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SOME APPLICATIONS OF PSYCHOSYNTHESIS IN THE EDUCATIONAL FIELD

by Martha Crampton

Tonight I'd like to talk to you a little bit about some of the projects I am involved in for the Quebec Ministry of Education working with some of the graduate students at Sir George Williams University in Montreal. The Quebec Government has decided in the last year to institute a new required course in the schools called "Formation de la personne" or "Personal and social education," to try to deal with the increasing problems of alienation among students and the obvious need to humanize the schools. The talk was announced as "Some Applications of Psychosynthesis in the Educational Field," but the topic is too vast to try to cover in a comprehensive manner and we have only just begun to explore it ourselves. So I'd prefer to keep the formal talk fairly brief, sketching in some of the approaches we are using, and allowing ample time for discussion so that I can benefit from your own ideas on the subject, and perhaps finishing with an experiential exercise, if you are willing, which may help to bring the material more alive.

In attempting to develop a philosophy for psychosynthesis in education, the concept of integration has been central. We have been using the term "integrative education," which is also used by the Foundation for Integrative Education, which edits Main Currents in Modern Thought, though their emphasis is slightly different from and, I believe, complementary to our own. While their approach has been basically intellectual, seeking integration of the various disciplines through discovery of common underlying principles, our own work is more grounded in a psychological approach, taking the microcosm of the human psyche as the point of departure for relating to the various disciplines of the macrocosm.

We have preferred the term "integrative education" to the various other terms which are used to describe work in this field such as "humanistic," "affective," or "psychological" education, as it seems more comprehensive and less limiting. The distinction between the cognitive and affective domains has always seemed artificial to me, and our own conception is closer to that of George Brown in what he calls "confluent education" (to suggest the confluence of the cognitive and affective realms), though the word "integrative" has a more psychosynthetic feel to it as it suggests the synthesizing or integrative function of the self. It also implies, in our conception, various types and levels of integration.

First of all, there is integration of the different aspects or "bodies" of man - physical, emotional, mental and spiritual. Then there is the integration of the individual and his environments or ecologies - natural, social, and cosmic. And finally, we hope, through the exploration of fundamental psychological laws and principles, to provide a framework from which to reach out to the other disciplines, helping students to relate to them in a more personally meaningful way and to gain greater insight into their workings through the laws or correspondence or analogy.

Over the last few years, many of the concepts and methods developed in the human potential movement have been applied in the educational field. A new journal, Humanizing Education, put out by many of the leading figures in humanistic education, is just starting, and the AHP is now in process of organizing an educational network. A number of universities have or are developing programs in this field,

the longest established being the School of Education at the University of Massachusetts, where Gerald Weinstein and his co-workers have been developing and testing affective curricula at all grade levels under a grant from the Ford Foundation.

The Esalen Institute has also sponsored a number of programs concerned with bringing humanistic ideas and methods into the schools, and has been working on another Ford Foundation grant along with George Brown's group in "confluent education" from the University of Santa Barbara to train teachers in affective methods so that they can develop their own curricula which integrate humanistic principles.

The approach in confluent education is not to develop a separate curriculum for the emotions, but rather to make a place for the emotions within the traditional curricula, helping children to understand themselves better through affective interaction with the subject matter, and deepening and enriching their understanding of the subject matter through feeling as well as thinking about it. I understand that the Browns have recently been studying with our colleagues, the Vargius, and have been including psychosynthetic approaches in some of their recent seminars, and I look forward very much to seeing how they will weave psychosynthesis into their own work in the educational field.

We have tried in our own work not to duplicate the fine accomplishments of others in the field of humanistic education, and to concentrate our efforts on aspects which have received less attention by other workers. We are involved at the present time in two projects: a unit on concentration and meditation and a unit on what we have called the "integrative qualities" (historically known as the "virtues"). We have started some preliminary field testing in a local high school and will continue in a more systematic way next year in two junior colleges. My recent appointment as curriculum consultant to the Quebec Ministry of Education to develop a new program in "personal and social education" will give us an opportunity to bring our material directly into the school system - as the course will be required in all schools in the near future - and it has stimulated me, through my responsibility for developing the "Health" sector of this program, to develop some psychosynthetic approaches to education in this broader area.

Our choice of projects was motivated by a wish to complement existing approaches and also by the need to develop curricula which could be readily accommodated within the existing educational structures. The integrative qualities material can fit very nicely into courses given under humanities departments, and the meditation course has appeal for many educators who see it as an alternative to drugs.

We have been concerned in our approach not primarily to educate the emotions as such, which is the focus of most humanistic curricula, but to help students to build bridges between the various aspects of their being: between their emotions and their intellect; between the higher abstract mind - the archetypal realm - and the realm of the concrete mind; between knowledge and action; between intuition and reason.

We are particularly interested from the research point of view in varying types of learning styles, in exploring approaches which can help those students who seem to need to approach cognitive learning through affective experience as well as those who function best by starting at the other end and who use new cognitive insights to evolve in the affective domain.

We do not yet know what approaches are most suited to different age and ability levels, though as a general principle it seems likely that learning takes

place most readily with a strong affective component, particularly until the abstract mind begins to develop around the age of 14. It also seems likely that the brighter youngsters will be more able to "work down" from mental to emotional levels than the less gifted. The Vargius have mentioned that many of the gifted adolescents with whom they have been working show an unusual capacity to do just this, and that they can progress more rapidly than less gifted youngsters because they can work from the cognitive to the affective (from the higher vibratory level) instead of the other way around. It would seem that the esoteric teaching that the mental "body" or aspect of man is at a higher vibratory level than the emotional body may have some relevance here.

In addition to working with the higher intuition, we will also be concerned with the conative domain, with the problems of identity and will, with linking knowledge and action. We will be using a graded series of exercises for disidentification and self-identification, starting with the 7th grade with simple exercises to help youngsters expand the boundaries of their identity to include other things and people, and working up to a more formal introduction to disidentification and self-identification in the 9th grade or about the age of 14 when questions of self identity are normally paramount. We have developed a series of cartoons to help get the idea across, showing a person's head up in the sky looking down at the various roles he plays on the stage of life, the various emotions he expresses, and many physical states he experiences, and the constantly changing flow of thoughts that go by.

It remains to be seen, however, to what extent and in what ways disidentification is really necessary in the generation of young people that has grown up on the psychedelic drugs. Many of them seem to have this awareness already, and are faced instead with the problem of re-entry, of how to relate what they have glimpsed in the transpersonal realm to their everyday lives.

Education of the will seems very necessary, though I suspect that we will have to find new ways of doing this to meet the challenge these young people present us. Certain facets of will development are covered by some of the humanistic education curriculum, especially such aspects as goal-setting and choosing between alternatives. These methods serve a function, probably particularly at the elementary and possibly junior high levels, though many students who have been through the drug scene seem to require another approach to the will which would involve a deeply experienced sense of meaning and purpose and which would therefore draw on transpersonal levels.

Some of our more deliberate and rationalistic approaches which start at the personality level fail to inspire those who have experienced deeper levels of ecstasy and meaning. The units on meditation and the "integrative qualities" will attempt to meet this need to some extent by helping students to contact their own sources of inner guidance and to relate this to their practical living in the world.

The "Integrative Qualities" curriculum started out with the germ of an idea provided by Dr. Assagioli in his technique of "Evocative Words." He here suggests that the psychological techniques of suggestion can be employed to evoke desirable qualities in people, just as they are misused in the hands of advertisers and the manipulators of public opinion. In addition to the use of evocative words for this purpose, he suggests the use of posters, suggestive phrases and slogans, pictures, musical themes and rhythmic movements to help inspire people to follow higher goals. The idea would be to build a corpus of material that would serve as an accumulator of energy related to the various qualities one might wish to develop.

Assagioli is not the only one to have advocated such an approach. John Wilson in his book, Moral Education, has suggested that a collection of quotations related to what used to be called the virtues and vices might be a good point of departure for teaching in this field. And there is a delightful section in the Autobiography of Benjamin Franklin in which he describes a project he conceived for "arriving at moral perfection." He selected a list of some 13 integrative qualities or virtues, as he called them - which are probably not ones which would be selected for a contemporary curriculum, as the list was largely made up of virtues with a strong puritanical tinge such as Temperance, Order, Frugality, Industry, Cleanliness, and Chastity, though the principle used is the same - and for each virtue he wrote an "evocative phrase" which he called a precept. He then proceeded in a systematic manner to cultivate these qualities, one at a time, making a daily examination of conscience concerning the particular virtue he was working on at the time, and entering any black marks in a little book he kept for this purpose. He took great pleasure in seeing the number of black marks diminish, and likened the process to weeding a garden.

Although this method may seem a bit heavy to many people today, he nevertheless felt that it had served him well, attributing to it much of his success and happiness in life, and he even hoped, had there been time, to have completed a book for the benefit of others which would have explained the value of possessing the various virtues and the mischiefs attending their opposite vice. His testimony about the experiences he had in using the method makes a fascinating psychological study, and is very moving from the human point of view because of his exceptional capacity for honesty with himself. I am sure that psychosynthesis and the growth psychologies generally would have a great deal to learn from study of the lives of the great geniuses in history, many of whom must have likewise devised methods of their own to accelerate psychological development.

In our own project, we wished to avoid the puritanical tone of words such as "virtue" and "vice," and after much thought hit upon the term "integrative qualities," though we are open to other ideas if someone has a better suggestion. To start off we chose the qualities of Openness, Centeredness, and Inclusiveness, with a further unit to be developed around those qualities concerned with Interrelatedness and Right Relationship. These were chosen on an a priori basis as they seemed to be qualities that people in the New Age are interested in developing, though we will have to find out by experiment what qualities are of greatest importance to people in the different age groups.

The qualities can be considered alone, but it is more interesting to consider them in relation to each other as, for example, the right relation between Openness and Centeredness or Inclusiveness and Centeredness. If Openness is not balanced by Centeredness, the individual risks becoming submerged in a flood of experience he cannot handle, some of which may actually be harmful. One aspect of being centred may be the capacity to distinguish those experiences which are beneficial and nourishing from those that retard growth, the capacity for insulation without isolation.

The analogy of the semi-permeable membrane of a cell might be appropriate here, as the cell takes in through osmosis those substances it requires for its own functions, rejecting, in general, those which are not useful. (We have tried in these curricula to draw on analogies from other disciplines, both for their value in elucidating psychological principles, and for the powerful stimulus they seem to provide to exploration in other fields.)

Each of the organizing concepts or qualities has a cluster of related qualities which it subsumes. Centredness, for example, would be related to such qualities as Simplicity, Silence, Self-Acceptance, Positivity, Alignment with the Self, Sense of Rhythm, Serenity, and Objectivity. Inclusiveness would be related to such qualities as Empathy, Love, Service, and Oneness. And Openness would be related to such qualities as Sensitivity, Beauty, Wonder, Appreciation, Pattern Recognition, Acceptance, and so on.

We also plan to develop some materials related to corresponding non-integrative qualities or "vices," which will probably be called "Distortions" or "Glamours" or "Illusions." Again, any suggestions as to an appropriate term would be most welcome. The term "glamour," which has been used in this context in certain esoteric writings, has a certain appeal as it expresses the fact that our emotional responses which are rooted in the illusory sense of ego are often very glamorous to us. In spite of the harm they bring us, we cling to such attitudes as self-pity, possessiveness, and pride, and are unwilling to let go of them. The word "glamour" is also very nice as it seems to derive from an old Anglo-Saxon word for "fog" or "miasma" - a symbol of what the Hindus call "Maya" or illusion - and, in fact, non-integrative attitudes might be defined as those which are rooted in illusion of some kind.

We have not yet worked out the details on how to weave in the non-integrative qualities, and do not want to make them the major focus since the soundest approach, psychologically speaking, seems to be to place the emphasis on the positive or integrative qualities. We feel that it will be useful, however, to gather materials which will help people to realize the limiting and ultimately illusory nature of the non-integrative qualities, and which will make clear distinctions which need to be made. The quality of Centredness, for example, can easily be distorted or misunderstood to become self-centredness and it may be associated with the glamour of self-sufficiency. Or the quality of Inclusiveness may be distorted by possessiveness or confused with a regressive type of merging that results in loss of one's own center.

We are especially interested in finding materials which bring in an element of humor in dealing with the glamours. Young people are very responsive to comics and cartoons, and this approach helps to "make light of" and to gain a certain detachment from the quality in question. We found a wonderful illustration of the vice of Envy in a medieval fresco by Giotto in which a person is depicted with a long tongue going out like a snake which doubles back on itself to bite the envious person, reflecting the boomerang "law of karma." And we have a before and after picture from a Charles Atlas advertisement of a body-building course which should help to make graphically vivid the advantages of regular discipline and the development of the will.

Our accent will be on the positive and on helping people find techniques of transforming the energy bound up in the non-integrative qualities.

In the "Integrative Qualities" project, we are collecting and producing materials of all kinds pertaining to the qualities which have been selected. We are gathering quotations and seed thoughts (short aphorisms and evocative phrases) which can be used as topics for discussion or meditation. We do not wish to limit ourselves, however, to the principle of suggestion and to what, from a certain point of view, could be considered the dehumanizing techniques of the advertisers, even when these techniques are used in the service of a worthy cause.

We hope to encourage deeper reflection on the concepts and qualities involved, and for this purpose will include provocative statements and paradoxes so that personal search is required to reconcile apparently contradictory statements. (Thus Kahil Gibran's statement "My enemy said to me, 'Love your enemy' and I obeyed him and loved myself," or Emerson's statement "There is no wall like an idea," or the notion in the Tao Te Ching that "By letting it go it all gets done.")

We are also collecting myths, legends, and fables illustrative of the qualities chosen. The mythological notion of the axis mundi discussed by Eliade, for example, is a good one to relate to the concept of centering, and La Fontaine's fable about the oak tree and the reed can illustrate the fact that centredness is not rigid, but must flow with the Tao. Thus, the oak tree which was unable to bend in the storm was uprooted, while the supple reed survived. Cultural materials of this kind provide valuable inputs for curricula in the humanities, and can be further supplemented by works of literature and biography.

We are also developing a variety of audio and visual materials to go into the "packages". This includes slides, photographs, drawings, transparencies, cartoons and audiotapes, and may include some filmstrips and videotapes. I'm also thinking of suggesting some films to the National Film Board, as we do not presently have resources for this sort of production. (Any ideas you may have would be most welcome.) One of our co-workers is presently working on a slide-tape presentation on centredness, using excerpts from interviews with people about their own experience with this quality and visuals of everything from mandalas to potters' wheels.

We are also working on a variety of awareness exercises related to the various qualities and plan to include many alternatives and suggestions so that a group working with the materials will not feel constrained by a rigid curriculum but can choose those activities which seem best suited to its own needs and interests.

Always we are concerned with developing a creative attitude, with encouraging students to make up their own exercises and to gather and create their own materials. We are trying to avoid the mistake of flooding people with too much external input, as we find that this can inhibit creativity, and we are still experimenting to find the right balance. Frank Haronian sent me a copy recently of an interesting article which appeared in the N.Y. Times by our colleague from Paris, Dr. Fretigny, who spoke of his theory that too much sensory bombardment through the visual media, providing people with predigested images, tends to cut them off from their own deeper sources of experience. This seems to be a precaution worth bearing in mind.

So we are trying to learn to use the media and curriculum with a light touch - to stimulate but not to stultify, to help bring forth what is within rather than to impose some external vision, however good it may seem. We are experimenting now with the use of various audio inputs to help enhance mental imagery and meditative experience, and are obtaining interesting results with such things as white noise and water sounds. We are also beginning to explore various background sounds in the alpha and theta frequency ranges to see what possibilities this may open up for enhancing intuitive awareness in a group setting.

The scope of the various projects in which we are involved is too broad to be able to give an overall picture in any depth, so I thought it might be best if I were to give a few concrete examples of one approach which we have found to be of particular value in linking the cognitive and affective domains, and which we have employed in several of the curriculum units; and then we can do a practical exercise together.

This technique is the use of mental imagery to explore one's attitudes

toward and conceptions of various things - both concrete and abstract. The method is basically that which is described in my paper on "Answers from the unconscious," a revised version of which will appear in the forthcoming book edited by Fadiman on The Practice of Psychosynthesis, with the "questions" being more of a general conceptual nature rather than oriented toward strictly psychotherapeutic ends as when the method was originally developed.

This method is one of the approaches used in the Integrative Qualities unit as well as in the meditation course. After a preliminary stage of relaxation and alignment - basic training in imagery projection - subjects are asked to hold in their minds a concept such as "Joy", "Positivity," "Interrelatedness," "Synergy," or some philosophic theme and to allow their insights concerning it to come through in the form of mental imagery - usually visual, but it may also be auditory or kinesthetic and occasionally even in the other sensory modalities. This imagery is written down, drawn, or expressed in movement, and the sharing is generally a very meaningful experience.

We also encourage articulation of the intuitions experienced in this manner in both poetic and abstract language, as this is a great aid to cognitive and creative development. The aphorisms, affirmations, questions, and paradoxes that emerge in this way help to anchor the knowledge gained and help to prepare the next step in further refinement and clarification of one's ideas. The affirmations may also be used as seed thoughts for meditation and for positive suggestion in self-programming.

We have used other kinds of imagery techniques in the Health Education units I am preparing for the Quebec Ministry of Education's new course in Personal and Social Education. This material has not yet been field tested, but I am hoping it will help children to contact their own deeper values and to relate to conceptual material more meaningfully.

In a lesson on smoking, for example, the children will be asked to experience through imagery what it would be like if they were the lungs of a person who smokes. And the lesson in dental care will have them identify with a tooth which is being allowed to decay. This is really an exercise in expansion of consciousness in which self identity is extended temporarily to become one with something outside its usual boundaries. It is intended to help children learn to empathize with their own bodies which they, along with many adults, often treat in a manner that they wouldn't treat a dog.

These techniques also show great promise not only for discussion and awareness sessions, but for fundamental scientific research. I have been working for a couple of years with creative people in a variety of fields using mental imagery techniques for problem-solving, and have been able to help people in fields as far removed from my own areas of competence as mathematics and engineering to get over hurdles in work on their theses.

The method lends itself equally well to work in fields such as the behavioral sciences, philosophy, and the creative arts. It is well known that many scientists have obtained their intuitional breakthroughs in the form of mental imagery (Einstein and Kekulé are perhaps the most famous examples) and there is tremendous potential in teaching people to voluntarily do what people such as these have happened upon spontaneously.

One of my most interesting experiences in working with the method was a meditation group held last summer with a group of friends for the purpose of exploring laws of psychological development. In focussing on fundamental issues in this field with the imagery techniques, we came across some fascinating patterns of

psychic energy, which opened up many fruitful avenues of exploration. The drawings I have here will give you an example of the way in which it worked. These images were seen by different members of the group in reflecting on the theme of growth stages.

We had been talking about the fact that archetypal symbolism suggests that growth takes place not only as a continuous process but that it is also marked by discrete stages, analogous perhaps to the dual nature of light which manifests both as a continuous wave and as discrete particles or photons. This is reflected in ladder or step symbolism, the metaphor often employed by mystics of rooms in a mansion to be entered in succession, the Sufi notion of "stations" of wisdom, the concept of "initiation" (the Jungian analyst, Jos. Henderson has written a book on the archetype of initiation); and in nature it is found in the growth rings of a tree or the growth nodes of a bamboo plant.

In concentrating on the significance of the growth node concept, the group members saw a pattern in which energy seemed to come up through the central core of a cylinder following a rotary pattern of movement, spilling out at the top of the segment as though it were a fountain overflowing, and coming up through the center again, bringing with it strands of energy moving up from the segment below it. One idea that came out of this was the need for service - that when we reach a certain stage in our own development, there seems to be a law which requires us to share with others what we have gained before we can move on ourselves.

The similarity to the lines of force around a bar magnet is very interesting. Some of the energy does move on up, but much of it bends back to reenter the south pole. We found ourselves becoming very fascinated by analogies or correspondences between psychological laws and the laws of nature, many of us scurrying back to introductory physics books, and felt that an approach of this kind had great potential for involving students in exploring the physical and biological sciences. It is interesting to conceive of the possibility of research teams, with specialists from a variety of disciplines, working together on problems of this kind. Perhaps this is one future direction for psychosynthesis in the educational field.

Openness and Centeredness

I suggest that we now do a basic exercise on these integrative qualities, trying to hold them in mind simultaneously and to understand the relationship between them.

There are different points of view on the degree to which it is desirable to be open. Here are some seed thoughts to start off with.

"There is an organismic base for an organized valuing process within the human individual....This valuing process in the human being is effective in achieving self-enhancement to the degree that the individual is open to the experiencing which is going on within himself." (Carl Rogers)

"As far as impressions are concerned, man's instincts seem to give him little guidance. A cow or a horse grazing in a meadow is generally warned by instinct to avoid poisonous plants, but a man, whose impressions are just as much a food as his bread, shows no such discrimination. On the contrary, he will often deliberately seek poisonous impressions, compelled by some perverse impulse to degrade his own inner life, already sufficiently polluted without that." (de Ropp)

"If overstimulation at the sensory level increases the distortion with which we perceive reality, cognitive overstimulation interferes with our ability to think...There are severe limitations on the amount of information that we are able to receive, process, and remember." (Toffler)

Now we are going to do an exercise designed to help us gain greater insight into the qualities of Openness and Centeredness - their nature and inter-relationship, and their role in our own lives.

Let's take a moment out to get relaxed and to achieve alignment with the higher Self, with the source of inner wisdom. Make yourselves comfortable, close your eyes, and just follow the rhythm of your breathing for a few moments. Feel that when you inhale, you are breathing in peace and silence, and that when you exhale you are letting go of all worries, fears, and negativity.

Breathe in serenity, and feel its quieting and harmonizing effect throughout your whole system. Now relax your eyelids and let your eyeballs roll up in your head. As you relax your eyes, feel the wave of relaxation spread throughout your whole body. (Pause)

And now, with peace and stillness in your body, in your heart, and in your mind, let us reach up toward the higher Self, and let the wings of aspiration carry our thoughts upward, invoking wisdom and illumination on the questions which we will be considering. (Pause)

Listen as I recite the mantram:

"More radiant than the sun,
Purer than the snow,
Subtler than the ether,
Is the Self, the spirit within me.
I am that Self - that Self am I."

Now, having affirmed our identity with the Self, let us hold the qualities of Openness and Centeredness in the light of the Self, seeking understanding of their nature and their relationship. Your insights may come as thoughts or feelings or they may be cloaked in symbolic form as images. If you see an image, take time to examine it and think about it carefully until you understand the meaning which it conveys. You may wish to record your insights as you go along. (Pause)

Now let us take the question to a symbolic figure who will represent the highest source of wisdom we can conceive. It may appear as a person, as an animal, as a natural element, as abstract energy or anything at all. Allow this symbol to appear on your mind screen, and imagine that it has the power of speech. Ask it to speak to you of Openness and Centeredness, of their true meaning, and of how these qualities are related to each other. You may wish to record the answers that are given. (Pause)

When you have done this, ask the figure to speak to you of the way in which these qualities are manifested in your own life, and of what you need to do in order that they may find more perfect expression. (Pause) Now thank your guide or wise friend for his council, and take your leave.

Once again I would like you to dwell on the qualities of Openness and Centeredness and how they manifest in your own life. Allow images to appear on your mind screen which will show you what you need to do in order that these qualities

may vary from full...
a) Now imagine yourself in these qualities more (Pause)

...the center...
...the paradox of openness and centeredness...
...insight into the relationship between openness and centeredness?

Comment: ...
around me and I were ...
strength at the center; we were
centers.

Crampton: That was a beautiful experience. You seemed
the paradox of openness and centeredness. Did others of you
insight into the relationship between openness and centeredness?

lon to
me

Hilton: I thought of the symbolism of a flower - the flower is essentially itself but is completely open.

Comment: That's what I had, but mine closed at times - as though it was trying to open but under certain conditions it closed. The thought came, "The open mind is not much worthwhile without the open heart."

Haronian: Openness is concentration on the outside; centeredness is openness to inner experience. Openness, as you used it, is open to the external stimulation. It's another way of saying the same thing.

Comment: I had the image of^a whirlpool and new water flowing through it; the water constantly changing, but the whirlpool always the same; and this is a center around which the water flows.

Crampton: That's a good one!

Comment: I had an image and I was struck between the eyes. (Crampton: How did you relate this to the exercise?) Something like what Frank said - energies are all around us, but one energy is my energy.

Comment: I had almost the same thing with the force; it was an orange and yellow flower. It knew when to close and when to open with the light. We must have the wisdom to know when to be open and when to close.

Comment: I had an experience in which I found I had a very big head and an elephant's trunk. I was four years old and facing my father and he was facing me. I was saying, "I don't want you to be around me," but he was persisting in being around me. I was extremely distraught and unhappy and I didn't want to see my mother and my father, and I still had this elephant's head and trunk.

I entered a city in which there was a woman holding a child. I felt as if I was a god worshipping a higher god which was the child. I worshipped and I bowed down before this child.

Then I felt there was a flower which had opened up. Figures marched down the colored flower and there were beautiful symbols. Out of the marching figures came the figure of Christ. He held his mantle over a grave and I felt that he was saying, that faith alone explains the birth of the self. It was many thousand years ago. The flower was very mystical. He was born out of the flower and the flower was the flower of renunciation; but it was the renunciation which is not losing yourself but is becoming absolutely complete. That's the feeling I got - that I was a god worshipping a higher god, but I could only seek peace out of this person. Do you encounter such kind of imagery?

Crampton: Only in you! (Laughing) This imagery seems to be related very much to your own system of Eidetic imagery with the Ganesh cycle and so on.

Hilton: What is the length of time you normally allow for this in your class? You moved along rather quickly.

Crampton: Did many people find I was moving too rapidly? How many found I was too fast, could you raise your hands? (There was a show of hands.) How many people thought I was too slow? (There was a show of hands.)

Hilton: I wonder, what is the effect of a particular person's power of visualization? Some people can visualize easily and others can not.

Crampton: I think the preliminary training will take care of some of this. People who don't get visual imagery so easily may feel that they aren't getting anything out of the experience. Actually, this isn't true. If you don't get it through one channel you can get it through another, and these people can be trained to tune into other forms of imagery such as the kinesthetic, or thoughts and intuitions that will come through in some form. Ideally, if we had had time, I would have started by having you all practise the basic techniques.

Comment: The image of the whirlpool came after the sense of movement.

Crampton: It's good if you can combine it with actual physical movement.

Comment: In terms of speedup and slowdown, I found that it was pretty much in terms of how much other material you wanted to introduce. Part of it was listening to you and making the journey with you, and I found that there were particular images which came up which seemed to be central, such as related to the questions, to the wise man, to the light and so forth, such as a pair of hands. There was also personal historical data coming up in conjunction with that. The wise man and I had a question about the Wizard of Oz. Mine came up in terms of fire, but there was no material in the Wizard of Oz connected with that, which probably relates to early memory and so forth, and also some experiences of the day. How much of that material did you want us to follow out?

Crampton: There's no limit to how long you can do it because one thing leads to the next, and you can ask your own questions and further refine certain points. When you're doing it in a group you have to hit some kind of compromise - a middle path. If you're doing it on your own you can take as long as you want, but record it as you go along so you don't forget.

Comment: One thought that I had in reference to that: it may be that what you have is something like archetypal symbols which themselves are in a flow of something like personal experience, and those seem to be the central symbols of the meditation; and all of those, I think, were geared to the questions that you were posing at various stages of the meditation itself.

Cooper: Do you get many color responses?

Crampton: I'm curious; we just started using this technique and I'm interested to see just how effective it is with people.

Comment: I found the color of openness was blue, and the color of centeredness was a dark orange. Somehow I had them both going at once, and they didn't cancel each other out.

Comment: I got a very strong orange and gold before you asked for color, and then it moved to green and open fields. (Cooper: Field green or dark green?) Spring green.

Crampton: What kinds of different colors did other people get?

Comment: Mine came right at the point of meeting with the wise man. What he had given wasn't so much in terms of what he said, but just a feeling of joy and what came in was arches of light that turned to yellow - a kind of a sunlight.

I also found it an interesting process, going through the meditation; and certain points where the imagery came up swiftly and spontaneously. I saw myself

folding my arms, so the central theme for me was to be the balance; at what points did I want to carry on the imagery and at what point something else?

Comment: I had the colors of yellow, red and orange. I also had another thought that might be interesting to a research study: of two ways of doing this exercise: one, the way we did it tonight; and another, of breaking it up at certain points and having the group share their experiences. It would be interesting to see how the outcomes would be different.

Crampton: It would probably be a good idea to break it up. It would help those people who were having difficulty to benefit from the experience of others. It's a good suggestion, and sometimes we actually do that.

Comment: I got yellow and white; yellow for the openness.

Crampton: What different colors did the rest of you get for openness?

Comment: Red. Comment: Orange. Comment: Blue. Comment: White.

Crampton: How about centredness? What colors did you get?

Comment: Orange. Comment: Blue. Comment: Blue. Comment: Gold.

Comment: White. Comment: Blue with gold radiations.

Haronian: I would like to go to something you spoke about in your talk. You were discussing the question of how to introduce the various qualities - positive and negative - into the curriculum that you are planning with the Department of Education in Quebec; and you mentioned, of course, the positive qualities as posing no great problem. But you alluded to some uncertainties as to how to present negative qualities and have the students work on them.

As you did so I had a kind of a pattern which reminded me of how a musical composition is sometimes formed, A-A-B-A, or something of that sort. It seemed to me that a sensible way of solving this problem would be to think in terms of figure and ground. Another idea that came to mind was that no negative quality should be introduced or discussed before its positive counterpart had been fully understood. Then there would be a rhythm of this sort: First the virtue or the positive quality fully understood and dealt with; then the negative might be brought in - its opposite; then a discussion of the conflict between the two, and then ending again on the positive.

Crampton: Then how do you make the transition from the negative into the positive?

Haronian: A versus B, A; that kind of a pattern, always using this figure in alternation.

Comment: I would start out with the bad first and then the good. (Crampton: Why?) I haven't rationalized it; it's just what I thought. (Crampton: It might be more natural to lead into it that way.)

Comment: Is it possible to find out what kind of imagery they're starting out with and work forward with that? Sometimes what they might think is negative actually might move very quickly into the positive.

Cooper: It's probably important to find out what the education board wants, too.
(Laughter)

Comment: Speaking about the education board, I was very concerned with who is going to teach these concepts and so on, and how will the teachers be taught the concepts.

Crampton: This is a frightening thought, actually. It's possible that more harm than good could come of it. But we're hoping to get into teacher training in this field, either through the University or simply by offering workshops for any teachers who are interested.

Comment: I imagine that only teachers who have been through the whole training themselves could attempt to teach them.

Crampton: This is one big concern I have.

Question: We've been talking about what happens when teachers are trained. I'm from New York City and maybe in Quebec they're a little more progressive than we are, I've been using some Gestalt techniques and some psychosynthesis techniques in the classes. The kids loved it but the administration did not. That's another problem. (Crampton: What kind of opposition did you encounter? Why didn't they like it?) It's not part of the curriculum; it's not English; are you aware of the dangers that can result from this?

Crampton: Did you train with George Brown?

Comment: He did mostly Gestalt but he did similar things to what you did with us, and we painted what we saw. He had similar experiences, as I recall, and we painted or expressed what we had seen.

Comment: From my own personal experience with psychosynthesis I would feel that starting with the negative would be best, because everything after that is a reward. If you start with the negative you are actually dealing with a little piece of truth - a half-truth, in a sense - and that would lead to fuller awareness.

Also, in my own experience it creates a need to find something which is an alternative to the negative feelings, rather than creating a desire like, "I wish I had this."

Hilton: You touched very briefly on the problem of identification with the adolescents, those that had been on psychedelics. I wonder if you could tell us more about that.

Crampton: I'd be interested in anyone else's experience. They were just speculations of my own; it's not really grounded as yet in too much empirical experience. I'd be interested in anyone else who has worked with disidentification in adolescents. Have you, Jack or Frank? (Haronian: I don't recall anything special.) Many kids seem to have understood this all by themselves; especially kids that have taken a lot of drugs - this disidentification. They don't need to be taught this.

Comment: I had one boy who was on LSD and sleeping in the woods for a year, where he was living in images and dreams all the time. Then he got away from images and began reading a lot about Ouspensky and the Gurdjieff system and he now has developed the intellectual side. (Comment: Who is "he"?) A student who is coming to the penitentiary. We've been giving him three meals a day and are looking for some place to put him up.

Cooper: We've noted in the penitentiary where we have these people who are fragmented from LSD, etc., to get them back to reality is the problem - and to identify

themselves because they're disidentified.

Comment: We put this fellow on diet and exercises - walking four miles a day and taking a high protein diet - physical rehabilitation.

Cooper: We had another one today who was exactly the same; he's a twenty-three year old lad but looked ninety-five. And he too had latched onto the intellectual in getting back into a sense of selfhood. He's now opening a storefront in Tarrytown, and I think your student will probably go with him.

Comment: He did disidentify when he was in a commune; he was living with a lot of other people and he was everybody and everybody was him - but now he's the opposite. Everybody thought he was introverted; he just stayed by himself and became a hermit. Now he's back, but he keeps his own center when he talks to people. Before that he was all over the map.

Comment: I want to raise something a little different from what we have been talking about. One of the things I was impressed with as you talked was how institutionalization affects our very interests sometimes, and apparently what you got was a request to start at a certain low and to work up. I imagine if you could do this without that institutional confinement you would probably like to begin at the start of life and work up. I wondered if there isn't some way that some of these institutional structures could be shaped so that you could ideally do it in a quite different way, and if you might start with infancy.

Crampton: I'd like to do a lot of work, I think - especially in the early age-level a lot of experimentation - before I could recommend any kind of a curriculum. I don't know how to bring in psychosynthesis in the primary schools.

Cooper: We see what has been done in China with "Mao's thoughts." I think, in the future, we'll see a whole culture that will be raised in almost a psychosynthesis manner.

Crampton: You mentioned starting with infancy and I'd be interested in the kinds of things that you were thinking about.

Comment: There's so little money for the study of infants; yet obviously we learn most during the first year of life and from there on it's downhill. (Crampton: What sort of thing would you use?) I wonder if there isn't a sort of natural parapsychology where one might look for the integration with the parents

I wonder whether we are not arbitrarily - even if semi-consciously or unconsciously - splitting functions or faculties (which it may be convenient for us to do) when we say "this is an intellectual realm" or "this is an emotional realm." I find in studying children it doesn't come packaged that way. What you have is the concept emerging, not just a verbal formulation; a concept in terms of something like insight. What you have is a great emotional, affective feeling; a whole field out of which you can distill various kinds of elements; but it's only later, when our minds are developed and we have the imaginative faculties, the intuition and so forth, that you have this kind of separation.

Comment: I think, in view of education in New York City and the state of the schools, it would be good if you could somehow start some psychosynthesis work in education here in New York. It might be more difficult to get an entry into public schools for many reasons, but maybe some more enlightened private schools at the elementary level and the high school level there might be some openness. The vacuum is so tremendous in the younger generation here.

Crampton: Yes, it might be a good idea to start out in a private school and gain some experience; then it might be more generally accepted.