychological development, Progoff was especially attracted to Eckhart. Eckhart dealt with methods of interior work. His language and ideas contain a very existential flavor oriented toward the "inner atmosphere" of the mind.

Two themes animate Eckhart's thought: one is the unity and simplicity of pure being, the second is the theme of life and birth, of life being passed into life. Both these thoughts are couched in language which describes God in the highest terms by referring to Him as the

nameless One. The Godhead for Eckhart is the origin of all being. The Godhead is something beyond a person's image of God and is considered to be a divine or dynamic process based on relationship and dialogue. To understand Eckhart is to realize that the "acme of his thought is to overcome a certain image of God" (Schuermann, 1978, p. 72).

The methodology employed by Eckhart is to install a radical sense of being in the person responding to one's own thoughts. The central process of the mind he was investigating was its capacity to deal dialectically with symbolic thought and imagery and to allow these two symbols to be experienced as identical in the event of their relationship. On the experiential level, the mind encounters a meeting of forms in time, which results in an altered state of existential being.

Eckhart was primarily interested in overcoming mental stasis. His thought refutes the idea of cause and effect as well as origin and goal. He encourages his readers to become aware through the process of symbolic thought and intuition. Eckhart's literary style was evocative and attempted to establish a basis by which people could understand themselves apart from the medieval, scholastic teachings of the day. His expression "I was cause of myself" is very strong and, when applied to humankind, brings one back to the posture of individual identity whereby one experiences existential reality in the depth and core of one's own psyche.

Zen. Progoff initially studied the oriental books of wisdom on his own as a young student. After working personally with Jung, he was introduced to D. T. Suzuki, a prominent Zen scholar, who personally helped Progoff acquire a thorough background in the Zen tradition.

Zen is primarily concerned with life as a whole and with the personal existential problem. Zen seeks to understand life by living it directly in a subjective way. Psychological in its methodology, Zen focuses attention on the inner, spiritual world because Zen understands reality as a function of this inner world. This is a difficult perspective for Western thought to grasp, for in Zen an individual's perspective determines objective reality and truth.

True reality, in Zen, has no objective existence and is not differentiated into parts, but is fundamentally one undifferentiated existence, which may best be expressed as a continuum. In Zen, the importance of attaining enlightenment (seeing reality as a continuum) is pivotal. (Guenther, 1975)

The quintessence of Zen would be that, although one sees different objects in reality, one at the same time grasps them as constituting one absolute continuum. (Izutsu, 1969, 1970) Zen categorically rejects anything which introduces fissure into the continuum and in this respect is anti-intellectual, believing that intellect, both conceptual and discursive, understands through division, delimitation, and distinction. The framework of Zen, the continuum, is grasped through intuition; thus, arousing intuition is the only means of achieving the true picture of reality. In Zen, consciousness is treated with "nonattach-

ment." "By cutting off attachment to one instant of thought, one may . . . cut off attachment to a succession of thoughts and thus attain to no-thought, which is a state of enlightenment" (Yampolski, 1967, p. 116). No-thought means allowing a thought to occur without identifying with it cognitively or emotionally with more thoughts or feelings. This state of consciousness leads to what is called the experience of satori, or a "breakthrough into the reality of one's own true nature," a deep inner state where one is witness to that which is "pure, genuine, vast, and illuminating about one's self" (Chang, 1959, p. 80)

Taoism. The origins of Taoism are not precisely known, but the teaching is generally attributed to Lao Tsu, author of the Tao te Ching in the 5th to 4th centuries, B.C. The fundamental principle in this teaching is called Tao, or the "way" to live. Tao also means nature, fundamental law, an impersonal absolute principle. As an absolute principle, Tao also is the source of all beings and the whole of reality as an immanent unity. The reality of Tao is formless and can be experienced only directly and spontaneously and only through intuition. Discursive reasoning cannot grasp the nondifferentiated reality of things. In Western thought, non-being is a state outside of experiential reality.

In Taoist thought, . . . non-being is reality itself. This reality is the unity of objectivity and subjectivity, which is often referred to as the One. For Taoism, non-being is inexpressible and unthinkable, not because there is nothing to express or to think about, but because non-being is the higher unity of being and thinking. (Chang Chung-yuan, 1977, p. xii)

Taoism seeks to liberate the person from representing all beings according to ideas. Taoism is free from conceptualization and representation.

In Taoist thinking, divine knowledge, or divine intuition, and man's thinking are identified. That is, the highest, creative intuition is an intrinsic potentiality of man, which is achieved when man is free from the dichotomies of subject and object, human and divine. (Chang Chung-yuan, 1977, p. xiii)

Tao in the traditional Chinese interpretation, is the highest attainment of "primordial intuition." "Tao is the preontological experience, which is gained through an interfusion and identification of the subjectivity of man and the objectivity of things" (Chang Chung-yuan, 1973, p. xv). This preontological, inner experience is the spontaneous reflection of one's being, which simultaneously transcends both time and space. "This inner experience is nameless and formless, yet it is the fountain of potentiality from which all things emerge" (Chang Chung-yuan, 1977, p. xv).

In everyday activities, a person typically discriminates between people and objects, action and non-action, past and present. Although it is necessary to refine one's discrimination of apparent opposites in daily life, "it is even more important for one simultaneously to recognize the invisible, mutual solution of multiplicities and the perfect identification of polarities" (Chang Chung-yuan, 1977, p. xv). As the Chinese author Chuang Tzu explains: "this is that, that is also this. When this and that are not seen as relative opposites, this is called the essence of Tao" (Chang Chung-yuan, 1973, p. xv).

In Taoism, consciousness is described as the unrealized dimension in all of life. It compares to the pure sense of I in James's framework. For the Chinese, the Tao refers simply to that flow of all of life, the passage of time, the change of seasons, the entire milieu

of history and evolution, in short, everything that Westerners define as what the individual flow of consciousness is not. Taoism considers an individual's flow of consciousness and the flow of all of life as continuous and ever present to each other.

Lao Tsu, the legendary author of The Tao Te Ching, reasoned that the origin of

inner conflicts, problems in relationships and evil in society, is because of the inability of the normal personality to understand that certain laws of change govern both consciousness and life in the same way. People thus act as if the stream of their thoughts and feelings did not have the far-reaching consequences that inevitably they must produce. (Taylor in Pope and Singer, 1978, p. 33)

Thus, through this conflict of opposites, enlightenment occurs spontaneously. Interaction among things is not limited to polarities. Taoists maintain that there is perfect, unimpeded, mutual solution among all particularities within the universe. Tao is direct, immediate preontological experience, and is intuitive, concrete, and purposeless. Thus, Tao, prior to its formation, is "living nothingness," the fountain of creativity.

Veblen. Thurstein Veblen, an American social scientist and critic, also had an influence on Progoff's thought. Veblen critiqued the common-sense thought of the day, particularly as that thought related to notions of cause and effect. Veblen viewed causality as a habit of thought that was deeply entrenched in the development of Western civilization. He concluded that categories of knowledge are never absolute, although the common sense of each historical period would make them seem so. (Veblen, 1942) As a result, people living

within its framework view their particular beliefs about knowledge as fixed, final, universal, and eternal, rather than as historically variable in terms of social circumstances.

Progoff was most influenced by Veblen's concept of the instinct for workmanship, a basic entity in Veblen's system of thought. The instinct for workmanship was "an assumed human propensity for activity tailored to the efficient achievement of a goal" (Veblen, 1957, p. 7). Veblen's understanding of this instinct represented a constructive element in human life. It was not a tendency towards craftsmanship as an end in itself, but a pressing toward the accomplishment of a constructive work. By its nature instinct guides the means and ends to the accomplishment of the task, sometimes confusing the two along the way.

To his concept of the instinct for workmanship, Veblen linked two other instincts. One was called "idle curiosity," a term which for him conveyed playful interests in the world beyond pragmatic requirements. He also linked his concept of useful workmanship to "parental bent," conceived as a generalized solicitude not only for one's young but for the future of humankind. (Veblen, 1957)

Veblen was plagued with problems of deciding between an emphasis on the wholeness of human behavior and an emphasis on compartmentalization. Ultimately, he insisted on purposeful activity of human beings and underlined the wholeness of human behavior. The following quotation reflects his view on instincts: "In all their workings, the human instincts are . . . incessantly subject to mutual contamination whereby the working of any one is incidentally affected by the bias and proclivities inherent in all the rest" (Veblen, 1957, p. 40).

This statement reflects his view that the human organism is one piece, so that what a person does in the department of life under the dominance of one instinct will affect behavior in all other departments. Veblen further asserted that the instincts themselves are not separate biologically:

[T]he common run of human instincts are not to be conceived as several discrete and elementary proclivities. The same physiological processes enter in some measure, though in varying proportions, into the functioning of each. In instinctive action the individual acts as a whole, and in the conduct which emerges under the driving force of these instinctive dispositions the part which each instinct plays is a matter of more or less, not of exclusive direction. (Veblen, 1957, p. 11)

The instincts of workmanship, idle curiosity and parental bent are not only the substratum of human nature but also the source of moral absolutes in Veblen's view. The common focus of the three turns the individual outward from oneself to nature or society. This outward focus enables one to merge work, observation or solicitude of the individual with the surrounding processes. (Reisman, 1953). The instincts of idle curiosity and instinct for workmanship involve what Veblen called a "non-reverent sense of aesthetic continuity with the environment," or again "the sense of communion with the environment, or with the generic life process" (1953, p. 333). Veblen's views on workmanship for serviceability and the parental bent merge into the aesthetic sense in the emphasis he placed on the human environment and the human life process. (Veblen, 1953)

This contact with the human environment and the human life process was the significant concept to be incorporated within holistic

depth psychology, which views a human being's work as an integral part and expression of life's energies.

Using Veblen's notion of work as a starting point, Proggoff considered work as an expression of a person's life energies which placed the person in contact with the larger human environment. Additionally, this notion was also a means of expressing what is essentially healthy and whole in human beings and connects a person to the larger processes of life. By emphasizing instincts, Veblen was in some ways seeking to provide links among the natural instinctive energies of human beings, one's animistic capacities, and one's desire to place oneself in the position of succoring the succeeding generation. Veblen's intent was to provide some sense of meaning to one's activities and one's work which was not limited to the empty production of goods with little if any personal involvement or satisfaction. (Veblen, 1953)

James. William James's contributions to American cognitive psychology emphasize the stream of human consciousness. (1950, 1961) The flow of perceptions, purposeful thoughts, fragmentary images, distant recollections, bodily sensations, emotions, plans, wishes, and impossible fantasies is the human experience of life, one's own personal life, from its beginning to its end.

The stream of thought James understood is personal, always changing, deals with objects independent of itself, and is selective, choosing which objects to welcome or reject. Important among the objects selected are the feelings of relationships: "We ought to say a feeling of and, a feeling of if, a feeling of but, and a feeling of by,

quite as readily as we say a feeling of blue or a feeling of cold" (James, 1950, I, pp. 245-46). Such feelings and all the other aspects of the stream of thought are not things but are mental activities that allow people to perceive and conceive of objects and things. The inner movement of the human mind is not a case of "I think it" but rather, "that it thinks me." The human unconscious is so directed that it acts itself as a larger frame of reference for human cognition for consciousness.

Holistic depth psychology takes James' metaphor of the stream of consciousness as reflecting the ongoing flow of imagery inherent in the movement of the psyche. The flow of imagery moves at several levels simultaneously; fundamentally, however, the main characteristics of James' thought which holistic depth psychology adopted are the notions of constant movement and the recreation of one's self from one's own inner stream.

Eliade, Tillich and Buber. Eliade's (1958, 1959, 1961, 1965, 1968) concept of archetype opened many doors for the progress of Progoff's work. Eliade's concept of archetype focuses on the notion that there are spontaneously recurring types of situations which emerge as a result of the nature of humankind's personal and social existence. These are revealed in dreams, myths, and symbols. Progoff understands Eliade to be saying that

man's persistent attempt on all levels of culture, from the most archaic and primitive, to understand the mysteries of existence in order to transform the inner and outer conditions of life tends to result in structures of symbolism which center on certain themes that recur as variations on a theme in the course of history. (Progoff, 1966, p. 129)

The archetypes for Eliade, Progoff believes:

deal with time, its cycles, repetitions, and eschatology. They deal with the sacred as a dimension of life, and with the nonsacred, the profane. They deal with the cycle of death and rebirth as it is experienced and symbolized in initiation rituals. (Progoff, 1966, p. 129)

These situations examine the existential implications that are carried as dark and often profound intuitive insights within the symbolic structures spontaneously formed and presented in myths and rituals.

Beyond this approach, however, Eliade's work also provided Progoff a means of exploring the timeless existential questions and a variety of suggested answers all presented in intriguing, unbounded symbolic forms. One implication of his work is that the varieties of revelations found among the various peoples of the world may comprise overall a continuing and unfolding process of religious revelation. Furthermore, these revelations occur among all of humankind not only in religious events but also in secular events as well. The sacred lies in the depths of the secular.

Progoff, suggests that the next steps in the spiritual development of modern man may occur by means of the primordial word, archetypal word, God in the modern consciousness, in short, by new vehicles that are not confined by the limitations of past traditions. What is required is a new universal theology drawn from the history of religions so that traditional symbols that have hardened into dogmas may come alive again and continue to develop in their existential and universal domains and thereby lead to the next evolutionary step in consciousness.

(Progoff, 1966)

Contemporary theologian Paul Tillich (1948, 1958, 1959, 1963) asserted that the lost dimension in the modern person is the depth dimension. Religious and spiritual life had become for him too literalized and secularized; living on the "horizontal plane" defuses the mystery and richness of religious symbols. Tillich's perspective, as well as those of other existentialists, expresses the need to increase the awareness of the depth in a person's life and its inherent creative power. He recognized that whenever human beings have looked at their world, they have found themselves in it as part of it but only as a stranger in the world of objects, unable to penetrate them beyond a certain level of scientific analysis.

Another existentialist, Martin Buber studied the condition of modern man and formulated a philosophy of dialogue, which Progoff found compatible with his own philosophical orientation. Holistic depth psychology draws upon the works and thoughts of Martin Buber not only in his philosophy of dialogue but also his epistemology, philosophical anthropology and his ontology. What is most important to Progoff about Buber's philosophy is the recognition that man's access to being is through "the between--the dialogue between man and the existent one against him" (Buber, 1965, p. 11).

Primary to humankind's attitudes and relations says Buber are the basic notions of I-Thou and I-It.

The I of man comes into being in the act of speaking one or the other of these primary words. But the two I's are not the same--the primary word in I-Thou can be spoken only with the whole being. The primary word I-It can never be spoken with the whole being. (Buber, 1965a, p. 12)

Buber considers "the real determinant of the primary word in which a man takes his stand as being not the object over against him but the way in which he relates himself to that object" (1965a, p. 12). Taken in this context, "I-Thou is the primary word of relationship, characterized by mutuality, directness, presentness, intensity, and ineffability" (Buber, 1965a, p. 12). It is only within this relationship that personality and the personal really exist. Buber (1965a) asserts that the Thou of I-Thou is not limited to humankind, but may also include animals, trees, objects of nature, and God. On the other hand, "I-It is the primary word for experiencing and using" (Buber, 1965a, p. 12). It takes place within a person and not between oneself and the world. This perspective is entirely subjective and lacking in mutuality.

Progoff observes that the I-Thou seems to be a primordial word itself.

The overtones of emotion which it arouses indicate that it is a concept that contains a numinous power at its core, much as an archetypal symbol does (Progoff, 1966, p. 107).

For Progoff,

I-Thou is a relationship in which there is not subject and object, but two subjects. This means that a person feels the reality of himself and feels equally the reality of the other, whether God, person, or tree. In the midst of this act, however, in the entry into the reality of oneself and of the other, something additional transpires that was not there before. An additional power is then present in the situation, a numinous force unmistakably there and yet difficult to define. This is the aspect of the I-Thou relationship in which spiritual reality establishes itself as an emergent. (Progoff, 1966, p. 107)

The concept of the I-Thou and the numinous quality and atmosphere which it evokes when two people meet as subjects implies a religious numinosity that is generally identified with God, yet it is not identical with God. I-Thou carries with it the power of the numinosity, yet it is much freer in its range of possibilities.

Buber's study of the "wholeness of man" defines philosophical anthropology, and he lists the following among the problems implicitly set up at the present time by

man's special place in the cosmos, his connection with destiny, his relation to the world of things, his understanding of his fellow man, his existence as a being that knows it must die, his attitude in the ordinary and extraordinary encounters with the mystery with which life is shot through. (Buber, 1965a, p. 13)

The essence of being human for Buber is determined by the fact that a person shares in finitude and also shares in infinity:

Indissolvably connected with the finitude which is given by the ability to know only this, there is a participation in infinity, which is given by the ability to know at all. The meaning is therefore that when we recognize man's finitude we must at the same time recognize his participation in infinity, not as two juxtaposed qualities but as the twofold nature of the processes in which alone man's existence becomes recognizable. (Buber, 1965a, p. 13)

With such a perspective, Buber (1965a) sets up a "philosophical anthropology as a systematic method which deals with concrete existential characteristics of human life in order to arrive at the wholeness and uniqueness of humankind"--one's humanness in the midst of the constant flux of individuals and cultures. Buber's definition of the problem gives a two-fold answer to the question of what a human being is.

Man's existence is constituted by his participation, at the same time and in the same actions, in finitude and infinity; man's uniqueness is determined by the particular existential characteristics of one's relation to "mystery," cosmos, destiny, death, things, and man. (Buber, 1965a, p. 15)

In addition to one's participation in both finitude and infinity, Buber defines human beings as the only creatures who have potentiality, latent possibilities of growth and experience. "Man," he writes, "is the crystallized potentiality of existence" (Buber, 1965b, p. 77).

This potentiality also underlies his distinction between 'cosmological time,' in which the future is determined as far as we are concerned, and "anthropological time," in which the future is undetermined because it depends in part upon our decisions. (Buber, 1965a, p. 15)

Individual wholeness is the central concern of philosophical anthropology. An anthropologist wants nothing to do with a division of consciousness, since he deals with the unbroken natural connection between feelings and actions. But Buber believes that his actions are the recollection of what he felt and did to take the place of psychological self-experience. Buber's memory in this context is more like that of the great artists, in that memory through its power of concentration "preserves what is essential." Buber's study of humankind is defined by his image of humankind whom he believes is the creature who becomes what only one can become through confronting reality with one's whole being. Buber's philosophy of dialogue is not merely "a phenomenological description of humankind's twofold attitude but also is an ontology which points to the 'between' as the really real. (All real living is meeting.)" (Friedman in Buber, 1956a, p. 20).

The works of Martin Buber contain for Progoff the fullest expression of Jewish mysticism in modern times. Buber sought teachings that would express a transcendent cosmic unity. This unity needed to be expressed in a form that spoke intimately to a person in terms of the individual's cultural roots.

Progoff says that Buber's life experience illustrates in compact form a basic pattern of development that has taken place in Jewish mysticism over the course of centuries. The tradition of Jewish mysticism has, in Progoff's opinion, totally transformed itself to fulfill more adequately for the modern person the original calling of the biblical spirit.

The Emergence of Holistic Depth Psychology - Survival Forms and the Organic Psyche

The basic image of Jewish mysticism--the unity of man redeemed and reunited with an infinite, eternal God who is One--is a central theme of Progoff's work. This image of spiritual unity for Progoff means that society, science, knowledge of the psyche and knowledge of materialistic technology are all part of it. The prophetic image of dialogue connecting the individual with God underlies all of these elements.

Progoff considers spiritual disciplines as a way to gain knowledge about spiritual or ontological principles and thereby fulfill the potentialities within humankind left incomplete as human beings emerged in their present form out of the flux of evolution.

Progoff's feels that as one finds meaning and sets goals in life one fulfills within oneself the potential within the depths of one's organic nature. To fulfill these potentials, people must go beyond the boundaries of biological structure and deal with their own inner resources. Such a task requires knowledge of spiritual or ontological principles of development, particularly in the form of symbolic subject matter, which thus far has remained esoteric and within the confines of various religions or cultural groups. Progoff believes that (1973b) science has to translate this knowledge so it can be incorporated into modern experience.

Drawing upon his own Judaic heritage, Progoff views the Torah as a body of symbolic insights which can be utilized for interpreting the fundamental processes of one's inner life as each civilization reaches some form of maturity, it develops a Torah of its own. This indigenous system of symbols expresses the principles by which human personality develops toward wholeness and integrity within its own cultural life. (Progoff, 1973b)

These systems Progoff says, are survival forms; they present a symbolic set of concepts through which "individuals can interpret the dynamic factors working in their lives" (Progoff, 1973b, p. 253). The acceptance of this reality is the means whereby they can be constructed and integrated into the personality of the modern person. What is more commonplace today, in Progoff's opinion, is that the systems of personality development are encased in religious practices in which "the observance of ritual obscure and eventually negates the underlying aims"

(Progoff, 1973b, p. 254). Since the essence of all such symbolic systems of teaching is to bring about "a greater degree of growth in individual existence," the loss of symbolic relationship reduces one's capacities for meaning. These capacities need not necessarily be exclusively religious. In some of the Eastern traditions such as Zen Buddhism and Hinduism, the goal of the techniques is not limited to the religious development of personality but is utilized "to enlarge the capacities of the person in all areas of experience" (Progoff, 1973b, p.254).

Drawing from the works of modern thinkers, holistic depth psychology believes it is possible to discover in modern people the fusion of two traditions. One tradition is of an individual, naturalistic way of selective evolution, and the other is the symbolic, intuitive way of various religious traditions. From Sinnott's perspective on evolution, protoplasm--even in rudimentary forms--involves a factor which directs its growth. This inner directedness of protoplasm within the human being has emerged to the point where it is a constructive, actively functioning and self-consistent part of the total organism. (Progoff, 1973b)

This evolving aspect of protoplasm becomes, within Progoff's framework, the concept of the organic psyche, a distinct and dynamic reality of the human being. As a concept and as a principle of growth, the organic psyche provides a means by which the process of evolution can move forward within the individual lives of the human species.

In summary, Progoff's concept of the organic psyche rests upon the advanced concepts of depth psychology and organismic biology, as well as the existential philosophical tradition and the symbolic history of

civilization. From these related fields Progoff drew his material to formulate his concept of the organic psyche.

Shift in Paradigm - From Psychoanalysis to Psyche Evoking

The movement away from a solely psychoanalytic paradigm began slowly. Adler (1917, 1927, 1938), Jung (1933, 1938, 1939, 1954, 1955, 1972), and Rank (1929, 1932, 1945, 1950, 1952, 1958), each successively moved away from the Freudian perspective. Adler's emphasis on social feeling added considerable humanism to the approach. Jung, probing the depths of the unconscious, presented unique notions of common structures and experiences of man. Rank emphasized the attitude of the artist, who in his individual act of creation, deals with death and his desire for immortality. The work of Jung, Rank, and Bergson most clearly reflect the shift in paradigm furthered by Progoff.

Taking an artistic, intuitional approach, Progoff began to examine where the next step in psychology would lead. The shift was a significant one, for it led to viewing the psyche in both evolutionary and symbolic terms. In contrast to the Grand Material Paradigm, which viewed the psyche as a closed system, the psyche for Progoff was an open system with an organic relationship to the universe. An important part of this open system, according to Progoff is to fully comprehend its magnitude, and its symbolic formative capacity.

The operating paradigm of Progoff begins to emerge. He sees the psyche as potentials rather than defenses. These potentials are ex-

pressed in and carried by mental images. When images are integrated into the current ego structure, they cause a shift in the internal organization and relationships within the psyche. They are felt experientially by the person as a sense of being more grounded or centered. The type of work called for by this orientation is essentially one of aligning oneself with one's own psychic imagery a standard based on subjective process rather than with a standard based on external, analytic, and interpretive effort. Rather than analyzing or ruminating intellectually, one must rely more on the imagery and other integrative aspects of the psyche.

This image-making, symbolic ability of the psyche is important for several reasons. First, this aspect represents the fundamental process of the psyche; moreover, it represents the creative aspect of the psyche in the development of the self. Furthermore, this ability represents the creative possibilities of the individual self. In this sense, we begin to realize that the psyche is participating in the ongoing process of evolution by constantly creating new symbols and integrating them into the experiences of a person's life.

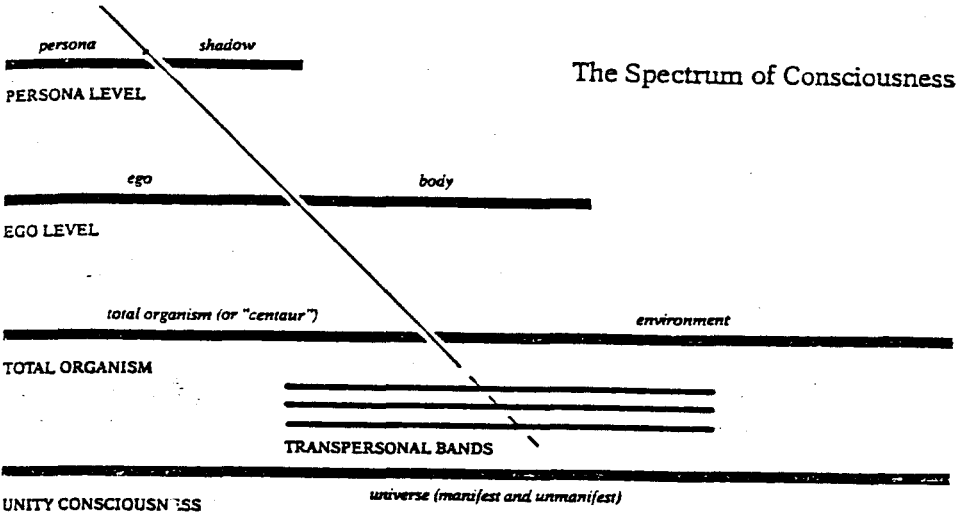
CHAPTER III
REVISIONING PSYCHOLOGY - FROM ANALYZING TO
EVOKING THE PSYCHE

Introduction

This chapter will focus on Progoff's understanding of the development of the human psyche as a unitary process. Progoff posits that a person's conscious experience represents a partial knowledge of a collective identity and that an individual's unconscious mental processes determine the evolutionary history of humankind.

The spectrum of consciousness orientation (Wilber, 1981) locates Progoff's work at the level of the transpersonal bands with obvious ties to the various esoteric traditions. (see Figure 1). Progoff's contributions to the idea of a unitary process of the psyche are reflected in principles of the organic and holistic depths of the psyche.

By taking an organic unitary orientation to the psyche, Progoff is emphasizing the unconscious in its developmental or evolutionary as well as its dynamic aspects. Rather than simply assuming the unconscious to be described in layers, levels, modes or contents, he supports the viewpoint that there are developmental and dynamic types of unconscious processes that emerge over the course of the life cycle. Each process embodies an emergent pattern. As one's current relationship to reality is exhausted and fails to exclusively dominate consciousness, a shift to a higher conscious structure occurs. A process of differentiation, disidentification, transcendence and integration takes place as each higher order structure emerges.



Therapies and the Levels of the Spectrum

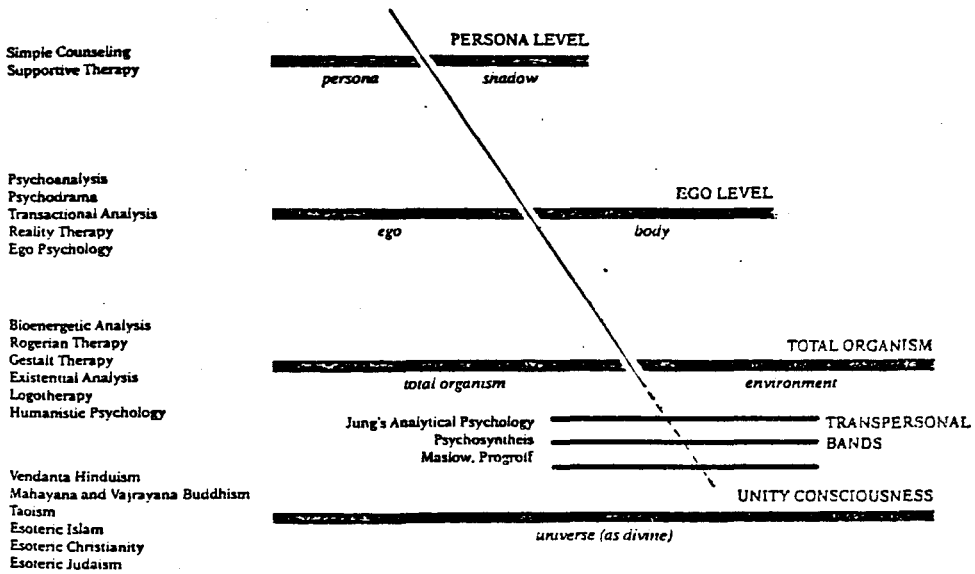


Figure 1. The Spectrum of Consciousness and Therapies and Levels of The Spectrum

From No Boundary, Eastern and Western Approaches to Personal Growth (p. 9) by K. Wilber, 1981, Boulder, Co. Shambala. Copyright 1981 Shambala Publications, Inc. Reprinted by permission.

Origins of Progoff's Metamorphic Model for Holistic Depth Psychology

Holistic depth psychology may have two contrasting and inherently confusing meanings. The first meaning is that depth means "hidden far from direct awareness, and therefore accessible only by different procedures; and conceived with highly general tendencies underlying all differentiated and all conscious activities." The second meaning of depth is related to a physiological conception of the highly general traces of the dominant processes of the brain, affecting all activities. In this context, subjectively deeper tendencies might well correspond to "higher" tendencies in the central nervous system hierarchy.

Progoff focuses on these deeper organic ordering processes and patterns of the psyche. He draws on the organic coordinating principles of biology and the concepts of physics relating to processes of order and disorder within the universe. He specifically likens his view to the emergence of forms in the psyche as mirroring and reflecting forms in the universe. His approach reflects not only the movement toward process concepts but also the awareness of the creative unconscious.

Progoff's holistic depth psychology holds that each person lives out an inner myth, a subjective feeling that one has about the meaning of one's life. This inner myth can be described as the individual's internalized structure of symbols, representing external events. The concept of an inner myth includes the notion that dreams can be a symbolic way in which an individual expresses subconsciously goal-directed behavior. This psychology emphasizes the depth dimension of personality, especially "the

potentials of cognition and enactment in a person which have not yet been lived" (Progoff, 1969, p. 16). This emphasis on symbolically represented goal-directed behavior is an attempt to connect developmental psychology and evolutionary theory, by showing that the human being is compounded of all the levels of development and capped by the present level of integration.

Progoff's psychological use of metaphor and symbol has three objectives. The first is to provide a framework to understand a human being's fullest or ultimate nature. The second is to understand the quality of life in the modern person, that is, the nature of human personality in the specific circumstances of Western civilization. Third, is to provide the techniques by which people realize within themselves the potentials of experience that are in the depths of their nature (Progoff, 1969).

Just as depth has an organic sense to it, which includes the organic metaphor of the seed carrying the potentials of the person, the metaphor of growth also includes that of a seed. Progoff's psychology understands the concept of growth in a cosmological rather than a biological sense. Growth deals with the full cycle of life development. There are two phases to the cycle of growth: germination decay, after which the cycle repeats itself. Progoff considers to be growth a psychological analogy to the metaphor of cosmic evolutionary process. The life cycle understood holistically is representative of the underlying life process in the universe. (Progoff, 1969)

Since human beings are part of the cosmos, the question for the person in this modern civilization is relating oneself via one's personal life to this larger cosmic process. Historically, this has been accomplished through specialized philosophical systems, esoteric systems or structured religions.

The question remains, then, of how this principle of growth is expressed in the modern human being. In the rest of nature of growth takes place in an essentially automatic way on the physical level. Then growth marks beyond the physical level, to the psychological level. The growth of the person psychologically is not automatic and is perhaps the main characteristic which differentiates human beings from other species. Since it is not automatic, it depends, rather, upon one's having an inner experience which so shakes one's consciousness that one becomes aware of or experiences the reality of one's own existence as a person. This is something that is fundamentally different from the growth process in all the rest of creation. The nature of human beings, as opposed to other species, requires that they have a particular experience, the nature of which not only changes the process of growth but is a necessary part of the growth process. (Progoff, 1969)

William Thompson, a cultural historian, has stated that in the course of personal and cultural evolution, to

take a step into the future we need to shift our weight to the opposite foot; to think about the future we also need to shift the emphasis to the opposite hemisphere of the brain. The way for a technological society to take a step into the future is to shift the weight of its emphasis from machines to myth. (Thompson, 1978, p. 13)

Thompson believes that in our current age of chaos we are making a transition from "civilization" to "planetization." To negotiate this transition on an individual level, the concept of the "mazeway" may be helpful. The "mazeway" reflects the fact that

each of us carries within an image of space and time, and this cognitive map tells us who we are, where we come from, and where we are going; but the map also charts a more personal path by which each of us can make his or her own individual way through space and time. (Thompson, 1978, p.13)

On a cultural level, Thompson has noted what other historians have observed during the decline or transformation of other cultures or civilizations: the "mazeway" devised by the culture breaks down. The central process at work during the time of change and stress is transformation. The rituals and rites of initiation for the individual, once provided by the various social and cultural institutions, are no longer powerful or meaningful enough to evoke the change in individual consciousness needed to move the person into the next stage of development. As a result of this breakdown, the old instructions no longer work, one is thrown back upon oneself. It is at this point that

the individual becomes lost, profoundly lost in the most ontological sense of no longer knowing who or what he is, where he comes from, and where he is going. For some this can be a moment of terror, for others, a time of release. In a moment of silence in which old forms fall away, there comes a new receptivity, a new centering inward, and in an instant there flashes on the screen of consciousness a new re-visioning of the maze-way. There in the receptive silences of meditation the new possibilities of time and space announce themselves, possibilities that lie beyond the descriptions of the old instructions of the old culture. This is the prophetic moment, the annunciation of a new myth, and the beginning of a new culture. (Thompson, 1978, p.14)

The social sciences have been called upon to respond to the modern person's existential and ontological dilemmas, as well as the profound social and spiritual restlessness that has become one of the main characteristics of the present period in modern civilization. For many people there is a sense of ennui and a lack of self-understanding for which they turn to psychology for guidance.

Modern persons have turned to psychology to meet this need. However, the initial optimism aroused by the psychoanalytic movement is inadequate to satisfy the needs and ills of modern society. Proggoff meets this challenge with a theory of personal growth that has a philosophical background consistent with solid scholarly research as well as an empirical base. He developed a methodology which permits the modern person to work with one's own psyche so as to evoke the potentials latent within it, rather than analyzing its content.

Proggoff (1969) considers one of the characteristics of the present period of history to be the paucity of rituals functioning either as vehicles for initiation or rebirth into the next stage of development in an individual's life. In a secular culture, the old patterns which operated in the social traditions no longer function adequately. Consequently, people search in themselves to have the psychological equivalent of a cultural initiation experience. Initiation provides the context in which people reach toward an answer to the question, What is the meaning of life? In many ways initiation underlies the development of psychology as a special discipline in the current period of history.

Progoff's focuses on the personal need for meaning, the individual's need for a sense of a life story and symbolic contact, and a need for social renewal. Progoff (1969) takes as his perspective the whole span of adult life and believes that it is in this span that a basic need occurs for an initiation. He notes that in primitive cultures "it is an initiation ritual that draws a person into the deep context of a tribe's sense of reality" (1969, p. 21). In the current culture, however, there is no single context of reality: there is no single unchanging tribe, no single code of morality and life behavior. Nevertheless, to make life meaningful, Progoff is convinced that it is necessary to have an experience that will connect the person to the continuity of life as a whole. Thus, he contends that one of the most basic and characteristic facts of our time is "that the really important transitions of growth, development and enlargement of personality can no longer be handled successfully by means of the symbols and rituals provided by our culture" (1969, p. 21). Modern persons are, therefore, in the position of living through the transitions in their lives without ritual assistance.

In contemporary culture Progoff believes that a person may live through two, three, or four "cycles" of existence. Each time that the person moves from one to the other, a certain experience of "death" brings about and makes possible an experience of rebirth and renewal. Progoff (1969) contends that each time this occurs a person is touching something in the mind that is the self; the person is touching the principle of one's continuity and experiencing a connection with life.

"Each time the process occurs, something new is added to one's total consciousness and to one's total being" (Progoff, 1969, p. 22). A deeper connection to the continuity of life is established. This is the emergent of which Bergson spoke, a kind of additional increment that is given to life. Progoff considers spirit to be an element of emergence, one that manifests itself every time a human being lives through a crisis of death in the transitions of one's life. Progoff contends that each time a person comes close to psychological death in some form, this underlying principle comes into play in ways that could not have been predicted in advance. Each occurrence adds something new to the whole nature of human existence. In essence, the quality which this adds to life is what is meant by "spirit." Taken in this context, "spirit" is not something that has always been in existence. Spirit is instead something that is being brought into existence continually. Progoff contends that this spirit is brought forth by these processes of death and rebirth manifested through the interior struggles of one's life. (Progoff, 1969)

Progoff acknowledges that as each structure emerges, it is largely discontinuous in development from its predecessors in that it cannot be reduced or fully explained by its preceding structures. This view of emergent evolution does not preclude the continuous development with each level which we call evolution. Each (initiatory experience) is the remapping of the maze. Each gap (see Figure 2) represents the opportunity for the remapping process to take place.

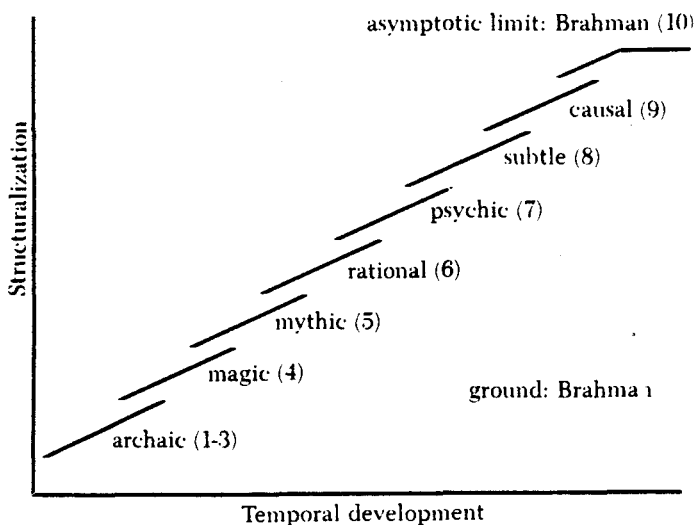


Figure 2. The Developmental and Structural Spectrum of Consciousness

From *A Sociable God* (p. 26) by K. Wilber, 1983, New York: McGraw Hill. Copyright 1983 McGraw-Hill Book Co. Inc. Reprinted by Permission.

Additionally, Progoff's emphasis on spirit means that evolution is still under way and that human culture as a whole faces further and higher levels of evolutionary and revolutionary structuralization. This emphasis on spirit implicitly acknowledges major structural levels of consciousness beyond those intensively investigated in the West (i.e., physical, sensorimotor, emotive-sexual, lower mental and logic-rational) and subscribes to the plausibility of higher stages by structural organization and integration of a spiritual or transcendental structures as described by Eastern traditions.

Progoff (1969) believes that the paradox of modern life in a secular society is that the death of God and the absence of a spiritual life constitute a person's great spiritual opportunity. Conceivably, this is the reason that there has been a close connection between the work of depth psychology and what in the past has been the main content of religion. Depth psychology has to do with the deepest core of human existence, where the feeling of death, the feeling of ending, the feeling of hopelessness takes place. Progoff considers psychology, in both its depth and humanistic aspects, capable of providing the means by which individuals can emerge with a new awareness of the depth processes of life. The person's central experience is to emerge

with a direct inner knowing that inner life's replenishing principle is indeed a fact, and that once a person has experienced its immediacy and its reality and its presence, it remains accessible for those future times when the exigencies of life will require that contact again. (Progoff, 1969, p.24)

In this context, Progoff is in agreement with Chardin's (1959, 1960) viewpoint of an emergent, evolutionary conception of spirit that grows out of an organic approach to the depths of the psyche. This viewpoint recognizes the shift in emphasis from belief to faith to direct experience of these underlying yet higher structural levels of consciousness. (Bellah, 1970) This viewpoint recognizes the shift in emphasis from statement of belief to articles of faith to religious experience as being mystical in some form and is predicated on unconscious processes and the hierarchy of structural organization of the psyche.

The Organic Psyche

From his study of depth psychology and the mystical traditions Progoff developed his concept of the organic psyche. This concept incorporates his views on initiation and his views on the psyche's magnitude and capacities for renewal and self-transformation.

The organic psyche is a metaphysical model, a visualizing model containing the objective and generic components of the mind upon which individual personality and individual conceptions of reality are based. The organic psyche makes possible an integral approach to the study of humankind. It is a unitary conception, for its frame of reference is the life process itself. "The aim of this perspective is to understand the psychological quality of human experience, it avoids the misleading dichotomy between the conscious and the unconscious" (Progoff, 1973b, p. 156). The core fact in its approach to the study of humanity is "the single seed of wholeness that is present as a potentiality in protoplasm and grows toward fulfillment in the integrated personality" (1973b, p. 156). Progoff's conception of the organic psyche integrates and affirms principles and images of the mind that are much larger and more fundamental than the mental contents of a subjective mind. The organic psyche includes those parts of the unconscious that belong to the generic aspects of humankind,

the tendencies and patterns of human nature that underlie the beliefs and behavior of the individual person. These basic principles and images of the organic psyche are not personal and subjective. There is an element of uniqueness about them because they vary from person to person in the individual form in which they are expressed. But this apparent uniqueness may be quite misleading. What is important in these images is not their differences, which are experienced as subjectivities. What is important rather, is their underlying sameness as formative factors that give shape and direction to the personality. They have an objective quality, much as the principles governing the circulation of the blood are generic to man and are objective in their form, even though the role of circulation and the type of blood may vary from individual to individual. (Progoff, 1973b, p. 207-208)

Holistic depth psychology's conception of the organic psyche assumes that the psyche has evolved phylogenetically through confrontation with reality. The psyche exists a priori to the extent that it is present before the individual perceives anything and must be present if experience is to be possible. This is basically a developmental concept in that this type of unconscious process in essence enfolds all the structures of consciousness given to humanity collectively. Although these structures are unconscious, they are not repressed because they have not yet entered consciousness. Development or evolution consists of a series of hierarchical transformations, unfoldings of the deeper structures of the unconscious, starting with the lowest (matter-body) and ending with the highest (causal-ultimate). Each structural level is a process of relational exchange with the environment but is not caused by or constituted by the lower. The higher level is not caused by the lower but is in fact emergent from it.

Each structural level evolves through archetypal patterns via initiatory experiences and have evolved and continue to evolve in adapta-

tion to outer reality. The focus of holistic depth psychology is not so much the fact of the objective nature of archetypal patterns as on one's experience of them and their continuing evolution. The knowledge which holistic depth psychology seeks to develop is the subjective or experiential phenomena of these archetypal patterns.

Progoff's (1973c) conception of the psyche parallels the commonly held conception of the physical atom. The psyche is a "visualizing symbol" which provides the depth and direction in a person.

Just as atomic theory moves past the commonsense observation of matter to an image of its inner structure, so the theory of the psyche goes past the outer forms of personality. It presents an image of man in terms of directive movement, symbolic patterns and levels of experience beneath the observable surface of the individual. (Progoff, 1973c, p. 107)

The advantage of considering the psyche as a "visualizing symbol" is that it makes it possible to enter "the inner structure of personality, and thereby identifying its processes, principles, cycles and rhythms" (1973c, p. 107). One perceives a continuity of events through this "visualizing symbol", and this "visualizing symbol" constitutes the "reality" of the psyche. "Psychic reality" refers to:

the category of phenomenon taking place in the depths of the psyche when the psyche is conceived as a working symbol in whose terms these phenomenon can be consistently interpreted. Psychic reality in this sense is comparable and parallel to Einstein's conception that physical reality refers to the body of concepts that interpret the phenomenon of the world "as it is thought" to be in terms of the symbols of modern physics. (Progoff, 1973c, p. 107)

There is an analogy to be expressed between the dimensions of reality opened through the study of atomic physics and the tremendous amounts of new energy made available to human beings in the depths of

one's psyche. The conceiving of the depths of the psyche in symbolic terms opens new powers of personality and resources of personal strength.

The parallel between physics and depth psychology runs as far as the symbolic nature of their primary concepts and their capacity to set energy free, but there it ends. The quality of their application is different. Both lead to a body of knowledge regarding their special segment of reality, but the conception of psyche reality leads to more than intellectual knowledge. It leads to disciplines for developing larger capacities of personal experience and a fuller participation in dimensions of reality that reach beyond the individual. (Progoff, 1973c, p. 108)

The role the psyche fulfills in the scheme of nature is the directive part of the human organism, supplying the goals and the meaning of a person's inner activities.

For Progoff (1973c) the essence of the psyche, is wholeness. The formative and integral nature of personality is expressed in its inner thread of unity, its movement forward, and in the formation of itself through its inward coherence and outward enactments of personal life events. The flow of imagery is a process involving many levels of one's psyche as one moves toward wholeness. The contents of the imagery reflect both the operation of the psyche and the process of the integration taking place within it. Thus, Progoff believes that integration incorporates personal and immediate concerns, with the larger process of cosmic or universal principles.

On a social level, Progoff assumes that the underlying patterns of civilized behavior are present in the structures of the psyche in ways that have yet to be discovered. These patterns, he feels, are

enacted in specific styles of activity. Although these patterns do not imply the inheritance of acquired characteristics, Progoff suggests that, given the close isomorphic relationship between the functioning of the psyche and the inherent sociability of human nature, these characteristics may be acquired genetically. Furthermore, there are marked proclivities within the organic psyche for specific styles of social behavior which assert themselves in terms of the pattern and flow of imagery characteristic of the organic psyche which he describes as survival forms. (Progoff, 1973b)

Progoff initially identified two forms of imagery. The first he called "dynatypes." In essence dynatypes are anti-analytic. They "move forward to grow as they express themselves in outer works" (Progoff, 1973b, p. 186). The emergence of a dynatype requires a focus, a work in which the capacities implicit within the person come forth and unfold toward maturity. "They are images in the sense of guiding meaning directing particular styles of behavior; they represent and lead to patterns of behavior in terms of civilized life" (Progoff, 1973b, p.185). This process of unfolding in a work is an important quality of dynatypes and expresses a basic principle of the organic psyche.

The second classification of imagery is called "cognitypes," or formative imagery. By cognitypes Progoff suggests

the underlying patterns through which the human being apprehends reality. These are the basic forms of thought, the images within the structure of the organic psyche which set both the limits and possibilities of man's knowledge. (Progoff, 1973b, p. 187)

These images provide the categories in which "all the varieties of knowledge, belief, and conjecture are formed and felt within the psyche" (1973b, p. 187). As processes and categories they provide the basis of human cognition in its various forms: thinking, feeling, intuition, etc.

Cognitypes are as those processes though which give form and meaning to the raw and unclassified observations of life. They are not limited to intellectual knowledge alone, but also include religious and mystical experiences. (Progoff, 1973b) Progoff's focuses on how the practical application of cognitypes further our understanding of the psychological life of the person.

Since both types of imagery are predicated upon symbolic functions within the psyche, it is important to explore Progoff's idea of psychic space and reality. Understanding how symbols are formed and enact themselves in a person's life does not require a theory of analytical interpretation, but a sensitivity to the movement and nonconscious flow of a person's imagery. The flow of imagery a person experiences follows a symbolic style of expression characteristic of the human psyche. This symbolic context of imagery has two main aspects: "It expresses the pattern of growth that is characteristic of the person's life as a whole; and it expresses the pattern of imagery required by the formative symbols working in the psyche" (Progoff, 1973b, p. 93). Images express a symbolic style in their movement but are in themselves unstructured. The formative symbols are principles of patterning that give structure to the images. They

have a powerful effect as they operate within the psyche. They have the capacity both of releasing tremendous amounts of energy for directed action and of greatly enlarging the faculty of intuitive cognition. (Progoff, 1973b, p. 94)

Progoff (1973b) identifies two classifications of the formative symbols, which he labels "representational symbols" and "elemental symbols." Representational symbols belong to the social sphere of life. Their meaning arises from the combination of images within the context of cultural beliefs and traditions. For Progoff, the flag of a country, the structure of a church or the vestments of the clergy are representational symbols. He contends that "intense loyalties are often attached to such symbols and they often have the power to unleash great amounts of energy in the form of political and religious events" (1973b, p. 94).

Elemental symbols arise from quite a different aspect of the human psyche and are minimally influenced by the social context. They derive their main force from within the psyche. Progoff's concept of elemental symbols is assumed to be inherent in the nature of the psyche. For him, they mirror the principles of the cosmos. By using the word elemental, Progoff means that the source of these symbols is deep within the psyche. Elemental symbols have the capacity to act as patterning principles for images. Progoff theorizes that through the psyche's generation of elemental symbols new dimensions of meaning and knowledge unfold within a person.

The implicit principle underlying elemental symbols is that every image has a major element which can be translated into action.

This principle expresses the creative power of the imagination. The creative process of an image evolving to an idea, and eventually to a form is analogous whether the products are artistic, scientific, or humanistic. (Read, 1955)

Awareness of the symbolic process of the psyche is not an experience to be analyzed. Progoff (1973c) compares the awareness of elemental symbol and symbolic processes to entering a vehicle and being carried by it. The symbol carries the person into dimensions of the infinite where it becomes possible for the meaning of finite human existence to disclose itself.

When the symbolic dimension of existence opens itself to an individual, his view of reality is strikingly changed. He perceives things simultaneously on diverse levels. A new comprehension of what reality is then becomes accessible to him. (Progoff, 1973c, p. 99)

This new understanding is not doctrinal in religious, philosophical, or ideological terms. This awareness involves "an open and changing relationship to the principles of the cosmos as reflected by the elemental symbols of the psyche" (Progoff, 1973c, p. 99). This new comprehension is

neutral as far as religious doctrines are concerned, and capable of moving by means of religious symbols when their quality is elemental, it establishes a personal point of contact, based not on hearsay but on the individual's own experience. Meaning enters the existence of modern man by means of experiences within his psyche; for the psyche is the mirror in which the principles of the infinite universe are reflected for the finite person. (Progoff, 1973c, p.99-100)

Holistic depth psychology describes the psyche as a principle and as a type of space. In referring to its spatial aspects, it is

possible to distinguish between those thoughts that come off the top of one's head and those which come from the heart or soul. Viewing the psyche as a space containing the various levels of experience permits one not only engage the dynamic aspects of the psyche but also its cognitive structural capacities as well.

Moving principles and psychic space, repression, subjectivity, depth and elemental transpersonality are all elements of the symbolic style by which we seek to touch the boundlessness which is the reality of human nature. The conception of the psyche itself is an elemental symbol. It mirrors in its symbolic style the infinity of life that takes infinite form in human existence. (Progoff, 1973c, p. 103)

The psyche is a symbolic vehicle through which one can attain a working knowledge of oneself as a human being.

The psyche as an elemental symbol is to be understood primarily as a means of approaching a subject matter whose vastness and intangibility takes it beyond the grasp and beyond the competence of ordinary formulations. (Progoff, 1973c, p. 104)

As a symbolic conception the psyche contains limitations and potentialities which are paralleled whenever the search for knowledge is pushed to its ultimate boundaries. Depth psychology faces a human limitation that has already been reached in the area of atomic physics. (Progoff, 1973c). Progoff (1973c) uses the life and work of Albert Einstein to show the parallel between the symbolic conception of the psyche and the symbolic conceptions in modern physics. He observes that Einstein stated that "atomic theory could be viewed more as a visualizing symbol than as knowledge concerning the factual construction of matter" (Schlepp, 1949, p. 19).

Progoff believes this statement to have important implications to the interpretation of the psyche. It is commonly thought that the ideas of the atom and atomic theory are literal descriptions of physical reality. Einstein observed that this is not the situation at all. Atomic theory is more a "visualizing symbol" than a "factual construction of matter." Einstein's expression of atomic theory is merely an image by which the structure of reality can be understood. The credibility of the theory depends upon the inner logic of the atomic symbol system and subsequent experimental verification. (Progoff, 1973c)

The study of the psyche and the study of atomic theory are similar in that the human mind "provides only the raw data with which to begin." The concepts which give the data meaning are not contained within the observations. The origin of the concepts is the mind of the person who interprets the data, not in the matter itself. The image or the idea about the data is brought forth from the psyche. The idea's credibility comes from the logic of the interpretation of the raw data and is patterned by the flow of images at the deeper levels of the psyche. (Progoff, 1973c)

Dynamics of Unfoldment--The Dream Frame

Progoff contends that "the psyche of man is always full of images in a great variety of forms, ranging from highly conscious clarity to blurred obscurity of meaning" (1973b, p. 164). He believes that a constant flow of imagery occurs within the psyche at several

subliminal levels of consciousness. This ongoing flow may become part of awareness in dreams, fantasies, and in reveries, as well as conscious thinking. Progoff notes, though, that a vast amount of imagery does not reveal itself; it is like

large schools of fish ... swimming at various depths below the surface of the ocean, and occasionally a few individual fish pop their heads into the open air and permit themselves to be seen. This would be a very small number in relation to the total number of fish swimming about underneath. But it would be a significant revelation in that it would disclose the kind of fish swimming in the area. The ability to contact and discern these inner images and their relationship to external events is at the core of the creative process. (Progoff, 1973b, p. 164)

Images are in constant movement at all levels of the psyche. Some of them are close to consciousness and can easily be translated into rational terms. Others flow at much deeper levels, where their relationships to the immediate environment are more tenuous. Yet according to Progoff, although the imagery "moves on all the various levels of the psyche and in a variety of forms, . . . there is an encompassing, unifying principle directing the flow." (1973b, p. 165).

He notes that

this principle is the essence of the individuality of each organic psyche. It is the one integrating principle working toward the wholeness of the person; and all the separate and segmental psychic processes draw their guiding pattern from it. (Progoff, 1973b, p. 165-166)

Progoff's likens this process to

a tulip bulb, with the style and color of its flower already contained implicitly within it, grow[ing] toward the unfoldment of this flower by a process in which images followed one upon the other until the ultimate image contained originally within the bulb was fulfilled. What was present as potentiality at the very outset acts as the pervading and unifying principle throughout the life of the organism. (Progoff, 1973b, p. 166)

In this respect, the movement of imagery in the psyche reflects the degree of accord or the absence of it within a person. Thus, when the growth process deviates from this centralizing image, a split occurs. Progoff says that "the patterns of image formation disclose whether the psyche is moving toward wholeness or whether it is being sidetracked into self-segmentation" (Progoff, 1973b, p. 166). He notes that it is often dreams--particularly those which occur at moments of great tension--that

reflect the condition of the psyche as a unity, the situation of the dreamer, the style and pattern of his psychic processes, and the deep unconscious direction that his life is taking, whether it is fulfilling the seed image of his personality or is moving fruitlessly away from it. (Progoff, 1973b, p. 166)

Dreams in this context are especially meaningful instances of the ongoing flow of protoplasmic imagery. The psyche on all levels is constantly moving and creating images. This imagery, as Progoff notes, "is always present in the psyche, it is always moving about, enlarging, relating, transforming, symbolizing itself" (1973b, p. 168). Although this process is continually occurring, when there are tension and crisis in a person's life,

the unceasing flow of imagery is stimulated, intensified, deepened and at the same time brought closer to the surface. It is then that one has dreams that derive from the deepest recesses of the psyche, drawing material from the darkest corners of oneself in its historic, cosmic, transpersonal aspects; and yet, deep though they are, and distant though these sources may be, they come vividly to the mind and establish themselves in the consciousness of the individual as realities of his experience that he can never erase from his life even though he knows they are "only dreams." (Progoff, 1973b, p. 167)

As Progoff notes, these types of experiences are not only "a crossroad in life, but a crossroad in the psyche" (1973b, p. 168). When penetrated and understood, these experiences "reveal not only the style of the psyche in the past but also reveal the way in which it will bear itself in the future" (1973b, p. 168).

Although the movement protoplasmic imagery crystallizes its meaning and direction in such dreams as have just been described,

imagery that is the same in principle, expressing the same essential content and dramatizing itself in the same style, appears in many other forms. It appears in much simpler dreams, it comes in daydreams, that are not nearly as deep and not as vividly experienced in reveries, in the invoking of fantasies for poetic and other inspiration, in prayer, in art works, in doodling, even in thinking. (Progoff, 1973b, p. 168)

As Progoff observes, these are the more quiet, more psychologically oriented forms in which imagery is expressed. But for Progoff "the imagery of the deep psyche is also directly lived out in the enactment of life," and in his opinion "this active aspect has great and often unappreciated importance in the growth of the personality" (1973b, p. 169).

From the view of holistic depth psychology, the survival drive is rooted in the protoplasmic core of personality. It expresses itself, in Progoff's opinion, most fully in the processes that carry forth the creative growth of the individual. There is a virtual mirroring between the dynatype unfolding in the person and the survival drive. The enactment of a dynatype achieves its objective identity through the creation of an artwork which for Progoff also carries the individual's survival form. The parallels between survival and creative growth can

be explained in part by the fact that the energy often reserved for the crisis of self-preservation is often expressed in the enactment of a dynatypal image.

Taking the lives of creative people as models for studying the depth dynamics of discovery, Progoff (1973b) observed that when the creative opus bogged down, the dynatypal energy was no longer moving outward in life. Rather, it moved away from the level of conscious awareness and slid off into reverie and the floating spaces of fantasy. As the energy descends to the reverie level, it awakens wishful thoughts, old desires, or passions prohibited by society. If the energy descends further it arouses the memories, pleasant and unpleasant, which were slumbering there. Then two classes of psychic contents, the wishes and the memories, both belonging to a relatively superficial and essentially subjective level of the unconscious, begin to emerge.

Progoff (1973b) contends that as the energy continues to descend into the depths of the psyche, the strength of the dynatype becomes an active image within the structure of the individual. If the image is strong and deeply placed within the psyche, there will be large amounts of energy available moving either inwardly or outwardly. In the situations in which the creative level of the person is stymied, the dynatypal energy "plunges into the depths" of the organic psyche without the individual's realizing it. There, says Progoff, "it activates the protoplasmic imagery that is latent in the psyche, those images that are generic to the species and, in principle, are universal in man" (Progoff, 1973b, p. 227).

For Progoff, "these fundamental images, which are at the protoplasmic depths of the organic psyche, contain the core of the symbolic experiences with which in varying forms man has related himself to the universe in every period of history" (1973b, p. 227). Within these images are the intimations of meaning in a person's life. They originate within the psyche at the protoplasmic level, and their inner principle is contained here intently as potentials of experience and as a pattern of awareness "that brings insight into reality transcending the ordinary bounds of human perception" (Progoff, 1973b, p. 228). Contacting this deep core of the psyche provides an experience of transcendent insights which are experienced as "metaphysically true". The person making contact with such images, regardless of the period of history in which the person lives, is brought under "the sway of a search for meaning that is essentially a religious quest" (Progoff, 1973b, p. 228).

Thus, Progoff suggests that it is the fate of

the artists and poets, the philosophers, and mystics in every age and culture who discover, when the protoplasmic imagery of the psyche is awakened in them, that they have been brought, without their wishing it, into the realm of ultimate concerns (Progoff, 1973b, p. 228)

This experience has come about essentially as "a by-product of their creative undertakings" and is, in the language of Bergson, an "emergent," something that could not have been predicted beforehand. As they are engaged in their creative work and the frustrations inherent in their pursuits, their encounter with these images enlarges the scope of their work and brings into it "a dimension of depth and spiritual

perspective that multiplies the meaningfulness of whatever specific endeavor the individual is following" (Progoff, 1973b, p. 228).

Taking the lives and work of creative scientists as one of his principle models, Progoff (1973b) notes that, whenever one encounters an impasse in one's research with outer material, the images of the organic depth of the psyche provide an encounter with the symbolic intimations of the ultimate questions of life. The challenge of wholeness is to relate these intimations to the physical reality in which the person feels most at home. At this juncture, the scientist must serve two masters: the first is the need for knowledge of the physical world; the second is the intuitive awareness of a larger meaning beyond this sensory knowledge. It is Progoff's contention that there is one consistent theme in the lives of creative people: the need to draw together knowledge of physical reality and the symbolic intimations of ultimate reality. The integration of these two realms has large ramifications for the modern person.

As inner energy descends past the subjective levels of the psyche, it reaches the nonpersonal, generic patterns of imagery that are inherent in the human species. Here the dynatypes and cognitypes emerge. The most important factor enabling one to reach this level of the psyche is that "the organic symbolism of the psyche reaches beyond itself and gives man his intimation of the realities that transcend and irradiate his existence" (Progoff, 1973b, p. 230).

In the discoveries made by scientists, the cognitypes play a significant part. For Progoff, "the cognitypes are patterns of imagery

that provide the forms of human knowledge" and "the images of the deep psyche become available as models for the interpretation of nature" (1973a, p. 230).

This relationship between the symbolic intimations and empiric fact is the most difficult step in the entire creative process but also the most important in terms of meaning for the personality as a whole. "It is the step of unification in which the empiric facts of external reality are interpreted in terms of cognitive images drawn from the inner world of the psyche" (1973b, p. 233). In this sense, the scientist is indeed like an artist--"giving form to unformed matter and meaning to previously meaningless facts" (1973b, p. 233).

Drawing upon Pauli's monograph (1955) concerning "The Influence of Archetypal Ideas on Scientific Theories of Kepler," Progoff (1973b) notes that Pauli marked off two essential phases in the process of scientific discovery. The first is the observation of nature, for the facts of the outer world are the basis and starting point of study. The second phase is finding the meaning in what is observed; this meaning, being conceptual, is not to be found in the external world but rather within oneself as symbolic conceptions.

Pauli observes that "only by combining both these directions of research may complete understanding be obtained" (1955, p. 208-209). This principle of a dialectic between inner and outer is a fundamental conceptual tool within Progoff's work and will be discussed in detail in the subsequent section.

For the purposes of the discussion at hand, the process of discovery seems to be expressed first in symbolic pictures which precedes the conscious formulation of a natural law. This act of discovery, in Progoff's opinion was a great personal significance for the scientist. For as Pauli observes such images "contain a strong emotional content" and they are "not so much thought out as beheld" (1955, p. 153). Progoff posits that "the energy available to the dynatype is survival energy. It derives from the protoplasmic urge toward the purposeful extension of life" (1973b, p. 239). Whether engaged in activity or caught in frustration, the dynatype "it arouses images of many types and patterns from the depths of the psyche" (1973b, p.239). These are the cognotypes which "provide forms by which the outer world can be made meaningful . . . for the furtherance of his drive toward the extension of life" (1973a, p. 239). This process embodies the interplay "between the outer material which is studied or worked with, and the images within the psyche" (1973a, p. 239). The major effect takes place within the depths of the psyche. In Pauli's words, "the process of knowing is connected with the religious experience of transmutation undergone by him who acquires knowledge" (Pauli, 1955, p. 212).

For Progoff, this experience is religious in the sense that creativity, although most often seen in the lives of creative scientists, is not limited to them. He observes that "creativity is rather a quality of the psyche in the course of its natural growth." It is a quality of wholeness emerging in the midst of the individual's quest for life" (Progoff, 1973b, p. 237-238).

The survival drive is inherent in the protoplasm of organisms, striving for its own continuation, altering its forms, but ever extending itself, Progoff notes that "the patterns that provide the forms and directions for this movement of life derive from the organic psyche, for the organic psyche acts as the organ of meaning and of protoplasmic guidance toward survival in the human species" (1973b, p. 238). It is the dynatypal image which is most fundamental in providing the characteristic forms and necessary energy for "the development of individuality in particular lines of development" (Progoff, 1973b, p. 238).

In holistic depth psychology, art is the process of imprinting the mark of the deep psyche upon material reality and making it meaningful in a new way. This phenomenon, Progoff notes, is more than a technical work:

it is an act of integral relationship, a joining of the inner person with the outer world, each impregnated by the other. It is an act of wholeness, for it reaches beyond the opposites of life. It reaches beyond the division separating the psychological and the physical, and brings about an experience of unity as the imagery of the psyche is concretely embodied in an opus in the world. (Progoff, 1973b, p. 240)

Transcending the separateness of entities in nature is an act of unification and is the essence of art. Experientially, it is an act of wholeness of sacramental proportions, a moment when the intellectual separateness of the person is transmuted into a profound, unifying sense of connection to life.

In summary, "acts of wholeness comprise one of the major new forms that religious experience is taking in the modern age" (Progoff, 1973b, p. 240). These experiences of unity says Progoff help to break

down the barriers of dualism that have been separating science from the life of the spirit. The reestablishment of this type contact utilizing the creative capacities of the individual provides a basis for a "spiritual renaissance" of personality in a scientific age. (Progoff, 1973b)

Modern Initiation Experience

Progoff considers culture and the psychology of initiation to be pivotal in human development. Initiation into adulthood is marked by rites that are found not only in the religions of primitive cultures, but in advanced religions as well. In modern society, the ritual initiation into adulthood often does not take place until later in life. This in part accounts for much of the quasi-adolescent level of mother behavior which lacks an essential ingredient of life, a certain quality of awareness, a perspective and an inward power until this initiation takes place. (Progoff, 1965)

"The weakness and limitation of such experiences are found, however, in the fact that the experience of reality which they provide is not in terms of the specifics of an individual's own life" (Progoff, 1965, p. 282). In pre-modern cultures, where life followed traditional patterns,

it was sufficient for the experience of initiation to come by means of a non-personal religious image; but in modern culture the secularization of religious symbols of initiation has been so dramatic that it is necessary for this experience of initiation to emerge out of the lessons and content of one's individual life. (Progoff, 1965, p. 282)

As a result, the social format of the initiatory experience is changing in modern times, and it is appearing with new characteristics. "One main aspect of this is the fact that the symbols of initiation and the experience of them are no longer primarily traditional or cultural, but are drawn from the dreams and life events of the individual's own existence" (Progoff, 1965, p. 283). Thus, the individual's pain in modern times can be exceedingly lonely during this experience of initiation.

Modern novelists such as Salinger (1961) and Hesse (1958) reflect this idea in their works. They show that personal growth takes place through successive depths of initiation at the various stages of life and through a lonely inner struggle. "Underlying this struggle is the pressing need to make a connection with reality in ultimate terms" (Progoff, 1965, p. 287). It is so overwhelming a need to make life meaningful that it often precipitates situations which force an individual to the brink of death in this struggle.

From an anthropological perspective, initiations in the majority of cultures occur during late adolescence. Of much greater consequence, however, is the fact that the first initiation to take place in an individual's life becomes the prototype for all initiations the later stages of development.

Modern initiation illustrates the process of symbol formation and the dimension of qualitative time in the individual's life. Each unit of qualitative time in one's life, says Progoff (1965) is ruled by a governing symbol, which has an ultimate and elemental quality. This

governing symbol carries an image of reality that sets the symbolic context in which one's life is subjectively perceived. The operative principle is that each significant psychological time unit is thus based upon a particular vision of reality.

Of special importance however is not the content of this vision but the quality of inner seeing with which it is perceived. This involves the subjective experience of a vision of reality in which transpersonal symbols are involved. (Progoff, 1965, p. 288)

One's core realization occurs when one recognizes how one's personal identity fits into the particular archetypal view of life that one's society and one's psyche have made available. "There are inevitably various levels at which such large symbols can be perceived, and this is why the crucial factor is not the symbol itself but the quality with which it is experienced" (Progoff, 1965, p. 289). These governing symbols are so vast in their depth and scope "that everything depends on the ways one gains access to them, how they are entered, and how fully one becomes capable of participating in them" (Progoff, 1965, p. 289). Ceremonials of initiation are designed to act as a means of entering large dimensions of symbolism. The essence of the initiation experience is embodied here, the ability to enter larger visions of reality than had been accessible to the individual before. (Progoff, 1965)

Progoff contends that the point of such experiences is that, by means of them, "the individual receives an awareness of one's personal identity not merely in terms of one's subjective feelings or one's immediate perceived world, but in the context of transpersonal symbols"

(1965, p. 289). Progoff contends that "the first encounter serves as the prototypical initiation, and future transitions, moving from one time unit to another in the individual's life, tend to follow its pattern" (1965, p. 290). Thus, the first experience is of critical importance. If it is too prolonged and painful, it may have detrimental consequences, impeding further growth. If this first recognition of personal identity in oneself is a strong and reassuring experience, it will serve as an excellent model for further personal explorations into the unknown areas of reality, and, in Progoff's opinion, it will greatly expedite the growth of personality in later years. (Progoff, 1965)

Each initiating experience brings about a new sense of personal identity in terms of an extended symbolization of reality. Each experience sets up a time unit in the individual's life, establishing a new image of reality that is ruled in each case by a particular governing symbol. "As long as its governing symbol remains fruitful and meaningful for the individual, it retains its position in one's psyche" (Progoff, 1965, p. 290). The corresponding image of reality endures for that unit of time. Confusion appears within the psyche when this understanding of reality no longer functions well. Then disturbances appear in external behavior. "These disturbances are often manifested in the flow of dreams where they express the same, or equivalent, symbolization of death and rebirth, which are observed culturally in the rituals of intitiation" (Progoff, 1965, p. 290). This experience of initiation takes place not only in one's dreams and prototypical initiations, but also in successive experiences. Successive experiences of

initiation mark the movement from one time unit to another, for they carry the transition from the governing perception of meaning to the newborn image replacing it. (Progoff, 1965)

These successive initiations, which function as "the hinges between the time units in the individual's life", follow the same form and pattern as the prototypical initiations.

Their content, however, is progressively new, expressing the unfoldment and the deepening of the person's relationship to life. Viewed retrospectively, in terms of their continuity they may be considered significant touchstone events by which the path of the individual's existence is formed. (Progoff, 1965, p. 291)

Successive initiations take one past the plateau of social adjustment and draw one toward the potentials of life. Progoff (1965) considers these to be the creative events of personality, and it is out of their continuity that the meaning of human existence emerges in one's life.

Holistic depth psychology holds that an initiation experience functions satisfies two essential life needs.

The first of these is that the individual receives a recognition of one's personal identity in the context of a transpersonal and inherently symbolic view of the universe. The second is that this general perception be such that it translates itself for the individual into a specific path of activity which will indicate the particular form and context of his life. (Progoff, 1968, p. 291-292)

He contends that in primitive or traditional societies, "both of these needs are often filled in a single initiation" (1965, p. 293). In more developed cultures, this dual function tends to be separated into its separate aspects. In Western culture, there is the religious ceremony

of initiation into a spiritual universe, such as in a Hebraic Bar Mitzvah or Christian Confirmation ceremony. The other is the induction into a field of work. Holistic depth psychology has assumed that these two aspects of initiation provide the basic ingredients necessary for a mature life in the community. (Progoff, 1965)

Initiation, Artwork, & Selfhood

The second initiation, the initiation into the life work, engages the central dialectic process of the psyche.

The essence of this process is that it proceeds according to the analogy of a plant growing out of its seed, the fact of the social nature of man brings it about that the personality is formed in continuous interrelationship with the environment. (Progoff, 1965, p. 295)

Initially, by unconscious osmosis and involuntary mimicry, "the person develops patterns of behavior, attitudes and even images of the self that are drawn from outside oneself and not from the seed within" (Progoff, 1965, p. 295). This form of self is considered the environmental self. Progoff regards these images as derived images, rather than seed images. They reflect the lives of other people in the individual's social environment, rather than the roots of the individual's own personality, and to this degree one cannot expect that authentic growth will come from them. (Mead, 1934; Progoff, 1965)

"It is psychologically necessary that these derivative images be eliminated, killed off, before authentic growth can begin. This is the dialectical process which the initiation ritual, as typified in the

dream, carries through" (Progoff, 1965, p. 295). The second initiation is essential for the maturation of the individual, in Progoff's estimation.

The effect of the first phase was to reach past the derivative images to make contact with one's identity. But now in the second phase, it is necessary that the images that arise within the individual find their appropriate expression, and their appropriate form, in the outer world. The process of growth moves forward in time, and it moves outward in direction. But this is in order that the image which is behind the growth process in the individual may fulfill itself inwardly. (Progoff, 1965, p. 295)

"The initiation experience in which one makes contact with one's own identity is the true beginning of the individual's existence" (Progoff, 1965, p. 295). It is in this sense that it is possible to speak of a life task that is unique for each individual insofar as it is inherent in the seed of one's being and in the embodiment of one's personal destiny. The roots or causes of this cannot be named definitively. What can be said is that "the image which carries the personal destiny of the individual contains everything that is present as a potentiality within him" (Progoff, 1965, p. 295). This image includes one's biological nature, social upbringing, and the historical components of personality in all their elusive aspects, even including these elements of personal destiny whose sources must be sought before or beyond the individual's birth. All these factors belong to the specific image of individuality, Progoff's concept of the dynatype, "which unfolds in the individual's existence and sets the requirements of one's life" (1965, p. 296).

The life task as perceived by Progoff encompasses a Taoist principle in that it is both inward and outward.

It is inward insofar as its core image is potentiality that moves out of the depths of the personality. It is outward in the sense that it can unfold and fulfill itself only as it engages in activities in the world. It is by means of this two-fold nature that the dialectic of the psyche is expressed in the unfoldment of the life task. (Progoff, 1965, p. 296)

Progoff contends that the process of growth begins with an image that is felt or perceived inwardly within the psyche. The nature of the life task requires it to be projected outward and placed upon another plane, or upon a tangible work to be done. As one carries out the work, or as one lives out the relationship, the image, which had only been a potentiality before, becomes real. As it takes form, it becomes actual. (Progoff, 1965)

Once the person has begun to give it form, the image that was within the person is now also in the task, the life's "artwork." Artwork for Progoff carries the process of personal growth and the fulfillment of the life task through the outer embodiment of an inner image. Once the image has been embodied in the outer work, it is subjected to an additional dimension of pressures and needs. "It must satisfy the requirements of form now, not any longer in terms of the subjectivity of the image, but in terms of objective standards" (Progoff, 1965, p. 297). This involves dialogue for Progoff. It is permitting one's "artwork" to have its effect upon oneself by influencing the image of the work in the depths of one's psyche. One can then respond to the needs of the work in terms of one's own image. One can

then be sensitive and flexible enough to give the work a form which is proper and authentic. Thus, the more openly and unreservedly one's life work fulfills its inner need in form, the more its author achieves the unique and authentic form of personhood. This principle is as "the principle of mutuality of form" and is a key to the process of creativity. The artist and the artwork draw from each other, each evoking the essence of the other, until the outer form expresses the inner image. (Progoff, 1965)

It involves projection, a drawing forth, of the inner image so that it can take an outer form and in that form talk back to the person in a dialectical dialogue. In this dialogue, in its dialectical movement to and fro, the inner form of personality is drawn to greater unity and crystallization, paralleling the gradual and craftsmenlike crystallization of an authentic outer form of the artwork. (Progoff, 1965, p. 298.)

Progoff (1965) considers "the principle of the mutuality of form" as holding a key not only to the dialectic of creativity but also to the process of personal growth as well. The experience of synchronicity in one's life is also a meaningful relationship between form and time beyond the normal cause-and-effect relationship. Several works seen in retrospect indicate the road on which one is heading.

The inner perception of one's life is a feeling of a movement into the future, an unfolding. The content of this movement cannot be perceived truly, however, while it remains on the inside. It is only a potentiality while it is there. It only becomes clearly visible when embodied in an outer form. (Progoff, 1965, p. 299)

The central task of initiation in Progoff's estimation is "to make the outer form of the artwork adequate and appropriate to the two images that lie behind it, the image in the life task and the image in the person himself" (1965, p. 299).

"In the continuing dialogue between the outer work and the inner image, each step in the perfection of the task contributes a psychic increment which accumulates bit by bit in the depths of the personality" (Progoff, 1965, p. 299). Each artwork, as it is brought to its appropriate form, slowly builds toward a symbolic pearl of great worth. For as the traumas and struggles of the outer work are realized in an outer form, "gradually and cumulatively an inner opus is formed at the core of personality representing the cumulative achievement of forms in outer works. This opus is the inner form of the person" (Progoff, 1965, p. 299).

"The principle of the mutuality of form has taken the creative process of life one step further" (Progoff, 1965, p. 299). On the outer level, it has brought an artwork to culmination. On the inner level, it has called forth an image that was present in the person as a potentiality. "Thus, a new form has been created within the person, corresponding to the new form that has been created in the artwork" (Progoff, 1965, p. 299). The mutuality of this process is considered a spiritual event by Progoff. He contends that by means of it, "the dialectic of the psyche fulfills itself and leads to a new syntheses" (1965, p. 299). A process of integral dialectics has been engaged, "establishing a unity of form where only shapeless potentiality had been before. This is a creative event that extends the life process" (Progoff, 1965, p. 299). Each creative increment adds to the development of selfhood says Progoff, additionally these creative increments provide the "individual building blocks from which the spiritual history of humankind is built" (Progoff, 1965, p. 300).

In summary, the primary factor in the creation of new artworks is the primary image by which the work is conceived and originated. It is also reflected in the quality of the craftsmanship by which the work was carried through. However, beyond the artistic considerations of its authentic form, the work carries an overlay of spirit which shines through and around it while making a lasting point of contact for individuals for generations to come. Such an artwork gives rise to an awareness of meaning which over the course of time becomes a lasting and effective symbol for the community at large. "It can serve as such a symbol because it retains the quality of tension and depth in the midst of which it was made" (Progoff, 1965, p. 300). This quality enables the work to speak to many people because it represents the dialogue out of which an outer work and an inner opus are mutually formed. (Progoff, 1965)

Progoff's Concept of Archetypal Patterns

One of the ways Progoff interprets a person's initiations through the life cycle is in his idea of archetypal patterns. Archetypal patterns can be understood in two ways. First, they are the key to the psychic processes of individuals and fundamental intuitions of the meaning of life. Second, these patterns use purely psychological data in a way that goes beyond psychology. On the one hand, archetypal patterns lead from individual psychology to the cosmos; and on the other hand--in fact, just because they involve cosmological symbols--they move

into social theory. Taken abstractly, in their essential forms, archetypal patterns express an intuition of the world, but in their specific manifestations, they constitute the contents of the deepest layers of the unconscious. They appear in the individual psyche at its most fundamental levels, but always in the form given to them by some cultural system. The most important aspect of the archetypes, especially from the sociological point of view, is that they are universal psychic contents which appear in a variety of historical forms. Appearing as natural symbols, they comprise the core of what Kirenyi (1969) has called "monadic systems of myth." The archetypes, then, are the basic material underlying the formation of various social symbols in history; and, through these, they provide the figures and images which form the collective level of the unconscious in the individual psyche.

Archetypal patterns may be considered as a "common plan" or as an "open program" (Bowlby, 1969) that are phylogenetically acquired, genome-bound units of information which program the individual to behave in certain specific ways while permitting such behavior to be adapted appropriately to the environmental circumstances. The archetypal patterns function at a level of cerebral activity mainly below the reach of consciousness. While their modus operandi cannot be perceived, their influence on life experience is profound, with their activity achieving expression in the universal forms of behavior, images and ideas which characterize human communities everywhere. The primal occurrences of life--being born, forming attachments, gaining initiation into the adult state, courting, mating and rearing children, collective

bonding, and dying, are all subject to archetypal control and are associated with certain typical dispositions both in behavioral (often ritualistic) and subjective ideational forms. Throughout the life cycle, the archetypal patterns as unconscious images stand behind the scenes as a kind of author-director, producing the tangible performance that proceeds on the public and private stage.

The archetypal patterns provide extremely provocative possibilities for ethnological study. They are a means of finding the unity underlying the variety of cultural products. Works of art, poetry, and literature, social and political ideologies, as well as religious works and scientific paradigms, may be studied as expressions of basic patterns of psychic symbolism.

In The Power of Archetypes in Modern Civilization (1955), Progoff emphasizes that archetypal patterns are more than another intellectual concept, they are a type of empirical reality that is essentially beyond the grasp of the intellect. They are operative not only within the context of individual lives but also as objective forces at work in the present moment in history.

The most commonly recognized trait of these patterns is their timelessness. They stretch back to the earliest, most archaic expressions of human nature. Age itself is not significant, for archetypal patterns are universally present among human beings. These patterns are considered to be present generically in people "as potentialities, as tendencies toward symbol formation," and are actualized in a multitude of diverse forms. Although universal in the sense that they are present

throughout humankind, their form and manner of appearance are not always the same. Progoff (1955) posits that there is a "mediating sphere" between the generic aspects of the human race and the individual personality. He assumes that "this involves the cultural variations in which the archetypes are expressed as may become manifest in history" (1955, p. 381).

If we speak of a God-archetype as a universal factor in man, it does not mean at all that the God-archetype is a fixed and static factor always taking the same form. Rather the forms vary with social and historical circumstances, and while we find that the God-archetype is present in every human being at least potentially and in some aspect, the form which it takes in actual life tends to follow the social patterns active in the cultural and historical situation of each individual. (Progoff, 1955, p. 381)

If we assume that the archetypal patterns are reflective of the deep psychic structures of the psyche, the key to the problems inherent in the modern situation of Western civilization becomes apparent. Progoff speaks of these all-inclusive archetypes as God-Archetypes. In Western civilization Progoff (1955) posits that these symbols representing God have been conceived of as the source of all creation and the omniscient power--in short, "the All of life." This was not always the case in non-Occidental civilizations, but if we use Western civilization as the frame of reference, Progoff (1955) considers it appropriate to say that the God-Archetype is the most fundamental all-inclusive pattern of psychic images.

Progoff's discussion of the archetypal pattern makes it possible to perceive the role these patterns play in modern civilization. In one form or another, the basic historical forces of the time express pat-

terns of imagery derived from these archetypal patterns. On the surface of historical events, it is possible to witness actions that are apparently conscious and guided by rational considerations, but

These rational thoughts and calculations are motivated, are driven and even basically impelled by forces that are far beyond the reach of rationality. The equations in physics and its related sciences, the reliance on engineering and machine technology, or the devotion to the materialistic processes of so-called economic "laws" are not fundamentally the result of rational choices. These are not questions of intellect but involve unconscious commitments which possess a religious force. The power motivating the modern materialist ideologies, along with science and technology, has a two-fold source. On the one hand, it comes from the energy inherent in the archetypal symbols which express the numinosity of matter and the image of truth, and on the other hand, it comes from those large and dynamic sums of energy which have been set free by the "death of God" in the modern Western psyche. (Progoff, 1955, p. 395)

Progoff believes that one constructive approach to the modern person's feeling of meaninglessness is to affirm the significance of the death of "God" and to act upon this loss creatively.

The implications are far reaching but its most significant characteristic will be found in the fact that it will bring about a complete renewal in the traditional western orientation toward religious life. It will turn the spiritual attitude of the west toward its opposite. As is already happening, the pattern of religious development in the west which has been predominantly extraverted, will now be more introverted and more sensitive to the events of the inner life. When the projections lose their strength the extroverted experience of the symbols becomes increasingly difficult, and ultimately man is recalled to within himself, forced to find the way by which he can experience reality "not outside in symbols" but within the depths of his own soul. (Progoff, 1955, p. 396)

To conclude, all archetypal patterns are psychoformative principles devoid of content which all human beings inherit. The archetypal pattern is devoid of content for the individual until it becomes conscious and is filled in by cultural and historical material. Each

emergent structure of consciousness reveals an archetypal pattern engaged in the initiation experience, which sets the frame of reference for the newly created symbolic world view of the individual. Progoff contends that if the modern person can be quiet and remain reverent long enough, then the "psychic vacuum left by the death of God will draw increasing numbers of people into the deep center of themselves where God can be reborn for men beyond the symbolisms which have been worn thin by history" (1955, p. 397).

Inner Alchemy--Psychological Dimensions of Time and Meaning

The creation of new symbols, as well as a person's relationship to time, comprises a central theme in Progoff's psychology. Progoff considers the modern person as having taken on a function of temporal duration. On the human time dimension, Progoff distinguishes between two different forms of time--chronological time and qualitative time. To develop these constructs, he draws upon Bergson's notion of duration and Jung's concept of synchronicity.

In chronological time, time is experienced as linear and sequential, and it provides the basis of much cause-and-effect thinking. The intellectual capacities of cognition conceive of change as the rearrangement of separated parts, where time makes no difference. As a result, the future always seems determined.

Qualitative time, on the other hand, takes the perspective from the depth dimension of mental life. It considers all the elements of

the psyche to be interpenetrating simultaneously in time. In this kind of change, time does make a difference. There is no mere rearrangement of parts, but a continuous and real change resulting in the production of absolutely new and unpredictable states. Bergson calls this kind of change "real time."

The rate of mental life is not lived in a mechanical manner where time might flow with infinite rapidity and the entire past, present, and future are spread out all at once. Time within the mind is a real thing that cannot be contracted or hastened because when real work is being done, really new things are appearing.

[T]he example of the artist who creates a picture can be used in which time is no longer an interval that can be lengthened or shortened. To contract it would be to modify the invention itself. The time taken up by the invention is one with the invention itself. In this case, it is the actual living progress of the thought, a kind of vital process of life ripening. (Hulme, 1936, p. 196)

In the mechanical view of reality, there is no real creation of new things; there is merely a rearrangement of fixed elements in various positions. Bergson equates the creation of new things with existence in time; if nothing new happens, there is no real time. At a certain depth of mental life, a person experiences real time, because there is a real change; new things are produced, old parts are not merely rearranged. Time, then, is creation. In real time a person engages real creation and, therefore, real freedom.

The importance of this perspective of the nature of mental life lies in finding a new key to reality. The conception of reality in terms of a mechanistic viewpoint is discarded, and one based on duration, organic time, and continuous growth in creation becomes feasible.

In The Dynamics of Hope and the Image of Utopia (1963), Progoff

speaks of the necessity for a person to develop a relationship to the tension of time within one's psyche, for it is this tension that is the essence of life and growth.

It is a tension that is certainly at the very core of the human psyche. It is the tension of time, a tension between the future which is not yet but which is already present as an image of potentiality, that image of the future on the one hand, and the bounded and limited situation on the other. (Progoff, 1963, p. 91)

The essence of all creativity is the tension of time as process through which what is novel is seeking to break out of the old form that contains it. "To work out one's personal relation to this tension of time seems to be a primary task of the developed human being" (Progoff, 1963, p. 91).

Psychic energies, even when they appear to be in a regressive phase, are part of a larger cyclic process seeking to restore a sense of continuity with the life energy of the person. Progoff's notion of dreams, images, and symbols reconstructs the situation of the psyche so that new forms and patterns can emerge. "When the regression of psychic energies has approached its lowest point, the darkness itself is stirred to light" (Progoff, 1963, p. 99). Progoff contends that in the inner dynamic cyclic process of the psyche,

images that are submerged and dormant in the depths of the person are awakened when the energies have been drawn far enough down with sufficient force and intensity by the process of regression. The awakening of such images brings about a new realization of meaning. It establishes a new point of contact with life, and the vehicle for this new connection is an image whose quality is totally nonpersonal. (Progoff, 1963, p. 99-100)

To know this connective principle is to hold in mind . . .

that it is only when the level of experience has been so strongly shifted to the depth of the psyche that experiences of transpersonal meaning become possible. And these lead cumulatively to an awareness that possesses a transformative power. (Progoff, 1963, p. 101)

Psychological principles, in Progoff's view, become spiritual principles when their implications are fulfilled as reflections of patterns of life as these patterns are experienced in the world of nature.

Progoff frequently uses the term patterning principle to deal with the larger perspective of relationships between the individual psyche and the universe. The patterning principle is archetypal in nature and is similar to the concept of synchronicity developed by Jung. Considering synchronicity as a hypothesis, it posits that the coincidence of events in time and space is something more than mere chance and that it reflects an interdependence between objective events and the subjective states of the observer.

Jung initially presented his concept of synchronicity as a balancing principle of causality. Causality was considered a working hypothesis of how events evolve out of one another. A distinguishing quality of synchronicity is that it includes nonphysical as well as physical phenomena and that it perceives these in noncausal but meaningful relationship to one another. It is important to bear in mind that Jung was engaged in developing a principle that would make it possible to comprehend phenomena in the psyche at deeper than conscious levels.

The essence of synchronicity is to be found in the fact that synchronicity carries a principle of orderedness that occurs in the universe regardless of causal connections and beyond space and time. Synchronicity may occur in the universe on all its

levels, but implicit in its definition as involving meaningful coincidences is the presence of an organ of meaning that is an inherent part of each synchronistic event. (Progoff, 1973d, p. 161)

One of the important contribution's of Jung's concept of synchronicity is his illuminating idea that "such an organ of meaning is not necessarily the conscious mind or the intellect" (Progoff, 1973d, p. 161). The meaning may be operating at a level much deeper than consciousness or intellect and maybe experienced at the unconscious level of personal emotion or beyond that, to an archetypal depth. The archetypal pattern's involvement in the situation provides a factor more active than the conscious mind or the presence of unconscious emotion.

The archetypal pattern becomes an effective factor in the situation because it serves to recrystallize and reconstitute the situation as a whole. As the effective factor, it creates a new situation and it becomes the core of the new quality of orderedness that permeates and characterizes the now situation as it exists across time. (Progoff, 1973d, p. 161)

Jung studied various teachings, from Alchemy to Zen, and found that the notion of synchronicity was helpful in clarifying and giving insight into these various approaches to human experience. He sought to understand symbols and the wisdom contained in them, and he realized that all these teachings carried a perception of reality drawn from the unconscious and intuitive levels of the psyche. They were "descriptions of interior landscapes and, to that degree, they were true as symbolic perceptions of a dimension of reality that can be reached only indirectly" (Progoff, 1973d, p. 13). He suggests that

There is a dimension of human experience that is not external to us in the sense that it can be directly and tangibly grasped. Rather, it is within us, but the word within must also be

understood metaphorically. It reflects a depth in us as human beings and also a depth of the universe. (Proffoff, 1973d, p. 13)

As a concept

Synchronicity takes the coincidence of events in space and time as meaning something more than mere chance. Perhaps a more indicative word than "coincidence" would be co-occurrence, since the central thought concerns the occurrence at the same moment of two separate events that are not causally connected to one another. They take place at the same time with neither one having an effect on the other, and yet they are related to one another in a meaningful way. This is the principle that underlies the use of the I Ching. It calls upon two separate events occurring at a single moment and draws great meaning from them, even though there is no cause-effect relationship between the events. (Proffoff, 1973d, p. 12)

Thus, the archetypal element is not causal, but rather a recrystallizing and restructuring process. "It reconstitutes a situation across time without respect to the causal connections within it, without respect to boundaries of space, and without respect to any directive factor of the conscious mind" (Proffoff, 1973d, p. 162). In this regard, the archetypal element that recrystallizes the unity of a situation across time is a transcausal factor.

There are two basic elements of a synchronistic situation. The first is that there are two or more separate lines of continuously connected events with each line having its own chain of causality within it but with the lines not being causally related to each other. The other factor involves meaning or interest or involvement or other intense psychic concern sufficient to being about a partial abaissement or lowering of the mental level. (Proffoff, 1973d)

In the course of that abaissement, archetypal factors at the depth of the psyche are activated in such a way as to reach

across the causally unrelated lines of causation and draw them together in a striking and significant event that transcends the causality of the events that precede it, the archetypal element serves to crystallize the essence of each line of causality so that it draws them together in a new constellation bearing the stamp and interest of the activated archetype. (Progoff, 1973d, p. 163)

This process is the means by which meaningfulness is brought about. "It is the restructuring of situations across time and beyond causality in terms of the reordering element at the depth of the psyche" (Progoff, 1973d, p. 163). This meaningful restructuring takes place in an elusive manner and cannot be brought about by deliberate intent. Atmospheres can be created where it is more probable for it to happen but since causality is not involved in it no definite scenario can be outlined in advance. "Synchronicity is thus brought into play by means of a specific ordering factor that moves across and beyond causality. This is the transcausal factor that makes synchronistic events possible" (Progoff, 1973d, p. 163).

As an hypothesis for further research, Progoff (1973d) considers the transcausal factor of synchronicity as being very fruitful. Theoretically as an interpretive principle of universal processes it can stand along-side causality and relativity.

While it is possible to speak of synchronistic events as coincidental, synchronicity in its existential aspect, provides a means of perceiving and experiencing the correlations between the large patterns of the universe and the destiny of the individual. The atmosphere in which this occurs is the depth of the psyche and the vehicles are the archetypal patterns when they are experienced at the deep ground of the

self. In this respect, synchronicity is a concept that assists in perceiving the movement of life in the universe as that movement is reflected in the life of human beings.

The Utopian Personality

Progoff developed the idea of a utopian personality in order to discuss the tension caused by the forms of time within the psyche. This type of personality is intensely involved in the personal life, so that one's search for meaning deepens an individual's capacities, sending one's energies into the psychic depths. This personality type experiences conflicts that lead to an enlarged and integrated experience of the transpersonal meaning of life.

The utopian personality can be described as a type of individual who can fulfill one's inward needs only through a vision that reaches beyond subjective experiences. The utopian personality is pressed to reach into inward depths for truths that are transpersonally valid. Simultaneously, the person needs to express these truths in social situations that make them meaningful to others. (Progoff, 1963) The utopian personality lives in the tension of opposities--a tension both inward and outward--and "this tension can find release only when embodied in a social doctrine or program that can be presented to the community" (Progoff, 1963, p. 105). Progoff's work in the utopian personality involves two aspects: the tension of time in the individual psyche and the cultural complications that result when an individual psyche projects itself into the arena of history.

When an image of the future comes to the utopian personality, hope is an expression of life's affirmation that accompanies one's experience. When a person has such a vision, a great deal of energy is released.

The principle at work is apparently an interior one that enables it to extend across time and space. It does not directly change events or conditions in themselves, but it brings a reordering of the pattern of things within which specific situations and conditions are contained. (Progoff, 1973d, p. 86)

By way of this principle, one can experience seemingly unrelated events in a fashion that allows meaning to extend across time and affirm the experience as having an internal significance beyond the facts of chance.

A closer look at the principle at work reveals

A complex of psychic factors basically archetypal in nature may be experienced superficially by an individual, and then the force potential in it will dwindle away before it has been truly formed. On the other hand, if the archetype is entered into deeply and its full potentiality is drawn forth and actualized, the result is a numinosity of highest intensity so that the archetype then becomes much more than a psychological image, it becomes a "living power"; a center around which new patterns of events constellate in time. (Progoff, 1973d, p. 89-90)

Progoff's relationship to time is clearly not a passive stance.

His stance presumes active involvement and power. It is inward movement with the flow of time, connected to life and carried forward by the opening of each present movement of time, by the unfolding of each view. This is a great power, "for the creativity that is inherent in each boundless moment of time is brought forth by the active attitude of open participation in time" (Progoff, 1963, p. 118). The utopian personal-

ity, Progoff concludes, it uniquely capable of eliciting this creative power and directing it toward life's existential dilemmas.

Self as Form

"In all its phases, the Self is expressed symbolically. For it is only by means of the symbolism of the deep unconscious that man can experience the workings of the individuation process taking place within him" (Progoff, 1973a, p. 181). Self images are maps of the world and symbols of the self. They may be residual images and events from childhood, objective images of machines and equipment with associated motor patterns in thoughtfully organized scenarios. As form, the self as both reality and symbol reflects an individual's identity through the changes of time and shape in the person's subjective and systematic experience of reality.

In an individual's personal ontological development, it is possible for a person to engage in the emergent process of consciousness as a subjective psychic experience. As the basic protoplasmic patterns unfold in the life cycle of the individual, they are represented in consciousness as archetypal images and ideas. These symbolisms are an integral expression of the basic protoplasmic purpose in humankind.

Holistic depth psychology's framework of the self is the micro-cosmic/macrocosmic conception of the human psyche. By this is meant that in working with the materials of personality, one works within the human being, which also leads beyond the person. Progoff's work seeks

to empirically determine the forms in which the macrocosm of the universe becomes manifest in the microcosm of the human personality.

The Self is not to be conceived solely as a seed containing the purpose latent in the personality but also is to be viewed as a small part of the universe, containing in miniature a direct point of contact with all the world. The Self, as the total archetypal system, contains the empirical realities of personality, and it is also a substratum of reality in the largest sense of the term. It is the link with the universe, and when it is experienced in this way, it becomes a kind of continuum on a psychic level. (Progoff, 1973d, p. 80)

Progoff's observation that personality's archetypal patterns reflect the macrocosm of the universe in presumes that archetypal patterns cannot be defined within the ego-centered consciousness of the human being. Their meaning derives from the depth to which they penetrate the particular environment of the psyche as a living factor for the personality.

Ideally, harmony exists when the archetypes supply the basic psychic contents and direction for personality development while ego and consciousness channel, clarify, and guide the process as a whole to assist in actualizing the images that the psyche unconsciously contains. Fundamentally, the formative symbolic processes or patternings of the psyche within the individual are expressed in the feelings and actions of the person to bring harmony to the struggles of one's interior life.

The intensity with which form and meaning are experienced by the individual and the capacity to engage such experiences result in actual or metaphorical death and rebirth experiences. On the individual level, time enters the process of history through the unfoldment of personal myth. From this perspective the formative images emerging over the

course of the life cycle seek to revitalize the person. The organic patterning of formative images are crystallized to link the vitality of life's unfolding to the survival forms of one's culture.

This link with time in history provides a means of dealing with individual and collective meaning in symbolic vocabulary. The breakdown of faith in images, rituals, institutions, and material objects that make up culture results from the psychological quest to come to terms with one's life history, to understand its cultural heritage, and to reconnect oneself to the processes that give meaning to life.

In moving from the empirical level of life history to the comparative dimension of life histories of other people and the shared themes of society, the comparative principles for an historical era are expressed. The goal in this move is to seek concepts that connect an individual with history and meaning.

Progoff disagreed with Jung's claim that the psychic forms of the inner psychic mandala were sufficient in and of themselves to support and restore individual meaning. Progoff felt this position was too self-contained. Progoff believed that one enters one's own inner well, which carries one to levels of the psyche that connect one to larger collective resources. These, in turn, carry one beyond individual concerns and link one to a collective human heritage that engages one's sense of inner connectedness with historical ideas and scope. As one explores one's dynatype, cognitypes are evoked in terms of forms of knowing, which link one to ancient times and knowledge as they are being lived in the present.

Progoff seeks an approach to personality with a methodology broad enough to maintain an individual's tradition or spiritual movement. In addition, Progoff's methodology develops the idea of "survival forms" as one image that guides a person into the future.

Survival forms are mainly social and religious in nature, and their reality is stated in ultimate or metaphysical terms. Their function in the economy of human nature is to provide the framework of beliefs in which the feeling of enduring connection to life can be experienced in a strong and meaningful way. (Progoff, 1973b, p. 150)

He contends that there is much to be learned from studying survival terms of a civilization. The rhythm of which forms are held, the pattern of acceptance and rejection provide a basis from which to learn about the nature of a society. Of special importance is "the relation between the survival form dominant in a culture and the stability and general capacity of individual personalities who are brought within its influence." (Progoff, 1973b, p. 151). One pair of conclusions seems certain to Progoff:

when a survival form is well integrated into the personality and is deeply experienced, it places great funds of energy at the disposal of the individual; and when, conversely, no survival form is functioning, the depths of the psyche has no channel of expression, the individual feels cut off from life, confused, devoid of meaning and becomes an easy victim of anxiety. (Progoff, 1973b, p. 151)

To Progoff, the means by which this situation is overcome on many levels is contained within his hypothesis of process.

Holistic Depth Psychology's Hypothesis of Process

Progoff's revisioning of psychology culminated in his hypothesis of process. The sources of his methodology and concepts of personality development as a unitary process are *The Cloud of Unknowing* by an anonymous medieval monk, *Creative Evolution, The Two Sources of Morality and Religion* by Bergson, and *Holism and Evolution* by Jon Christian Smuts. Progoff's hypothesis of process is central to his methodology. The notion of process is not, however, limited to modern times. Examples of the concept of process appear in the lives of Old Testament prophets and European mystics and contemplatives of the Middle Ages. In Progoff's opinion, "process is the principle of continuity in the universe" (1980, p. 40). As Progoff observes the idea of process, he provides a means to uncover what takes place in the cosmic world and on another level gives us a means to approach the history of one's own life. This concept of process has also been adapted by holistic depth psychology as a means of working with process meditation in the inner world of spiritual and creative experiences. (Progoff, 1980, 1983)

As a tool for modern thinking, the idea of process serves as a "unifying function." In Progoff's estimation, "it helps us see the relatedness and ongoing connection between phenomena that look dissimilar when they are viewed externally" (Progoff, 1980, p. 40). As a conceptual tool, process has the advantage of being able to take information that appears dissimilar and unify it in such a way that the differences reflect a position of changing points along a singular path

rather than disparate phenomena. This hypothesis of process serves as a starting point to draw together in meaningful ways what might otherwise remain a large amount of undecipherable data.

When we conceive of our life as a process, we conceive of its being in motion. Rather than analyzing, it, we relate to it in its continuous movement. Conceiving our life as a process, we can have a continuous relationship to it. We can dialogue with it. We can evoke the latent capacities in it, and we can help develop them. (Progoff, 1980, p. 43)

In working with one's life as a process, and in reconsidering what it wishes to become, a person can help it arrive at the place where it is possible to decide where one's life wants to go.

As Progoff observes, this hypothesis of process has been especially significant to creative people, whether involved in artistic endeavors or spiritual quests. The key principle involved is that life embodies the spiritual and creative as two sides of a unifying process. Thus, the creative work of a person becomes a means to work out some of the questions that arise in the course of one's spiritual quest. (Progoff, 1980)

Returning to the holistic thinking of Bergson and Smuts, the processes of life are being carried by an elemental energy. "Each process moves through its cycles, its phases of change, until it comes to a point of integration," that is to say, "a process continues until the disorganized contending parts within it come together to form a whole" (Progoff, 1980, p. 45). The result is the difference between confusion and clarity. Progoff observes a most significant fact about process. What emerges from the integrated personality is a sense of

self that is greater than the sum of its parts. In other words, integration reflects a situation in which the sequences of cause and effect within a continuous process lead to an outcome that is more than was contained in the cause and effect components themselves. It is for Progoff "the unpredictable extra."

Moving from the occurrence of an emergent in the creativity of the natural world to the human experience of creativity as a factor in our inner lives, several questions with far-reaching implications are evoked. To quote Progoff

How does a process proceed when its contents are subjective rather than objective? What is involved in its integrations when the contents are subjective and when the movements of process take place in a framework of symbols and images? How does this affect the possibility of emergents coming to pass? (Progoff, 1980, p. 46)

In moving from the physical level to the human level of experience, the holistic principle of integration enters the dimension of creativity and spiritual experience as well as new forms of knowledge. Acknowledging that the concept of process is based upon the holistic principle of Smuts gives a means of testing the holistic process as a way to creativity.

[T]he main point of difference between the human and the physical realms is that there are definite, measurable factors of chemistry and biology moving toward integration in the physical world. For the most part these can be visibly traced and measured. But the mass of thoughts and desires, fears and visions in a human person, . . . in anyone who is passing through the confusing cycles of inner experience is intangible. (Progoff, 1980, p. 46-47)

In noting that the primary quality of process in human experience, as in the physical world, is continuity, Progoff observes that

"forms change but the process continues" (1980, p. 54). The important difference to delineate, however, is that, when a species (form) dies in the physical world, that is the end of it except in the neutral form of chemicals which return to the earth. On the other hand, within our context of thought or belief, when a set of ideas or a project breaks up, that is not the end of the images which provided the idea.

[T]he wishes, images, thoughts, emotions that were part of it no longer remain together, but they do not disintegrate. They retain their individual forms, but they are no longer directly involved in the active experience of the life. They drop back into the memory bank within us where their existence continues but in an inactive status. Being in this situation, they await a new situation within which they can be recalled back to the surface and resume their active life. (Progoff, 1980, p. 55)

The central notion of the continuity of process is that, although formless on the one hand, it continues to unify one's previous experience at an unconscious level.

The intent of holistic process is to establish and maintain a special kind of relation with psychic processes in their various forms as subjective experience; the essence of process in human experience lies in the continuity of its movement toward new integrations, the formation of new holistic units" (Progoff, 1980, p. 58). The goal of holistic depth psychology and Progoff's Intensive Journal is to develop one's relationship with life's process at deep, inner levels.

The first and fundamental relation to process is: knowing process. In this relationship, "process is an object of knowledge to us" (Progoff, 1980, p. 77). It is knowing either a physical or subjective process factually as we know the given data of the natural

world. The second relation to process is: being process. Progoff observes in this regard that, in the lives of creative persons, the relationship to process was that they worked consistently and with commitment toward a single goal. Whatever the nature their work took, "there was a single dominant process in which their energies were channeled" (Progoff, 1980, p. 77). In the lives of such persons, new inspiration frequently emerged from the experience of a life-crisis.

In Progoff's opinion, there is a fundamental parallel between the emergence of a creative work and the meditative quest for meaning which often results from a life crisis. Just as an artist must reenter the process of the creative artwork in order to establish a sense of life's continuity and meaning, so do many people have vague intimations that something is missing in their lives and, as a result, often submerge themselves in the pressing issues of everyday life as a way to restore meaning in their lives. In the first instance it is the rejecting of an old form of one's life which provides the space for an "image of intimation," "an intuitive perception, a generalized vision of what is possible in the future, and it also carries a large resource of energy" (Progoff, 1980, p. 78). Progoff contends that the "combination of placing the purpose in the future and providing the strength with which to get there, gives the person an affirming and unitary feeling of the process as a whole by which the goal can be fulfilled" (1980, p. 78).

The Intensive Journal follows the spontaneous practices of the artist at work as the model for its systematic procedures. It provides

the tools and methods which enable a person to maintain the continuity of the process. The basic procedure is to reenter the process by which an individual's history has been moving toward meaning. In working at the continuity of one's whole history, the methodology employed adds one further and deeper experience at a time. In doing so, the process moves forward one experience at a time. In time, these experiences reconstellate themselves, establish new patterns and even set new directions. Whatever changes and new directions take place come from within the process itself. The process seeks to open a person to the next experience with no predeterminates.

To conclude, Progoff's revisioning of psychology moved beyond the earlier analytic phase of its development by conceptualizing the psyche as a unitary process that needed to be evoked rather than analyzed. The focus of his research was to identify those aspects of the depth processes of the psyche that move toward the formation of new units of experience in a person's life. This research culminated in holistic depth psychology's hypotheses of process which is a concept reflecting the channeling of the various processes of integration that occur simultaneously in the depths of the psyche. These integration processes are embodied in the Intensive Journal workbook structure.

CHAPTER IV
THE INTENSIVE JOURNAL METHOD

Introduction

The purpose of this chapter is to present the development of the Intensive Journal, its structure and its methodology of personal growth. This explication will include the historical context of assumptions of modern psychology from which the Intensive Journal emerged, the research strategies employed in its development, the structure of the journal that evolved from this research, and will conclude with the methods of feedback used to evoke the individual's capacities for development of personal resources over the course of the life cycle.

In developing the Intensive Journal and in writing At A Journal Workshop (1975) and Process Meditation (1980), Progoff provided a means to objectify the organic processes by which the growth of personality proceeds and to provide the individual with workbooks by which to explore and develop one's own capacities for growth and psychological well being. The primary goal in attending an Intensive Journal workshop is for a person to become familiar with the procedures of the Journal so that the momentum and atmosphere established in the workshop can be taken with a person into the midst of one's life. The Journal can be considered a companion, a portable alter ego, and an intimate friend who will respond and discuss with a person in dialogue. Over time the type of relationship a person develops with the Intensive Journal becomes similar to a musician's relationship with one's instrument. Progoff

envisions it as a special kind of friend, "a friend whose nature it is to be used" (Progoff, 1975, p. 296). In this form of relationship, the more one friend is used by the other, the greater are the possibilities of what the two can achieve in living relationship together. His latest works, which deal with meditation, continue to provide methods by which a person may further explore the cycles, rhythms, and patterns of creativity and spirituality. Taken together, a person's life work reflects an ongoing commitment to tap the most human and creative capacities within each of us and to provide a methodology (via the Journal) and a forum (via Dialogue House) in which creative and "disciplined subjectivity" may take place. Progoff concludes in his book, At A Journal Workshop:

The concept that underlies the Intensive Journal approach is that the potential for growth in a human being is as infinite as the universe. This refers not to physical growth, of course, but to the qualitative growth of persons. It refers especially to the development of our inner capacities of awareness and our outer capacities for living as full human beings among our fellows.

In a profound sense, each human life has the potentiality of becoming an artwork. To that degree, each of us can become an artist-in-life with our finest creation being our own Self. Just as the true artist, like Casals or Einstein or Picasso among the recent generation, never ceases his creative development of the person within us. Whenever a phase of our life completes itself and we reach a particular level of integration or awareness and achievement, that in turn becomes our new starting point. In this perspective, all those life difficulties that we might otherwise think of as problems or pathologies become the raw material of our next development. When a phase of our life completes itself, only that phase is finished. Our life history continues to unfold. (Progoff, 1975, p. 296)

The primary purpose of the Intensive Journal is to provide "an instrument and method by which the qualitative evolution of life can

take place within people as individuals" (Progoff, 1975, p. 297). The Journal seeks to maintain an open space for the elusive experiences of one's inner life in which the processes of integration can proceed objectively in the context of each person's experience.

Structure of the Intensive Journal

The Journal itself is an unassuming loose-leaf binder with twenty-five dividers. It is designed to help each person record and work with the thoughts, intuitions, images, feelings, dreams, and experiences which are unique to the individual's life.

The Journal is divided into four sections, each emphasizing a different dimension of experience, each with its own set of procedures. The four dimensions of the Journal are the Life/Time Dimension, the Dialogue Dimension, the Symbolic Dimension, and the Meditative Dimension. Each section of the journal reflects a domain of experience in the person and mirrors the individual's relationship to life itself. While mirroring the cycles and rhythms of the person's experience, the Journal also provides a structural format for discriminating among different types of experiences as well as categories for effectively dealing with them. Once established, these separate areas are then integrated in the sense that a person may utilize the data from one area in another dimension and thereby place oneself in relationship with one's unfolding life process.

The section called the Life/Time Dimension involves the data of one's life history, stepping stones of a person's life which mark off significant experiences and provide a thread of continuity within the person's biography. In listing the "stepping stones," the important "intersections," or roads taken or not taken, in a person's life become apparent, and the opportunity to explore them unfolds. The goal of this section of the journal is to help one become increasingly aware of one's personal development in time and to develop an increased sensitivity to one's inner timing and rhythm of growth.

The second section is the Dialogue dimension of the Journal. In this section, a person dialogues with significant persons, works, events, one's body, and aspects of society which represent group experiences. While working in this section, one begins to experience oneself as a person in relationship, and in an anthropomorphic sense, personalizes each of the dialogue sections in order to deepen the quality of the relationship. Primarily geared toward the development of inner relationships, the format of the exercises takes one from working more exclusively with oneself to working with those experiences that reflect humankind's large social heritage.

The third section of the Journal is the Symbolic dimension. In this section a person records dreams and images as well as dialogues with "inner wisdom figures." In recording dreams and imagery experiences, a person begins to bring to consciousness the processes and aspects of oneself which need to be integrated into conscious awareness. The dialogue with wisdom figures encourages a discussion with people who have touched a larger dimension of truth or reality within themselves.

The fourth section is the Meditative dimension in which one records and develops the contents of meditations in an imagery/meditation way through the use of personally developed "mantras." In the process, one discovers the patterns of attitudes, beliefs, and habits which are part of both one's personal and secular worlds. Furthermore, in this section one explores the meaning and ramifications of ultimate questions and concerns in order to make a personal "testament" about the beliefs one has about existence in life. In this section one also records and reflects on the ongoing process of revelation and evolution as the individual experiences it.

Progoff's methodology provides a means of entering the individual psyche with the person's life history as a contextual frame of reference. This method can be considered to provide a way to transform life's meaning through initiation with types of unconscious processes. This results, Progoff believes, from the fact that the process carried by the structure of the Journal gives the method the capacity to generate new energy, for the sections of the Journal tend to cross-fertilize and activate one another, releasing and bringing about new ideas and feelings. This tends to build a cumulative energy that often has a transforming and redirective effect upon a person's life even within short periods of use.

The essence of the Intensive Journal concept is that it provides the fullness of psychic space and a method of moving about within that space so that the inner person will be able to emerge in its own way within the context of one's own life history. The principles of continuity and context are central to the approach taken.

The Intensive Journal is designed to work actively in the privacy of one's own life in such a way that a person is systematically drawn back to the hidden part of the self where the seed image is grounded. In this context, active privacy is the basic means of inner contact available to an individual. In the context of the Journal format, privacy is primarily an inner place and a quality of being. It is the relation of a person to oneself as the person works with the inner processes of one's life.

In contrast to many group experiences, therefore, which emphasize the sharing of feelings and reactions among members of the group, the guiding principle of the Journal workshop is to direct one's attention intensively to the underlying seed level of the person so that a deepening process is engaged in. The nature of this work acts to further the unfolding process of a life.

Over a period of time, through the cumulative movement through the Journal exercises, Progoff believes that a momentum is created whereby the creative and integrative capacities of the psyche are evoked. Central to this idea is the realization that by placing an individual in a new relationship to the inner movement of experience, one is able to reposition oneself by gaining a new time perspective. Through following one's own promptings and with the fundamental awareness that the psyche knows what needs to be done in its own timing, so that its freedom to move through its necessary cycles is protected, the principle of inner life continuity is maintained. Many times, in following this principle, an expression of spontaneous mourning occurs

as part of the internal ritual because a person may need to be freed to take the next step in life. In responding to the needs of the modern person, Progoff notes that many of the traditional methods of psychological or spiritual work tend to isolate the individual in such a way that an emotional imbalance is created. One of the reasons that the work of the Intensive Journal is begun in a group atmosphere is to provide a means of outer support for this private work.

Context--The Task of Modern Psychology

The Journal was developed in response to the existential and spiritual needs of the modern person. As discussed in Chapter 1, Progoff believes that the historical time period in which we live represents a transitory phase in the development of the modern person's knowledge of oneself. Beginning with psychoanalysis, the effort to locate and identify the Self becomes the spontaneous effort of many contemporary thinkers. Through focusing on the individual in an analytic fashion, the attempt at self-knowledge was modeled after the frame of reference of science. Currently the modern person's search to understand one's psychological depths, is usually brought about through a means that will have the authority of science behind it. Progoff (1957) observes that, as a result, the psychological research in this area is often conducted with the tendency to perform scientific methodology in ritual detail, using overly technical terminology, which creates major obstacles to the scientific exploration of the full dimensions of

the human personality. Given that the components of human psychology are exceedingly difficult to study in a dispassionate and yet verifiable way, the great task of modern psychology is to bring about a harmonious union of methodology and subject matter.

Toward this end Progoff maintains the need for psychology to adhere to the standards of objective scientific study while at the same time expanding its range of subjects. In his opinion, it is important to bear in mind "that psychology is the science devoted primarily to the study of the psyche," which specifically means in his viewpoint "the processes that operate within the human personality" (Progoff, 1957, p. 9).

In Progoff's estimation, "the self-directed development of the faculties of the inner life has been almost entirely neglected in the modern study of psychology" (Progoff, 1957, p. 9). Frequently, Progoff believes this neglect has occurred because of a scientific aversion to studying religion and philosophical frames of reference in which religion is nurtured. In Progoff's estimation, "the profound psychological significance of the many and varied disciplines of personality development is thus altogether missed" (Progoff, 1957, p. 9). In his opinion a most unscientific act is committed in disdaining to discuss the subject, which deprives the science of psychology a source of information and insight that can greatly contribute to the task of understanding the dynamic processes at work in the inner life of human beings. (Progoff, 1957)

In this context, Progoff makes a distinction between two types of sciences.

There are the declarative sciences, which seek to make objective statements about a specific subject, verifying these statements within a fixed frame of reference; and there are the evocative sciences, of which depth psychology is a prime example but which includes several other areas of the study of humanity. These are sciences in which the manner of study and the style of formulation in itself affects the subject matter in an active way. These are sciences also which seek and whose nature focuses them to reach out always beyond themselves, especially by stirring up and eventually changing the student. For the main quality of these evocative sciences is that the primary subject of study and subject of transformation is the student himself. (Progoff, 1965, p. 272)

With this preface Progoff submits the method of the Intensive Journal as an experiment of an evocative science, a means by which a person can study the transformation of the self.

The Development of the Intensive Journal

The philosophical and psychological concepts and principles of holistic depth psychology that have been operationalized in the Intensive Journal have been discussed in Chapter II and III. While the Intensive Journal was initially formulated as a psychological workbook, Progoff noted that in keeping the workbooks people tended to maintain the same problems because of the circularity of thought and method of approaching the material. Based on this style of interpretation, Progoff looked to develop a methodology which would not only break that pattern but would also capitalize on the creative capacities of the person involved.

As an instrument of growth, the Journal seeks to reflect the inner movement of each life within its own terms and to be of such a nature that the very process of working in the Journal would have the effect of stimulating the development of the person. This is achieved by compressing the creative process to its essence and by embodying the elements of the inner process in the structure of the Journal.

The Intensive Journal is an instrument capable of drawing together the multiplicity of contents of a human life, compressing them into a manageable space while maintaining the quality of movement and change that is their essence.

The foundations of the Journal rest upon several sources of research. One source for the Journal is Progoff's comparative studies of lives. This research collected intimate documentation on the full life development of people from various walks of life and types of personality. The persons studied ranged from those whose attainments in life led them to being classified as "creative" and others whose difficulties could lead them to their being labeled "neurotic." The goal of Progoff's data collection was to formulate a set of hypotheses in an attempt to find a single, succinct, unitary means of reconstructing the range and movement of a human being's life. The formulation was encompassing as a general concept, being both open-ended in its categories and non-analytic.

The approach taken chose an individual as a subject of study to investigate the creative process of personality. A chronological listing of all the facts that may possibly be relevant for understanding

the person's psychological development was made. The chronological listing is considered a fact-gathering enterprise with no interpretations made at this juncture. The individual's life was further divided into successive time-stages, roughly seven in number, through which an individual passes during one's lifetime. (Progoff, 1965) These are:

The period covering roughly the first ten years of life.

Ages 11-15, approximately, or the years of early adolescence.

Ages 16-20, approximately, or the later part of adolescence.

Ages 20-30, the beginning of maturity, in which the lines of family and work are laid down.

Ages 31-45, approximately the early middle years, when most active period of work takes place.

Ages 46-60, or approximately the late middle years, the time of ripening maturity.

Ages 60+, the years after sixty, which may be a declining time in some cultures, but is being extended and enlarged in modern times.

Through the use of these divisions Progoff narrowed the number of possibilities which he considered to be psychologically dynamic factors in a person's life while attempting to refrain from drawing any conclusions about these factors. This approach provided a vehicle to study the continuity of a person's life both chronologically and qualitatively; chronologically in terms of age spans of life in passage, and qualitatively in terms of the contents of the life experience. This process permitted certain patterns to emerge, particularly the discovery that

the development of personality through these stages of life moves in the direction of an experience of initiation, both a primary experience of initiation to life and successive initi-

ations to larger dimensions of awareness. These experiences were recognized as being key to the emergence of form and meaning in individual existence. (Progoff, 1965, p. 274)

Of particular significance to Progoff's conclusion was the recognition that in contrast to the psychoanalytic emphasis on infancy, the deep and often shaking encounters or experiences of initiation that occur in early adolescence may have a much greater impact on the form the personality finally takes than the so-called repressions of earlier years. Rather than looking back to infancy and early childhood in quest of the causes of later personality syndromes, Progoff made only the neutral observation "that childhood is the beginning of the human experience of growth and that, depending upon the individual case, it casts a larger or smaller shadow over the years of maturity that follow" (Progoff, 1965, p. 275).

The comparative study of lives made it possible to gain a perspective between the encompassing life-cycle of full human existence and the many small cycles that come and go within the passage of life. In identifying the overlapping transitions that occur within a full life cycle, Progoff identified phases by which maturation takes place and by which varying degrees of meaning emerge in a human existence. He also noted an inner continuity to these transitions and it was this continuity that resulted in the guidelines by which major divisions and individual sections of Progoff's Intensive Journal were developed.

Progoff's comparative study of lives observed that in some cases, the use of journals could have a self-contracting effect. For example, the restrictedness of a person's goal in keeping a journal,

whether the goal be writing a novel, establishing a specific love relationship, or a closer relationship to God, defined the space in which the inner process can move. Thus, the writer's goal had the effect of limiting the person to the vision of the goal toward which the person was striving. (Progoff, 1975)

Of particular significance to Progoff was the number of occasions when journals were used to help a person achieve a goal previously set rather than to reach forward to new goals and to discover new meaning in one's life. At such times, when the framework of the Journal was enclosed by an agenda, the journal became a static tool. Rather than an instrument of growth, journals became a vehicle for self-justification. This tendency in journal keepers to turn upon their own subjectivity and move in circular patterns is a common pitfall. (Progoff, 1975)

The basic type of journal used throughout history "has been an unstructured chronological journal kept either systematically by dates, or written in spontaneously from time to time as suited the temperament of the individual" (Progoff, 1975, p. 26). At one juncture in its development, Progoff assumed that this was the only form of journal that was possible. He further assumed that if improvements were to be made, it would be in "the way" the journal was used. His attention was turned toward developing new techniques and establishing situations in which it would be possible to work with a personal journal more fruitfully. (Progoff, 1975)

In 1957, he began experimenting with an unstructured journal as an adjunct to psychotherapy in his private practice. He requested people to keep a notebook in which they recorded the events of their inner life. The orientation taken at the time was drawing the inner process forward by raising questions that seemed most relevant in the context of the principles of depth psychology he was using at the time. This unstructured psychological workbook was used in both individual and group therapeutic contexts. It's limitation was that the journal's affirmative effects were too closely linked to the person in authority. To this extent, this journal failed to fulfill primary need which is to have an instrument "capable of mirroring the inner process of the psyche of each individual without the intrusions of special doctrines or authorities" (Progoff, 1975, p. 28).

Progoff theorized that the authoritarian side of psychotherapy could be replaced with a tool that allowed one to work with the interior self. Progoff hypothesized that such a tool would need to be "both self-contained and autonomous while sustaining the integrity of the individual" (Progoff, 1975, p. 28). Progoff's goal was to neutralize the need for psychoanalytic authority and analytical categories.

At the core of the active methodology contained within the Journal format is Progoff's discernment of the main aspects of the growth of the lives of creative people. In marking off and defining the particular sections of the Journal, Progoff intimately sought to reflect the main aspects of the lives of these people. In so doing, the sections not only mirrored the fact that the lives of creative persons are

strongly in motion and are full of change and energy but that the emphasis was on the processes of their lives rather than on the content. As such, the format has the effect of making each section a means whereby the hypothesis of process as the unfoldment of a total life emerges as the focus of study rather than the analyzing of content. Thus, the essence of the creative process was captured in that the Journal sections were not categories of analytical classification but rather processes reflecting the individual aspects of a life in motion. (Progoff, 1975)

The Intensive Journal is designed to play "an active role in reconstructing a life, but it does so without imposing any external categories or interpretations on the individual's experience" (Progoff, 1975, p. 9). The Journal is formulated so that it remains neutral with an open-ended stance toward each person's development.

As the Journal has evolved since 1965, it has become an instrument for a wide variety of techniques, which "progressively draw each person's life toward wholeness at its own tempo" (Progoff, 1975, p. 9). It can be considered a method that is "beyond psychotherapy because it takes a transpsychological approach to what has been thought of as psychological problems" (Progoff, 1975, p. 9). For Progoff, transpsychological means that therapeutic effects are brought about not by striving toward therapy but by providing active techniques that enable an individual to draw upon one's inherent resources for becoming a whole person.

In addition to the self-balancing principle of Journal work, the principle of self-reliance, based on Emerson's philosophy, is also incorporated within the Journal. Through the use of the Journal's techniques, the inner capacities of a person are evoked and strengthened by working from a non-medical vantage point and proceeding without analytic or diagnostic categories.

The Method of Workshop in the Intensive Journal Process

In keeping with the purpose of the Journal work, the goal of a journal workshop is to introduce participants to the processes embodied in the journal and to pick up the process of growth wherever it is in the individual and to draw it forward to its next state of unfoldment in keeping with the person's own inner timing. The workshop is oriented toward enabling a person to go down to the underflow level of human experience on individual terms. As Progoff states, "each goes through the well of his own life to the depth level that is beyond the well and beyond the person" (Progoff, 1975, p. 54). In this manner the opposites of multiplicity and privacy are reconciled.

At a journal workshop the structure of Progoff's journal is introduced. The journal has four primary sections which Progoff believes serve as channels for creative processes. These sections of the journal reflect Progoff's conclusions about the lives of creative persons which indicated that several types of inner movement take place simultaneously within a person's psyche. Each section involves a

particular aspect of life content which unfolds within its own contexts, with its own distinctive rhythms, tempo, and style of movement. Each has its own dimension of inner experience that provides the base for the feedback procedures. These four sections are the Life/Time dimension, the Dialogue dimension, the Symbolic dimension and the Meditative dimension.

Within the Intensive Journal structure, the term dimension of experience has a very specific meaning. By dimension is meant "a composite of aspects of inner experience that not only comprise their own context in which a persons' life-reality is perceived but also carry their own modes of movement on the subjective level" (Progoff, 1975, p. 40). Each dimension is a self-contained realm of experience, each with its own characteristic contents and style of unfoldment.

The Life/Time dimension contains "the mini-processes that reflect the inner continuity of a person's life history" (Progoff, 1975, p. 40). This dimension deals with the basic fact that a person's life takes place in objective or chronological time on the outer level of experience, and it deals also with the fact that on the inner level one's experiences take place in terms of subjective or qualitative time. Thus, the Life/Time dimension reflects the inner movement of time as perceived and experienced qualitatively from within each individual's subjective experience. The various mini-processes are reflected in the Life/Time dimension. These are: Life History Log; Steppingstones; Intersections; Roads Taken and Not Taken; and Now, The Open Moment which cumulatively form a personal life history.

The relationship to time within our life history is of utmost significance for it underlies a basic tenent of Journal work. In the course of a workshop, time is treated as the present moment which, when stretched back far enough to the past incorporates what is still actively present from the past. Time is not analyzed but experienced as the ongoing moment of life. Central to a person's relationship to time is the conviction that time can be experienced as a continuum. In each moment one looks to evoke an organic thread of time's continuity within one's life.

To maintain this relationship to time, Progoff distinguishes between chronological time and qualititative time. Both are related to the concept and practice of "time stretching" that enables us to move back and forth through all the segments of time in an individual's existence. As Progoff notes, the fundamental distinction between chronological and qualitative time is that chronological time

refers to the objective sequence of events as they are perceived by an observer who is inside of them and who therefore sees them externally with no emotional involvement in their context. Qualitative time, on the other hand, refers to the subjective perception of objective events in terms of meaning and value they have to the person who is experiencing them. Qualitative time is the movement of Life/Time perceived from within the process of a life. (Progoff, 1975, p. 101)

"This quality of sensitivity and openness to the inner unfoldment of our lives," is, as Progoff observes, "a major source of life confidence enabling us to overcome the anxieties and trials of our existence" (Progoff, 1975, p. 101). In this regard the ability to move in and out of the experience of time as present past, and future draws

open various interrelationships and possibilities, and is central to the principle of self-reliance on which the Journal is predicated.

To be able to mirror the inner thread of continuity in a person's life, Progoff has developed an exercise he entitles "steppingstones." This exercise is designed to reflect the course of an individual's life from birth to the present moment in time. This spontaneous reflection stands as an indication of the inner connectedness of a person's existence and serves to indicate the deeper-than-conscious goals toward which the one's life inherently moves. (Progoff, 1975)

Within the context of the Journal, the steppingstones are seen "as vehicles to draw out from our life experience the thin elusive thread of continuity that carries our potentialities through their phases of underdevelopment toward a fuller unfoldment" (Progoff, 1975, p. 103). Thus, in reconnecting ourself to the movement of our personal Life/Time, we go back into the past in order to be better able to leap forward into our future. For Progoff, this is the essence of the work in the Life/Time dimension.

In working with steppingstones, the tendency is to record events of our lives objectively in chronological time, while the events of our inner life take place in qualitative time. From the perspective of Journal work, the inner experience of meaning in our existence has its base and starting points in the external circumstances of our lives. Over time, the listing of steppingstones moves from chronological time, reflecting external events, to qualitative time, reflecting the more subjective and personal nature of one's life. In developing the step-

pingstones exercise, Progoff looked to evoke the psyche but limited the number written during each exercise. In doing so, he automatically and spontaneously creates a tension within the psyche, such that the listing reaches beyond chronological time and gives us an awareness of the qualitative moment of our life events as they may be recognized from within our experience of them. This procedure works dynamically to crystallize new perspectives of the movement of our life. It is important to bear in mind that each list is written from within the tension of time within the present moment so that each listing is unique to itself and reflective of that moment. Taken together, they represent the various threads of continuity which must be woven together to create the ongoing movement of crossroad transitions in our life.

A transvaluative process of one's life experience begins to emerge, with new goals, meanings, and hopes, as steppingstones are listed and worked with, over time as well as in time. This transvaluation of one's life experience expresses itself in changed attitudes and a new life perspective. As a result, this methodology provides a means of negotiating transition periods in one's life. Tension can be experienced as an organic process of a new self emerging from the old structure in such a way that the new self must insist on its independence and separateness as it establishes its identity. (Progoff, 1975)

The Dialogue dimension deals with the "connective" relationships within one's personal life. "It is the realm of interior communication, and it contains the mini-processes that have the effect either of drawing us together with harmonious relationships within ourselves, or

of keeping us split and inwardly distracted" (Progoff, 1975, p. 42). Basic to the dialogue dimension is the realization that the main aspects of one's existence unfold as persons in the universe. Utilizing the various procedures in this section of the Journal, Progoff believes that they all reflect "the underlying process by which a unique person emerges in the course of each individual existence" (1975, p. 42). It is from the composite of one's experiences and relationships in contact with one's environment that a person build one's unique life history. At the center of this life history is "the emergent person who is our self. It is this person within our life history who meets with the person in the life history of others and thus forms the dialogue relationships that are the basic units of experience of the Dialogue sections" (Progoff, 1975, p. 42).

Central to working in this section is the realization that not only human beings but activities that people do, institutions, and situations in which an individual becomes involved also have life histories and, to that degree, human or not, they have their lives which can be related to. (Progoff, 1975) This process of personification provides a means of opening deep inner relationships with the contents of one's life. The mini-processes of the Dialogue dimension are in the following sections: Dialogues with Persons, Work, Society, Body, Events, Situations, and Circumstances.

Progoff considers this condition of wholeness to be the integral relation of the parts to the whole of life. It is a quality of inner relationship that enables the varied facets of individual existence to

change and move and develop in relation to each other. In this context, a person's life can be viewed as a "multiple dialogue taking place within the unfoldment of a life" (Progoff, 1975, p. 159).

In addition to the outer dimension of dialogue, there is also the further step of inner dialogue within a person's life. The potentials of experience within the psyche may be considered as operating potentials or deep potentials which are expressive of positive or negative inner relationships within the psyche. Through engaging in dialogue, the inner relationships between the separate and often disparate aspects of a person's life are integrated. This situation is mirroring the fact that the "various aspects of a person's life proceed as though they were out of contact with one another" (Progoff, 1975, p. 160). It is in this broader sense of the term dialogue that Progoff works. For him, the primary goal of his work is to establish "an encompassing dialogue between the inner self and the whole unfolding movement of our life" (1975, p. 160). Throughout the Dialogue dimension, the ongoing and multiple dialogues are categorized into sections which mirror the ways in which a life unfolds.

The focus within the Dialogue section is to establish an inner relationship with all the significant areas of one's life. A person draws upon one's past experiences and one's present life for the material that is fed into the dialogue to reenter them from an interior viewpoint.

The Depth dimension is the realm of human reality in which the mini-processes move in terms of symbolic forms. It contains those

aspects of experience that are primarily nonconscious in the moment when they transpire within a person but provide a quality of consciousness that is more a directive principle than a literal piece of knowledge" (Progoff, 1975, p. 40-41). Its contents are sleep dreams, waking dreams, and the varieties of intuition by which a person makes direct connections with the implicit wisdom of life. Of special relevance within the Journal format is an intermediate depth experience, which Progoff calls "twilight imagery." It plays a particularly important role in the Journal feedback process because it gives a person a nonanalytic way of "evoking those potentials of life that are veiled in the language of symbolism" (Progoff, 1975, p. 41). The movement of symbols within this dimension is allusive and metaphoric and tends to be the source of much of one's creative and spiritual life. The mini-processes of the depth dimension are embodied in the Dream Log, Dream Enlargements, Twilight Imagery Log, Imagery Extensions, and Inner Wisdom Dialogue.

"The key to 'twilight imagery' lies in the fact that it takes place in the twilight state between waking and sleeping" (Progoff, 1975, p. 77). In Progoff's experience, by working actively in that intermediate state of consciousness, a person is able to reach depths within one's self which is very difficult to make contact with by any other means. Through using this imaging procedure, many authentically creative experiences and spiritual awarenesses can be gained. (Progoff, 1975) In order to achieve this, however, the basic principles of twilight imagery require that "the imagery be carried through in a

nonguided, nonconscious way, with the flow of imagery being neither manipulated nor directed" (Progoff, 1975, p. 78).

While utilizing twilight imagery as a conceptual tool, the term imagery, which has overtones of a visual experience, does not involve images that will be seen inwardly. As Progoff notes,

the primary quality of twilight imagery lies not in its visualness, but in its twilightness, the fact that it takes place, as though by itself, on the intermediary, or twilight level of consciousness. The term imagery refers to the fact that its main expressions are not literal in the sense of being thoughts or ideas, but that they are rather representational or symbolic. They are inward perceptions that may come through any of the other, nonvisual senses. But they are inward perceptions, and thus, if they carry an aroma or come as sounds or body feelings they are to be understood as being not actual and literal as physical perceptions but as being symbolic and inward. (Progoff, 1975, p. 78-79)

The primary fact is that they are not consciously placed here, but, when one's focus is turned inward, it is possible to behold them.

By means of the interior perception of "twilight imagery," it is possible to observe that "each moment contains its opposite inherently within itself. Growth and decay, conflict and harmony, all the opposites, are part of the movement of time" (Progoff, 1975, p. 84). As Progoff observes, "one overarching truth that presents itself repeatedly to us as we observe the organic continuity of life is that whether they are pleasant or painful, all circumstances will eventually be transformed in their time and in accordance with their inner nature." (1975, p. 84). Oftentimes, the indications of that change in their next immediate stage within the context of one's life are often shown to a person ahead of time on the symbolic level by means of twilight imagery.

The inner and outer perceptions combine to enable a person to perceive the organic wholeness of time as it moves in an individual's life. As a result he posits an organic inner continuity in the life movement of a person with twilight imagery providing a person with an interior perspective of the integrative principle present beneath the surface of one's life (Progoff, 1975). In the depth dimension, Progoff "indicates that the personal aspects of our lives lead beyond themselves and have implications for the transpersonal meaning of our existence as a whole" (Progoff, 1975, p. 228). Taken in this context, the levels of experience beneath our consciousness often hold the key both to the problems and the potentialities of our life. In keeping with Progoff's paradigm of dream symbolism, he considers "dreams to be the unselfconscious reflectors that express all the various levels of the individual psyche as it is in movement" (Progoff, 1975, p. 229). Dreams not only reflect the outward circumstances of a person's life, they also reflect the deeper-than-conscious goals that are seeking to unfold in a person's life.

The last facet of Progoff's work that has bearing on the concepts of growth and development is his work entitled "process meditation." By Process Meditation, Progoff means an active approach to meditation that draws upon both Eastern and Biblical resources but relates specifically to the context of Western civilization. The symbols employed draw from Zen, Contemplative Christianity, Hasidism, various cosmic philosophies and poets, Lao Tsu, Sufism, and especially the prophetic spirit of the Old Testament. In this context, Progoff's work best fits the concept of progressive deepening. Deepening in this

context indicates that the most significant individual transformation takes place in the whole interior realm, where the struggles and the strivings of one's ontological being are experienced. In this context, the method provides a means of working in all phases of the cycle of life, the high and the low, the active and the quiet. In this respect, it is a means into the universe within one's self where transformation work is carried on, and it also provides a perspective in which all people can individually can seek the unitary experience. (Progoff, 1977)

Progoff does not advocate a particular dogma or belief system, rather he demonstrates the limitations encountered by adherence to a particular culture or tradition and advocating a perspective in which the "experiences of unitary connection between the outer cosmic universe and the universe of the self can be appreciated without being limited by particular cultural/historical symbols or beliefs" (Progoff, 1977, p. 159).

The main function, therefore, of process meditation is to provide connections to the data of inner experience that will enable a person to work toward the meaning in one's life. In observing that an individual human being can be strengthened and sustained by being connected to a larger entity that may be of many different sizes or types, Progoff notes that "human beings become connected to a larger whole only through their subjective feelings. Human connection has a physical aspect but that is only the raw material" (Progoff, 1980, p. 131). The critical element in human connection is

the inner experience of the physical facts. If they have no emotional meaning to the person, they have no power. But when they are perceived as having an inner meaning, either emotionally or intellectually, they produce a great energy that can have tremendous effects (Progoff, 1980, p. 131-132).

It is in this context that individuals can deepen their perception of reality and enlarge their spiritual awareness. "Connective experiences are the means of meaningful inner linkage between a person's consciousness and the outer realities of the world" (Progoff, 1980, p. 132).

In Progoff's opinion, the experiences of the early years of life describe the contents of connective experiences as being learned behavior, beliefs that all either taught or absorbed from the culture. In this phase, learning is a process that moves from the outside in. As the development of consciousness moves to a new level, a dialectic process emerges in which learning has two main ingredients; one is based primarily on information and beliefs drawn from sources outside the individual, and the other comes from direct experience from within. Progoff believes that "the relationship and tension between these two modes of life consciousness play a major role in shaping the style of the individual's growth" (1980, p. 133).

The interior events of a person's life provide the many subjective perceptions and activities by which successive inner transformations take place in a person's life. It is through the process of successive cycles of reworking the interior events of one's life that individuals are forced each time to reach more deeply within themselves to draw on previously untouched resources. The ability to reenter these

cycles to draw forth one's next experience and further awareness is essential in the practice of subjective process. For it is the ability both to develop an inner perspective and to use one's inner personal history as a profound spiritual resource that provides the basis for creative and spiritual transformations. (Progoff, 1980)

Progoff's instrument for creative spiritual practice is entitled mantra crystals. Mantra crystals are the vehicles by which a person connects oneself with the deeper dimensions of the organic psyche. Mantra crystals are taken from the life experience of the person, the dialogues, images, and dreams.

The underlying purpose is to "have a means of focusing and deepening the consciousness of individuals in order to assess the process of meditation in its larger aspects" (Progoff, 1980, p. 202).

In his research, Progoff observed a difference in the quality of life experience between persons who lived in earlier periods of history and those living in modern times.

The most basic observation was that the development of individuality (as distinct from individualism) is a characteristic of those periods of history in which civilization reaches a high level; and second, that the modern period of history is unique not only in the quality of the individuality that is attained within it but the quantity of individuality, the large number of persons who are given the hope and real possibility of achieving a high level of individuality in their lifetimes. The tension between that hope and the many difficulties of fulfilling it is, of course, a primary source of the psychological disturbances in modern times. But these tensions and the forms in which they are resolved provide the main contents of what has become the central fact of modern times: the unique life histories of individual persons. (Progoff, 1980, p. 205)

In relating this insight to mantra crystals, as a psychological tool for modern persons, Progoff sought to welcome traditional religious use of mantras in pre-modern times and allow them to reflect the underlying concept of holistic depth psychology. In doing so, he moved from the traditional stance of having mantras introduced into the person's life as something from outside to having the mantra emerge organically from within the life history of the individual. Thus, in keeping with his notion of seed potentials, he noted that factors that are to function at "fundamental spiritual and psychological levels must enter organically out of the fullness of the individual's life history" (Progoff, 1980, p. 207). Rather than having a mantra given to oneself as an outside intrusion, it is only through experiences that are rooted in the total context of the life, that deep spiritual factors can be absorbed into the person's life development.

In honoring the unique life history of each individual person, the methodology developed by Progoff allows the individual's spiritual guidance to emerge out of the experiences that have comprised his life. The mantra crystals become the links between the person's past experiences as they are moving towards the person's future. Taken in this context, the mantra represents a small representative piece of a large and meaningful interior experience of one's past. As a means of both compressing small but significant aspects of larger experiences and providing a new channel for new experiences, the second part of the concept is employed. "Crystal" is a miniature of the atmosphere of the larger whole as well as a vehicle for focusing earlier experiences into a new form. (Progoff, 1980)

On a practical level, the disciplined silence combined with the saying of the mantra phrase and rhythmical breathing have the effect of bringing forth new inner events that are highly relevant in the guidance and understanding they bring to an individual life.

Mantra crystals thus become the vehicles within the Intensive Journal system for providing a means of linking past experiences to new unfoldments of meaning in person's life. Mantra/crystal meditation tends to establish an atmosphere of personal/cosmic linkage. Within this atmosphere there seem to be changes, inner events of various kinds, that take place within the person. They are brought about by establishing the condition of stillness brought about by means of the meditative discipline.

As the mantra crystal is worked with in conjunction with the breathing in a regular and continuous way, something of its possibility begins to establish itself within the person at the level of holistic depth within a person. The active holistic principle that underlies symbolic experience in spiritual practice is that the symbol deeply experienced is the reality unfolding in a person's life. "The symbol is the reality that is becoming the established condition of a person's life made actual by a whole outer/ inner experience" (Progoff, 1981, p. 15).

Progoff's meditation process examines the eight cycles of experience described in The Well and the Cathedral which themselves are mantras.

- I. Muddy/Clear: The Mirror of the Water
- II. Feeling the Movement of Life
- III. The Center Point Within One
- IV. Into the Well of the Self
- V. The Downward/Upward Journey
- VI. The Waters Beyond the Well
- VII. Sharing the Underground
- VIII. Entering the Cathedral

(Progoff, 1977)

Thematically, each one of the cycles moves a person deeper. The first cycle focuses on the contrast of Muddy and Clear, and, by looking into the waters, they begin to clarify and reflect a true image. The second cycle moves us into the emptiness where we learn that the emptiness refills itself as life renews itself, out of itself. The third cycle injects the notion of the inner center of oneself. The fourth encourages the exploration of deeper places within oneself. The remaining four cycles take us to the underground stream of one's own life, there to share the stream with those who have gone there previously, and finally to the realization that each person is one's own Cathedral. Wherever a person is, one's cathedral is present, and, in entering the cathedral, one finds the well beneath the cathedral and, in the well, the timeless unity. (Progoff, 1977)

Basically, process meditation, with mantra crystals as its core methodology, is a contemporary method of meditation whose purpose is to draw a person into direct contact with the great unity of Being. Its

thrust is to focus the energies of that contact into the creativity of one's life.

Soul in the true sense is the main space within which the struggles of human concerns are brought. The ability to go progressively deeper into one's own well permits the ongoing flow of images to become more present to an individual. This experience of subjective process releases tremendous amounts of energy within one's psyche and alters one's state of consciousness. The psychologically fluid and spiritually mature mind not only is able to make use of the energy contained within the organic elemental symbols experienced as coming from within but also is able to resonate with symbols or images which are outside the individual psyche and incorporate the energy contained within them. The supposed dichotomy of outer and inner becomes a fluid boundary as larger dimensions of reality are contacted.

Progoff speaks of this unity of being as love. He does not mean love in the sense of a feeling of affection but in the profound sense of gnosis, a sense of "knowing" in both actual and symbolic terms--opposites connected in unity. (Progoff, 1977)

The term soul or whole making best captures the idea being expressed here. In this context, "the soul is the whole interior atmosphere within which the struggles and the strivings of the spirit are experienced" (Progoff, 1977, p. 158). It is "the universe within ourselves where spiritual work is carried through," and it provides a perspective in which each person can experience initiation.

The first concept is one that is bound by a particular culture and tradition. While it does afford an experience of connection,

it can do so only within its own terms. But the larger view of the soul gives us a range that reaches beyond special beliefs. It gives one a perspective in which the experience of union makes connections between the outer cosmic universe and the inner universe of the self without being united by particular cultural historical symbols or beliefs. (Progoff, 1977, p. 158)

Progoff's perspective is one of life-long meditation reaching toward what is qualitative in human existence. This experience of "the meditative life is a cumulation reaching toward meaning, which is its own goal" (Progoff, 1980, p. 274). For Progoff, the recognition that there is a spiritual evolution in the cosmos became apparent to him in writing Depth Psychology and Modern Man. This recognition of qualitative evolution taking place in the universe through the inner experience of human beings has been the crowning understanding of such modern thinkers as Teilhard de Chardin, Jan Christian Smuts, Henri Bergson, Jacob Bronowski, Sri Aurobindo, and L. L. Whyte. In joining these persons, Progoff is suggesting that the continuity aspect of Process Mediation involves the individual in the personal quest in the larger context just described.

The work in Process Meditation is focused toward experiences that are related to the fundamental meanings of life, which, although reaching toward what is more than personal, take place within the context of one's personal existence. The imagery and intuitions that lead to perceptions of meaning have their source primarily in the twilight range of one's awareness, which also stimulates the organic process of growth that is inherent in human beings as part of the living world of nature. While sitting in receptive stillness, the holistic principle operative in nature emerges and draws together clusters of

contents of one's experiences to form new integrative units within a person. These new integration units are wholes in a special meaning of that term. They are not whole in the sense of including everything but are whole in the sense of being integral. As Progoff (1980) notes, they are whole in relation to the total movement and intention of our experiences. These varied contents come together to form these new wholes as the emergents brought forth by the movement of our experiences.

Progoff refers to these new units as "new molecules of thought and imagery that move at the subliminal level of one's psychological nature" (1980, p. 199). Additionally, they provide leads to work with both a personal and transpersonal nature. The distinction here is primarily functional, emphasizing two kinds of experience, which reflect different angles of vision rather than being separate experiences. In general, personal leads emerge from working with process meditation because one's life intuition is calling one's attention to specific situations that need care. Transpersonal leads often reserve a more personal type of concern in carrying a person to explore topics reflecting their relationship with a God or immortality, truth or science. Thus, although these concerns are felt very personally, the object is transpersonal. It should also be borne in mind that, because transpersonal experiences generate such great power of emotions and energies, they also have major social and historical importance. (Progoff, 1980)

The sections of Process Meditation include the meditation log, connections, mantra crystals, peaks, depths and explorations, and testament. They embody the three modalities of process, the mantra

crystal that carries itself, the rhythm of active and passive and the formation of new holistic units of thought and imagery.

Each of the dimensions of experience mentioned express the movement of energy taking place on the subjective level of one's life. Therefore, each dimension has its characteristic style of movement. For example, when working in the dream section, procedures that follow the symbolic style of the Depth Dimension are employed. When building the context of one's individual life history, procedures that fit the style of the Life/Time Dimension are used. Over a period of time, as the person progresses to advanced levels of journal feedback techniques, an even broader range of inner experience is evoked. This work is entitled Journal Interplay.

Journal Feedback Procedures

"At its essence, the method of Journal Feedback is a means of drawing upon the structure of the Intensive Journal in order to generate energy and to draw the movement of life forward" (Progoff, 1975, p. 43).

Based on the studies of creative persons the dimensions of experience that are embodied in the journal's structure possess an inherent and evolving activity. In employing a psyche-evoking strategy, entries are made in each section to be drawn forward to express the purpose or goal that lies behind them placing a person in contact with the elan vital of which Bergson spoke.

The journal feedback procedures are possible because of the active quality of the dimensions of experience contained in the major sections of the journal. In utilizing the full-range of life contents as its raw material, the journal feedback method draws upon numerous sequences of exercises to reach into the life of the individual. The combination and interaction of these procedures have the "effect of drawing the energies and unused potentials forward and fusing them into new integrative units" (Progoff, 1975, p. 44). This is conceptualized as the journal feedback effect and embodies the essential difference between the Intensive Journal and a diary. The mini-processes of the journal functions as changes for building the inner momentum of one's life permitting new levels of capacity and awareness to be reached. (Progoff, 1975)

For instance, an entry made in dialogue with works may evoke memories and further entries in the life history log, or in roads taken or not taken, or in dialogue with persons. In other words what is done in one section has an effect in another section. In the back and forth movement of journal feedback an energy is built that builds and deepens as a person recrystallizes the contents of one's life.

The concept of journal feedback is based on the notion that as a person makes entries in the journal, they are feeding the facts of their life experience into it. The facts that are fed in are subjective facts, feelings, opinions, and emotions that are often intimate and private. The usefulness of working with the journal productively rests on the quality and quantity of the material that the person feeds into

it. Over the course of the workshop and in subsequent work in the journal after a workshop, the primary means of building the continuity of the journal work is reached via the entries made in the log sections of the journal. The feedback effects that occur in the Intensive Journal operate on several levels. One form is essentially mechanical and entails writing down non-judgmental entrees of the inner and outer events of one's life. There is also the feedback effect of reading aloud the entrees that have been written, either privately, aloud to a group or into a cassette recorder which a person then plays back to oneself. In reading back the entrees made in the various sections over a period of time, a means of maintaining a perspective of one's life during the course of change provides a means of readjusting one's perspective to meet current situations. This is known as continuity feedback. Collectively these aspects of feedback are classified under the heading of operational feedback. (Progoff, 1975)

In addition to this form of feedback, there is a phase of journal feedback that is connected to the movement of the mini-processes. This is the feedback that "becomes possible because the sections within the journal provide a means by which the our subjective experiences can become tangible to us and can express their energy in contact with other subjective aspects of one lives" (Progoff, 1975, p. 37). In this form of feedback emotions and bits of thought that might otherwise be lost are "transformed into specific journal entrees which feedback into other mini-processes and activate the energies of other subjective experiences" (Progoff, 1975, p. 37). A cumulative movement is built

that is fed into by the mini-processes of a person's life that interact with each other as well as interacting with other aspects of one's interior life generating new energy as it proceeds. In Progoff's opinion "the combination of these interactions are the interplay of the Journal Exercises brings about new constellations of subjective experience which have not only a greater energy but also a more clearly discernible content and meaning" (1975, p. 37). These new constellations of subjective experience often form the base for new directions and goals in life.

The form of feedback of transforming the elusive into the tangible is known as experiential feedback. "It is that aspect of journal feedback in which the mini-processes of subjective experience are able to interrelate and cross-fertilize one another within the context of each individual's life history" (Progoff, 1975, p. 37).

The notion of Journal feedback as a conceptual tool and a practical methodology, has two operative forms within the structure of the Intensive Journal. The log sections are those places in which a person gathers the factual data of one's life. As the Journal feedback procedures have evolved there are five such sections: The period log, the daily log, the dream log, the twilight imagery log, and the life history log. There is a meditation log section in Process Meditation.

The feedback sections on the other hand, are the places where a person carries out the active exercises that generate the energy and bring about the transformations of awareness in the Journal work. Thus the raw factual data of one's life are recorded in the log section and

feed into the feedback sections where they are absorbed into the movement of the inner processes that are embodied there. In doing so they are transformed from static informational data regarding the contents of a life to become active elements by which the potentials of life are seeking to unfold. The focus is on inner movements of experience. (Progoff, 1975)

Within the context of journal feedback there are two time perspectives operative. The first is the short term of the particular time--period in which an individual finds oneself and the second is the long-term perspective of the movement of a person's life as a whole. Each time unit within the journal's framework carries the possibility "of coming into balance within itself" (Progoff, 1975, p. 292). As an individual experiences that the problems of a time period are being resolved and have been harmonized a recognition that a unit of experience has been integrated and brought into balance within itself is acknowledged. When such a natural unit of experience has been completed a person can feel free to enter into a new period of time in one's life. (Progoff, 1975)

"Each time-unit in one's life passes through a cycle of problems, tensions, resolutions by a process that self-adjusts within the context of the period" (Progoff, 1975, p. 292). The journal work serves as a means for the engagement of this self-balancing process in the short-term time frame. In the long term, as an individual continues to work with the journal over a number of years the succession of self-balanced time-units builds a cumulative effect. "The movement of

life as a whole restructures itself again and again to incorporate the meaning of new situations; each time this takes place the total life history is progressively recrystallized" (1975, p. 292). This is the process of life integration that proceeds in the background of the methodology.

The concept of feedback in the Intensive Journal work differs from the computer model. The most important differences derive from the fact that the process - evokes the intuitive capacities that lie at the twilight range of experience and that it stimulates the organic process of growth inherent in human beings. The feedback procedures are structured within the journal to generate energy as they proceed. "These energies are drawn both from the emotions of individual experience and from the dormant potentials latent in the seed-depths of persons" (Progoff, 1980, p. 278). The combination of intuition and energy come together in journal feedback work "to give a creative quality to the material that has been fed into the journal sections" (Progoff, 1975, p. 279).

In the Intensive Journal program, the method of journal feedback is directed toward bringing about a progressive deepening of the atmosphere both in the group experience and in the individual's use of the Intensive Journal. Additionally the use of the techniques of Process Meditation also contribute to the deepening of the atmosphere. The process of deepening the quality of group and personal experience establishes an environment in which synchronistic experiences can occur and which also increases a person's sensitivity to these events.

Through the principle of progressive deepening an atmosphere is created which assists in bringing about two of the main factors of synchronistic events. The first is that it brings about the lowering of the mental level. Second "it activates and sensitizes the psychoid level of the personality, the depth beneath the transpersonal collective unconscious" (Proffoff, 1973e, p. 169). It is here that the archetypal patterns and the principles of transcausality are operative in restructuring and reordering the contents of the psyche.

This approach provides a means for a person to move beyond the surface level of one's experience, where a person has knowledge of the contents of one's life through conscious awareness to non-conscious levels that are experienced through dreams and twilight imagery. At this depth dimension of the psyche the synchronistic principle of time seems to be operative. In this atmosphere the psyche synchronistically reorients one feedback lead into another in ways that defy conventional logic but which embody a form of transcausal logic. For instance in entering into a process of twilight dreaming or meditation a lead that was being pursued in one section of the journal or dialogue section may non-spontaneously be fed back into an apparently unrelated section. However, upon exploring this new lead within the appropriate dialogue section it does make a significant connection and extension of the initial lead. What is essential is that the feedback leads direct a person through a succession of journal experiences, eventually culminating in a dialogue script. "It is here that the meaning of the experience discloses itself, not in terms of an abstract or interpretive

concept, but in the context and language of our own life as it is unfolding. (Progoff, 1975, p. 292).

The Journal achieves its results by bringing about a multiplying effect within the psyche. Over time, it is as if the various processes of evoking the psyche are able to create.

The movement of the psyche evoked by Journal feedback and interplay is often irregular and often gives the impression that nothing is happening. Frequently, all at once, the cumulative effects show themselves one after another. While the style and rhythm of movement is frequently difficult to discern from any point of view that is external to it, it is at these moments that a person recognizes, in the midst of one's cycles of inner experience, that one's intellectual and analytic minds are not of much assistance.

Within the context of Journal feedback, the goal is to realign oneself with the process of movement within. This requires a capacity that is much like the creative intuition of Bergson. Taken in this perspective, the method of Journal feedback provides a practical means of achieving the quality of being which Bergson envisioned and described. To achieve this requires a combination of intellectual understanding, intuition, and direct experience so that the operative principles of the Journal can be documented and engaged. This is the elan vital of our inner self. "It is being reawakened and reenergized, and given a personal frame of reference that will enable it to do its work and find its unique meaning for each of us in the context of our life history as we live it in the midst of the world" (Progoff, 1975, p. 45).

CHAPTER V
SOCIAL IMPLICATIONS OF PROGOFF'S PSYCHOLOGY

Introduction

The concept of an organic psyche is the referent for the cognitive and dynamic aspects of Progoff's work. The formation of symbols is a process inherent in the nature of the psyche with symbols emerging as psychological phenomenon at the interface of psychological and psychophysiological processes.

Symbols function as vehicles, Progoff believes, by which psychic energy moves from its origin in instinctual energy to some cultural activity. The symbol functionally becomes an analogue for psychic energy--a transformer of energy. Progoff considers a symbol to emerge

through the autonomous processes of symbol formation in the psyche and they are therefore prior to sensory experience. Developing out of the depths of the unconscious, they are intuitive representations, autonomous glimpses into phases of reality that are not otherwise known. (Progoff, 1973e, pp. 161-162)

He adopts Jung's concept of the symbol and assumes that "it is a spontaneous formation out of the unconscious and it comes forth pregnant with meaning and as a living reality within the psyche" (Progoff, 1973e, p. 162). From the functional point of view, the symbol is considered a "transformer of energy," psychic energy emerging from the organic psyche and expressed in social events via conscious attitudes.

Progoff's interpretation of symbols builds upon Jung's understanding of "the largeness and essential unity of the cognition

process" (1973e, p. 167). He moves beyond Jung by positing that the symbol-making capacity of the psyche participates in the evolutionary process itself. The actual symbol is a dynamic process, much like a DNA molecule which can come apart and recombine into forms and codes of information that are more adaptive in the formation of identity. In returning to the essential unity of the cognitive processes, there are several aspects to consider.

The first is its psychological aspect, symbols appear as natural products of psychic processes and emerge from the unconscious into conscious attitudes. Secondly, in its social aspect, which is also the functional side of the symbol, a symbol channels the individual's energies outside oneself to relationship with others. Thirdly, historically, symbols have arisen in various and changing forms according to factors of time and culture. Fourth, . . . the ontological aspect of the symbol is understood to be the means by which man articulates, unbeknown to himself, the mode of primal being which is his nature to manifest. (Progoff, 1973e, p. 167)

These basic functions provide a means of transforming human energy in history in terms of psychological contents that are generic to the race. The symbol functions as the history-making aspect of the psyche as well as the universalizing function. These universal elements are conceptualized as motifs, varying core symbols that recur throughout history. Taken in conjunction with the various aspects of cognitive processes, the motifs function as parts of a single, unitary conception. The symbol expresses humanity's primordial quality, constituting at the same time an intuition of itself. The assumption is that at "the most archaic levels of the cosmos, where the psyche is not yet differentiated, the symbol begins dimly to emerge as a concomitant of the autonomous functioning systems" (Progoff, 1973e, p. 167).

Grounded in the psychoformative and symbolic capacities of the psyche, holistic depth psychology and its methodology address the needs of the modern person by providing both new cultural and knowledge paradigms (Progoff, 1968, 1969; Mathews, 1981). Others (Markley in Jantsch and Waddington, 1976, p. 212) have also been developing these orientations and although not fully shaped, suggest that this new image of humankind would tend to:

1. entail an ecological ethic, emphasizing oneness of the human race;
2. embrace a self-realization ethic, placing the higher value on development of the individual;
3. convey a holistic sense of perspective of life;
4. balance and coordinate satisfactions along many dimensions rather than overemphasizing those associated with status and consumption.
5. be experimental and open-ended, rather than ideologically dogmatic.

According to Markley the emerging characteristics of the science/art of knowing tend to be:

1. inclusive rather than exclusive, incorporating, for example wisdom derived from the myths and rituals of prescientific cultures;
2. eclectic in methodology and epistemology, including, for example, "extrasensory" modes of knowing;
3. lead to a systematization of subjective experience, probably incorporating the concept of hierarchical levels conscious -

as applied both to humankind and to other forms of matter/
energy/life;

4. foster open, participative inquiry in the sense of, for example, reducing the dichotomy between observer, observed, and context of observation;
5. emphasize the principle of complementarity, especially in such issues as causality and acausality, free will and determinism and material, spiritual, hierarchical and mutualistic conceptions of systems.

In providing both a theoretical perspective and a model of personal development and creativity, holistic depth psychology has developed a method by which the emerging trends of these new cultural and knowledge paradigms can be addressed and developed within the context of the humanic arts. (Progoff, 1968, 1969).

Transformational Processes of Symbols

Holistic depth psychology, in addressing the new paradigms, recognized that some of the oldest knowledge systems of humankind, such as Hermetic philosophy, Buddhism and Taoism were cast in process terms; in their pure form, they did not incorporate structural notions such as God, essence, or self. These systems recognized the basic complementarity of process and structure in a framework of an emergent pattern of symbol formation.

The unfolding of these dynamic patterns of symbols may be described in dialectic terms (tension between opposites) if viewed from outside, and in complementary terms (opposites containing each other) if viewed from the inside. Progoff takes the human person as participating in evolution as its integral agent with the above description of unfolding dynamic processes understood as a nonequilibrium principle inherent in any historical process. This human encounter at each level of the symbolic mind involved a dialogue with the deepest levels of the human psyche. This process is activated by energy from the depths of the psyche, with energy here being understood in a wide sense to include non-physical equivalents, such as human motivation, emotions, ideas, as well as information and complexity. This energy flows through the medium of symbols into the conscious ego and the external world. The impact of unconscious energy on thought and action in the world is often unappreciated. The projection of the unconscious dynamics outside the individual and the attribution of these dynamics to the environment not only have significant effect in the individual ego and personality development but also social and cultural transformational processes.

Evolution in the human world may then be generally understood as the unfolding of energy in manifold manifestations, from physical (physical energy, matter, complexity) through social (emotions, motivation, social systems) to cultural spiritual (knowledge, values, images of cosmos humankind) manifestations and beyond. (Jantsch, 1976, p. 59)

These levels of reality are linked by transformation processes that convert unconscious energy to form the human ego. This transformational perspective accords the unconscious an objective reality which is

analogous to that of a body in that it is as highly structured and as tangible in its processes as the body and as autonomous.

The unconscious, like the body, is also collective and individual. It exists in conjunction with other separate entities to form an objective whole. The unconscious as a collective whole can only be manifested however in the particular individual.

The process of transformation is dynamic and the energy is channeled from the unconscious to the conscious through the evocative power of symbols. This transformative perspective considers the person and the unconscious to constantly be in a state of evolution. The unconscious is known through awareness of one's periodic strangeness - in moods and through dreams. The individual is thus to some degree always in a state of unconsciousness.

This transformational perspective is rooted in the individual, where the flow of energy from its source in the unconscious, through consciousness, to superconsciousness, is the central focus. In this orientation the social and cosmological relations are based on projection. The unconscious projects images into the external world that are then perceived as reality. (Barfield, 1965) All things outside the individual, especially aspects of the social level, act as analogues for the unconscious. This implies that a person can experience a direct and real connection between the individual, the "other" and the social and cosmological orders. Analogically, other people and society represent the collective or personal unconscious with the psychoid levels continuing the psychoformative principles. For all practical purposes, there-

fore, the projection of individual consciousness on society, social relationships and cosmological orders is the realization of the unconscious. The process of linking unconscious and conscious experience via the transformation of symbol analogues is rooted in the unconscious and is the basis of meaningful experience and action.

Several writers (Sorokin 1960, Lazlo 1972) have described these methods of learning and the autocatalytic principles at work within them. For the purposes of this discussion Lazlo's categorization of natural systems of consciousness will be used: He characterizes the entogenetic learning processes as follows:

- . Virtual learning is characteristic of non-reflective consciousness and physical development. The autocatalytic principle is movement to change movement (response).
- . Functional learning is characteristic of reflective consciousness or simple perception and may be depicted by the feedback interaction between consciousness. The autocatalytic principle is response to change response (behavior).
- . Conscious (personal) learning is characteristic of self-reflective consciousness or apperception, it may be viewed as the multiple feedback interactions in the system formed by consciousness, the environment, and memory and which, is itself part of consciousness. Conscious learning is the normal mode of learning and of becoming creative in the human social realm. The autocatalytic principle is behavior to change behavior (conscious action).
- . Superconscious (transpersonal) learning is characteristic of a more complex kind of self-reflective consciousness which mirrors itself in a "surface" consciousness as well as in a multilevel depth unconsciousness. It may be depicted by the same system as conscious learning, but with a distinction made between "outer" and "inner" ways of learning. Superconscious learning provides a sense of direction for cultural and human kind processes by "illuminating" the process from the far end in terms of guiding images. The autocatalytic principle operating here is consciousness to change consciousness. (Jantsch, 1976, p. 41-42)

Jantsch (1976) characterized the relationship between these modes as a learning process hierarchy. This learning process hierarchy focuses on the feedback processes between the levels which are understood to form a hierarchy of intra and intersystemic processes. Jantsch (1976) depicts such an open ended process hierarchy in the human domain in figure 3.

Significant characteristics emerge that apply to all four modes of learning. "First, learning is an open-ended process geared to experimentation. Jantsch believes it to be "comparable to the strategic exploration of available options with subsequent vindication of the choice mode; "it is learning by doing in a partially informed way, guided by higher modes of learning it is an aspect of self-transcendence" (1976, p. 50). Second, "what is learned is not places or states or relations, but a sense of direction," in this respect, "evolutionary learning refers primarily to process, not to structure. Then two characteristics can be combined in the concept of evolutionary experimentation" (Jantsch, 1976, p. 50). Jantsch (1976) believes that time also enters into the process of evolutionary experimentation.

Ascending through the learning hierarchy, the forecasting of change extends over increasingly longer ranges of time . . . the evolution of the system "genotype" runs ever faster as we climb the hierarchy, from billions of years for chemical and millions of years for biological evolution to hundreds of years for social evolution in the prescientific person and mere decades for cultural evolution in the present person in which superconscious learning assumes increasing importance. (Jantsch, 1976, p. 50)

This experience of faster rates of change requires increased flexibility on the part of the individual system.

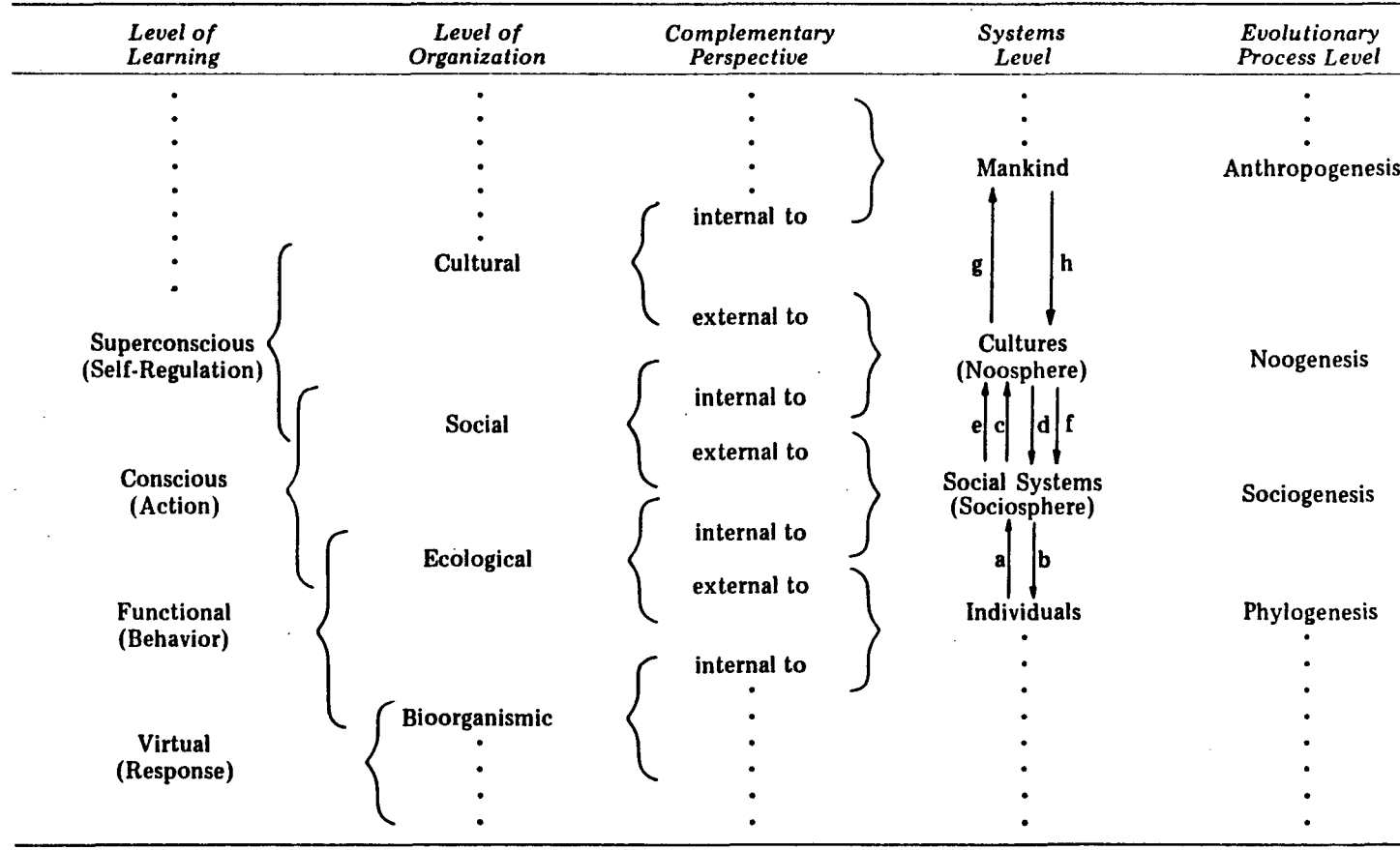
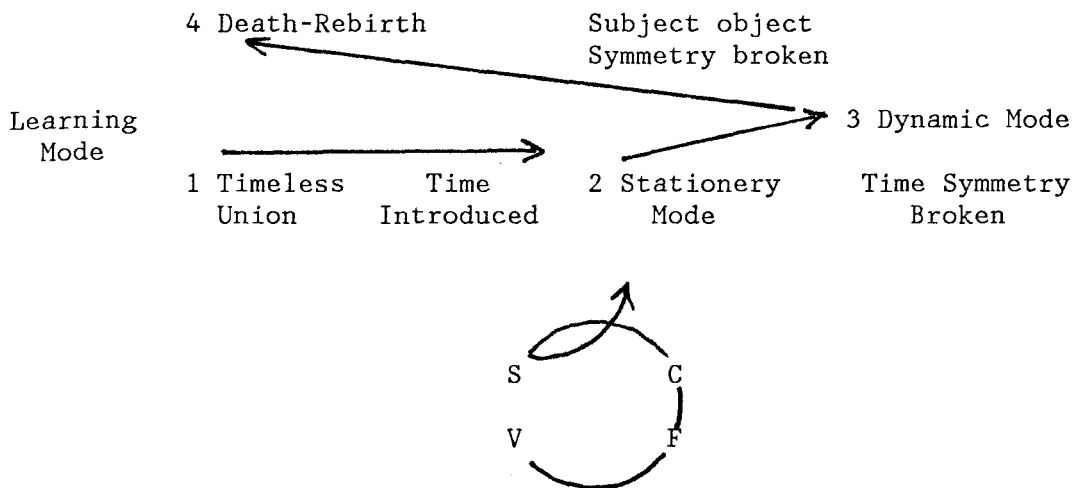


Figure 3. Multilevel Learning in the Human World

From *Evolution and Consciousness* (p. 53) by E. Jantsch and C. Waddington (Eds.), 1976, Reading, MA: Addison-Wesley. Copyright, 1976 Addison-Wesley Publishing Co. Reprinted by permission.

The basic pattern of the learning models form a double learning spiral, a gestalt system which maintains its nature despite pressures to become formalized. Graphically this pattern is depicted in figure 4.



The learning modes, in turn, form a spiral

Figure 4 - An ontogenetic model of human consciousness- the double learning spiral

From Evolution and Consciousness (p.44) by E. Jantsch and C. Waddington (Eds) 1976, Reading, MA: Addison-Wesley. Copyright 1976, Addison-Wesley Publishing Co. Adapted by permission.

The spiral evolves from timeless union to the stationary mode through the introduction of time. From the stationary mode to the dynamic mode through the disruption of time symmetry and from the dynamic mode to death and rebirth by the subject - object symmetry being broken. (see Figure 4.) This schema seems to apply to all of human life, for example the Tree of Life of the Cabala structures a life cycle through these spirals of learning modes before it returns, in the fourth phase, through its own center.

These cycles of levels of experience are embodied in the journal structure. The first three sections of the journal provide the context of a life setting as well as the inner integration and deepening of the symbolic atmosphere. The process meditation sections provide the means of returning through the center to recrystallize the life experience.

In returning briefly to the modes of learning, it is the step from three to four that conveys a sense of wholeness with a perspective of reality which is capable of guiding a person's thinking within a wider existential context. In this regard, it is the superconscious learning mode which links the cultural and humankind levels, produces guiding images which a human being holds symbolically of the ultimate relationship between oneself and the person's world. (Jantsch, 1976) In process terms, the principle at work is the search for identity and is the correspondence between the microcosm and the macrocosm. This relationship has remained a recurrent theme in many mystical and philosophical schemes throughout history. In adopting a process view, the perennial search is for the self-realization of this structure which when perceived through a process perspective is an experience of archetypal patterns unfolding which are the symbolic experience of basic humanness in norms inherent in the humankind process.

In this viewpoint, cognition in its most inner core is re-cognition. The understanding of reality is not a passive process of adaptation to an absolute which is to be found inside ourselves, but a feedback interaction between a search without and a search within an "outer" and an "inner" way. (Jantsch, 1976) The process of searching and activat-

ing self-images of humankind is considered by Pankow (1976) to be the real re-ligio, the linking backward to one's own origins. Re-ligio can be experienced in the oneness to which all evolutionary processes link back.

This oneness has been described throughout history as the mystical experience, which can be experienced directly in a non-dualistic way but can be expressed explicitly only in terms of a complementary or dualistic unfolding of energy. Images of humankind in this perspective form "an evolving system and become part of the evolution of human consciousness." (Jantsch, 1976, p. 231)

Images of humankind can be understood "as manifestations of internal coordinative factors at the humankind level which are to be acted out through history" (Jantsch, 1976, p. 238). They are the archetypal patterns in the sense that they are "psychophysical formal structures (which) are in one final analysis a world-forming principle, a common transcendental order factor of existence" (Franz, 1974, p. 203).

Jantsch contends that

images of man seem to surface primarily at the subjective mythological level where man interacts with the outer world by projecting the order of his inner world into in and entering into a web of feedback relations, a dialogue, with his environment. (Jantsch, 1976, p. 238).

In this context Langer (1967, 1972) observes that language evolved in response to experience of feelings, not objects. "The process of matching order without and order within can only start in such a feedback way, with both sides still malleable in their experiences" (Jantsch, 1976, p. 238).

In an attempt to plot the development of images, Jantsch (1976) observed an interesting pattern emerging (see Figure 5). It is understanding of this pattern reflects the pattern of development inherent in the journal structure and feedback procedures. Jantsch explains this process as follows the

images enter at the mythological level, . . . as a result of superconscious learning and in anticipation of a wave of organization which has not yet reached the corresponding state of unfolding. From there, still in anticipation, they tend to develop in the direction of integration toward the evolutionary level, thereby preordering a reality which is yet to unfold in the opposite, differentiating direction. This perhaps constitutes the best guarantee of the emerging organization's reality becoming a human world: the search for Atman, the true essence of humanness, interpenetrates with the unfolding of Brahman in the shaping of the initial phases of each wave of organization. (Jantsch, 1976, p. 238)

In this orientation, images of humankind can become the seeds for future cultural patterns.

The focus of these images moves to the rational stage eventually. As the conscious learning takes over, there is a synchronization of the unfolding image that is unfolding. As Jantsch (1976) has observed, the archaic cultures were expressed in vitalistic and animistic images with the rationality of the Greek sciences appearing both after them and after new images of humankind's total space and social organization were under way. It is his contention that the values that go with social planning and behavioral science are "about to make their full impact only in our time, concurrent with the movement of social organization into phase of conscious design" (Jantsch, 1976, p. 240).

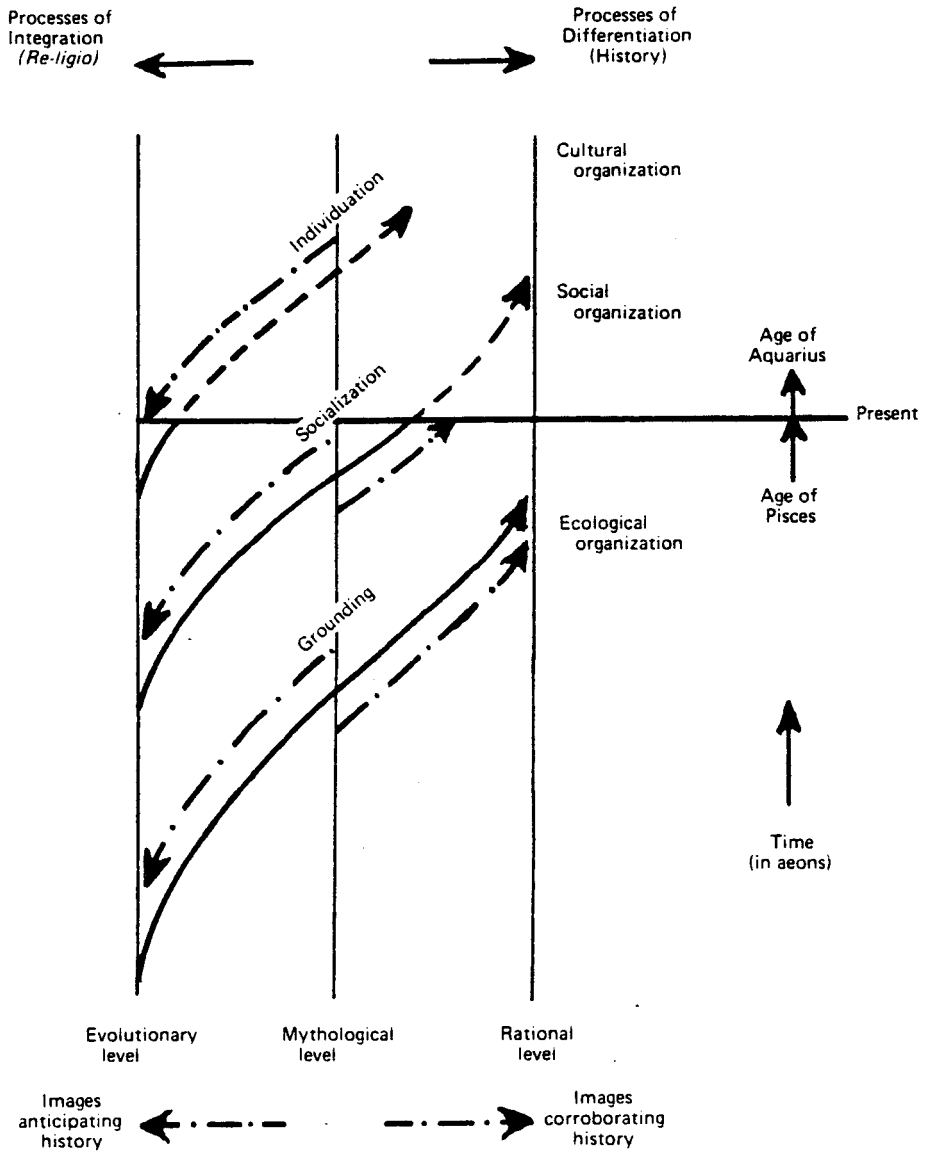


Figure 5. The interpenetration of processes of differentiation (history) and integration (re-ligio) in the human world. Images of man tend to anticipate history through processes of integration, moving from the mythological to the evolutionary level, and to accompany (interpret) history in its moves from the mythological to the rational level.

From *Evolution and Consciousness* (p. 239) by E. Jantsch and C. Waddington (Eds), 1976, Reading, MA: Addison-Wesley. Copyright 1976 Addison-Wesley Publishing Co. Reprinted by permission.

He along with Progoff (1968, 1969), argues that images of human-kind surface first as subjective experiences. They interpenetrate with history by moving in two directions:

1. through superconscious learning in the direction of integration, providing "objective normative forecasts" which anticipate and prefigure the emerging order of the human world and act as powerful self-fulfilling prophecies, thereby guiding history, and

2. through conscious learning in the direction of differentiation as a correlate to history and interpreting the unfolding order of the human world. (Jantsch, 1976, p. 240)

Jantsch states that "the physical, social and spiritual aspects of the total image are typically at variance with one another, introducing nonequilibrium and stimulation toward further evolution" (1976, p. 240)

Jantsch contends that these emerging hierarchies of order interpenetrate each other in a peculiar way:

the historical process gradually brings into focus human systems of widening scope - from individuals through social systems and cultures to humankind at large, thus correlating human beings with environments which bring in ever more comprehensive aspects of the macrocosmos - the evolution of images of humankind lets the corresponding microcosmos shrink from the whole earth (grounding) through humanity (socialization) to self. (individuation). (Jantsch, 1976, p. 240)

Jantsch concludes that

the evolution of self-held images of man through superconscious learning provides a kind of objective, dynamic guidance for the mankind process which stretches far into the future - thousand of years, or aeons. It forms the core of evolutionary experimentation linking the cultural to the mankind level and preparing basic transformations in the noosphere. In contrast, images of

mankind developed through conscious learning tend to stabilize the existing structure of the noosphere." (Jantsch, 1976, p. 240-241)

In periods of transition, "an emergent superconscious image may be in conflict with the predominant conscious image" (Jantsch, 1976, p. 241). The emergent image acts as a powerful channel toward a new basic understanding of humanness. (see Figure 5).

A Transpersonal View of Developmental, The Role of Initiation and Creativity

Holistic depth psychology concurs with Wilber in conceptualizing the psyche as consisting of levels is "implicitly discriminating between levels or structures of consciousness and stages or phases of consciousness. The former are essentially permanent, enduring basic components of consciousness; the latter are essentially temporary, transitional or replacement phases of consciousness" (Wilber, 1983, p. 267).

Given a holistic frame of reference, one of the facts of human ontogeny seems to be "that as various structures, processes and functions emerge in the course of development, some of them remain in existence, some of them pass" (Wilber, 1983, p. 267). The basic structures in cognitive development are generally retained once a capacity emerges and matures. Whether it be an image, a symbol, a concept, or a rule, the higher cognitive structures generally subsume and incorporate the lower ones. Taking Piaget's approach as a frame of reference, cognitive development proceeds through four major structures, and "each of these cognitive structures is necessary for, and actively contributes to, its

successor's operations" (Wilber, 1983, p. 267). The essential point is that once a structure emerges, it does not cease to be active or important but rather continues to exist and function.

The basic structures of consciousness are schematically presented in Figure 6. (Wilber, 1983). Wilber's schema helps to explicate Progoff's model of the development of human consciousness.

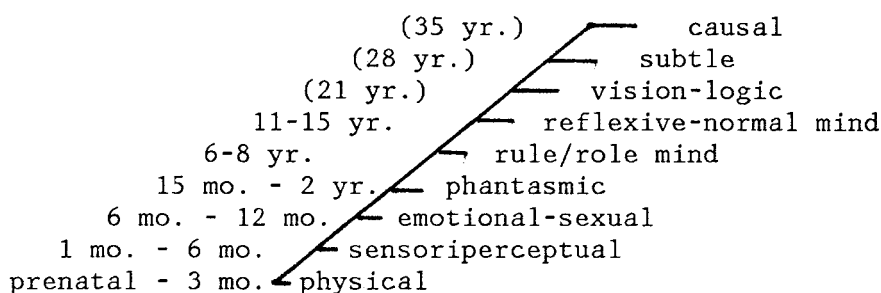


Figure 6 The Basic Structures of Consciousness

From Eye to Eye, The Quest For The New Paradigm (p. 271) by K. Wilber, 1983, New York: Anchor Books. Copyright 1983. Anchor Press/Doubleday. Reprinted by permission.

This schema distinguishes between levels of vertical development and horizontal development within each level. Wilber (1983) considers the former transformations, the latter translation. He posits that each basic structure seems to have a fairly circumscribed date of emergence, but no circumscribed end point of development. According to Wilbur (1983), the more advanced levels have not yet been collectively determined. Collectively, humanity seems to have developed to the level of formal operative consciousness. Beyond that level, one is on one's own.

This schema provides a means of allowing for "the chronological development of and hierarchical ordering between the basic structures, without in any way denying ongoing and often parallel development within them" (Wilber, 1983, p. 272). Thus, once a basic structure emerges, it remains in existence simultaneously with the subsequent higher structure.

These basic structures are essentially cognitive structures. The temporary or phase-limited aspect of the basic structures "reflect the shifts in cognitive maps or world views that occur as successively new and higher structures emerge" (Wilber, 1983, p. 275). To summarize Wilber (1973) the world view of the lowest levels -- matter, and sensation (treated together) has been called the archaic level. This world view is largely undifferentiated and is based on physical and sensoriperceptual structures. When the next higher structures emerge, the archaic world view is lost or abandoned, while the capacity for sensation and perception are not. The emotional-sexual is called the typhonic and is primarily a premental world view connected to the felt present, capable of orienting to immediate discharge and release. When this structure is transcended, the exclusively felt world ends, while feelings do not. The world view of the phantasmic and beginning pre-operational structure is called magical. Magic is the world view when it is experienced only through images and symbols without rules, concepts, and formal operations. When transcended this world view is left behind per se, but the capacity to engage images and symbols as basic structures remains. The world view of late preoperational and the

beginning of concrete operational is called mythic. Myth is the world view when concepts and rules are available but has not yet developed rational capacity or formal operations. Again as the exclusively mythic viewpoint is replaced, the basic structures of rule/rate remain as important basic structures. As development proceeds into the trans-rational realm, the exclusively rational world view of the formal operational structures is replaced with the psychic and subtle world views. Thus, the exclusive world views are successively abandoned and replaced but the basic structures themselves remain in existence functional and necessary. As Wilber (1983) notes this is not to say that the old world views cannot be reactivated, such as in a dream or fantasy, where a person is re-immersed in the preoperational, magical world view. But when the higher structures through disciplined practice in meditation, for example, emerge or reemerge, the magical disappear, but the preoperational remains.

The Eastern traditions such as Buddhism and Hinduism recognize that one of the most striking characteristics of the basic structures of consciousness is that "every one of them is devoid of self." Each of the basic structures is without self-sense, although, in the course of development, "a self-system emerges and takes as its successive substrates the basic structures of consciousness" (Wilber, 1983, p. 277). The basic structures can be considered cycles on a spiral upon which the self-system emerges from matter to body to mind to subtle to causal to spirit.

Although no single cycle on the spiral or combination of them constitutes an inherent self, each cycle does serve (temporarily and unavoidably) as a substrate of the self-sense. The self-system, although ultimately illusory, does serve a necessary intermediate function. It can be considered the vehicle of development, growth and transcendence. The self metaphorically is the mover on the cycles of the spiral of structural organization, a climb destined to release the self from itself. (Wilber, 1983)

It is important to distinguish basic structures from self-stages in that the two do not necessarily follow the same developmental timetable. "They emerge in the same order but not necessarily at the same time" (Wilber, 1983, p. 290). The emergence of the basic structure can run ahead of the self's willingness to progress up to them. For this reason, the actual times of emergence of the basic structures are largely age-dependent and relatively fixed. The self-stages are relatively age-independent. Thus, "the dynamic, the timetable, the characteristics - there are all different in the development of these basic structures and the development of the self-sense through these structures" (Wilber, 1983, p. 291). These distinctions have important implications for scientists, philosophers and psychologists searching for a new paradigm.

Whitmont proposes a concept of psychic inertia to account for the resistance to change.

In the psyche," he writes, "inertia is seen as a tendency toward habit formation and ritualization. Despite the desirability of change, every pattern of adaptation, outer and inner, is maintained in essentially the same unaltered form and anxiously

defended against change until an equally strong or stronger impulse is able to displace it. (Whitmont, 1969, p. 123)

The impulse may arise from the self or the environment, but each displacement is "reacted to as a death-like threat to the ego" (Whitmont, 1969, p. 246).

This concept of psychic inertia is useful in accounting for humankind's need to invent initiation ceremonies to mark the passage of individuals from one stage of the life cycle to the next. "Such rites would help to overcome psychic inertia by providing the symbols and group impetus needed to carry the libido forward and loosen the ties holding it back" (Stevens, 1982, p. 146). With the evolution of culture, initiation rituals apparently became more necessary because individual willingness to submit to the demands and disciplines of outer reality is not something which occurs automatically within the normal processes of growth.

Van Gennep (1960) argues that the rites of passage have evolved in human societies to mark the individual's "life crises" as a person moved from one stage of the life-cycle to the next. Initiation ceremonies proceed through three stages: separation, transition, and incorporation. (Turner, 1977)

Certain kinds of ceremonies emphasize one of these three stages more than others: e.g., funerals are predominantly rites of separation, while marriages are basically rites of incorporation and initiation rites are rites of transition. (Stevens, 1982, p. 150)

The three-stage process can also be utilized in mystic life through purification, illumination, and union or in the stages of realization, experience, reflection, and understanding (Baynes, 1949).

While the whole of life may be viewed as one long process of transition, it is rarely a steady progression. Van Gennep considered the rites of passage to be an example of what he believed to be a fundamental law of life, the law of regeneration: the energy present in any system displays a tendency to discharge itself and, as a consequence, must recharge itself at intervals. Thus, the living energy of the individual is recharged as the person is initiated into each new phase of life, and the process is symbolized by the rites of death and rebirth, through which the individual "dies" to one's previous circumstances (separation) and is "born into" the new (incorporation).

At the psychic level, the realm of the sacred corresponds to the activity of the organic psyche and the profane to the ontogenetic psyche. The symbolic and ritual elements of the rites possess intense (sacred) luminosity for the participant because of the archetypal processes that they constellate.

Return to the profane world, and the acceptance of the new status, indicates that the ego, having been exposed to the impact of hitherto unconnected archetypal processes has had to integrate them within the personal psyche in the form of complexes which have been transmuted by the intensity of the ritual experience." (Stevens, 1982, p. 151)

The virtual disappearance of the rites of passage in the Western culture has been accompanied by a decline in the importance given to religious ceremonies. Until recent times, rites of passage were customarily linked with supernatural sanctions which enhanced their sacred potency. The capacity for the rites and symbols of traditional institutions to initiate individuals has declined in the Western culture.

When the social structure is no longer capable to carrying the initiation process, the self often initiates the process.

David Riesman (1952) distinguished between three different cultural types to account for this phenomena. These cultural types are characterized as "tradition-directed," "other-directed," and "inner-directed." Reisman contends that since our earliest cultural beginnings, the great majority of people have lived in tradition-directed cultures, where values, attitudes and beliefs were passed on unquestioningly from generation to generation. In modern times, many tradition-directed cultures have been overwhelmed and transformed by "other-directed" values, which reject the traditions of the past as suffocating and oppressive and seek new meanings in modern ideas and movements.

Reisman's third orientation, which he terms "inner-directedness," is an alternative to the tradition-directed and other-directed models. The inner-directed person does not derive his or her sense of value or identity from tradition or from conformity to peer-group fashions, but from the resources of his or her own nature. The person's center of gravity is not in society but in the self.

This inner-directedness is the model taken by holistic depth psychology and its corresponding workshop and journal memods. The workshop format provides a form of a modern initiation ritual which separates the participants from the normal social world and contacts, providing a transition into learning skills of dealing with the psychological depths of one's own being as well as creatively providing a means of incorporating these learnings and insights into a new map and

over the course of time the emergence of a new cognitive structures of self and society. Each workshop provides its own unique ethological setting for studying the structure of exercises, the ritual atmosphere and the modifications made in the self-system of participants and emergent synchronistic events.

In studying the evolution of human consciousness, one realizes the role of unconscious participation of humanity in the phenomena one is engaged in studying, with the added realization that one's own figuration formative processes are actively engaged in the relationship between nature and oneself. The sense of an I-Thou relationship to nature and phenomenon come full circle with the realization that the methods of science are in themselves idols of the study. (Barfield, 1965) Science is itself a myth that has become idolized. (Feyerabend, 1975, Morgan, 1983) In this context Progoff's work is providing a methodology that is moving beyond both religion and science into a realm of ordering processes aided by an unconscious tradition. Historically, Western culture seems to be in a time period when modern science and ancient truths are colliding and where humanity requires a new point on both science and religion that overcomes nihilism. (Barfield, 1965)

The new viewpoint must acknowledge the contrast between the tendencies toward order and disorder in integral functioning. It emphasizes the viewpoint of the unconscious ordering processes of the psyche that go deeper than science and religion. It seeks to provide a nonsectarian survival form with inherent clues to unity in many values. This viewpoint also considers humanity to be gregarious, language-using

unity-seeking organism. The human imagination and unconscious processes are the supreme ordering agent in the known universe. A critical task for humanity in this century is to overcome one's disassociative tendencies. In so doing humanity will return to an unconscious tradition and to conscious aspirations. (Whyte, 1960, Huston, 1982)

In summary, using this cyclical model as a basis, each level of learning is oriented to the adaptation of the individual to the corresponding level of the environment - physical, social, cultural, spiritual. (Wilber, 1983). A switch to the next higher level in the learning process hierarchy provides the possibility of adapting one environment to the individual, thus completing the two way correlation between the individual and a specific level of the environment. (Bateson, 1982). Thus,

as functional learning adapts man to his physical environment, conscious learning adapts the physical environment to man (mainly by means of technology); as conscious learning adapts man to his social environment, superconscious learning of the types we experience at present in widely shared way (through guiding images values and ethics) adapts the social environment to man; and as superconscious learning adapts man to his cultural environment, perhaps a higher mode of superconscious learning will make the cultural environment a matter of human and social design too. (Jantsch, 1976, p. 55-56)

In this context it is possible to speak of an evolution of modes of evolution, or of learning how to learn better. As successive stages of environment become correlated with human beings in a two-way process,

evolution may then be understood in terms of an expanding multi-level process concept of self-transcendence, or viewed as a totality, as an overall process of self-attunement of an evolution which becomes every more fully self-reflection, conscious of its own unfolding. (Jantsch, 1976, p. 57)

This orientation embodies Smuts (1926) assumption of the principle of holism which is capable of explaining the "creation of an environment of internal and external controls in the field of nature." The human person as understood "not just to be a member of systems and metasystems (as a structuralist viewpoint would try to present it)", but that one "lives the processes of one's life simultaneously at all levels because one person shares in all of them in an integral way" (Jantsch, 1976, p. 57).

In adapting this holistic perspective, the importance of guiding images emerges. A variety of writings throughout history have noted that the underlying images held by a person or culture have a large influence on the fate of the holder. The image of the person in the universe refers to "the set of assumptions and fundamental premises held about the human being's origin, nature, abilities, characteristics, relationships with others and place in the universe" (Markley in Jantsch and Waddington, 1976, p. 214). Explicit and implicit images therefore shape an awareness of human nature and human systems.

Process Thinking, Imagination and Social Renewal

The transformational principles of symbol formation are at the heart of one's participation in one's own renewal through myth and in the construction and functions of social phenomena. These issues are central to the social implications of Progoff's research. The interrelatedness of process thinking and the unconscious process imagination in

both individual and social renewal are embodied in his method. These creative capacities of a human being and their ultimate relationship to an individual's identity and one's symbolic reality can be conceptualized in the following model. (see Figure 7) This model of psychosocial development assumes that not only do individual members of humanity exist, but they exist in relation to others who receive their communications and the investment of their personality in the human environment. The development of existential capacities as well as the development of a deepening relationship between one's individuality and the universe that occurs within the depth of one's own inner universe is the orientation here. The development of such capacities in one person is interdependent with the development of such capacities in other persons, and the total relationship may be regarded as a continuous process. The model is based on the assumption that humanity exists "freely" and knows far more than it understands. The human personality is invited beyond the mind into the social environment, so that humanity is conceived as a radiating center of meaning. (Hampden-Turner, 1971)

This model of humanity is organized around the synthesizing, symbolizing and exploring capacities in humanity which require a field theory in lieu of a monadic one, a concept of freedom within the law; not strict determinism; relational facts, not objective facts; the capacity for alternate involvement with self and others; not detachment and value free investigations. Humanity's capacity to select information, synthesize and resynthesize it represents a human being's ability to integrate two or more thought matrices.

Man exists fully

- (a) through the quality of his perception,
 - (b) the strength of his identity
- | | |
|--|---|
| <ul style="list-style-type: none"> (i) Each will attempt to integrate the feedback from this process into mental matrices of developing | <ul style="list-style-type: none"> (c) and the synthesis of these into his anticipated and experienced competence. complexity. |
| <ul style="list-style-type: none"> (h) and through a dialectic achieve a higher synergy. | <ul style="list-style-type: none"> (d) He invests this with intensity and authenticity in his human environment. |
| <ul style="list-style-type: none"> (g) he seeks to make a self-confirming, self-transcending impact on other(s) | <ul style="list-style-type: none"> (e) By periodically suspending his cognitive structures and risking himself |
- (f) in trying to bridge the distance in others.

Figure 7 A Model of Psychosocial Development

From Radical Man (p. 31) by C. Hampden-Turner, 1971, New York: Doubleday. Copyright 1971. Doubleday and Co. Inc. Reprinted by permission.

The inputs of experience and novel perceptions have been transformed through the aforementioned processes of the human mind into novel outputs which are investments of personal meanings and experience. These capacities of humankind require a shift in one's perspective of humanity--humanity as a synthesizer of fragmentary experience and a synthesizer of its own earlier syntheses. (Hampden-Turner, 1971)

Giving these human capacities a field theory is an apt description of the struggles of human organisms to achieve higher levels of developmental organization than the more traditional breaking down of the life

field, into fragments. Rather than analyzing social reality into separate units which are mutually exclusive, this model takes, the perspective that the overall organization of the pieces--a vital synthesis of parts is the basis of imparting the property of life to them. The attributed meanings are not intrinsic but depend on how they are synthesized.

Concurrent with this notion is the realization that in many other ways our knowledge and expectations, our symbols and syntheses control the way a person experiences the world and relates to both history and the future. Thus, instead of facts being out there separate from a person and passively reflected in one's brain, the position taken by Progoff regards all perceived facts as organized by a person's style of existence--an integrated structure of relational facts. This stance also overcomes another dichotomy, between subjective and objective perspectives. Rather than perceiving "reinforcements," "stimuli," and "responses" as separate objective facts, Progoff's work considers the creation, investment and confirmation of meaning as a total process radiating from the individual. The labelling of the parts of this process is purely for convenience. Objectivity is considered to be nothing more than a consensus among investigators as to how a phenomenon is to be regarded and measured. Objectivity tends to affirm the obvious and is the least controversial. Progoff postulates that styles of existence tend to be self-validating. A creative person will have distinctive kinds of thought processes that can be described and utilized. An individual will report one's experience in certain ways,

communicate that experience to others, and leave an impact on one's environment. This creative style is marked by stages of a process that can be expressed in units of integration. (Hampden-Turner, 1971)

Assuming that humanity studies the domain of relational facts, one cannot practice the traditional scientific detachment of modern scientific practice. Humanity's existence inevitably influences what it studies and what modern physics understands. Humanity's choice in this context is to become aware of what it contributes to the relationship and to ensure that it facilitates the developmental process in which it is itself involved. The types of detachment that are necessary are the momentary suspension of self-concern in order to comprehend others' perspectives and the capacity to detach from current perspectives of Self to permit a more objective standpoint to emerge. (Hampden-Turner, 1971)

Humanity as synthesizer of symbols transforms reinforcement into novel existence. This orientation is based, then, on personal values as the partial blueprints for these transformations. Where people choose among aspects of their past experience to create their preferred combinations, then moral choice is at the heart of existence. Then creativity and communication are mediated by codes of values which facilitate successful and creative communication and those which impede this process.

The model is cyclical, and, because "the other" who receives the investment also exists, it is possible to think of a double cycle which intersects at segments (g) and (h) of the processes. Continual revolu-

tions of the intersecting cycles allow for the possibility of perceptions to be improved, identities strengthened and invested, competencies to be confirmed. In Progoff's method these intersecting cycles are first developed and recognized in the Life/Time Dimension, are extended and developed in the Dialogue and Symbolic dimensions, and all re-recognized in the meditation dimension embodying the learning process hierarchy spoken of previously. This learning process results in the further transformation of the self in relation to the ultimate concerns of life about which Eliade, Tillich and Buber spoke.

It is possible for each party to the interaction to receive support and information from the other, so that every segment of the two cycles is enhanced and developed. This being the case, it is possible to think of each cycle as a helix spiraling upwards, and of the model as a double helix. In this view the psych-social helices are the bases of the psycho-social development, just as the DNA molecule is the basis of organic development. Metaphorically speaking, the imagery is comparable to a helix which is capable of detaching itself for a period of time for the purpose of reattaching itself to another helix so that the information transmitting the coded instructions for growth can flow between both strands of the double helix. To continue the analogy, the helix can transmit or absorb information from another helix just as DNA does; the mythopoetic nature of the human psyche synthesizes and resynthesizes information from personal history, dreams and mythology to reconstruct a synergistic relationship "within" as well as "without." Progoff utilizes the metaphor of death and rebirth to capture this process of

development. In proceeding around the helical process, each segment represents a part of the whole. They are never actually separate in the first place. The hallmark of integration personalities in relation is that every part of their mutual processes overlaps and synergizes. Progoff considers this process of entering into the Self--the deep Self as the renewal phase of the process. When one returns to the surface of one's life, one's work is impressed with the imprint of the depth realms of the psyche. In Progoff's opinion there are several cycles which build upon and mutually reinforce one another as the person encounters meaning. Progoff has developed a process model cognition, integrating the multiple levels of symbol development. He has researched creative paths to human "progress" via humanity's innermost realities--the intellectual/emotional regions where each must test and adjust the level of credence in each of one's sets of beliefs. Progoff's method recognizes consciousness as an interacting whole, where the view of the self transcends the eighteenth-century view of the rational, perfectible individual and moves to the position of confronting and rejoicing in the tension between "inner and outer states" in a model of transcendence.

Engaging the inward journey is, for Progoff, a matter of initiation and renewal, a dramatic event taking place within the theatre of the psyche. In the experience of first becoming acquainted with myths, they usually give the impression of being somewhat divorced from life. The initial impression is of fantasies of endless shapes--sometimes lovely and sometimes grotesque. Myths give the impression of possibilities without limit and selection and arrangement which seems arbitrary.

Progoff's core realization, however, is that each individual has an intimate relationship to myth. In addition, each individual participates in these myths collectively in the form of social rituals. Furthermore, these collective rituals can be said to belong to the organic psychical processes of the mind. In this way, every individual shares in a collective ritual and identity insofar as the symbols of these rituals are lived, and truly engaged consciously by their participants.

Transcultural Phenomena

In taking the transformational cycle beyond self and society, Progoff's work is significant in studying transcultural phenomena as well. This emphasis yields fruitful results in the study of symbolic systems of thought of various cultures, where such study is directed toward understanding culture as a vehicle of thought that affects the cognitive thought processes of humankind. (Hall, 1976; Ong, 1977)

Progoff addresses himself particularly to the level of mentifacts, those facts which are representative of psychic processes and are manifested in beliefs and perception. These two aspects of cognition link tangible and intangible experiences. Beliefs are essentially an expression of values and value orientations. Many of the values about natural and supernatural forces are identified in a set of beliefs which are usually taken on faith rather than proven empirically. Entities which have no tangible existence may become perceptual objects in the actual experience of individuals. The reality of what to outsiders are

only symbolically mediated and concretely elaborated images may receive perceptual support through the experiences of individuals for whom such entities exist in an established system of traditional beliefs. (O'Keefe, 1982) Under this condition it is predictable that some persons will not only report perceptual experiences involving such entities, but will act as if they belonged in the category of tangible or natural objects, the domains of religion, race and nationalism as cognitive constructs attract such ideas.

Progoff's holds that humanity simultaneously sojourns in two worlds. A person "hears" the inaudible and "sees" the invisible at the same time that the sound and light waves from the physical world reach the senses. Progoff acknowledges that, as people's time consciousness becomes more sophisticated, the more skilled they become at finding paths to the other. The initial discovery of space and time as independent units, each capable of being divided into that which is present and that which is not present, has been a process of enormous complexity. Once humanity understood that "here" could be yesterday or tomorrow, two formal categories came into being: the temporal and the spatial. These concepts became tools with which to shape images of the future, both in another time and another space. With the increase in sophistication came the ability to conceive of these other dimensions as a new category, a new regulative idea. The outcome of this macro-splitting of the spatio-temporal dimension was the opening up of vast new concepts with which the minds of humanity could play. (Polak, 1973)

In this context "the domain of the future", however, is without boundaries. It is only by drawing in the thought realm that "man can produce a problem that can be grasped and worked with, and it is only by redrawing the boundaries of the unknown that man can increase his knowledge" (Polak, 1973, p. 4). In crossing boundaries an individual shifts from the person of the present, the person of action, to the person of thought who takes account of the consequences of one's actions. The spiritual stepping over of the boundaries of the unknown is "the source of all human creativity" and throughout history human beings have never ceased to explore new bounds. Human beings have not always been bold in this arena, as folk legends and myths report. Nevertheless, crossing frontiers is both human beings' heritage and their task, and the image of the future is this motivating power. (Polak, 1973)

Just as humans view themselves as free agents, so have changing time concepts had their impact on one's images. "All of the images of the future that carry man out of and beyond himself also contain a time concept that is outside of and beyond existing time" (Polak, 1973, p. 7). This concept is called eternity and as such is used in various ways by religion and philosophy. The wholeness of eternity begins to disintegrate in modern times, moving through successive forms of being limited to human modes of perception, a relative space-time continuum, time as duration and finally as the continually disappearing moment. (Polak, 1973)

"The boundary outside of time is drawn at the point where comprehension fails and word play sets in" (Polak, 1973, p. 7). The boundary inside time has always been highly relative. Modern humanity can be considered "moment-bound" humanity. It is not possible to make simple predictions about the future from the present. Modern humanity is faced with a literal breach in time from modern to ultradmodern times. (Huston, 1982; Polak, 1973)

Progoff's approach of process meditation opens vehicles for understanding the nature of the image of the future, how it is formed and propagated, and its relation to the historical time flow as this relates to the development of meaningful forms in social and cultural change based on synchronistic principles of time.

In attempting to blueprint their own future, human beings have been forced to deal with concept of value, means, and ends.

As long as the prophet proprietor was acting only as a transmitter of messages from on high, man accepted his ethics ready made, with no alterations allowed. In a later stage humans staggered under the double load of not only having to construct their own future, but of having to create the values that will determine its design. To primitive people, the task of looking into the unknown must have seemed terrifying enough. As the modern man gains an increased understanding of the complexity of interplay between attitudes and values and technological know-how in the process of social change at all levels of society, the terrifying aspects of the unknown are scarcely diminished. (Polak, 1973, p. 9)

Between the initial period and modern times there have been many ups and downs in human beings' attempts to push back the frontier of the unknown.

This attempt can be seen

as a two-fold process: the development of ideas concerning the ideal future as it ought to be, and the unfolding of the real

future in history, partly as the result of man's purposeful inventions. Awareness of ideal values is the first step in the conscious creation of culture, for a value is by definition that which guides toward a 'valued' future. (Polak, 1973, p. 10)

The image of the future is the vehicle for establishing and reinforcing these values. The relationships of the time dimension, images of the future, and the idealistic ethical objectives of humankind are frequently neglected and offer a fruitful field for research.

The focus of images of the future are the shared public images which are primarily concerned with larger social and cultural processes. The kind of images considered are images of the cosmos, God, man, social institutions, the meaning of history. "In all these images it is the time dimension of the future that give them their special force. For example, the dimension of the future exercises a dominating influence on the image of the world the *Weltanschauung*" (Polak, 1973, p. 14). The image of God is a concept that is related to the future in its very essence, since God lives as a focus of hope. The future dimension of humankind is related to the concept of the dignity of human beings in terms of their responsibility for their own destiny. The impact of images of the future on social institutions as well as nationalistic images are related to a once-universal, utopian ideal. Additionally, the image of the processes of history and the meaning of history is also important in its relationship to the dimensions of the future. (Polak, 1973)

In focusing on the time dimension of collective images of the future, it becomes obvious for Polak "that these different images are

structurally interrelated. The image of the future may therefore be an important tool for an interdisciplinary social science" (1973, p. 15). Images of the future do not carry the whole truth because they do not act on the historical process in a vacuum. They are in a perpetual state of interpenetration with the past and present. The interplay between the time dimensions of the past, present and future is essential to their functioning. (Polak, 1973)

Additionally, humanity is--or conceives itself to be--opposed by certain forces of the times that are perhaps themselves the ultimate shapes of the future. Polak believes that in addition to "the antithesis in the human mind between the here and now and the Other" must be placed "a second antithesis, that of human potency or impotence as opposed to divine or supernatural omnipotence" (1973, p. 16). Human beings can visualize The Other, but can they do anything about it? "The entire history of philosophic and religious thought is significantly marked by man's tragic conflict between the dream and the power to act on the dream" (Polak, 1973, p. 16).

The question of who or what really dominates the future, and how this domination is accomplished, influences human beings' image of the future. The essential riddles of society come face to face with either a basically optimistic or basically pessimistic attitude. "These changing attitudes relate both to the idea of supernatural dominance and to the concept of the power of human beings to rule their own future" (Polak, 1973, p. 16). For Polak the question is whether succeeding waves of optimism and pessimism give human beings a key to history. The

various attitudes societies have had about the position of human beings in the cosmos, and how one stands in relation to time, are essential in developing concepts which make distinctions between optimism and pessimism.

The relationship between human beings and culture raises the interesting problem of how various hierarchies of goals come to be established and why certain means to chosen ends are valued in one historical period, and different means are valued in another. Polak believes that "At any given period one finds a coherent culture/pattern into which the means/end scheme of a given society fits" (1973, p. 18). Each cultural epoch develops an image of the future which is uniquely its own. There is also a relationship of the psyche of a people to their images of the future. Abell (1966) describes this as cultural tension imagery. He represents this cyclical process in (See Figure 8). The questions of accounting for the fact that each phase of culture, each type of human personality, appeared on the historical scene in a form just when they did are an additional area of research. Linked to this are the issues of changes in cultural patterns and social attitudes and the relationship of these shifting patterns to the changing images of the future. Specifying the context further, how are the changes within the images of the future related to the role of human beings and their feelings about the attainability of their objectives. (Polak, 1973)

The study of the dynamics of social and cultural change can gain much from the evaluation of the image of the future role in the historical succession.

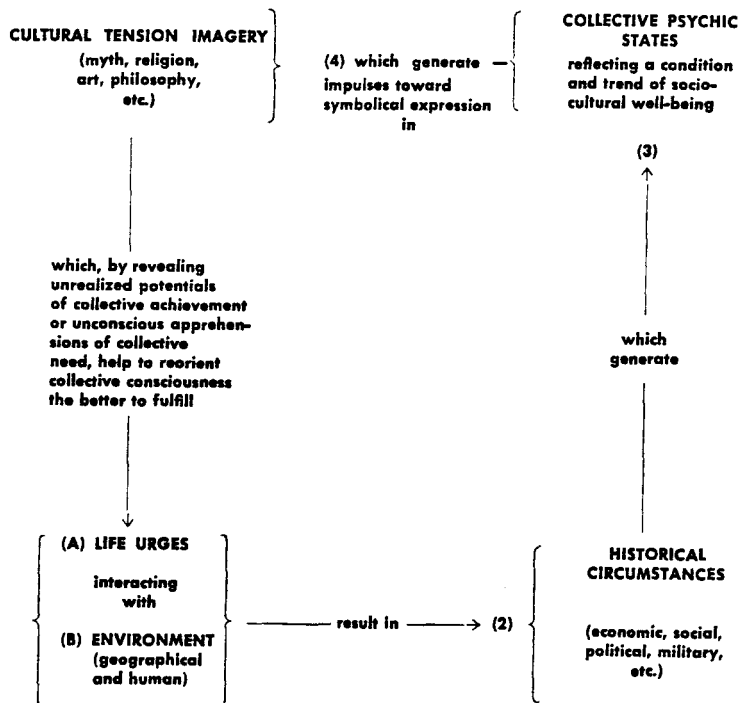


Figure 8 A Graphic Summary of the Psycho-historical Conception of Cultural Dynamics

From The Collective Dream in Art (p. 294) by W. Abell, 1966, New York: Schocken Books. Copyright 1966. Schocken Books. Reprinted by permission.

The rise and fall of images of the future precedes or accompanies the rise and fall of cultures. As long as a society image is positive and flourishing, the flower of culture is in full bloom. Once the image begins to decay and lose its vitality, the culture does not long survive. (Polak, 1973, p. 19)

Polak (1973) considers the question as shifting from explaining the rise and fall of cultures to explaining the succession of shifting images of the future. The issue of how forceful images of the future arise and what causes them to decline and to gradually fade away becomes another area of research. Additionally, do the successive waves of optimism and pessimism regarding the images fit a framework of cultural dynamics?

Polak contends that

historical forces operate not only out of the past, but also from the future. That man exercises influence over his future through the image he projects of it is only half the truth. The other half is that the future itself in its turn exercises a special influence over man and his images of the future. (Polak, 1973, p. 20)

Figure 9 depicts such a situation. (Lumsden and Wilson, 1981) The challenge of the times can also be based on the future. "Certain possibilities out of an infinity of potential futures throw light on shadows in the present and can be further illuminated or darkened by the influence - optimism or influence - pessimism of the man who looks ahead" (Polak, 1973, p. 20). The reverberations of the clash of past and future in the present results in the emergence of the image of the future.

The future works upon the present only to the extent that the present can receive the challenging images in broadcasts. Image reception varies widely, not only from historical period to historical period, but from individual to individual during the same period. "This is inevitable since the shape of the future is not an objective reality, but a vision subject to the temper and spirit of the observer who sees it" (Polak, 1973, p. 20). Polak contends that nihilistic images are paralyzing modern humanity, creating an inability to forge more positive and constructive ones.

Most systematic history of humankind's thinking about the future and the influence of this thought on the natural course of events neglects one of the most important sources of all knowledge, human experi-

ence. Changing human knowledge from ex-post to ex-ante requires supplementary sources. Science has taken long strides in the direction of predictions of the future by using linear models based on assumptions of specific periods or trends. (Polak, 1973)

Progoff's tools of twilight imagery, dream extension and enlargements, mantra crystals and meditation, as well as dialogue, contribute much to relating to the future. Because, if Polak is right, "thinking about the future requires faith and visionary powers mixed with philosophical detachment, a rich emotional life and creative fantasy" (Polak, 1973, p. 22).

The symbolic language of myths, religions and sacred writings has much to offer in this realm, as well as the images of the future of philosophers, scientists and artists. History itself, when treated as if it were a dream, would give to Progoff a broad picture of the image-life of society.

Progoff's relationship to theories of social dynamics rests with his model of holistic, integral evolution of the structures of consciousness predicated on his hypothesis of process and his assumption of the psyche as a symbol-forming principle. The relationship of the image of history and the image of the truth as articulated by the concepts of utopism and eschatology go to the very nature and meaning of the historical process. (Taylor, Markley in Jantsch and Waddington, 1976)

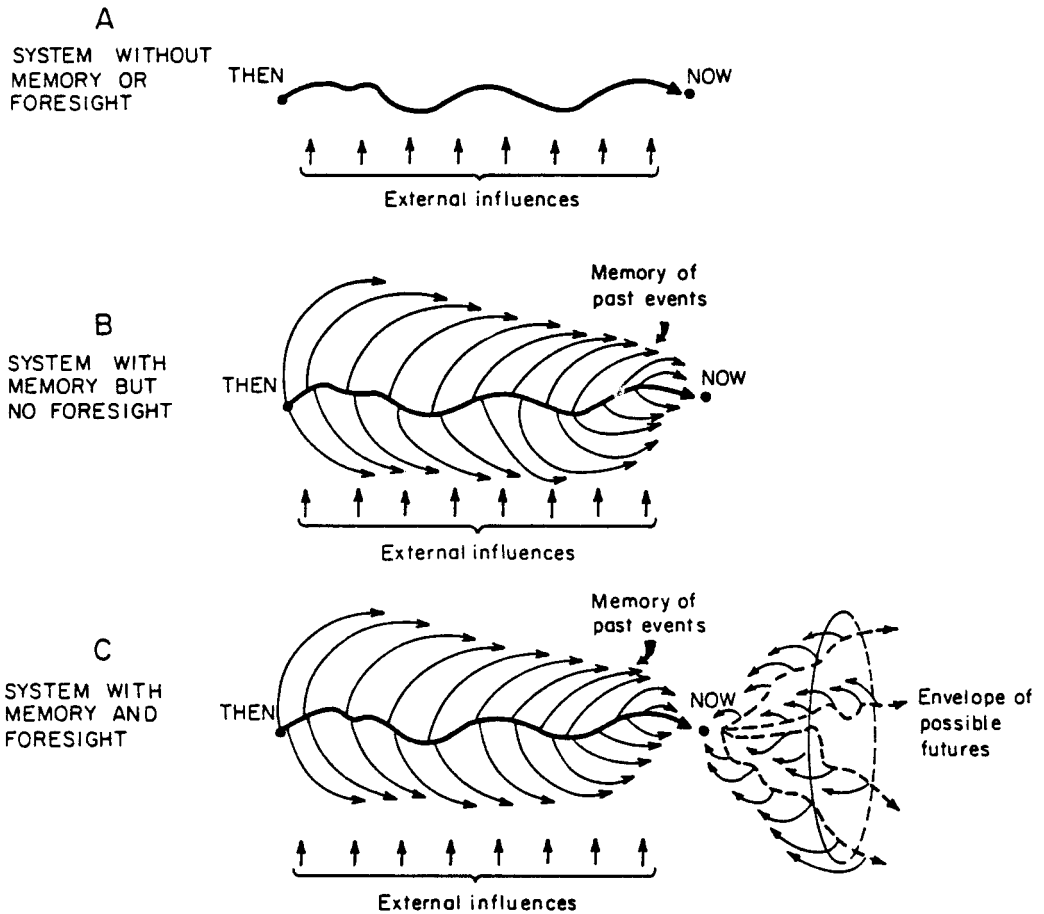


Figure 9 Influences On The Cognitive Epigenesis of an Individual. A: In the simplest possible system, the development is affected by both internal and external events, but only from moment to moment. B: In more complex systems, it is influenced also by the memory of past events. C: In human development, the epigenetic trajectory is affected not only by external events and memory but also by anticipation of future events. In all cases the epigenetic rules act to structure and constrain the envelope of possible futures of both individual cognition and the histories of particular societies.

From Genes, Mind And Culture, The Coevolutionary Process (p. 359) by C. Lumsden and E.O. Wilson, 1981, Cambridge, MA: Harvard University Press. Copyright 1981. The President and Fellows of Harvard College. Reprinted by permission.

The concept of utopia serves two historical functions. One is that of social criticism and the other that of systematic reconstruction. Initially the principle of social criticism was directed at a writer's own century. The function of social reconstruction was in principle a wholly different orientation. The call for an ideal human society was directed over the heads of the writer's own country to the whole world and to people of the future.

The most important historical shifts in society are correlated with shifts in utopian awareness and utopian world image. The utopia is a thing sui generis, with its own existence apart from its operation. This orientation is not limited to a question of definition, but rather a question of the conceptualization of the future itself. (Polak, 1973)

In this context Ruyers' highly original definition of the utopia as a mental exercise of alternative possibilities brings it into the realm of theoretical thought" (Ruyers, 1950, p. 9). Ruyers' analysis places the utopians "in the company of the scientific makers of the modern world image. The utopia which questions and liberates itself from the given reality is the beginning of science" (Polak, 1973, p. 174). Another aspect to consider is the ethical-idealistic motivation of the utopist and the person's special mental orientation. The utopian is concerned not only with that which can be, in theory, but also with that which must be. A utopian personality "is not creating a mere counterimage, a sample social order, for society's amusement, but a serious ideal image, and example, to be considered and followed" (Polak, 1973, p. 175). In this context, once the sharp distinctions

between scientific knowledge and value have been successfully bridged, the boundary between utopian and scientific thinking becomes more difficult to maintain.

The utopia influences the course of history in several different possible roles: "as buffer for the future, as a driving force toward the future, and as a trigger of social progress" (Polak, 1973, p. 179). Currently images of the future seem to be in decline--a lost faith in human self-determination in our time. (Lifton, 1979)

Once time was divided into past, present and future. The past was mirrored in the reconstructed images of history. Foreshadowings of the future were seen in constructive images of the future. Currently, our time knows only a continuous present. Between present and cosmological time lies nothing, a vacuum. Qualitatively speaking, time is not the same as formerly. The age-old interplay between images of the future and the course of time has been abruptly broken off. (Polak, 1973, p. 222)

This iconoclasm of the images of the future has affected the utopian and eschatological image in similar fashion and seems to be the two image generating areas of western culture so affected.

The pattern which unfolds is a panorama that includes both past and future. Although there is no escaping the symptoms of human beings to wall themselves up in the new, the methods of dialogue and meditation offered by Progoff offers a means of engaging a multi-dimensional projection of Western culture. The time element is crucial in both the individual cultural phenomena and the total structure of culture. Images of the future grounded in the depth dimensions of the psyche may perform this synthesizing function in our culture. See Figure 10.

The image of the future can function "as a regulative mechanism which alternatively opens and starts the damper on the blast furnace of culture. It not only indicates certain choices and possibilities, but actively promotes certain choices and in principle puts them to work in determining the future." (Polak, 1973, p. 300)

Polak contends that the issue at hand is not simply the question of any reversal of trends at any time. It is a question of "the right reversal at the right time." The critical stage has been reached where "the need for time is the primary need of the times" (1973, p. 300).

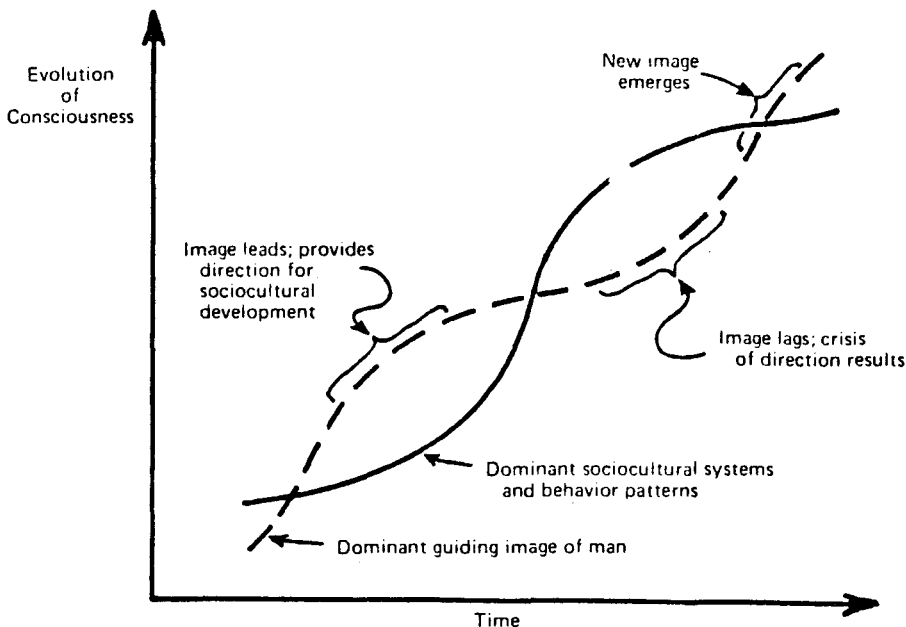


Figure 10 Hypothesized Phase Relationship Between Dominant Images and Sociocultural Development

From *Evolution and Consciousness* (p. 215) by E. Jantsch and C. Waddington (Eds), 1976, Reading, MA: Addison-Wesley. Copyright Addison-Wesley Publishing Co. Reprinted by permission.

Images of the future as part of an ongoing process are not so easily constructed.

It is no more possible to force images of the future out of the past centuries into new life than it is simply to pull out of a hat new images of the future which can inspire and motivate a society. The means of entering the timeless depths where the movement of images is renewed and formed is one vehicle for breaking the impasse. Taken as a prototype, Progoff considers the transformation of Jewish mysticism as reflecting the type of alteration in form which makes this possible. The same process of evolution of form may well be taking place in other traditions as well. Within Western culture, our contemporary culture negates other qualities which would be essential in giving new life to our culture, such as a faith in a person's essential worth in spite of social cataclysms and one's awareness of other.

The choice for the modern person in this area is no longer between this image of the future or that, but between images of one's own choosing, out of one's depths, which are connected to symbols moving deep in the psyche and those images which are forced upon a person by outside pressures. "The task confronting current society is to re-awaken the almost dormant awareness of the future and to find the right nourishment for a starving social imagination" (Polak, 1973, p. 302).

Progoff's process meditation methodology, particularly mantra crystals and peaks, depths, and explorations, provides a vehicle for engaging and evaluating the imagination. The typical critique of depth psychology can be forestalled here. In concert with naive progress-

optimism, the realization that "progress" is not necessarily the elimination of old concepts but perhaps the simultaneous creation of more adequate and reorganized ideas. His method coincides with the central role of images of the future with respect to cultural dynamics. Such images contain deep psychic patterns, which have often been able to influence the growth of culture precisely because of its deep psychic roots.

The world of culture is an evaluated world. It is in the interaction between symbolic transformations and the perspectives opened by that culture and human beings themselves that cultural phenomena acquire their functional mode of being. This interaction is the fundamental relation between the human subject and the powers all around one. "The strategy of culture is man's way of shaping that relationship, which has a perpetually changing structure and yet at its core has one and the same confrontation" (Van Pearsen, 1974, p. 232). Symbols in this perspective are definite regulative systems as they precipitate the actions, directions, decisions, interpretations, in brief, the expression of a strategy of culture. They are the externalization of rules which define the structure of human beings' central nervous system and are in turn a result of a person's adjustment and accommodation to one's world. "In that world, nature is never the sole determining factor. Human culture is one long story of humanity's effort to disclose, always in ways that are new, what is meaningful and what is meaningless. His symbols are kind of a clue to those processes which in fact occur within human history" (Van Pearsen, 1974, p. 233).

The evaluating of situations and the interpreting of symbols need not be construed as a noncommittal, theoretical activity. (Van Pearsen, 1974) The process of evoking images of the future functions as a catalyst for setting up a field of all possible worlds while at the same time functioning as a model of orienting value. "The gravitational center will then lie in what is not admissible, in the vision of the ethical "impossibility of this or that particular world" (Van Pearsen, 1974, p. 234). The recognition of impossibilities (in the sense if what is morally inadmissible) stimulates the discovery of new possibilities. In this way the impossibilities evolve "from being an adversary into a mysterious companion" (Van Pearsen, 1974, p. 234). In this context, in human history, inventive symbols "mean the liberation of the actual person from stultifying, self-evident assumptions", and the integration of a perspective for the future "within a more meaningful context" (Van Pearsen, 1974, p. 235).

The quest for the right relation between human beings and powers is the basic pattern of culture. This relation is never fixed in advance. Thus, in human history there is the strategy of culture, "where transcendence can become visible within the immanence of human thought and action" (Van Pearsen, 1974, p. 235).

The restlessness of history entails, in Van Pearsen's estimation, that "this same confrontation must be realized over and over again in new and different ways" (1974, p. 236). The strategy involves changing patterns of policy and of conduct. It includes a hypothesis of process based upon a relationship of time and its holistic relationship

to coexistent psychic structures moving on archaic, magical, mythological, rational and integral levels. Each represents a form of knowing which assists in a transformation of culture. (Jantsch, 1976)

Insofar as there are inbuilt regulative factors present in man--a neuronal network in the central nervous system, laws of ranking, fixed patterns of action, socio-cultural tradition--they are all the time having to be broken open and developed by means of learning processes which extend much further than is even the case with animal learning. (Van Pearsen, 1974, p. 236)

The human central nervous system, as well as the rules of thought and action, needs to be kept under pressure, so that it remains flexible and able to develop.

Inventiveness is the restricting of all existing rules so as to make possible a more responsible, a more original cohesiveness of the human individual and group. An elastic strategy means that in every phase of development the existing rules are concretized and the basic relation of man and powers is brought within a transcendent perspective. Instead of being an automaton or the product of tradition, man is a free person, always having to achieve a program of action that is truly his own. Only when creativity and future are no longer identified simply as categories of knowledge and are seen primarily as moral categories can mankind and its system of rules be set under such pressure that liberation into a proper experience of responsibility is possible. (Van Pearsen, 1974, p. 236)

In accordance with this trend, the scientific theory of cognition of true reality has also changed. The new theory can be described as an integral theory of knowledge which has at least four different channels of cognition. The empirical aspect of reality is perceived by us through a person's sense organs. The rational aspect is comprehended mainly through reason. Finally, glimpses of the superrational-supersensory forms of reality are given to a person by intuition, divine inspiration, or flash of enlightenment of all creative geniuses,

founders of great religion, sages, seers, scientists, philosophers, artists and leaders in all fields. These people acknowledge the fact that their discoveries and creations have been inspired by intuition and were then developed and tested through the sensory and rational methods of cognition. (Jantsch, 1976; Sorokin, 1960)

This means that each great human achievement is always the result of the unified work of all the mind's capacities. The truth which is obtained through integral use of all these modes of knowing is fuller and greater than that achieved through one alone, be it either sensory perception, logico-mathematical reasoning, or intuition. The history of human knowledge is a cemetery filled with poor empirical observations, false reasonings, and pseudo-intuitions. Using all these modes integrally, each mode supplements and balances the others.

Integral personality development means that a person learns about the total reality not only from empirical and logical thinkers but also from the great religious and ethical leaders and from the creative geniuses in the fine arts. (Sorokin, 1960) The integral theory of cognition is more congenial to basic religious ideas than was the previous theory of knowledge and creativeness. Progoff's work can be seen as a model for human personality which integrates culture and systems of values perceived in various theories of human personality and of the human mind.

The previous theories have viewed humanity mainly as an animal organism. They interpret humankind's nature and behavior predominately in mechanical, materialistic, reflexological, and other physicalistic

terms. Some theories have denied the reality of the human mind; others have recognized only two forms of mental energy, unconscious and conscious. (Van Bertalanffy, 1967)

Increased knowledge of the dimensions of human personality over the past several decades has led to an essential repudiation of these theories as scientifically unsound, aesthetically sterile and ethically demoralizing. Reaction against this has led to Progoff's conception of an integral being. This new consciousness of the image of humans conceptualizes a person not only as an animal organism but also as a rational thinker and doer and, further, as a supersensory and super-rational being who is an active and important participant in the creative processes of the cosmos.

The integral theory of human personality recognizes the validity of each of these structures of mind. Progoff's orientation incorporates an integral theory of human personality development. This shift in human consciousness provides for an organic ordering in which the unification of religion, philosophy, science, ethics, and the fine arts is integrated into a system of values that ends the conflict between science and the humanities. (Progoff, 1968, 1969)

Progoff's methods can be used in programs to relate to the underlying dynamic psychic processes and symbolic systems of thought. Since each discipline can be considered as representative of partial processes of the mind with its own system of symbolic logic, holistic depth psychology can serve as an adjunct in understanding their symbolic processes and framework of knowledge.

Scope and Limitations of Holistic Depth Psychology

Holistic depth psychology takes an experiential framework and acknowledges three modes of knowing -- sensory, symbolic and spiritual. This concept of data approximated William James's (1950, 1961) attitude and considers data as any directly apprehended experience, with experience being used in the broad sense of awareness or attention. The forms of data are "direct apprehensions" to be found in the sensory, mental and spiritual realms. Within each object domain, there is real data that grounds the knowledge question in that domain.

Data is considered to be the immediate display of experience disclosed when a person is introduced to that realm. Wilber (1983) builds upon James's concept and noted that the datum in the sensory level may be very atomistic, such as a register of a photon on the human retina or as large as the sky at night. In the mental realm, it can be a simple image or a sustained memory, while in the spiritual realm it may be a single spiritual intuition or an overall satori. The central quality defining all data is the immediate, direct, gestalt-like apprehension, regardless of size or complexity or duration. Even in thinking of some past event or anticipating the future, the thought or experience itself is a present event immediately perceived and experienced. (Mahrer, 1978; Wilber, 1983)

Additionally, holistic depth psychology observes that the concepts of experience and empiricism need to be clarified. While it is possible to suggest that all knowledge is grounded in experience, there

is a great deal of ambiguity in the meaning of the word experience. Empiricists tend to delimit its use to mean only sensory experience. It can also be used to cover virtually all modes of awareness and consciousness. In this respect, one's experiences not only one's sensations and perceptions but also one's conceptualizations; additionally one experiences in the "mind's eye" one's own train of thoughts, including personal ideals and imaginative displays. Moreover, there is a sense in which a person can experience spirit with the eye of contemplation. In the broader sense, experience is synonymous with "direct apprehension, immediate givenness and intuition", whether on the sensory, mental or spiritual levels. (Wilber, 1983)

Holistic depth psychology's attempt to provide a comprehensive approach recognizes the importance of trying to avoid the category errors of confusing the sensory realm with the mental and spiritual realms. There are all sorts of knowledge outside of sensory experience which are not outside the realm of experience in general. Thus, while empiricism justifiably claims that all valid knowledge must be grounded in experience, it reduces the meaning of experience solely to the experience of sensations. Many of the humanistic and transpersonal approaches work primarily with the mental and spiritual realms and realize that their data is experiential. In their desire to be acknowledged as "real sciences," they frequently label their work and data as dealing in "empirical" only to have it dismissed by strict empirical scientists. It may be necessary to restrict the term empirical to its original meaning: knowledge grounded in sensory experience.

As a consequence the humanistic and transpersonal approaches may do more to assume this perspective while acknowledging the validity of experiential data when used in the broad sense. (Mahrer, 1978; Wilber, 1983)

Each of these general modes of knowing has access to direct, immediate and intuitive data. The data of the mental mode are words, symbols and concepts, because they are symbolic, intentional, reflective and referential and can be used to point to or represent data in another realm. Wilbur (1983) outlines these epistemological relationships as follows in Figure 11:

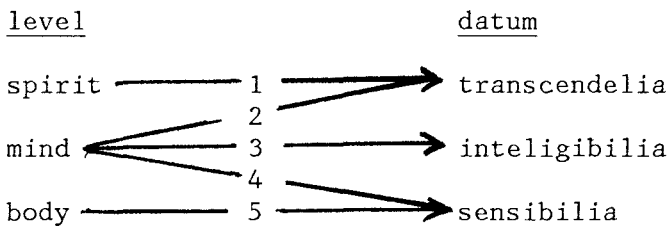


Figure 11 The Epistemological Relationships of Knowledge
 From Eye to Eye, The Quest for the New Paradigm (p.67)
 by K. Wilber, 1983, Garden City, New York: Anchor Books.
 Copyright 1983. Anchor Press/Doubleday. Reprinted by permission

Wilber (1983) describes level 5 as simple sensorimotor cognition, the presymbolic grasp of the presymbolic world." Mode 4 is "empiric-analytic thought; it is mind reflecting on and grounding itself in the world of sensibilia." Mode 3 is "mental-phenomenological thought"; it is mind reflecting on the world of images, language and symbolic representations. Mode 2 Wilber identifies as "mandalic or paradoxical thinking," and it is mind attempting to reason about the spirit realm. Mode 1 is con-

sidered "gnosis", the transymbolic grasp of the transymbolic world, the domain of "spirit's direct knowledge of spirit."

The central concept Wilber asserts is

that whereas the data in any realm is itself immediate and direct, the pointing by mental data to other data (sensory, mental or transcendental) is a mediate or intermediate process -- it is a mapping, modeling or matching procedure. And this mapping procedure, the use of mental data (symbols and concepts) to explain other data, results in theoretical knowledge. (Wilber, 1983, p. 67).

In this domain, while there is valid experience, knowledge and apprehensions in the mental and spiritual realms, there is not symbolic or theoretical experience. A theory or hypothesis is basically a set of directly apprehended mental data used as an intermediate map to explain or organize other directly apprehended data. The data of the mental and spiritual domains are experiential territories every bit as real as the sensory level. (Wilber, 1983)

The verification of data in these three modes of knowing is to ensure that a person's immediate apprehension or perception is not mistaken. In each mode of knowing, the methodology employed for data accumulation and verification differs in its operative methods, but the abstract principles of data accumulation and verification are essentially identical to each other. The abstract principles of data accumulation in any realm has three basic strands:

1. An instrumental injunction: This is in the form, "If you want to know this, do this."
2. An intuitive apprehension. This is a cognitive grasp, prehension or immediate experience of the object domain

addressed by the injunction; that is, the immediate data-apprehension.

3. Communal verification. This is the checking of results with others who have adequately completed the injunctive and apprehensive strands.

(Wilber, 1983, p. 44).

Science can mean any discipline that follows the three strands of data accumulation and verification in the realms of either sensory, mental or spiritual domains. Data that is rooted in the object domain of sensory experience is understood as empiric-analytic or monological science and is based on mode 4. Data that comes from the object domain of the mental realm is understood as being in the mental-phenomenological realm and are considered as hermeneutical or dialogical sciences and is based on mode 3. Data that derives from the object domain of transcendelia is oriented to the translogical, transpersonal or contemplative level. In this last level, Wilber (1983) divides this form of data into two classes. The first is described as the mandalic sciences, the attempt by mind to arrange or categorize the data of transcendelia and is based on mode 2. These descriptions would include mental cartographics of the transmental realms; rational "plausibility arguments" for the spirit; verbal discussions of the Godhead. The second form is described as the nonmenological sciences that provide the methodologies and injunctions for the direct apprehension of the transcendent as Transcendent, the direct and intuitive apprehension of spirit, and is based on mode 1. (Wilber, 1983)

Holistic depth psychology and its journal methodology seek to address the dialogical, mandalic and noumenological forms of knowledge and science. The process mediation methodology in particular is oriented to the noumenological level. In effect, the methodology can assist in the emergence of a new type of scientist or artist in life, i.e. a person who has already studied and mastered one or more of the empirical or phenomenological sciences and who is now mastering a noumenological science.

Measurement in the new sciences needs to be expanded to all the higher realms. Measurement in the physical world is marked by extension, quantifiable measurements of an object's length and width as well as physical space and time, such as natural or seasonal time. In the mental realm, the same type of quantification does not apply. Rather than natural time, the mental realm is marked off by historical time, "a mode of time noted not just by extension but mostly by intentions" (Wilber, 1983, p. 77). This mode of time is considered narrative time, the type of time that marks off one's life story or evolution of the self. This mode of time embodies a person's hopes, ideals, plans and ambitions; it is a more subtle form of time that can be speeded up or slowed down according to one's interest. In this respect, historical time "transcends" physical time and provides a means for a historical perspective which is a "more encompassing and transcendent mode of time" (Wilber, 1983, p. 78).

The mental realm also has a subtle form of space. It is the space of "self-identity" or "psychological space." It is the space of

imagination and "the inward space created by mind in its formal operations. It is narrative space, the space of stories and intentions and choices, not merely the physical space of extensions and causalities" (Wilber, 1983, p. 78). The form of psychological space can expand to include the circle of oneself, friends, social groups, country, planet and survival forms.

In the spiritual realm, space-time has become even more subtle, transcendent to the point that it is possible to "say paradoxically that time and space cease to exist entirely or that they exist simultaneously" (Wilber, 1983, p. 83). It is the realm that is spoken of as the timeless that is all time, the spaceless that is all space.

Thus, while measurement does not exist only in the realm of sensory experience, it does become increasingly more subtle and more difficult to perform as research is done in the mental and spiritual domains. In the mental realm, measurement, if used, switches from a gauge of extension to a gauge of intention. There are measurements of intensity or degree. In the spiritual realm, there is the sense of speaking of a degree of spiritual progress or understanding. There are measurements of "extension related" to monological sciences, measurements of "intention" related to dialogical sciences and measurements of "transcension" related to the noumenological sciences. (Wilber, 1983)

The limitations of empirical scientism include the "objective" form of measurement: measurement of extension in the gross realm of sensory experience. Since it is not possible to measure subjective mental experience and spiritual transcendent experience, scientists,

as Wilber notes, have generally "dismissed data that could not be forced into the physical measurement dimension, and have consequently helped to generate a disqualified universe". (Wilber, 1983, p. 79).

As object domains, the natural sciences deal with the purely objective, natural world, while the mental and nonmenological sciences deal with the cultural, historical, psychological and spiritual worlds. Dilthey (1969) and Barfield (1965) both observed that the human mind and spirit can and do form and inform, alter and modify, the objective world of material existence. There seems to be hierarchical levels involved with the mental realm forming and informing the sensory, and the transcendent informing the mental.

According to Dilthey (1969), mind and spirit are considered to be everywhere objectifying themselves. An additional aspect of these sciences is that they not only deal with these higher realms in and of themselves but that they are also able to grasp and understand the meaning and intention of their objectifications in the intermediate realms of culture and history as well as the lower realms of natural and physical matter.

According to Dilthey (1969) these objectifications of the mental and spiritual realms require two ingredients to be decoded. The first is an individual's personal, lived experience in the realm which originated the objectification. This idea presupposes that if a person is to grasp an objectification of mind or spirit, the individual must in one's own personally lived experience be adequate to the realm that produced the objectification.

The Intensive Journal methodology uses this lived personal experience as a base, moves to the second phase which is a person then moving to understand or grasping from within, the mind or spirit that informed the objectification itself. Thus, while the original objectification was a movement from the inside to the outside, a person's understanding of it is the reverse: a movement from the outside to the inside, an effort to recreate its inner life and meaning. The mental and spiritual sciences exist in the realm of the relationships among lived experience, expression and understanding. (Wilber, 1983)

Holistic depth psychology takes the position that the underlying spiritual structure is grasped only in and through its external expressions and that understanding is a movement from the outside to the inside. The process of understanding how a spiritual object arises is assumed to be given "only by the mental or contemplative eye." As Wilbur notes, these objectifications cannot be grasped by the lower realms or reduced to them. There is a double understanding at work here, "the higher as higher and the higher as objectified and embodied in the lower" (1983, p. 81).

The Intensive Journal methodology is designed to work with these objectifications and recreate their inner life and meaning. The methodology can be considered to be in its research and development phase; and while the basic structure and exercises are developed, new means of utilizing the existing organization of the journal are still being explored. The methodology for studying subjective experience is established with much research and experimental data gathering work remaining to be conducted.

One possible limitation of the journal is that the data are phenomenological self-reports. While introspection emphasizes the study of consciousness through direct experience, phenomenological data about the nature of human consciousness are frequently contradictory and difficult to explicate. In acknowledging that consciousness is the basis of all knowledge, consciousness exists as one's experience that transcends the split between the knower and the known by relating them.

Introspective methods have been denied the status of scientific observation for a long time; the increasing acceptance of experiential reports is accompanied by recognition that reporting one's own inner experiences is a form of observation subject to the limitations that are necessarily imposed by the usual human processes of attention, selection, categorization, memory and communication (Natsoulas, 1970). An additional limitation is that whatever event one introspective observer can experience can never be experienced by a second observer. All that can be recorded and communicated is a greatly appreciated, more or less distorted account, one not subject to psychometric assessments of reliability or validity. The special burdens of the feature of validating the subjective experiences of an individual do not seem appreciably different, however, than those placed on most sciences in practice. The real criteria are replicability and consensual validation.

Introspective investigation of the states of consciousness have engaged and fascinated humankind and served as a "source of data for the construction of taxonomies of the forms of conscious experience and their hierarchical relationship to each other" (Battista in Singer and

Pope, 1978, p. 58). While such taxonomies have been an integral part of Eastern culture, they have only recently been developing in the West. (Tart, 1975; Kripner in White, 1972; Wilbur, 1977). In exploring these states, Tart (1975) has applied the concepts of general systems theory (Von Bertalanffy, 1968) to the phenomena of consciousness in a way that addresses both its enduring structural continuities (styles) and the ubiquities of its various "states." Tart's conception of discrete states of consciousness as complex configurations of other configurations seems appropriately suited to account for both the enduring components and the unique aspects of the imagery life in the individual.

Holistic depth psychology's methodology attempts to provide a means of integrating each of these forms of consciousness. In focusing on the intuitive and other nonrational states of consciousness, holistic depth psychology addresses a research domain that distinguishes not only between "daydreams" and "waking dreams" but also distinguishes between various meditative states. Watkins (1976) draws a distinction between the two forms of dreams "daydreams" and "waking dreams" while Wilber (1976) and Tart (1975) draw distinctions between the various meditative levels. In "daydreams", the ego "remains essentially intact, identifying itself with the imaginal activity as it unfolds and responding to it(self) with evaluations and advice" (Klinger in Singer and Pope, 1978, p. 242). In waking dreams (Progoff, 1977) on the other hand, is in agreement with Klinger who states that in such dreams "the ego becomes receptive to and observant of the imaginal stream, exercising little influence by maintaining an observational posture, one that

continues to discern ego from image and image from reality" (Klinger in Singer and Pope, 1978, p. 242). Klinger (1978) considers this domain of waking dreams to constitute a potentially separate domain of inner experience about which there is minimal knowledge. The journal process as a method addresses this domain of subjective experience; and as journals are bequeathed to Dialogue House for research purposes, the aspects of waking dreams and various meditative states can be further investigated. In this respect, the journal can be considered an innovative research tool for exploring not only the knowledge domains of the mental-phenomenological and spiritual, but also the transcultural survival forms and meaning structures. (Schutz, 1982) The process meditation methodology in particular provides a means for a multilevel dialogue of symbolic systems to take place.

Another limitation is holistic depth psychology's still developing knowledge of the transformational rules of a symbol system unfold "deeper" levels of meaning; with vast individual differences the rule in symbolization, much research remains to be conducted. This is a particularly difficult area to address, since it seems likely that the stream of imagic thought is cyclic and that it provides a type of nonsequential information processing that is essential to human functioning. The imagic mode operates in a synthetic manner, integrating inputs from the different sensory modalities and from internal channels simultaneously. (Boulding, 1956) It enables a person to express and retain meanings in terms of overall patterns of relations rather than separate elements. It carries a considerable amount of condensed information that can be

rendered available in an instant. The magic mode is, in short, the most likely source of those relatively stable mental representations of oneself and one's complex environment that not only enable an individual to navigate in life but also to develop life forms and meaning structures significant to the evolution of the species. The stream of images, through dreams, imagery and meditation, probably represents a means of continuously processing recent information into the more enduring mental schema of the self. (Starker in Singer and Pope, 1978)

There are research efforts being conducted into the diverse aspects of inner experience (e.g., illusion, imagery, hallucination, hypnosis, sleep, daydreams, waking dreams, and other altered states) to explore the possibility of significantly thematic and structural continuities that transcend the arousal continuum of consciousness to manifest themselves in seemingly disparate types of image experiences (Singer, 1974, 1975, 1978).

The results of these experiments indicate that the forms of imagery are related aspects of an underlying process whose formative and transformative rules are not yet completely understood. A holistic view, according to Starker, needs to be developed in "which fantasy of all kinds is intimately though complexly related to one's immediate 'state of being,' causing it and being caused by it, while expressing itself in a uniquely human form, and frequently transposing its expression in mysterious ways with results both wonderful and terrifying" (Starker in Pope and Singer, 1978, p. 317).

A final limitation of Progoff's work is that he does not provide a belief system or worldview by which an individual can establish an orientation. As a methodologist, he assumes that since a person enters the work with an already existing belief system or that one develops one during the course of working in the journal. He has also been criticized for not clearly stating his own belief system.

Summary

Holistic depth psychology approaches the study of consciousness and integral personality development from the assumption that the individual person functions as an autonomous goal-directed organism, manifesting certain properties that are understood in terms of total systemic functioning, rather than in terms of systems of lower levels of complexity. (Campbell, 1973) The essence of this orientation is that processes that involve the total individual as an organism are most usefully understood in a holistic context.

Consciousness is assumed to be such a process. The ability to reflect on one's inner states is a product of the total system in that phylogenetically it appears to have arisen only after other psychological functions like memory or reasoning were established. (Csekszentmihalyi, 1970; Jaynes, 1976) Central to this viewpoint is that, however one defines consciousness, it is a total systemic process because "it must include a monitoring of inner states as well as outer environmental conditions, and this behavior represents the most complex

and integrated forms of information processing of which men are capable" (Czekszentmihalyi in Pope and Singer, 1978, p. 337): When consciousness is broken up into its physiological components it becomes meaningless at the level it is most interesting: "the level of integrated human action and experience."

Historically, psychology was initially formulated as the study of the mind. The return to the study of the mind represents a renewed interest in consciousness as a core aspect of the discipline. The study of consciousness has tended to oscillate between the poles of reductionism and introspective speculation. The holistic study of psychology that is emerging makes the assumption that "attention is a form of psychic energy needed to control the stream of consciousness and that attention is a limited psychic resource" (Csekszentmihalyi in Singer and Pope, 1970, p. 337). The means by which attention is allocated determines the shape and content of one's life. Social systems, through the processes of socialization and initiation, compete with the individual for the structuring of one's attention. Csekszentowiholyi posits that "tensions between the various demands and the limited attention available is seen as the fundamental issue from which many problems in the behavioral sciences arise" (1978, p. 337). He adds that "attention is the process that regulates states of consciousness by admitting or denying admission of various contents into consciousness" (1978, p. 337). Attention has the potential of becoming a central concept in the social sciences because it provides a common denominator for resolving concurrent problems that until now have been considered irreconcilable.

Attention provides the behavioral sciences with a concept that bridges a vast range of phenomena, from the micro-personal to the macro-social. Since attention is required for a person to control what content shall be admitted to consciousness, the sum of all the contents admitted to consciousness determines the quality of a person's life experience, and the experiential information available to the social systems and survival forms require highly complex attention structures. The pool of attention from which social systems and survival forms draw for their continued existence is the same limited amount on which individuals depend to structure their own consciousness. Personal development and the development of social-cultural systems and survival forms depend on the economy of attention. How much attention is paid, to what, and under what conditions determine the characteristics of both personal and social systems.

The Intensive Journal methodology provides a vehicle to record these phenomena and embodies an active, creative approach to further evoke the underlying cyclic imagic process. The journal in this capacity can also function as an innovative research tool.

Given this attentional orientation, the implicit organization underlying holistic depth psychology is one of an infinity of levels of systemic organization, each level needing to adapt to and be structured by the level immediately adjacent to it. Figure 12 represents the levels of the journal.

The cognized environment of the individual is an interactive relationship among adjoining levels of systemic organization. Each

structural level of organization is perceived as having effects on the adjacent levels, organizing both the structures lying within its domain while adapting to and affecting those structures external to it. An individual's cognitive structure of the environment is in part organized by the surrounding social structures and beliefs; and, in turn, this structure exerts an organizing influence on its constitutive structures. Each level's existence is in the form of systemic coordinations of

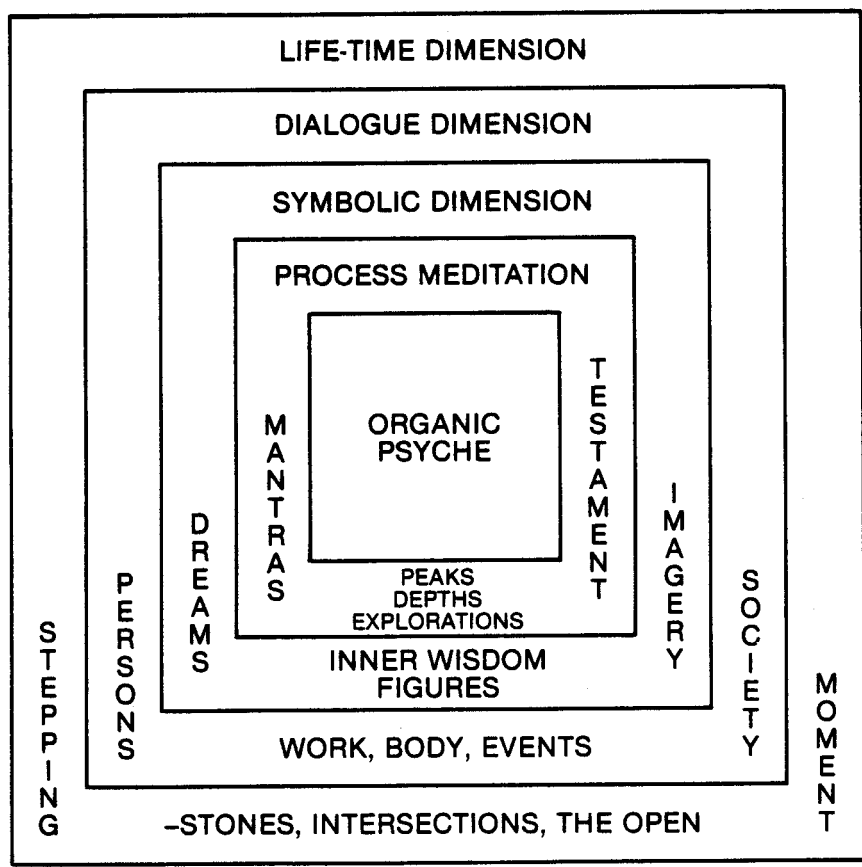


Figure 12 Levels of the Intensive Journal Process

constituent elements, each a structure, each a system of transformation, each with its own modification cycle and is considered to be an open-ended process which cycles through the various modes of learning in both centripetal and centrifugal ways.

The hypothesis of process suggests that each level of structure can be considered a transformation of the other level and that each level of organization acts as a buffer between structures internal to itself and external to itself. Thus, social structures stand as a buffer between the physical environment and the cognitive environment of the individual. Likewise, the cognitive environment stands as a mediator between the biological system of organization and the human being's environment.

Levels of organization of structure are cybernetically linked. Activity at one level is diffused into adjoining levels and affects the functioning of those levels. Structures that are adaptive are by definition susceptible to penetration, the effect of one level of systemic organization on another. A structure too closed to penetration will not be able to survive in a changing environment. On the other hand, a structure too open to penetration is vulnerable to internal disruption. An adaptive structure exhibits a range of permeability appropriately flexible to the variations within the environment.

Core obstacles to the emergence of a comprehensive perspective in the social sciences include the attempts to base a perspective only on one of the several modes of knowing and a concept identified as the pre-trans fallacy. (Wilber, 1983) The pre-trans fallacy assumes that

human beings have access to three general realms of being and knowing; the sensory, the mental and the spiritual. These three realms can be identified in a number of different ways: the prerational, rational, and transrational or the prepersonal, personal, and transpersonal. As Wilber notes "both the prerational and transrational are, in their own ways, nonrational then they appear quite similar or even identical to the untutored eye" (1983, p. 202). Once this misunderstanding occurs, "the transrational realms are reduced to prepersonal status, or the prerational realms are elevated to the transrational level" (Wilber, 1983, p. 202). In either situation, an overall world view is divided in half with the other half of the real world misunderstood and mistreated.

This concept stems from both Western and Eastern developmental philosophy and psychology. (Hegel, 1967; Aurobindo, n.d.; Piaget, 1951, 1954).

This general developmental evolutionary view holds that in the world of "maya" all things exist in time; since the world of time is the world of flux, all things are in constant change; change implies some sort of difference from state to state, that is, some sort of development; thus all things in this world can only be conceived as ones that have developed. The development may be forward, backward, or stationary, but it is never entirely absent. In short, all phenomena develop, and thus true phenomenology is always evolutionary, dynamic or developmental. (Wilber, 1983, p. 202).

According to Wilber in this orientation, "any given phenomenon exists in and as a stream of development. To grasp a phenomenon's development is to attempt to reconstruct its history, to map its evolution and to discover its context, not just in space but also in time" (1983, p. 202). In developmental terms, "the world itself appears to be

evolving toward higher levels of structural organization, holism, integration and consciousness" (Wilber, 1983, p. 202). This developmental process is understood to occur in three major stages, from nature to humanity to divinity or from prepersonal to personal to transpersonal. Additionally, if the movement from the lower to the higher is evolution, then the reverse, the movement from the higher to the lower, is involution. From this orientation, nature became a "fall" or "self-alienated spirit," through the prior process of the descent of the higher in the lower.

The pre-trans fallacy has two main forms: "The reduction of the transpersonal to the prepersonal, and the elevation of the pre-personal to the transpersonal" (Wilber, 1983, p 205). The central point is that if the subtle but drastic differences between the two are not understood, then the two ends of a person's developmental map are collapsed into each other.

Holistic depth psychology seeks to address the pre-trans fallacy particularly in regard to the definition of archetype. In Jung's classic definition, an archetype is a mythic-archaic image or form collectively inherited. The archaic-mythic level lies on the prepersonal side of the developmental divide. Jung tended to obscure the differences between the lower collective unconscious and the higher collective unconscious and while he correctly acknowledged that beyond the rational ego there lie important realms of consciousness, he failed to clearly distinguish the pre-egoic realms from trans-egoic.

Archetypes, as used by Plato, St. Augustine and the Buddhist-Hindu systems, refer to the first forms of manifestation that emerge from the void spirit in the course of the creation of the universe. That is, in the course of involution, or the emergence of the lower from the higher, the archetypes are the first created forms, upon which all subsequent creation is patterned. Thus, archetypes lie in, or have their form located in, the subtle region.

Thus, archetypes are exemplary and transindividual patterns of existence lying in the upper limits of the spectrum. Additionally, every structure on every lower level can be said to be present collectively, can be said to be archetypal or archetypally determined. The lower structures themselves are not the archetypes, but they are archetypally or collectively given.

In confusing the mythic image with the transpersonal archetype, Jung could claim that archetypes were inherited from actual past evolution in that they live on in a person as an actual reflection of the actual form of yesterday's cognitions. While it is true that human beings have inherited the past structures of development, these structures are on the prerational side of the divide. Archetypes exist at the beginning of involution rather than evolution. From this perspective, the ascent of consciousness was drawn toward the archetypes by the archetypal patterns themselves. This frees the archetype from being both very primitive and very divine simultaneously.

Holistic depth psychology is taking a holistic orientation which seeks to redress this confusion through integral personality develop-

ment. The approach taken would essentially be in agreement with Wilber who states that while some humanistic or transpersonal approaches devalue the ego and elevate the pre-ego, holistic depth psychology recognizes that one must first strengthen the ego and then transcend it.

This perspective is also influential in sociology and anthropology.

The necessary rise of self-conscious ego is misinterpreted as a fall from a heavenly and spiritual estate, whereas it is simply an anxious halfway point on the way back from the lowest reaches of self-alienation and subconsciousness to a real superconscious heaven in actualized spirit. (Wilber, 1983, p. 215)

This orientation is not limited to religious myth; for it is a vastly influential school of anthropology as well. This school imbues the primitive rites of pre-egoic people "with all sorts of trans-egoic symbolism, and reads deeply mystical insights into crude rites of ritual butchery." (Wilber, 1983, p. 215). They negate the role of modern intelligence and slander the use of logic, so that almost any statement made by these people is elevated to a transcendental status.

In the domain of sociological theories, specifically those oriented toward the "new age," contemporary writers such as Christopher Lasch (1979) and Peter Marin (1975) perceive the new age to be influenced by the pre-egoic realms. They are forced to include in the pathological realm all transpersonal experiences as well, simply because they have no way of delineating between prepersonal regression and transpersonal progression. Their assumption rests on the proposition

that every time there arises a consciousness not exclusively bound to history, ego, time, or logic, the person involved must be regressing into presocial and pre-egoic worlds, overlooking the fact that the person might be contacting transtemporal and transegoic truth. (Wilber, 1983, p. 217)

Holistic depth psychology considers the course of development as being defined at every stage by increasing differentiation, integration and transcendence. Each stage of growth transcends its predecessor to some degree by definition and by fact. Each successive stage of development needs to transcend or differentiate from its lower predecessor, "it must integrate and include that lower level in its own higher wholeness and greater structural organization" (Wilber, 1983, p. 219).

Actual transcendence demands the death of the present structure in the sense that the structure must be released or let go of in order to make space for the higher-order unity of the next structure. The release factor in this case is indeed a type of death; it is a real dying to an exclusive identity with a lower structure in order to awaken, via transcendence, to a higher order life or unity. In this sense, such death and rebirth, or death and transcendence, occurs at every stage of growth -- matter to body to mind to body-mind to spirit. A person accepts the death and release of the lower stage in order to find the life and unity of the next higher stage. The theme of death and rebirth and the cyclic nature of this experience as the personal myth of a person unfolds is at the heart of the journal methodology.

In this context, Wilber observes that

If development miscarries at any point, then instead of differentiation there is dissociation, instead of transcendence, repression. The higher stage does not transcend and include the lower, it dissociates and represses it (or aspects of it). The dissociated component, now cut off from the conscious sweep of ongoing development and structuralization sends up dissociations in the form of pathological symptoms and symbols. (Wilber, 1983, p. 219)

Holistic depth psychology provides a framework for the study of subjective experience based upon a methodology of creativity and spirituality. The role the self plays in this development is central to its conceptual understandings. The self is defined as the totality of psychological structures, and it is possible to adopt the Hindu-Buddhist orientation that all levels and stages are one with the self, although this oneness is unrealized prior to enlightenment. The prepersonal state is unconsciousness at its extreme limit, and awareness is practically absent altogether. With the next major step, the personal ego arises above the prepersonal sphere and shakes off some nuance of unconsciousness and awakens as a self-conscious, self-reflexive entity. This ego, while "essentially one with the self, is still in an unrealized fashion but has begun to awaken to the Self in half-measure" (Wilber, 1983, p. 225). The ego "no longer protected by ignorance but not yet saved by self, can therefore experience guilt, angst, and despair" (Wilber, 1983, p. 225). This angst is not a denigration of the self, nor is it a symptom of a broken ego-self unity but is a transcended ego-animal slumber. The confusion on the part of some theorists is to conflate pre-ego and trans-ego and tend to the rise of the ego as a fall down from self, whereas in evolution it actually signals a rise up from the subconscious. In the final major stage, "individual consciousness returns itself to its self, now in a fully conscious and realized form, so that the spirit knows itself as spirit in spirit" (Wilber, 1983, p. 225). In this sense, "the self is both ground of every stage of development and the goal of every stage of

development" so that it is possible to say that "the self was present all along, guiding, pulling and directing development, so that every stage of development is drawn closer and closer to Self realization" (Wilber, 1983, p. 225-226).

This evolutionary direction of consciousness movement is marked by a series of structures that display ever-increasing holism, transcendence, integration and unity. Each level is defined by its own intuitive tendencies in the area of evolution, with the higher levels possessing more holism. Holistic depth psychology assumes that the various survival forms and symbolic systems of meaning provide vehicles for an initiation of self into higher levels of personality development. These higher levels or development taken collectively provide the basis for social and cultural transformation as well.

CONCLUSION

With insights gained from Jung concerning the magnitude of the psyche, Progoff recognized while writing Depth Psychology and Modern Man that a revolution was taking place in people beyond the physical dimension. This quiet revolution occurred in the form of an inner experience of historical meaninglessness in response to the decline of society's symbols and institutions. He observed that when the power and psychological legitimacy of symbols and institutions are lost, a person may still live in them, although the symbols and institutions no longer provide a source of personal identity or connectedness to life. Further, Progoff hypothesized that a person's need for meaning is an integral part of human nature and that meaning is being created and added to person's life and to society as people extend their understanding of inner experiences. This understanding was the insight of such modern thinkers as Teilhard de Chardin, Jan Christian Smuts, Henri Bergson, Jacob Bronowski, L. L. Whyte and P. Sorokin.

The evoking of subjective experiences is the focus of Progoff's method. The perceptions of meaning Progoff deals with involve not merely the surface of mental consciousness, but also the holistic nature of human beings. Grounded in a biological, evolutionary orientation, holistic depth psychology posits that the creative unconscious provides a source for human development and integration through the twilight range of conscious awareness. Progoff hypothesizes that the content of the unconscious is a significant carrier of inner wisdom. One task

which befalls the modern person is to find and decipher the messages that one's unconscious inner wisdom can convey.

Progoff theorizes that the psyche is organic objective reality with principles and processes of its own and that it participates in a cosmic process of growth and evolution. Furthermore, Progoff posits that there are underlying processes within the psyche that provide the basis for growth and development. Holistic depth psychology's psyche-evoking approach to consciousness as a method to enhance human growth is in juxtaposition to analytically oriented educational and therapeutic methods.

Progoff contends that the current historical crisis of meaninglessness can be overcome on both an individual and societal basis as new conceptions of self, society, and the sacred are revitalized. Deducing from his hypothesis of process he concludes that there is a self-governing inner principle regulating the timing and release of psychic energy which provides the basis for evolution of psychic images and forms.

Perceived from the symbolic and transpersonal perspective, psychic phenomena represent the unconscious process of the human psyche. Moreover, synchronistic events which seem to have some high design of connectedness are posited to derive from the purposeful, organically directed nature of the transcausal order. This transcausal order is considered to be an order of ontological beingness, which is implicate in a person's consciousness in much the same manner that DNA in the nucleus of a cell harbors life and directs the nature of its unfolding.

The organic psyche is considered to be the place from which the forms of reality are engendered which pervade all human processes.

The explicate order of reality is generated through the lenses of one's senses and manifest in time and space, the decoded image of reality. To address the explicate dimensions of reality in a way accessible to the modern person, Progoff's intensive journal method embodies a process to enhance creative and spiritual development. Unencumbered by metaphysical beliefs, the journal functions as a psychological field to mirror the psyche back to itself. Many types of experience can be incorporated within this framework as the psyche synthesizes symbolic and other experiences while moving fluidly among different dimensions of time. Progoff's concept of wholeness is predicated upon a genetic relationship between consciousness and experience which forms the basis for a natural philosophy of personality development.

Progoff's methodology is based on the principle of disciplined subjectivity designed to engage one in the ground of being as one participates in the symbolic relationship between self and the universe. Furthermore, this methodology provides a means of fixing a dialogue among survival forms in transcultural and trans-epistemological levels. This process is carried in a series of workshops which provide a format of modern initiation experiences.

Progoff conceives holistic depth psychology in the spirit of Jacob Bronowski's definition of science "as the organization of one's knowledge in such a way that it commands more of the hidden potential in

nature" (Bronowski, 1956, p. 14). As a science, holistic depth psychology is dedicated to the development of hidden human potential. The core of this science is to fulfill a basic need of the modern person to understand the natural unity of mind and nature--the unity that links a person's biological nature and one's spiritual aspirations.

In conclusion, Progoff's work contributes an ability to access the processes of transformation in people as they experience the decentralization of self, society and the sacred. Progoff's journal method gives access to self-understanding by providing a vehicle that reorchestrates psychospiritual and neural functioning to bypass negative cultural and psychological habits. In this way, through the Intensive Journal, one discovers oneself naturally attuned to the implicate order of reality. An individual recognizes that one is implicate and explicate, uniquely personal and yet containing the identity of a whole. Based on an empirical method and set of procedures, the intensive journal emphasizes the evolution of images through experimentation in subjective processes in the depths of the psyche. This experimentation provides the individual with a means of transforming images of self and one's relationship to the universe. Collectively, it provides society with a means of developing an objective and guiding image for the future.

In times of transition, the emergence of a new guiding image is in conflict with the predominant conscious image, and a process of death and rebirth occurs as the maze of self, society and the sacred are re-envisioned. The intensive journal and workshops are designed to

assist in negotiating these new cultural and knowledge paradigms of humanness.

In this regard, the most significant contribution of Progoff's method is its ability to work constructively at the core of human experience because it assumes a natural scientific view of humankind. In short, Progoff acknowledges that "the evolutionary meaning of man's life is expressed in the fact that he is an organism whose nature requires spiritual growth" (Progoff, 1973b, p. 276).

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