

YOGA AND COUNSELLING:  
INVESTIGATION OF AN EAST-WEST SYNTHESIS

by

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presented to the University of Manitoba  
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## ABSTRACT

The purpose of this thesis is to illustrate how the integration of eastern philosophies and techniques with counselling theory can further the self-development of counsellors and their clients. Yoga, based on Patanjali's sutras, was chosen as a representative eastern mystical system, and was compared with a model of psychological change based on western counselling theories, particularly the work of Carl Rogers and Eugene Gendlin. It was found that most of the differences between the two were of degree, rather than kind, and that the two are complimentary, in that a stable ego must be developed through counselling before it can be transcended through spiritual practice. The implications of an East-West synthesis for counsellors, clients, and society are discussed, and suggestions for future research made.

CHAPTER I  
INTRODUCTION

The debate over which is more important, the individual or society, has been carried on by philosophers and sociologists for centuries. Many argue that the structure of a social system is larger than the sum of the individuals of which it is composed, and therefore any changes in a society must come from changes to its structure, rather than changes occurring within individuals. Ferguson, however, in her book The Aquarian Conspiracy (1980), documents a trend which she sees emerging in the 1980s: "social transformation resulting from personal transformation--change from the inside out" (p. 18). According to Ferguson, this trend has the potential to touch and change all aspects of society: science, politics, health care, education, work, and spirituality. This change in society begins with a personal change, psychological change leading to a reorganization of values within individuals, who then go on to reflect this change in their approach to work, relationships, life. This theory has relevancy for coun-

sellors, for if social change occurs "from the inside out", then counsellors, as facilitators of psychological change, hold the key to the direction of the human race, and possibly its continuing existence, for only a drastic change in values can save us from self-destruction.

At present, the majority of counsellors are neither prepared nor equipped to meet this challenge. In order to help their clients to undergo the kind of personal change which leads to social change, they must experience this change themselves. Traditional psychology and counselling paradigms could not accommodate this change, but Ferguson cites the growing use of "transformative technologies" (1980, p. 89) which form the cutting edge of the social changes she describes. Interest in, and experimentation with, psychedelic drugs in the 1960s led to a "consciousness revolution" (Ferguson, 1980, p. 18). This led to the use of other transformative technologies, as people sought alternate, more controlled ways of expanding their consciousness.

The transformative technologies bring about psychological change by increasing communication between the left and right hemispheres of the brain. The left brain dominates awareness for most people in our culture, resulting in less than maximum use of our capacities because right brain functions are under-developed. The joining of the right

and left brains is called "whole brain knowing", and it is not only more than the sum of its parts--it is an entirely different mental quality than either right- or left-brain knowing (Ferguson, 1980, p. 81). It is the experience of whole brain knowing that is transformative, bringing about fundamental psychological change. Some of the transformative technologies have been developed by eastern mystical schools such as yoga, Sufism, and Buddhism. The enhancement of right brain functioning has been practised and valued in the East for thousands of years, but it is only in recent centuries that the West has become aware of the requisite techniques, and even more recently that they have gained general acceptance in the West.

#### STATEMENT OF THE PROBLEM

This thesis will compare counselling with yoga - one of the transformative technologies - to illustrate how the integration of eastern philosophies and techniques with counselling theory can help counsellors and their clients further their development as human beings, and thus bring about the social change that is needed for our survival.

Yoga is one of the major eastern mystical schools, along with Buddhism, Taoism and Sufism. It was introduced to North America in 1893, and is one of the leading forces in the recent western interest in expanding consciousness

through eastern mysticism. Of the various eastern mystical systems, yoga was chosen because most westerners are aware of some of its techniques, usually in the form of physical exercises and methods of relaxation, and because of the author's familiarity with the subject. Yoga incorporates all aspects of human existence - social behavior, physical and mental self-care, vocational, intellectual, and spiritual pursuits. Because yoga is so comprehensive, it has come to have a variety of meanings for westerners. Westerners often think of yoga as physical exercises, breathing techniques, meditation, or a way of relaxing, but they seldom think of it as a means of psychological change and growth, although it has often been used as such (Warren, 1975; Goyeche, 1976; Thorpe, 1976; Meltzer, 1977, 1978; Bernstein, 1977; Lasater, 1979; Landis, 1981). This thesis will use a model based on western counselling theories to explain how yoga can facilitate personal growth. Written from a counselling point of view, it will provide counsellors with a new perspective on their profession by placing it within the framework of the higher development of human consciousness.

#### METHOD

The literature on East-West syntheses in psychology and psychotherapy, counselling, and yoga will be reviewed to

provide background to the present study. A model of how psychological change occurs will be developed using current counselling theories. This model will then be compared to a particular system of yoga, Patanjali's yoga sutras, to explain how yoga can bring about psychological change. Finally, the application of transformative technologies to traditional counselling, and its implications, will be discussed.

#### DEFINITION OF TERMS

As many of the terms to be used in this thesis are open to wide interpretation, it is appropriate at this point to discuss these terms for the purpose of arriving at working definitions.

Counselling and psychotherapy have been used interchangeably to describe the kind of helping relationship that is intended to bring about psychological change in at least one of the participants - the client. Counselling is sometimes used to describe more superficial contacts, or those where the client is not considered psychopathological. Psychotherapy is usually used to describe a more intense, long-term relationship aimed at healing psychopathology through personality restructuring. In practise, however, the distinction between counselling and

psychotherapy may be attributed more to theoretical orientation and professional training rather than major differences in process and outcome; practitioners disagree among themselves on the definitions of psychotherapy and personality change. The result is a large overlap of what is called counselling and what is called psychotherapy. This overlap in definition is reflected in the literature. Psychotherapy is the term most commonly used; it is seldom defined, and is claimed to be practised in a variety of settings by helpers of various educational backgrounds. In recognition of the confusion surrounding these terms, and for the sake of consistency, this thesis will use the term counselling to describe the kind of helping relationship that is intended to bring about psychological change in clients. For the purposes of reviewing the literature, that which refers to psychotherapy as well as counselling will be taken into consideration.

The definition of psychological change and transformation must also be discussed. Psychological change involves a number of individual paradigm shifts. Ferguson (1980) discusses paradigm shifts and how they occur on cultural and individual levels. A paradigm is a set of assumptions used to organize a wide variety of data; it is a belief system. Paradigms may exist on individual, cultural and worldwide levels. An individual paradigm might be that one

is in danger when walking certain city streets alone at night. An example of a cultural paradigm is the belief that walking on hot coals will always be painful and injurious. A common worldwide paradigm is that there is not enough food to properly feed the entire population of the earth.

"A paradigm shift is a distinctly new way of thinking about old problems" (Ferguson, 1980, p. 26). It is usually triggered by a crisis - some experience or information that does not fit into the old paradigm - thus forcing a new insight leading to a reevaluation of the problem. A paradigm shift affords a new perspective on the old problem: "It is not more knowledge, but a new knowing" (Ferguson, 1980, p. 30). As with paradigms, paradigm shifts occur at several levels. On the individual level, a paradigm shift is sometimes called a reorganization of conscious experience. Successful counselling produces a number of individual paradigm shifts culminating in significant psychological change which results in behavioral change. This behavioral change is based on the psychological theory that insight, in the form of a paradigm shift, produces a change in behavior. As will be illustrated later, the insight which produces behavior changes is not merely intellectual understanding of the reasons for one's behavior, but a combination of intellectual and intuitive insights.

Counselling can bring about psychological change in two forms: the removal of psychopathology and personal growth. In the first form the intent is to bring the client's emotional and psychological functioning closer to the cultural norm. The second form is aimed at improving the client's functioning beyond the norm. The first will usually result in noticeable changes in behavior, while the changes due to personal growth may be more subtle.

Transformation, sometimes called self-transformation, is the result of a series of individual paradigm shifts, and can be equated with psychological change, especially that of the personal growth type. In transformation, consciousness has been permanently changed to a higher level. A series of transformations is called the evolution of consciousness. Theoretically, human consciousness can evolve from the lowest levels - body and ego - to transpersonal levels, culminating in the highest form of consciousness - pure consciousness.

Finally, the concepts of consciousness and awareness will be discussed. There is some confusion with these terms, because eastern and western psychology use the terms in completely different, almost opposite ways. Western psychologists equate consciousness with that of which one is aware, which usually means that of which the ego is aware. Thus, in western psychology, "consciousness is

usually considered to be an attribute of the ego" (Rama, Ballentine & Ajaya, 1976, p. 206), and is manifested in the contents of ordinary waking consciousness. Everything outside of ordinary waking consciousness is termed unconscious. In comparison to yoga psychology, this is a limited view of human consciousness. In yoga psychology, consciousness is believed to exist on several levels, one of which is the ego-level. The basic premise of yoga philosophy and psychology is the existence in everyone of a higher state of consciousness that can be realized through the expansion of ordinary waking consciousness. Higher consciousness is lumped into the unconscious in western psychology. In the western view, human development consists of the elaboration of the ego. In yoga psychology, human development, or conscious evolution, is the uncovering of the basic consciousness that exists underneath mental structures such as the ego, and eventually freeing itself from them (Rama, Ballentine & Ajaya, 1976, p. 207).

Even when western psychology expands its view of consciousness, there is confusion with the eastern view. For example, Tart, one of the leaders in the western study of consciousness describes the relationship between consciousness and awareness as follows: "Consciousness is a complex, content-filled thing that fills the great bulk of our experience; whereas basic awareness is that

something behind consciousness, that pure knowing that simply knows something is happening" (Tart, 1977, p. 208). Compare this with the following quote from Rama, Ballentine & Ajaya: "In yoga psychology, consciousness is the basic phenomenon. It is the underlying reality. It is the central focus around which the whole yogic conceptual scheme is organized" (1976, p. 207). Thus, the basic, underlying reality of human existence, called basic awareness in western psychology is called pure consciousness in yoga psychology. Furthermore, that of which one is aware, is called consciousness in western psychology and awareness in yoga psychology.

As one of the basic premises of this study is that the introduction of eastern concepts will benefit western psychology, for the purposes of the study, the wider view of human consciousness afforded by the eastern view will be followed. Therefore, the terminology of yoga psychology will be used: the basic underlying reality, or ground, of human existence will be termed consciousness, and that which we are aware of, or experience, at any given moment will be termed awareness.

#### ORGANIZATION OF THE STUDY

Chapter two will compare the philosophy and techniques of eastern mysticism and humanistic psychology, identifying

points common to both.

Chapter three will examine theories of psychological change in counselling and psychotherapy, and identify common elements in them.

Chapter four will use the common elements of psychological change identified in chapter three as a framework for examining similarities in yoga, illustrating how yoga brings about psychological change.

The final chapter brings the theoretical discussion of the preceding chapters into a practical perspective. The implications for counsellors of incorporating an eastern perspective on psychological change in general and a yogic perspective in particular will be illustrated from the point of view of both client and counsellor selfdevelopment. The wider implications for education and society will be discussed.

## CHAPTER II

## COMPARISON OF EASTERN MYSTICISM AND HUMANISTIC PSYCHOLOGY

The purpose of this study is to illustrate how counselling and yoga can be synthesized to complement and enhance one another. A synthesis must be based on areas of similarity and compatibility within the two disciplines. This chapter will identify the assumptions that are basic to both yoga and humanistic psychology that make a synthesis workable. The points of similarity and compatibility have been culled from the literature on East-West syntheses relating to psychology, psychotherapy and personal growth. This has been restricted to works published since 1960, as these represent the most recent contributions to what appears to be a growing area of interest.

Humanistic psychology has been chosen as the branch of psychology to be compared with yoga, as Warren (1975) has shown this orientation to have a strong affinity with eastern psychological systems. In the humanistic school, the primary mode of psychological change is affective experiencing (Karasu, 1978). Gendlin has made the largest contribution toward describing this process (Karasu, 1978;

N.S. Don, personal communication, April 16, 1984), therefore the emphasis has been on his work, and that of his mentor, Rogers.

The idea of incorporating eastern ideas and techniques into psychology and counselling is not new; there have been several works produced on the topic in recent years (Watts, 1961; Ornstein, 1972; Jacobs, 1974; Warren, 1975, 1982; Thorpe, 1976; Pelletier & Garfield, 1976; Kraft, 1978; Deikman, 1982, Welwood, 1983). A survey of these works has found that the following points can be made in favor of an East-West synthesis in counselling and psychology:

1. the western emphasis on the scientific paradigm has led to imbalances both in psychology and society.
2. the alternative to the scientific mode of knowing is the intuitive mode of knowing, represented by eastern mysticism.
3. recognition of the two modes of knowing is the basis for an East-West synthesis in counselling and psychology.
4. humanistic psychology and eastern mysticism share the following:
  - (a) a philosophic belief in an evolutionary flow in the universe, manifesting itself in a self-actualizing tendency in human beings.
  - (b) the goal of eliciting a change of consciousness,

or paradigm shift, in the individual, by altering consciousness from its normal state.

- (c) common phenomenology in the process of psychological change.
- (d) focusing of awareness to contact the self-actualizing force within the individual as the vehicle for a change in consciousness.
- (e) the importance of ASC to awareness and psychological change.
- (f) psychological change is seen as a movement toward integration and unity of parts of the self that have previously been denied.

As discussed in chapter one, paradigms exist on individual, cultural, and world levels. They also exist within various groups within a culture. The western scientific paradigm that exists within the scientific community is an example. A paradigm is by its very nature exclusive, and the western scientific paradigm is even more so because the scientific method of enquiry itself limits what is measured, observed, and manipulated. As the western scientific paradigm is based on rationality and objectivity, that which cannot be rationally deduced or objectively measured is considered not relevant and therefore outside the paradigm's boundaries of inquiry. While western

science has produced many life and labor saving technological advances, its limiting nature eventually restricts growth and change, because it cannot conceive of anything outside its borders. This attitude has affected psychology in that subjective human experience is excluded from the scientific paradigm because it cannot be objectively measured. These subjective phenomena include altered states of consciousness (ASC), the study of which would open up valuable areas of inquiry into the extent of human potential, and generate the creative insights that occur during ASC (Ornstein, 1972; Pelletier & Garfield, 1976).

Scientific paradigms exercise an indirect influence on cultural and social values. The western scientific paradigm, its emphasis on objective experimentation, and resulting technology, has led to an emphasis on materialism in western society. This materialism is manifested in the great effort expended in selling and acquiring possessions and seeking physical pleasure, at the expense of spiritual development. It is believed that this replacement of spirituality with materialism is at the heart of much of what western psychology labels "psychopathology" (Watts, 1961; Deikman, 1982), for we intuitively know that there is an alternative to scientific materialism, but we have not been taught the means to discover it:

The dissonance between the scientific view and the one we intuit produces restlessness and a need for resolution.....Our ability to progress in that direction is severely hampered by our not understanding the nature of the problem, by restricting reality to the empirical realm. Indeed, Western psychological science tends to regard the very consciousness through which we know the physical world to be no more than a product of that world, an epiphenomenon less real than that which it comprehends (Deikman, 1982, p. 7).

This distortion of reality and ignorance of what lies beyond normal consciousness causes pain and suffering on individual, cultural and metaphysical levels.

The alternative to scientific materialism is the recognition of a reality beyond ordinary consciousness. This alternate reality is a thread that runs through all eastern mystical systems (Warren, 1982). Where the scientific mode is the rational, objective mode of knowing, the alternative is the intuitive, subjective mode of knowing. Intuition, sometimes known as direct knowing, is the process of knowing by means other than logical deduction and sensory perception. Unlike the rational mode, which is based on cognitive learning, the intuitive mode must be experienced to be known. It cannot be sought aggressively; it must be allowed to happen. Therefore, this mode of knowing is receptive, rather than aggressive.

The intuitive mode of knowing is related to the functions of the right hemisphere of the brain. In normal right-handed people, the right brain hemisphere tends to

specialize in orientation in space, artistic endeavour, creativity, body image, recognition of faces, seeing in wholes, and detecting patterns. The left hemisphere, related to the rational mode, is responsible for language, mathematics, analysis, logical thinking, organizing, naming, and a linear sense of time. The left brain and its functions tend to identify with the ego - the sense of "I". The right brain is associated with the heart, the emotions. Other parallels and associations that have been drawn between the right and left hemispheres of the brain are Religion and Science, night and day (Ornstein, 1972), ASC and normal consciousness (Weil, 1972; Pelletier & Garfield, 1976).

The intuitive mode represents the spiritual part of human beings; the rational mode represents the physical. The intuitive mode of knowing is the basis for experiencing our spirituality. Intuition exists on several levels, the highest of which is pure, or spiritual intuition, and is associated with mystical experience (Vaughan, 1979, p. 77). According to mystics, this experience shows the true nature of the self, the flow of events, and the meaning of life, and is characterized by its independence from sensations, feelings, and thoughts (Vaughan, 1979, p. 77; Deikman, 1982, p. 53). Due to the predominance of the scientific paradigm in our society, the functioning of the left brain

hemisphere is more highly developed in its members. This has resulted in a devaluing of spirituality, which, being an intuitive experience, is associated with right hemisphere functions.

The rational and intuitive modes of consciousness are complimentary to each other; both are needed for whole brain knowing, and thus are important to science, society, and the individual. For example, scientists get their ideas for experiments from right hemisphere hunches and intuitions which they translate into language, and subject to the scientific method of investigation, controlled by the left hemisphere. These experiments in turn have produced technology such as biofeedback equipment which assist people in learning to control internal states - an intuitive mode function.

As mentioned at the beginning of the chapter, there is a growing body of literature advocating a synthesis of the rational and intuitive modes of consciousness in psychology and counselling. A synthesis entails recognizing that there are two modes of knowing, and enhancing the intuitive mode by emphasizing the development of right hemisphere functions. Eastern mystical schools have developed the technologies for developing these functions. Part of effective counselling has always been intuitive (Deikman, 1982), but eastern mysticism has the philosophy to explain

how the process works, the techniques to develop it, and the knowledge to use it for higher human development. The literature also indicates that there is a need for the introduction of spirituality into counselling as an antidote to the problems caused by society's emphasis on materialism and science's influence on psychology (Watts, 1961; Warren, 1975, 1982, Deikman, 1982; Welwood, 1983). As psychology and counselling are presently grounded in that which causes the problems they must deal with (rational, scientific thought), they are not equipped to handle the existential human suffering that results from the frustration of the fulfillment of spiritual needs. The mystical traditions, developed to enable people to experience spiritual enlightenment, provide the means to introduce spirituality into counselling.

As mentioned earlier, there are areas of compatibility between humanistic psychology and eastern mysticism that make a synthesis feasible. Both have a basic philosophic belief that there is an evolutionary flow in the universe. This belief holds that everything occurring in the universe occurs for a constructive, higher purpose. Where human beings are concerned, this means that there is a self-actualizing tendency to their lives - their actions can be seen as a striving to fulfill their inherent potential. This is a positive view of human beings; even that which

appears to be negative or evil is seen as somehow having an underlying positive motive, or occurring for a higher purpose. Pathology results when the striving to fulfill potential is blocked.

Human consciousness is a recent evolutionary development, and plays an important role in the self-actualizing tendency in human beings. We have the ability to focus our awareness on our consciousness, and thus experience the evolutionary flow of life. In the eastern mystical schools, it is assumed that pure consciousness exists in everyone, and that everyone has the potential to attain this state - free from physical bonds and worldly concerns. The goal of the eastern mystical schools is self-development toward the attainment of the highest state of consciousness. This state is difficult to describe in words; because of its nature, it must be experienced to be known. The attainment of this state is considered to be the peak of human potential, and we are all considered to be striving in some way toward the attainment of the highest state. In a study of practitioners of yoga and Sufism, Warren (1982) found enlightenment, understanding, direction in life, social and physical concerns were given as motivations for entering the spiritual life. As well she found a strength of commitment among the spiritual seekers, despite

*self-actualization  
= self-actualization  
B. B. B.*

the pain inherent to the process. These findings lend evidence to the existence of a self-actualizing tendency.

The concept of a self-actualizing tendency also appears in the humanistic school of psychology. For example, it forms the philosophical basis for Carl Rogers' counselling and psychotherapy:

Individuals have within themselves vast resources for self-understanding and for altering their self-concepts, basic attitudes, and self-directed behavior, these resources can be tapped if a definable climate of facilitative psychological attitudes can be provided (Rogers, 1980, p. 115).

Rogers' student, Gendlin, developed a means for tapping into these resources with his technique called focusing (Gendlin, 1978). He suggests that focusing is a natural process that for whatever reasons has not been developed in most people. "The change process we have discovered is natural to the body, and it feels that way in the body" (1978, p. 8). The self in Gestalt therapy also represents the positive in human beings. It is "precisely the integrator; it is the synthetic unity.....It is the artist of life" (Perls, Hefferline & Goodman, 1951, p. 235). Bandler and Grinder's work is based on a positive approach to human potential: "People already have the resources they need in order to change, if they can be helped to have the appropriate resources in the appropriate context" (Bandler & Grinder, 1979, p. 137). Both Bandler and Grinder's (1979) neuro-linguistic programming, and the

imagery therapies described by Pelletier and Garfield (1976) are based on the assumptions that there is a higher centre of awareness that can be attained by means of certain fantasy techniques, and that through this awareness, we have access to processes that normally occur out of awareness (Pelletier & Garfield, 1976, p. 143).

The goal of both counselling and eastern mysticism is to elicit a change in consciousness, or a paradigm shift in the individual. Our normal state of consciousness is our individual paradigm. Like a scientific paradigm, it is made up of rules and theories about interactions which have become automatized. The rules and theories have been used for so long that they are no longer seen as a tentative framework for making sense of the world, but are followed automatically. Thus, if an individual paradigm is to be changed, consciousness must be altered from one's normal state. This is the key to change in both counselling and eastern mysticism.

Warren (1982) found common experiences in the process of change for those following a mystical path. The phenomenology of the process is as follows: shift in identity, increased contact with reality, simultaneous increase in participation and detachment, increase in freedom and ability to surrender, unification, increased self-acceptance, increase in consciousness. These factors have also

been described as occurring with therapeutic change (Warren, 1982, pp. 86-87).

The vehicle for a change in consciousness in both counselling and eastern mysticism is focusing of awareness. Both use techniques based on this principle to enable people to contact the self-actualizing tendency in themselves and use it to redirect their lives. We lose touch with the positive, self-actualizing force in us because we have learned to limit our higher awareness for the sake of biological survival. The sense organs automatically screen out continuous, non-threatening stimuli which might distract us and prevent us from noticing dangerous stimuli. This response, originally, developed as a short-term strategy, has become the norm in human functioning (Ferguson, pp. 74 - 75). Similarly, our emotional and behavioral responses become automatized toward certain real or perceived dangerous emotional stimuli, causing us to always react to certain people and situations in the same way, regardless of whether it is the most productive or appropriate response. Because these responses are automatic, they are not always in tune with the natural evolutionary flow. The denial of this positive, directing force in our lives causes pain and suffering, often on unconscious levels, and prevents us from experiencing higher consciousness.

The alternative to, and the key to letting go of, these automatic responses is to focus awareness to contact the self-actualizing force within us and use it to direct our lives. The eastern mystical schools use techniques such as physical exercises, breathing exercises, and meditation, to develop awareness at successive levels - physical, mental/emotional, and spiritual. The purpose is to eventually transcend the stresses of worldly life and experience the higher states of consciousness, where one realizes fully the evolutionary flow in the universe.

The idea of awareness is not unknown in counselling, but generally it is used to treat pathology, not attain higher states of consciousness. Rogers relates his notion of "congruence" or "genuineness" to a state of heightened awareness:

By this I mean that when my experiencing of this moment is present in my awareness and when what is present in my awareness is present in my communication, then each of these three levels matches or is congruent. At such moments I am integrated or whole, I am completely in one piece (Rogers, 1980, p. 15).

Likewise, Gendlin's focusing technique begins with becoming aware of the process of internal experiencing. This ability is viewed as crucial to change by the experiential schools of psychotherapy (Karasu, 1977). The body therapies, a branch of experiential psychotherapies are based on awareness of body-mind unity and disunity and use the

process of experiencing the body to achieve unity. Both Gestalt therapy and neuro-linguistic programming (Bandler & Grinder, 1979), use awareness of heretofore unconscious body processes to create psychological change.

In both eastern mysticism and counselling, ASC play an important part in awareness and psychological change. Both use techniques for inducing ASC to bring about psychological change. In fact, if we view ordinary consciousness as a state of non-awareness, "a mind not aware of itself" (Ferguson, 1980, p. 69), then even the slightest change in level of awareness constitutes an ASC. While ASC are viewed as nonexistent, or at best, abnormal by proponents of the scientific paradigm, others have postulated that the desire to alter consciousness is a natural, innate, drive similar to hunger or sex (Weil, 1972, p. 66). Because our culture does not presently value ASC, the majority of people confine their ASC activities to daydreaming and sleep dreaming. As ASC phenomena are produced by the right brain hemisphere, our limited use of ASC is reflected in the underdevelopment in our society of right hemisphere functions in favor of left hemisphere functions. As both hemispheres are necessary for whole brain knowing, and thus for fundamental psychological and social change, the importance of development of the right brain hemisphere through ASC-inducing exercises can be appreciated. In

Altered  
States of  
Consciousness

eastern mysticism, the importance of ASC has been recognized for thousands of years, and ASC are used in the eastern traditions to attain the higher states of consciousness. The importance of ASC to psychological change is a relatively new development in counselling and has been used both for the removal of pathology and the development of human potential beyond the norm.

The evolutionary flow in the universe, and the self-actualizing tendency in human beings are a movement toward integration and unity. In counselling, this movement is reflected in mind-body integration therapies. This holistic approach to therapy views the body and mind as functionally identical. What happens in or to one affects the other. Dublin (1976) states that "any adequate system of psycho-therapy is also a system of somatotherapy" (p. 8). Kraft (1978) describes mind-body integration as a new field of applied psychology primarily concerned with self-actualization through integration of mind, body, and spirit (p. 2). It is concerned with the psychological precipitants of psychosomatic tissue pathology and is based on the theory that psychological conflicts cause the bodily response of contracted, tense muscles. A chronic, unresolved conflict results in a pattern of unconscious muscular tension. Mind-body integration therapy brings about awareness of these tension patterns, releases them

through conscious relaxation or external pressure, and works out the underlying psychological conflicts. Since chronic muscular tension requires energy, the releasing of the tension frees up energy to be used for self-actualizing activities. Pelletier and Garfield (1976) in their examination of imagery therapies, found that the induction of a state of deep muscle relaxation facilitates the generation of fantasies and images. This process works both ways, for in progressive relaxation techniques, imagining the muscles relaxing causes them to do so.

Focusing is another example of how mind-body integration operates in counselling. When focusing, one concentrates on experiencing how a problem is felt in the body (Gendlin, 1978). Both focusing and the other imagery therapies operate on a communications model of the brain which assumes that the sub-cortical (unconscious) and cortical (conscious) sectors of the brain can carry on a dialogue, albeit in a symbolic code (Pelletier & Garfield, 1976, p. 149).

In eastern mysticism, unity within the individual goes beyond the body and mind to incorporate the spirit. Physical and breathing exercises are used to achieve awareness of the unity of mind and body; meditation exercises unite the physical with the spiritual. In the highest states of consciousness, the experience of unity goes

beyond the individual to the point where the individual is at one with the universe and truly feels a part of the evolutionary flow. These experiences are the goal of eastern mysticism.

This chapter has synthesized the relevant literature in order to provide a philosophical and theoretical background for the remainder of the study. It has shown that syntheses of eastern mystical traditions with psychological and counselling theory have arisen in response to an over-emphasis of the scientific view both in psychology and society as a whole. Synthesis is based on the belief that there is an alternative viewpoint to the scientific one - the intuitive, represented here by eastern mysticism. Certain areas of agreement or compatibility between humanistic psychology and eastern mysticism make a synthesis practicable, the most basic being a common belief in the evolutionary flow of life in the universe. Other points of contact are: the use of awareness to elicit individual paradigm shifts or changes in consciousness, a movement toward unifying alienated parts of the self, and the importance of altered states of consciousness in bringing about psychological change.

## CHAPTER III

## A THEORY OF PSYCHOLOGICAL CHANGE

The previous chapter has suggested that normal consciousness must be altered in order to bring about psychological change. We have seen that the goal of counselling is an individual paradigm shift or series of paradigm shifts. This chapter will examine more closely the relationship between awareness, ASC, paradigm shifts, and counselling.

Before discussing ASC, it will be useful to discuss normal or ordinary consciousness, how it is derived, and how it can create psychological pain and distress. Weil (1972) calls normal consciousness "straight thinking"; "straight thinking is ordinary thinking. It is what our minds do most of the time when we are alert and functioning in the world" (Weil, 1972, p. 54). According to Gowan (1978), the left brain hemisphere maintains normal consciousness, sustaining it by sensory perceptual intake and continual internal discourse. Normal consciousness is a special state, which cannot be held indefinitely: sleep and dreams are required to rest the organism, and normal

consciousness is lost during severe mental or physical illness. According to Gowan, normal consciousness evolved "to excise some aspect of reality ... so that some other aspect can be paid attention to" (1978, p. 142). It allows the ego-consciousness, the personality to develop. In western culture, this is done at the expense of the development of creativity and intuition, for we neglect to train the right brain hemisphere to the same extent as the left.

Ordinary consciousness is one's individual paradigm or model (Bandler & Grinder, 1975; 1976) of the world. Each person creates their own unique representation of the world. Bandler and Grinder call the creation of this representation of the world "modelling". There are three venues through which this can be done: neurological constraints, social constraints, and individual constraints (Bandler & Grinder, 1975, p. 8-13). The structure of our nervous system is such that there are physical phenomena which are automatically distorted or deleted, thus reducing the potential for certain experiences, and misrepresenting reality. As mentioned in the previous chapter, this happens for the sake of our physical survival, so that we are not distracted by non-threatening stimuli. Social constraints represent the collective paradigm. Over time, members of a society will develop individual paradigms

along the same lines as other individuals in that society, thus developing a collective paradigm. Pelletier and Garfield (1976, pp. 11-12) postulate that individuals will construct their paradigms in a way that avoids dissonance with the collective paradigm and, furthermore, that they will modify their perception of social phenomena to maintain social acceptability and avoid psychological conflict. According to Bandler and Grinder (1975, p. 10) our language system, with its numerous rules, is the most widely recognized social constraint. Finally, individual constraints are those we create based upon our individual experiences or personal history.

There are three mechanisms that we use to create our individual paradigm. These are: generalization, deletion, and distortion (Bandler & Grinder, 1975, pp. 14-18). In generalization, parts of a model become associated with all experiences of the same category. Deletion is the paying of selective attention to certain parts of our experience, while ignoring other parts. Distortion allows us to change our experience of sensory data through fantasy and imagination.

Our individual paradigm or model determines how we view the world, including the choices we have available to us in life. These perceived choices, or lack of same, generate our behaviour. This is done through our

representational systems, which are made up of the five senses plus language, and are derived from the sum total of our experiences, known as the reference structure (Bandler & Grinder, 1975, p. 177). The representational systems comprise those parts of the model that come into awareness. Thus, our behaviour is often generated by a model of which we are not completely aware, and which is not an accurate representation of the world. According to Bandler & Grinder (1975) people seeking counselling suffer from impoverished models of the world; they see the choices that their model affords as being very limited, and this makes them unhappy. The successful counsellor helps clients to enrich their models.

Pelletier and Garfield (1976) take a less simplistic view of what brings people to counselling, based on conflict between the individual and collective paradigms. The collective paradigm or model is assumed to be necessarily impoverished; it was developed to create some sort of order among large numbers of people. However, as we have seen in the previous chapter, individuals have a self-actualizing tendency, urging them toward growth away from the restrictive collective paradigm. Individuals balance their need to grow with their need to be part of the collective paradigm by modifying their perception of society through rationalization, projection, dissociation and repression

(Pelletier & Garfield, 1976, p. 12). In situations of severe stress, these defenses are not sufficient to reduce dissonance between the individual and collective paradigms. According to Pelletier and Garfield (1976, p. 12), this experience can trigger a spontaneous paradigm shift. Certainly, it can set the stage for the individual to seek experiences, such as counselling or eastern mystical practices, that would facilitate a paradigm shift.

These two views of what cause psychological pain and distress are not irreconcilable. In Bandler and Grinder's scheme, social constraints, or the collective paradigm, do play a role in forming one's model of reality. However, it is the individual differences in processing personal history which determines the manner in which we view social constraints - as enriching or impoverishing. Thus, when dealing with the conflict between the individual and collective or social paradigms, counsellors work with the individual paradigm. As Ferguson (1980) has illustrated, social paradigm shifts occur after individual paradigm shifts.

If, as we have seen, ordinary consciousness can lead to psychological pain and distress, can ASC be therapeutic? We are familiar with the psychotherapeutic use of ASC in the form of trance, hypnosis, and psychoactive drugs. This chapter will illustrate how other, more subtle, ASC are

psychotherapeutic. We will begin with a discussion of ASC.

Bearing in mind the discussion of consciousness and awareness in Chapter 1, Tart has defined ASC thus: "An altered state of consciousness for a given individual is one in which he clearly feels a qualitative shift in his pattern of mental functioning" (1969, p. 1). "When the experiential 'feel' of one SOC (state of consciousness) differs radically from another, then we talk about an altered SOC, an ASC" (Tart, 1975, p. 14). Krippner (1972, p. 1) has a similar definition. "In general terms, an altered conscious state can be defined as a mental state which can be subjectively recognized by an individual (or by an objective observer of the individual) as representing a difference in psychological functioning from that individual's 'normal' alert, waking state". The opposite of Weil's straight thinking is "stoned thinking" or altered states of consciousness: "It is not a foreign thing that must be unlearned; it develops spontaneously as we unlearn habitual ways of using the mind" (Weil, 1972, p. 60). Weil's "stoned thinking" corresponds with operating in the intuitive mode. In the same vein, Gowan (1978) defines ASC "as any state where left hemisphere function is in abeyance" (p. 141). Thus, in an ASC, the rational, active mode of brain function ceases, and the intuitive, receptive mode takes over.

ASC can also be defined objectively, through the physiological measurement of brain rhythms by electroencephalogram (EEG). Brain rhythms are tiny electrical discharges on the scalp. They are measured in cycles per second or Hertz (Hz). Beta rhythm (13-40 Hz) is associated with attention to external stimuli and purposeful mental activity. Alpha (8-12 Hz) has been the most widely studied. It occurs during relaxed wakefulness. Theta (4-7 Hz) is common in children, and occurs in adults during hypnogogic and hypnopompic states - those states just before and just after sleep. EEG studies of meditators have shown that the meditative state is distinguished by theta waves (Banquet, 1973; Woolfolk, 1975; Hebert & Lehmann, 1977). Delta (0.5-3 Hz) occurs during the deeper stages of sleep. Thus, beta rhythms characterize our normal state of consciousness, while alpha, theta and delta represent increasingly altered states. Using the above qualitative and quantitative criteria, focusing awareness on one's inner experience has been shown to be an ASC (Hunt & Chefurka, 1976; Green, Green & Walters, 1970; Don, 1977-78).

To examine how ASC relate to counselling, we must identify what has been found to be psychotherapeutic. In a review of psychotherapies, Karasu (1978) identified affective experiencing as a primary mode of psychological

change. The work of Gendlin represents the most complete explication of this change process (Karasu, 1978; N.S. Don, personal communication, April 16, 1984). Gendlin developed the concept of experiencing to explain what makes therapy successful. He found that personality change involves a feeling process on the part of the client, and some sort of personal relationship, usually between client and therapist (Gendlin, 1971, p. 444). It is the feeling process that will be addressed at this point.

Gendlin uses the term "experiencing" for an ongoing process of concrete psychological events. This process is a felt process, that is, the events are inwardly sensed in the body. Furthermore, Gendlin considers this bodily sensing of psychological events to be the stuff of personality. To sum up: "Experiencing is the process of concrete bodily feeling, which constitutes the basic matter of psychological and personality phenomena" (Gendlin, 1971, p. 448). The existence of this inward bodily experiencing can easily be checked by anyone at any time by simply turning one's attention away from external concerns and paying attention to the feeling in one's body. When an inwardly felt datum of experiencing is referred to in this way, it is called a "direct referent". This direct referent contains the meanings of what we say and think. Without this felt meaning, the verbal symbols we call words

are merely noises. When felt meanings can be matched with words they are said to be explicitly known. When the feeling cannot be put to words, the meaning is implicit. These implicit meanings are incomplete until symbolized or put into words.

Gendlin coined the word "focusing" to describe "the whole process which ensues when the individual attends to the direct referent of experiencing", and how this direct referent acts in personality change (Gendlin, 1971, p. 451). A person referring to an inwardly felt datum or "direct referent" of experiencing is said to be "focusing on a felt sense". This felt sense can be related to a particular problem, or how one is feeling in general at a particular moment. Focusing on a felt sense "leads to a 'felt shift', a psychophysical release and opening up which is the necessary precursor of insight" (Don, 1977-78, p. 147). A felt shift is not insight, because it is often not accompanied by words to describe it. "The words to tell oneself what has shifted, come slowly" (p. 149). Focusing can go on intermittently or steadily over a relatively long period of time. The felt shift, however, is a brief and relatively rare experience, which represents the reorganization of conscious experience, or an individual paradigm shift.

Don (1977-78) studied the EEG's of subjects who were

focusing. In Don's study, EEG's were recorded onto tape during focusing sessions, while the subjects simultaneously verbalized their internal experiences onto audio-tape. After the sessions, subjects reviewed their audio tapes and identified moments of psychological movement and insight - "felt shifts" - and moments of least psychological movement - "negative shifts". The corresponding EEG patterns were then analyzed. Don found that felt shifts were characterized by an increase in the amplitude of alpha, theta and delta waves, and negative shifts were characterized by a collapse of the alpha, theta and delta amplitudes.

Thus it can be said that the process of focusing, the paying attention to how feelings are held in the body, is an ASC according to our qualitative and quantitative criteria. Qualitatively, or subjectively, the focuser is not in a normal state of consciousness because attention is turned inward rather than outward. As well, the implicit meanings that come into awareness while focusing are not part of normal consciousness, nor is the felt shift. Quantitatively, the presence of alpha and theta waves in the EEG indicate an ASC. It has been speculated that focusing is really whole-brain knowing (Ferguson, in Gendlin, 1978; 1980, p. 80), in that the left hemisphere puts words to the unarticulated feelings of the right brain.

The neuro-linguistic programming of Bandler and Grinder (1979) involves a similar process as focusing. Clients turn their attention inward to access the images, feelings or sounds that recreate old experiences or create new ones, and to communicate with the unconscious via subtle bodily signals. The therapists will work with the client's inner experience to create for the client a new model of how the world works, a model that allows the client more choices in his or her behaviour. Neuro-linguistic programming and focusing are similar in several ways. Both have a positive view of human potential. "The sense of what is wrong carries with it, inseparably, a sense of the direction toward what is right" (Gendlin, 1978, p. 76). "People already have the resources they need in order to change, if they can be helped to have the appropriate resources in the appropriate context" (Bandler & Grinder, 1979, p. 137). Both work on a non-verbal, process level, and respect what comes from that level as being positive and growth producing. Both involve an ASC, as the client shuts out external stimuli and quiets the constant chattering of the mind to become aware of the subtle cues coming from within the body. Both see the impetus for change as coming from this communication with the unconscious as it resides in the body, regardless of type of therapy used.

The question arises as to whether they are both actually the same thing. Gendlin makes the distinction between that which has been conceptualized and then repressed, and that which is preconceptual, that is, is felt, but has not been conceptualized. (Gendlin, 1961, p. 238). Is the material brought up during neuro-linguistic programming preconceptual? Certainly the memories of previous experiences are not, but the awareness of the process of accessing these memories through the representational systems has not been previously available to the client. Getting a "felt sense of a problem as a whole", remembering a past experience, imagining new personal resources, and communicating with parts of one's unconscious all involve a process of experiencing. The result is a paradigm shift, a change in one's model of the world, as problems are seen in a new way and more choices for behaviour become apparent. In focusing there is a bodily feeling of relief - a "shift". In neuro-linguistics, a new feeling emerges after a change in personal history (Bandler and Grinder, 1979, p. 85). Could these feelings be similar?

One area where neuro-linguistics and focusing differ widely is in the role of the therapist. Gendlin, with a Rogerian background sees experiential focusing and inter-personal interaction as the main dimensions of

therapy (1969, p. 10). It appears, however, that this view changed when he later published a "do-it-yourself" focusing book (Gendlin, 1978), although he acknowledges that some people like to have a listener when focusing (p. 115). While Bandler and Grinder have a humanistic perspective in their belief that human beings have the resources for change within, much of their work is behavioural and as such, the therapist plays the role of a technician. This difference in background is also reflected in the attitude toward verbalization in therapy. When changing personal history or re-framing, Bandler and Grinder consider content to be irrelevant, even distracting (1979, p. 82). For Gendlin, putting a feeling into words, or "conceptualizing", whether actually spoken or not, precipitates a felt shift.

It now appears, rather, that images and words have different powers peculiar to each. Images seem powerful in the formation of a specific feeling, but alone do not give an experiential shift. Words seem powerful in obtaining the release or experiential shift from a specific feeling.

The use of images to form a specific feeling, and then words to release it, appears to combine both powers in one procedure (Gendlin & Olsen, 1970, p. 222).

It is appropriate at this time to say a few words about "verbalizing" in therapy and "intellectualizing" in therapy. Gendlin's work has illustrated the importance of verbalizing as a way of carrying on the process of experiencing present awareness. In this case, the client

is simply expressing in words what he or she is feeling in the present moment; not analyzing or judging the contents of awareness - simply expressing them. In intellectualizing, the feeling is cut off from its connection to the body and is examined with the mind, more specifically with the left brain, alone. As we will see, the left brain functioning must be suspended for therapeutic psychological change to occur, therefore, intellectualizing is not considered therapeutic.

Continuing with the theme of awareness of inner experience, we see that it is the same process as the Gestalt therapy principle of present-centeredness (Naranjo, 1970). In Gestalt therapy, focusing on the present moment is considered curative because it makes us aware of the fantasies and beliefs that we use as crutches to avoid living in the present and taking responsibility for our lives. In order to become aware of what we are experiencing in the present moment, we must suspend memory of the past and anticipation of the future. When we do this, we realize what exists in reality is our inner experience in the present moment, and there is no way to deny one's responsibility for it. Since our normal state of consciousness is composed of memories and anticipations, to suspend them in a state of present-centeredness is an ASC by our qualitative definition, and therefore has the

potential to create a paradigm shift. Thus we see how personality change can occur through Gestalt therapy. The practise of present-centeredness produces an ASC which leads to a paradigm shift in the form of awareness of how we avoid taking responsibility for our lives by living in the past and the future. Present-centeredness is also a body-mind integration process, for when one lives in the present moment, there is nothing but bodily sensations to pay attention to. It is difficult, if not impossible, to avoid taking responsibility for one's bodily sensations and experiencing.

A focusing/ASC type of process can also occur in the "body therapies" such as Rolfing and Bioenergetics. Rolfing, which involves manipulation of the muscles by another person, is not a passive experience for the subject if done properly. The person being Rolfed must participate by paying attention to the sensations that arise in the body, not try to avoid them by thinking of other things. Dychtwald (1977) describes this process: "While being Rolfed I would usually fall into a kind a self-hypnotic trance, during which I would pay close attention to all my reactions to the Rolfing confrontation" (p. 128). Rolfing heightens awareness because the manipulation releases painful and pleasurable sensations which have been held in the musculature. By paying attention to these sensations

one experiences them in the present moment. Bioenergetics, another body therapy, involves deep breathing while the body is placed in stressful postures. In a stressful physical position one is forced to pay attention to the bodily sensations occurring in the present moment, just to maintain one's balance.

All these types of psychotherapy - focusing, neuro-linguistic programming, Gestalt therapy, body therapies - involve focusing on inner awareness, which is an ASC. What is it about this ASC, or any other ASC, which could be psychotherapeutic? The key lies in the "deautomatization of consciousness" (Ornstein, 1972, p. 204), a suspension of normal consciousness, and with it, left brain functioning. This allows the intuitive mode to come into play, and enables us to become aware of factors we had previously missed. The intuitive mode is not aggressive like the rational mode; it cannot overpower the rational, rather, the rational must be turned down to enable the intuitive to operate. Without input from the right hemisphere, whole-brain knowing, and with it, a paradigm shift, cannot take place.

This tuning in to right brain functioning to allow whole-brain knowing is also a key to creativity. Green, Green & Walters (1970, pp. 11-12) have linked reverie and hypnogogic states of consciousness with creativity. These

states have alpha and theta brain wave patterns similar to those Don (1977-78) found in focusers. Ferguson (in Gendlin, 1978), compares the felt shift of focusing to the creative insight; both are ways of seeing existing information in new ways, and forming new conceptual relationships. Thus, the psychotherapeutic ASC allows a creative process to take place, which causes an individual paradigm shift - a change in one's model of the world. As Gendlin (1971) has noted, "the unfolding of a felt referent does not just inform one about what was involved, but, rather, it changes the whole manner in which one experiences" (p. 456).

We will recall that Gendlin identified both a feeling process and an ongoing personal relationship as being necessary for personality change. The client-therapist relationship has also been identified by Karasu (1978) as a prerequisite to psychotherapy. In his "necessary and sufficient conditions" for therapeutic personality change, Rogers (1957) essentially describes the relationship between client and therapist:

1. Two persons are in psychological contact.
2. The first, whom we shall term the client, is in a state of incongruence, being vulnerable or anxious.
3. The second person, whom we shall term the therapist, is congruent or integrated in the relationship.

4. The therapist experiences unconditional positive regard for the client.
5. The therapist experiences an empathic understanding of the client's internal frame of reference and endeavours to communicate this experience to the client.
6. The communication to the client of the therapist's empathic understanding and unconditional positive regard is to a minimal degree achieved (Rogers, 1957, p. 96).

If these conditions exist and continue over time, "the process of constructive personality change will follow" (1957, p. 86).

This process can be elaborated as follows. In order for therapy to occur, there must be some point of contact, or medium of communication between counsellor and client. It does not have to be verbal at first, for example, Bandler and Grinder (1979, p. 80) illustrate how patterns of breathing can be used to establish communication. The client is in a state of incongruence - experiencing psychological pain or distress. There is a need, either conscious or unconscious, for help. The counsellor is congruent in the relationship, meaning the counsellor is able to contact his or her own inner experience and communicate it to the client. The counsellor's inner experience includes unconditional positive regard for the client and empathic understanding of the client's inner experience. Through the congruent communication of

unconditional positive regard and empathic understanding, the counsellor sets a climate of trust in the relationship. This climate is necessary for the client to risk leaving normal consciousness behind and embarking on an inner journey - something which the client may never have experienced before. The goal of the counsellor at this point is to start the client's process of attending to and verbalizing inner experience.

We will recall that verbal symbols (words) are merely noises unless a bodily felt meaning is attached to them. Likewise, feelings are incomplete unless words can be matched to them. When words and feelings interact to form meaning, the process of experiencing is carried forward (Gendlin, 1971, pp. 450-451). Experiencing is an interaction between feeling and symbols, which can be attention, words, or events. "Events" can be anything that can interact with feeling, such as verbal noises (words), other's behaviours, external occurrences. Thus, the empathic responses of the counsellor will affect the client's experiencing. Basically, such a response will ensure that the interaction between feelings and symbols will continue toward a felt shift or paradigm shift.

The presence of the therapist in Gestalt therapy is important for similar reasons (Naranjo, 1970). Besides allowing the therapist to monitor and intervene in the

process, verbalization enhances the exercise of awareness. Awareness must be looked at closely if it is to be accurately expressed in words. Not only is attention enhanced when there is an observer, but that which comes into awareness is more meaningful. When examining consciousness with another person present, the contents will tend to be about the relationship with the other. As most people come to counselling to work on relationship and self-image issues, the practise of awareness in a one-to-one relationship with the therapist is useful. While it is more difficult to maintain present-centeredness in relationship with another, it is good practise for maintaining it in situations outside the therapeutic setting which are likely to be at least as, and possibly more, distracting. Finally, while the presence of the therapist makes the practise of awareness more difficult, the therapist is there to bring the client back to awareness if distracted.

We find a similar one-to-one relationship in body therapies. Traditionally, the role of the practitioner in Rolfing has been that of a technician only; similar to that of the therapist in neuro-linguistic programming. Many Rolfing practitioners however, now combine some form of verbal therapy with the body manipulation, either during or after. The bio-energetics therapist also combines

verbalization with physical exercises and manipulation.

If we recall that whole-brain knowing, that is, communication between the right and left brain hemispheres, is transformative, we can understand how the client-counsellor relationship is psychotherapeutic. The counsellor assists the client in matching feelings, a right hemisphere function, with words, a left hemisphere function, leading to a felt shift or individual paradigm shift. Therefore, it appears that the process of successful counselling is a form of whole-brain knowing.

This chapter has described a model of psychological change based on western counselling theories. For reasons of physical and social survival, our ordinary consciousness does not represent an accurate model of the world. Psychological distress results when we mistake our incomplete model of the world for an accurate representation. The left brain hemisphere is responsible for maintaining ordinary consciousness, and thus prevents us from expanding our model of the world, and relieving our psychological distress. Since whole-brain knowing is necessary for psychological change, ASC, where the right hemisphere is activated, can be psychotherapeutic under conditions where left and right hemisphere functions are joined through the interaction of symbols and feelings.

## CHAPTER IV

## YOGA AND PSYCHOLOGICAL CHANGE

This chapter will briefly examine one of the transformative technologies, Patanjali's ashtanga, or eight-limbed, yoga system, and compare it to counselling, illustrating how both share the elements for psychological change as identified in the previous chapter.

There are many different systems of yoga, each with a different approach to the goal of Self-realization. The most comprehensive and best known explication in the West is Pantanjali's yoga sutras, therefore, this study will use Pantajali's ashtanga, or eight-limbed yoga system as the basis for comparison and synthesis with western psychology. The sutras are terse statements, meant to convey meaning in as few words as possible, as they were originally handed down orally. Patanjali's system is also known as raja yoga, a practical system of applied and experimental psychology aimed at self-development.

In yoga psychology, knowledge is gained from experience and personal experimentation. Yogis believe that the only way to understand and know the mind is through self-

analysis. The yoga system is designed to teach one how to study the mind objectively on all levels - conscious, unconscious and superconscious. The only way to know the various levels is to experience each one. This experience is considered objective because the senses and the mind, which distort our perception, are stilled through the practice of yoga (Mishra, 1963, p. 68). This knowledge is gained outside of the western scientific paradigm. In yoga it is known as intuitive perception. Chaudhuri (1975) defines intuition: "Intuition is immediate apprehension of some form, feature, or dimension of the real ... It is central to all psychic functioning and is therefore operative on all levels of psychic existence" (p. 246).

The concept of the Self is at the heart of yoga philosophy. The Self is the unifying principle of the personality, encompassing the physical, instinctual, intellectual, ethico - religious and ontological. It integrates the psyche, including the self-conscious, unconscious and superconscious (Chaudhuri, 1975, p. 239). This Self is one with Being, Pure Consciousness, or Spirit, therefore to know it is to know Being. To experience this oneness with Being is to experience oneness or unity with all fellow human beings and living things. This experience of oneness with others results in a spontaneous flow of boundless indiscriminate universal love. This spontaneous experience

of love and joy is the philosophical basis for all yoga disciplines. The practice of yoga, in whatever form, is intended to bring out the true Self. The innermost Self of an individual is called the Atman. In its universal sense, it is called Brahman (Prabhavananda & Isherwood, 1953, p. 23). Both consist of Purusa, Pure Consciousness or Spirit. Whatever is done in nature is done for the enjoyment and liberation of Purusa. Thus, beauty, love, intelligence, consciousness - are always in each creature and object, as well as in the cosmos. This concept of the Self, of Pure Consciousness is consistent with the humanistic belief in a self-actualizing tendency in human beings. It is the Self, representing universal love and joy, that is the source of constructive movement in human beings.

In yoga, the cause of human suffering is considered to be ignorance of the Self. This ignorance is caused by the evolution of layers of differentiation of the Self from Pure Consciousness. These layers are cosmic- or super-consciousness, ego-consciousness, the mind and the sense organs, and the physical universe.

Creation is here described as an evolution outward, from undifferentiated into differentiated consciousness, from mind into matter. Pure consciousness is, as it were, gradually covered by successive layers of ignorance and differentiation, each layer being grosser and thicker than the one below it, until the process ends on the outer physical surface of the visible and tangible world (Prabhavananda & Isherwood, 1953, p. 28).

Normal consciousness is made up of the products of the ego, mind, senses, and physical world. We confuse these with reality because we are not aware that there is a larger reality of beauty, love and intelligence beyond. Thus we become caught up in the concerns and attachments of the physical world, and subject to the suffering they create.

This is similar to the western psychological models discussed in the previous chapter in that both see normal consciousness as causing distress because of the alternate realities that it blocks out. In the case of yoga, it is the reality of the Self that we are ignorant of. In the case of psychology, we are ignorant of behavioural choices available to us. These may actually be different ways of viewing the same thing, for if, as noted above, the Self is the source of the self-actualizing tendency, then ignorance of the Self leads to ignorance of constructive choices for behaviour.

In yoga, there are three levels of consciousness or chittam: consciousness (waking state), unconscious/sub-conscious (including dream and sleep states), and super-conscious (samadhi). These states merge and overlap with each other. For example, what is now conscious will later become unconscious. The contents of the conscious mind are constantly changing. This part of the mind serves adaptive, accommodative and assimilative functions. The

conscious can extend from the unconscious to the super-conscious. The unconscious determines our actions in life. The conscious is at its mercy, although it has some power to act. It is limited because it cannot reverse what it has already done. What it has already done is now the unconscious, which is the focus of study in yoga. Pantanjali's system is a training program to know and reorganize the unconscious by discharging the destructive forces which operate against the conscious. A yoga student cannot progress to higher planes of consciousness until changes take place on the unconscious plane. The goal of yoga psychology is to bring the unconscious and conscious into harmony in the superconscious, through exploration and reorganization.

Again, this is not inconsistent with the western psychological view. The models of the world that determine our behaviour are often unconscious; we are not fully aware of them. The goal of counselling is to bring these unconscious models into consciousness, challenge them, and add to them, in order that we become aware of our behavioural choices. Yoga psychology progresses beyond making the unconscious conscious to making the superconscious (higher states of awareness) conscious.

We will recall from the previous chapter that Gendlin (1971, p. 444) identified awareness of the feeling process

and the context of a personal relationship as being involved in personality change. This chapter will illustrate how these two factors also operate in Patanjali's yoga system to bring about psychological change. It has been demonstrated above that both yoga and counselling share a philosophical belief in the existence of a positive force within human beings. Both base their use of the technique of awareness on this belief, assuming that becoming aware of one's inner process brings one into contact with the self-actualizing tendency.

Each of the eight stages of Pantajali's yoga system works with awareness on increasingly finer levels. Although originally done in a specific order, the eight parts of Pantanjali's system have more recently been called limbs rather than steps, recognizing that the practices are done simultaneously, and that entry points into the system may vary among individuals. It has also been described as a spiral (Warren, 1975, p. 27) because the beginning stages are not fully realized until all others have been mastered.

The first two limbs are yama (behaviour) and niyama (attitude). Each consists of five principles. The principles of yama concern one's relationship with the outside world. They are: 1) non-violence (both mental and physical); 2) truthfulness (both to others and oneself);

*interpersonal / intrapersonal*

3) non-stealing; 4) discipline of energy towards the yogic path; and 5) non-greed. The principles of niyama concern one's relationship with oneself. They are: 1) cleanliness and purity of body and mind; 2) contentment; 3) self-training, especially of the senses; 4) regular study of physics, metaphysics, psychology and spiritual wisdom; and 5) surrender of individual existence with universal existence. These ten principles are subject to many interpretations and applications in modern life. For example the fourth yama, self-discipline or brahmacharya, traditionally meant sexual abstinence in order that sexual energy be diverted to spiritual practices. It is now often described as non-promiscuity, or more generally, not wasting energy on meaningless material pursuits. Yamas and niyamas are meant to prepare one for unhampered further practice by creating harmony with one's environment, and within.

In the yamas, one becomes aware of how one relates to the outside world, attempting to bring the principles of non-violence, truthfulness, non-stealing, discipline, and non-greed into all aspects of one's life, and observing how the mind reacts to these practices. The niyamas become a little more personal, as they concern one's relationship with oneself. They prepare the body and mind for deeper self-study. Counselling does not have a direct parallel to the yamas and niyamas. Usually a client is not asked to

perform certain tasks to prepare for counselling, and the behaviours of the yamas and niyamas are usually among the hoped-for outcomes of therapy. However, counsellors often give clients "homework" to perform between office visits to facilitate integration of changes arrived at in therapy with daily life. Warren's (1975) spiral model of the ashtanga system is useful here. While the practice of yamas and niyamas is an early step in the yogic path of self-development, the reasons for doing them are not fully realized until one has mastered all the limbs and experienced union with the universe. Similarly, with counselling homework, performing the tasks may seem mechanical and unnatural until one learns from further therapy the beliefs that have been preventing one from practicing these behaviours naturally. Both yamas and niyamas and homework are forms of experiential learning. As such, their purpose is to enhance one's awareness of behaviour and its motivations.

The third limb is asana, which prepares the body for spiritual study and growth. Chaudhuri (1975, p. 274) cites two reasons for this preparation: 1) extra energy is needed to activate normally unused brain cells; and 2) mystic experience puts tremendous pressure on the brain and nervous system, therefore they must be strengthened beforehand. The asanas are physical postures which stretch

and strengthen the muscles, strengthen the nervous system, stimulate the endocrine glands, eliminate bodily impurities, and promote relaxation. Complimentary to the asanas is the practice of pranayama, the fourth limb. Pranayama is breathing exercises which relax and rejuvenate the body-mind, release unused energy, and calm the mind.

The practice of asana has been compared to Gestalt and various forms of bodywork (Kraft 1978; Lasater, 1979). Because the attention is on the body while performing the asanas, attention is turned inward, and the present moment is experienced. The practitioner concentrates on how the posture feels in the body, and what mental images and resistances arise. As attention is focused inward, and the muscles are stretched and relaxed, emotions may surface. Lasater (1979) describes the poses and the way one performs them as metaphors for life and the way one approaches it. For example, the headstand, an inverted posture, symbolizes new situations in life - perhaps where one's world has been turned upside down. Fear is often experienced as this pose is being learned, and the working out of fear while learning the pose is also working on fear of new life situations. Lasater (1979, pp. 177-178) has found two common reactions to the stress of learning headstand. One is to become rigid, the other is to become limp, and fall if no support is given. These bodily reactions reflect the

students' mental stance when faced with new situations. In the practice of asana, the achievement of the posture is secondary to what one learns about one's self in the process. "What makes any physical posture an asana is the consciousness that is directed through the movement and the staying, through the breathing and the discomfort, which may at first be felt in the pose" (Lasater, p. 182). It should be noted that the discomfort felt in asana can be both physical and mental. Through the practice of asana, one experiences how physical and emotional pain are one. Thus, the practice of asana integrates the body and the mind. While one's mental set affects the way one practices asana, it is also true that the awareness generated by the continuing practice of asana changes one's mind set.

Lasater (1979, pp. 192-194) sees three major differences between yoga asanas and western body work therapies. Firstly, yoga asanas are part of a system of self-development that touches all aspects of one's self and one's life. The practice of yoga asanas makes one aware of the inner self, by training the mind to watch the outer self. Western bodywork therapies are psychological therapies only, practiced for an isolated and relatively brief period of time in one's life. Secondly, yoga asanas recognize not only the connection of the body and mind, but the connection of the spirit with the body-mind as well.

Thirdly, Lasater finds that the bodywork therapies aggressively intellectualize and attempt to "do" something with the insights achieved through the bodywork. As such, the physical movements and gestures are goal-oriented. Yoga takes a right brain, passive volitional approach. The poses are practiced only for themselves, with awareness. The emphasis is not on what is done, i.e. what is achieved physically, but how it is done - with awareness of the experience in the present moment. The belief is that the full experiencing of the feeling associated with the pose frees one of it, as it gradually loses its "charge".

We turn now to the fourth limb of ashtanga yoga - pranayama. Prana is energy - the energy of the universe, and the life-force of the individual. In this latter context it is often defined as the breath. Lasater (1979, p. 12) defines pranayama as "regulated direction and arrestation of the vital currents of energy in the body by controlling the breath". Pranayama consists of structured breathing exercises. Where asanas were developed to purify the body and prepare it for the practice of meditation and the attainment of higher states of consciousness, pranayama does the same for the mind. The breath is recognized as the connecting element between body and mind. While attention to the breath is important in asana, the emphasis is on the body, and the breath is used as a tool to relax the muscles while in a posture. Pranayama is practiced either

lying or sitting, therefore, the body is stationary and the awareness is on the breath. Regardless of the shift in focus of attention, pranayama, like asana is an experiencing process - attention is focused inward, the present moment is experienced, the practitioner observes reactions arising from the process, but does not intellectualize about them.

Breathing exercises are also important in western bodywork therapies, particularly Bioenergetics. However, there is a difference in the intent with which each is used. In body therapies, breathing is used to stir up emotions in order that they can be catharted. It is an outward-turning of the mind. In pranayama, the intent is to turn the mind inward, in order to still it, by contacting the inner Self, the positive core. It is a practice of concentration, a preparation for the deeper stages of concentration and meditation. When the Self is contacted, the cause of mental disturbance is removed, for in yoga, the cause of pain is ignorance of the Self.

The remaining four limbs of Patanjali's system represent increasing refinement of awareness. Pratyahara is the ability to consciously control the senses by withdrawing energy from them. As sensory input distracts the mind, its control enhances the ability to become aware of the Self. The senses define our concept of the material

world, which is believed to block our awareness of reality in the form of Pure Consciousness. Thus, turning off sensory input brings one closer to awareness of the Self. Dharana, or receptive concentration is the ability to fix attention on one object, usually an energy centre in the body, such as the heart area. The ability to do this comes from the practice of pratyahara. The ability to practice dharana is representative of a high degree of psychological health and integration (Lasater, 1979, p. 80). Dhyana differs from dharana in degree rather than type of consciousness, as it is the ability to direct uninterrupted concentration on the object of meditation. Samadhi, the final stage, flows from this. In samadhi, the true nature of the object of meditation shines through, without distortion from the mind and senses. Samadhi is direct knowledge, a unitive, mystic experience in which the object of meditation and the meditator become one. "When meditation leads to Cosmic Consciousness, this is samadhi" (Mishra, 1963, p. 92). It is not a state of destruction of the ego, but rather being able to see the Self in one's ego. It is a glorification of all aspects of the self, in the light of understanding true reality. "This implies that the person capable of samadhi is one who retains his individuality and personhood without the attachments to that personhood which so dominate the consciousness of other people" (Lasater, 1979, p. 81).

The word samadhi means both the means and the end. As a means, samadhi is a process of psychological and self-analysis. As an end samadhi is the gaining of Cosmic Consciousness - union with the Universal Self - Purusa, Brahman. As there is not much difference between the means and the end, the word samadhi is used for both.

Pratyahara, dharana, dhyana, and samadhi are meditative techniques in which the mind is turned inward to perceive the consciousness within. They represent the highest levels of human development and awareness. Traditional western counselling has no counterpart to these last four limbs of Patanjali's yoga system, although transpersonal psychotherapy, a relatively new development, uses eastern meditative techniques. While the purpose of counselling is to remove or reduce pathology, the practice of meditative techniques is intended to carry the practitioner beyond the absence of pathology to higher states of awareness.

While there are differences between counselling and the limbs of Patanjali's system, the underlying theme of focusing awareness to effect psychological change is consistent in both.

We now turn to the other aspect of the psychological change process; the relationship. In the yogic tradition, the guidance of a guru or spiritual teacher is used as the

catalyst for uniting individual consciousness with universal consciousness. The guru must of course be one who has followed the spiritual path and has achieved the final goal of union. Therefore, the guru is in a position to show the disciple the appropriate way to self-realization. This path may vary among disciples. The guru has heightened awareness and intuition which he or she uses to determine the appropriate way to help the student grow. The guru has three tools to bring about change and growth: teaching, example, and influence. Influence is the most important tool. It is not so much the exercise of authority as the power of his or her spiritual presence that influences the disciple (Glick, 1982).

The counsellor-client relationship has been compared to the guru-disciple relationship (Jacobs, 1974; Glick, 1982). Glick found that the disciples of the guru he studied ascribed to their guru the same qualities that have been found to make an effective counsellor, and that these qualities contribute to the guru's ability to bring about change. These are the human qualities of warmth, genuineness, caring and concern; a high level of knowledge and competence; and a high level of personal development. The ways in which the guru effected change in his disciples were identified as follows: 1) the guru loves unconditionally; 2) the guru is a model; 3) the guru provides

teachings and guidance; 4) the guru plays many roles; 5) the energy of the guru helps effect change; 6) the guru provides a structure for change to occur in the form of the ashram (spiritual centre).

There are a number of similarities in the characteristics of the guru and the counsellor. Both provide a safe, supportive atmosphere for psychological growth and change. This is done through the communication of unconditional love or acceptance, empathy, and genuineness. This unconditional caring on the part of the guru or counsellor leads the disciple or client to self-acceptance, which Glick (1982) has identified as the catalyst for the change process. As well, both the guru and the counsellor are expected to have completed training which qualifies them for their work. The guru is one who has performed the yogic practices and experienced the various levels of consciousness. The counsellor must complete a specified amount of academic and practical training, and should have experienced counselling as a client. Both guru and counsellor act as a model for the disciple or client.

The teachings of the guru, i.e. the yoga philosophy, provide a framework for the disciples to understand the changes they are experiencing and where further changes can take place. It has been suggested that the philosophical base from which the psychotherapist operates is unconscious

and unexamined, and that western counselling would benefit from an introduction to eastern philosophy (Watts, 1961; Deikman, 1982). The guru's energy is a concept not really paralleled in the West. Its purpose is to provide the experience of altered states of consciousness, which are necessary to the change process. An ashram is usually a place where disciples stay for an extended period of time to work on their spiritual growth. It may also provide shorter term retreats and training programs, especially in North America. In this function, an ashram can be compared to retreats and workshops for psychological growth run by counsellors. As well, there are many yoga teachers who are not considered gurus, teaching private or group classes much as a counsellor would see clients individually or in groups.

Jacobs (1974) identified limitations and strengths of the approach of a particular spiritual teacher as compared to psychotherapy. Some limitations are that the spiritual teacher lacks the skills to deal with moderate and serious levels of psychopathology and therefore may feed into same. As spiritual goals may be too abstract for beginning disciples, the guru must work with the disciple where he or she is at the present moment. This is usually a place where fears and other emotions block the growth process. Because spiritual growth depends on the ability to enter

ASC and experience higher states of consciousness, the spiritual teacher's approach is best utilized by those who are already psychologically well integrated.

A key area where western counselling and the spiritual approach differ is in the approach to emotional needs. The eastern spiritual tradition considers emotional needs as egoistic and unnecessary, attaching us to the physical world. The eastern approach to emotions is not to experience them, but to learn "non-attachment" to them. The western therapies on the other hand, attempt to change the focus of these needs from immature manifestations to more mature expression. While theoretically not recognizing the importance of emotional needs, both the gurus studied by Jacobs and Glick provided an atmosphere where these needs would be met for their disciples. This would be consistent with starting where the disciple is in terms of psychological and spiritual growth. The love given the disciples by the gurus has been described by the disciples as "unconditional", implying that it is not dependent on the disciples' rate or level of self-development.

The relationship afforded by the unconditional caring of the guru is one of the strengths of the spiritual approach. It is a very special relationship; mobilizing the student to grow toward self-transformation. As well, the ASC approaches are powerful ways of getting in touch

with unconscious material, and offer intuitive glimpses of the benefits of psychological change. The guru works on many levels - recognizing the interdependence of the physical, mental, social and spiritual processes in a way that is not often practiced in the West. Generally, both Jacobs and Glick consider the gurus to have higher levels of personal development than psychotherapists. They are living proof of the effectiveness of their approach and do not separate their practices from their philosophy.

The preceding comparison of yoga and counselling has shown that while they share the two major elements of psychological change - awareness of experience in the present moment, and an ongoing personal relationship - there are several differences between the two approaches. However, if we examine these differences closely, we see they are differences more in quality than in kind. In comparing yoga and counselling, we are comparing a system of thought which is thousands of years old with one which is little more than 100 years old; thus, the differences can be viewed in terms of development.

Philosophically, yoga is further evolved than western psychology. Yoga does not distinguish between philosophy and psychology, but rather views either as a means of gaining knowledge of the mind. Nor does yoga separate the body, mind and spirit of man or separate itself from these

aspects of human experience. If we follow the evolution of modern psychology to date, we see that emphasis was first on the mind, then the importance of the body became known, and recently, with transpersonal psychology, the spirit has been recognized. At present these three aspects of man are divided into different schools of thought within western psychology, and psychology itself is separate from philosophy. However, the development of transpersonal psychology may be seen as a step toward bringing about a union of the two.

Yoga is more evolved in its view of human consciousness. Counselling is based on the belief that making the unconscious mind conscious is therapeutic. The purpose of yoga is to go beyond the unconscious mind to make the superconscious mind conscious through meditation. This is the highest state of human development. It is possible to postulate a continuum of consciousness, beginning with one's normal state of consciousness, progressing through relaxed wakefulness to focusing, reverie, (Green, Green & Walters, 1970) felt shift, (Don, 1977-78) and culminating in different degrees of meditative states such as zazen (Zen meditation) and yoga samadhi (Fischer, 1971, p. 898). "EEG studies of meditators using a variety of meditational systems tend to show that the alpha rhythms of novice meditators tend to turn into theta as their experience with

meditation increases within each session" (Don, 1977-78, p. 150). Thus, the amplitude of theta and delta waves increases along the continuum toward higher states of consciousness. This was illustrated in Don's study when a subject who was focusing spontaneously slipped into a state of higher consciousness. The amplitude of theta and delta exceeded that of alpha during this episode.

The continuum approach has been used by Jacobs (1974) to illustrate the relationship between spiritual development and counselling. She uses a continuum of psychological well-being to illustrate how the approaches are not inconsistent with each other, but address different aspects of the change process. "The psychoanalytic approach is rational and utilitarian, the Rogerian is humanistic and experiential, (the spiritual) is mystical and transcendental," (p. 374). As these are all different aspects of human experiencing, each approach is most applicable to a different phase along the continuum of change. At one end of the continuum is an extremely disoriented state of dis-ease. At the other end is "a state of total unity in joy and love" (p. 374). With the exception of perhaps the worst extreme, Jacobs sees the psychoanalytic approach as the most valuable in the more troubled ranges because of its highly developed knowledge of unconscious, individual dynamics, and directiveness. Further to the right along

the continuum "where the individual is not so desperately clinging to old survival patterns but has some flexibility" (p. 375), the work "can be allowed to occur more or less spontaneously, within the warm validating relationship offered by the client-centered therapist" (p. 375). Moving even further to the right, where the ego is basically sound and there is some flexibility and open-ness to change, either the Rogerian or the spiritual teacher's approach would be appropriate. Depending on the person's feelings about mysticism and desire for self-transcendence they will become self-actualized or will proceed to detachment from the ego and unity with the cosmos.

The difference between counselling and yoga is one of intention. Counselling is a therapy - its intention is to heal pathology, to return the individual to a minimum level of functioning. Yoga is a system of self-development that aims to take the individual beyond mere freedom from pathology to levels of functioning that would be considered extraordinary by western psychological standards. This system of self-development happens to be psychotherapeutic because one must first pass through the stages dealt with by western psychology before going beyond, into the higher stages of human development. It should be noted here that higher stages of human development are considered synonymous with higher states of consciousness. This is

not to imply that as one progresses in yogic self-development one spends the majority of one's time in a meditative state, but rather, as the quantity and quality of time spent in higher states of consciousness increases, the quality of one's "normal" state of consciousness changes. It becomes an "awakened" state (Goleman, 1971, 1978). Counselling aims for an individual paradigm shift; yoga's goal is transformation. Counselling usually does not result in a new world view for the individual. Yoga and the other eastern mystical schools result in "perceptual/conceptual changes of how the world works" (Glick, 1982, p. 403; Warren, 1982). This view of the world values the intuitive and experiential as well as the rational and intellectual. It is based on belief in the existence of a purpose in the universe and in the lives of human beings, that human beings exist beyond their physical bodies, and that their souls are all connected within the universe. When one holds this view of the world, one sees human beings as part of nature, and thus views them as continually evolving in a positive direction. When we view human beings this way, we see that we have within ourselves the resources to control our destiny. When we realize the connections between human beings, our adversarial ways of behaving become meaningless. These changes hold vast implications for our society.

This chapter has examined Patanjali's yoga system and compared it with counselling to show how both incorporate the basic elements of psychological change: awareness of the feeling process, and a supportive personal relationship.

CHAPTER V  
CONCLUSIONS

The previous chapter compared yoga and counselling, and found that yoga contains those elements that counselling theories have identified as necessary for psychological change. Differences between yoga and counselling were found to be in quality rather than kind, and both were placed along a continuum of self-development. Thus, yoga and counselling can be integrated to further human development beyond the societal norm. This chapter will discuss the benefits of integration, problems that may arise in the process, and why integration of eastern and western ideas is necessary for social change.

Discussion

As eastern mystical practices result in psychological changes that often surpass the results of counselling, the question arises as to whether eastern mysticism can replace counselling. Recent work by transpersonal psychologists would indicate that this is not the case (Engler, 1984;

Welwood, 1984). When one experiences higher states of consciousness, either spontaneously or through meditation, there is a letting-go of the self, the ego. While the ego, in the eastern view, is seen as a barrier to enlightenment, and is transcended when ASC are entered into, there must be a stable ego structure before one can safely transcend it. "Put very simply, you have to be somebody before you can be nobody" (Engler, 1984, p. 31). Thus, in a synthesis of counselling and eastern mysticism, the role of traditional counselling is to help the individual to develop an ego-structure that is stable enough to be transcended safely by the practices of transpersonal counselling. The highly-evolved person will be able to enter the higher states of consciousness and return at will with no detrimental effects to one's sense of identity.

The benefits for counselling of the integration of eastern thought and practices range from the philosophical to the practical. On the philosophical side, Deikman (1982) identifies three areas where eastern mysticism can contribute to the practice of counselling in the West. The first is "the problem of meaning" (p. 4). "The greatest problem Western psychotherapists face may be the absence of a theoretical framework to provide meaning for patients and therapists alike" (Deikman, 1982, p. 6). The dominance of the scientific paradigm has both created the problems that

counsellors must help their clients deal with, and left the counsellors without the philosophical framework to deal with these problems effectively. The inherent human tendency for self-actualization drives us to seek meaning in our lives. Eastern mysticism provides the philosophy and techniques to develop our higher intuitive capacities in order that we might evolve our consciousness and discover the meaning of life.

The second way in which mysticism can enhance western psychological thought is with the concept which Deikman (1982, p. 9) has named "the observing self". Basically, it is the ability to distinguish between consciousness in its pure form, and the content of consciousness. Ironically, Deikman shows that western psychotherapy is based on the development of the observing self, in that one of the most basic techniques used by all schools is the observing of mental processes in a detached manner. Western psychological theories, however, have not concerned themselves with studying the observing self, because it is a function of the intuitive mode. Eastern mysticism, on the other hand, has identified and studied the phenomenon of the observing self and developed the techniques to enhance it.

Finally, Western psychology can learn from mysticism in the effect of motivation, or intention, on an

individual's state of consciousness. Modern psychotherapy tends to turn its attention to motives when they cause a conflict that is reflected in symptoms. Motivation is a major factor in the organization of individual consciousness, affecting kind and degree of attention, time sense, self-object differentiation, etc. The mystics are highly aware of how motivation affects consciousness. Students of mystical schools spend much of their time examining the motivations behind their attitudes and actions. Western society is motivated by control and acquisition, in opposition to the experience of an inter-connected, unified reality, which is the goal of eastern mysticism. Thus, mysticism and religion have traditionally practiced virtuous behavior to foster awareness of unconscious motivational bases and develop appreciation of the inter-connectedness of people and things. Virtues are not practiced for their own sake, but because they lead to specific psychological effects essential to the goal of mysticism.

The mystical stance on motivation benefits psychotherapy in two ways: An individual no longer operating under the selfish motives of the object self has a different perception and state of consciousness. Those symptoms that were associated with acquisitiveness and control are ameliorated under these conditions. Secondly,

therapists can become aware of their own motives and the function of their scientific bias in the therapy setting. Often the "nonjudgemental" stance of therapists is based on the belief that morality is arbitrary, with no basis in a random universe. In reality, the therapist is nonjudgemental as long as the patient stays within the bounds of social compatibility or productivity. Relating motivation to mode of consciousness gives us a basis other than socially perscribed morals for understanding motives.

In addition to these philosophical benefits eastern mysticism holds a practical application in the development of accurate empathy. Rogers (1957) identified accurate empathy as a necessary and sufficient condition for psychological change. It appears that accurate empathy, as originally defined by Rogers, may involve whole-brain knowing on the part of the counsellor. Accurate empathy has two components: 1) the therapist's experience of sensing the client's experience, and 2) the communication of this experience. The first is a right hemisphere function, as its success relies on the counsellor's intuitive capacities. The second is a left hemisphere function, putting the intuitive feelings into words. Thus, the accurate sensing and communicating of the client's frame of reference involves both brain hemispheres.

Counsellor training has departed from Rogers' original conceptualization to focus on training the communicating aspect of empathy and neglecting the experiential component (Corcoran, 1981). Meditative techniques such as those practiced by eastern mystics have been shown to expand one's capacity for experiential empathy (Lesh, 1970; Leung, 1973; Schuster, 1979). As well, Corcoran (1981) proposes a model for developing empathy based on body awareness, such as may be gained through the practice of yoga asanas. Eastern spiritual practices can help counsellors develop the intuitive capacity necessary for accurate empathy by enhancing right brain functioning.

Both Watts (1961) and Deikman (1982) see the primary value of eastern mysticism as providing a more spiritual framework from which the counsellor can operate. From this framework, counselling, as with almost any other human activity, can become a spiritual practice, an opportunity for growth for counsellor as well as client. In making clients aware of deficits, distortions, and incongruities in their models, counsellors become aware of their own, and become more objective in observing their own lives. In order to accurately reflect what clients say, counsellors must learn to objectively pay attention to everything that is said. This involves letting go of the biases and prejudices of one's own model, a process which also occurs

during meditation. When practising accurate empathy, counsellors temporarily leave their own world and enter that of the client. This provides counsellors relief from their personal problems, as well as showing them that they can safely move in and out of their ordinary consciousness, as is done during meditation. By being aware that negative energy can be unconsciously transmitted from client to counsellor, counsellors can learn to control their tendency to be affected by these attitudes both within and without the counselling session. As models for clients, counsellors must have the courage to behave in the best possible manner, which means confronting mistakes, working them through, and learning from them. Counsellors act as supporters of the self - all that is genuine in a person. This means conspiring and acting against the forces of socialization - an act which is healthful for counsellor, client, and society. On the other hand, when confronting the falsities in the character of the client, counsellors can transfer the challenge to their own lives. The genuine human interaction of the counselling environment can heal distrust and isolation for both counsellor and client. Counsellors have the opportunity to test the accuracy of various individual maps or paradigms by seeing where they lead clients. When the counsellor is working from a spiritual or transpersonal perspective, counselling becomes

a growth experience for both client and counsellor.

There are several ways in which clients can benefit from working with counsellors who have integrated eastern mystical ideas and practices into their lives. The goal of counselling is psychological growth for clients. Responsible counsellors will not expect their clients to do something they are not prepared to do themselves, therefore counsellors should always be concerned with their own personal growth. As we have seen, the purpose of eastern mystical practices is self-development, offering counsellors numerous paths for growth. All clients will benefit from counsellors who are aware of their own growth process. Another general way in which clients can benefit from an integrated counsellor is the holistic manner in which eastern mysticism views the individual. When counsellors treat their clients in a holistic way, they pay attention not only to the problems of the mind, but those of the body and spirit as well. This might mean suggesting changes in diet or exercise patterns, or encouraging spiritual pursuits, as well as helping clients to enrich their personal models.

Clients will benefit from working with a counsellor who is integrated spiritually through mystical practices, regardless of whether the counsellor directly transmits mystical philosophy to the clients. The counsellor will

have an understanding of the meaning of human existence, providing an expanded framework from which to view clients' problems. For those clients who seem ready to grow beyond more traditional counselling modes, integrated counsellors will have a variety of alternative growth techniques at their disposal. These include body-mind awareness exercises (Lasater, 1979), meditation (Goleman, 1971), tantra (paradoxical instructions) (Kopp, 1978), and teaching stories (Ornstein, 1972, pp. 188-196; Deikman, 1982, pp. 153-165). Thus, the counsellor can be like a guru, the catalyst for the conscious evolution and transformation of clients.

As with any new endeavour, there are problems and pitfalls which can occur along the spiritual path, and hamper or distort the benefits of integration for counsellor and client. Inherent to any process of growth is pain in giving up familiar and safe ways of thinking and behaving, and frustration at times with the slowness of the process. More specific to spiritual growth is the pain and frustration that can result from being aware of higher states of consciousness, but being unable to attain them consistently, and comparing these states to the less than ideal world of normal consciousness. As well, involvement with a spiritual organization can sometimes lead to frustration with the organizational system, and disillusionment

with or emotional attachment to, the leader (Warren, 1982, pp. 302-303). Other problems that may arise are introversion, spiritual hedonism, regression, and self-delusion (Chaudhuri, 1975, p. 277; Warren, 1982, pp. 303-304). For these reasons, spiritual endeavours must be entered into with awareness of potential problems, and teachers and organizations must be chosen carefully. Integration of mystical practices with western psychology can solve many of these problems, for western psychology is concerned with the growth of the stable personality which must be established before a safe spiritual journey can begin.

"Eventually, anyone concerned with the transformation of the individual must engage in social action" (Ferguson, 1980, p. 191). Personal changes gradually trickle down into the institutions that the individual is a part of. Individual change can change social institutions because individuals make up institutions. As we saw in Chapter IV, the practice of eastern mysticism results in a new world view for the individual. Only with a new world view can radical social changes take place, therefore, the introduction of eastern mysticism to westerners is necessary if we are to have the social changes we need to survive. Counsellors, when they have the tools to bring about transformative change in the individual, can facilitate social change. It has been the purpose of this

study to illustrate how the transformative technologies of eastern mysticism can give counsellors the tools they need, both personally and professionally, to meet the challenge of transforming society.

The key to transformation is the education and development of the functions of the right brain hemisphere. This is the door to whole-brain knowing and the higher states of consciousness. These experiences can free us from the ways of thinking and being that could lead to the destruction of our existence. Consider, for example, the ramifications of teaching meditation in schools, along with the usual mathematics and language skills. There would be a whole generation of students trained in both intuitive, creative skills and rational, cognitive skills. They would view the scientific paradigm as a useful tool for studying the physical world, but would see it in a larger context, as they would be aware of the reality beyond the physical. With development of the creative right brain hemisphere, these people would develop creative solutions to the problems that plague our planet - war, technology, poverty. They would understand the purpose of the universe, and themselves in it, and therefore would be free from the psychological distress that comes from lack of meaning in one's life. The elderly would also benefit from eastern mysticism (Owens, 1981). The decrease in tension through

physical exercises and meditation will reduce psychosomatic illness. The emphasis on internal development compensates for the physical losses of aging. The fear of death is reduced as the meaning of life is understood, and death becomes a transition to another spiritual state.

When the connectedness of humans and all things in the universe is realized, politics becomes co-operative rather than adversary, and human industry becomes ecological. When it is known that the pursuit of material goals is meaningless, people seek vocations that are growthful to themselves and society. When we see how the mind and spirit affect the body, health care becomes holistic. While modern, western medicine has been successful in dealing with life-threatening situations, it has been less successful with long-term degenerative diseases. The holism of eastern mysticism and its techniques for changing the body-mind, are the key to preventive medicine. These represent drastic changes for our society, but they are necessary changes if the human race is to continue to thrive. The means to achieve these goals are available to us now.

### Recommendations

More attention needs to be given to the education and development of right brain hemisphere processes. This can

begin in the earliest years of schooling. For counsellor education programs, meditation or body-mind disciplines should be included to develop the trainees' capacity to experience empathy.

This has been a theoretical study. The first step toward verifying the conclusions empirically would be to conduct EEG studies similar to Don's (1977-1978), on people practicing hatha yoga, undergoing various forms of body therapies and neuro-linguistic programming. The results of these studies would then be compared to the EEG's of focusers as found by Don. Similar brain-wave patterns would bring us closer to verifying that the same process is involved in psychological change, regardless of the means of inducing it.

#### Summary

This study has illustrated how the introduction of eastern mystical philosophy and techniques can assist counsellors in dealing with clients whose problems stem from the materialistic nature of western culture. Eastern mysticism provides counsellors with a philosophical framework from which to view client situations, and to transmit to clients who are ready to grow beyond a state of psychological adjustment. As well, eastern mystical techniques are useful both for counsellor and client self-development.

Eastern mysticism focuses on the development of the right brain hemisphere, which has been neglected in western education. The development of right brain function facilitates whole-brain knowing, which leads to constructive psychological change. Individuals who experience this change in turn may bring about a constructive change in society.

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