

P. D. OUSPENSKY'S CONCEPT OF NEGATIVE EMOTIONS
AND C. G. JUNG'S CONCEPT OF THE SHADOW:
AN ANALYSIS AND COMPARISON

by

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ANALYSIS AND COMPARISON.

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ABSTRACT

This study focuses on the concept of "Negative Emotions" described by P. D. Ouspensky, an esoteric psychologist, and the concept of the "Shadow" described by C. G. Jung, an analytic psychologist. At the outset of the study, each of these concepts is located within the theoretical system from which it is drawn. Subsequently each concept is extracted from its supportive framework for the purposes of elaboration and comparison. These theoretical ideas are illustrated with reference to ordinary life experience to show how they can be understood in practical terms. Strategies for coping with unpleasant feelings are derived from these psychological theories. Adults who are motivated to find new ways of understanding and managing their own negative states could use these strategies as self-help techniques.

These two theories represent very different traditions. Ouspensky's theory is based on an Eastern system of thought whereas Jung developed his theory within the context of Western scientific medicine. This analysis of Ouspensky's concept of "Negative Emotions" and Jung's concept of the "Shadow" uncovers fundamental congruence in the assumptions which underly these two different theories. A major finding of this study is that these seemingly disparate theories are based on very similar premises. The principles which unify these theories are identified.

ABSTRACT (continued)

The results of this study show that underlying beliefs unite these two approaches to psychological development. These beliefs can potentially be used as criteria for evaluating other approaches to psychological development, as a basis for developing alternative techniques and as a beginning point for further development of psychological theory.

But the whole point is to be able to get pleasure and be able to keep it. Whoever can do this has nothing to learn. But the way to it lies through suffering. Whoever thinks that as he is he can avail himself of pleasure is much mistaken, and if he is capable of being sincere with himself, then the moment will come when he will see this. (Ouspensky, 1949, p. 357)

To round itself out, life calls not for perfection but for completeness; and for this the 'thorn in the flesh' is needed, the suffering of defects without which there is no progress and no ascent. (Jung, 1976, p. 406)

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CHAPTER 1

Ouspensky and Jung: A Comparison of Approaches

In this discussion I am considering negative or disturbing feelings as a homogeneous group for the purpose of examining their significance and identifying practical methods for managing them. We all attempt to deal with these feelings in various ways but the frequency with which we experience them and the ease with which we can observe them in others suggests that our ordinary coping strategies are relatively ineffective. If a person becomes seriously concerned about his own negative feelings and interested in learning to manage them more effectively he will quickly recognize a need for more sophisticated approaches. This discussion is an exploration of such alternatives and will be useful to any one who is dissatisfied with their usual strategies for managing these feelings.

This study is based on the concept of negative emotions presented by P. D. Ouspensky, an esoteric psychologist, and the concept of the shadow presented by C. G. Jung who is an analytic, depth psychologist. Both Ouspensky and Jung provide conceptual frameworks for understanding human emotions and negative feeling states. They address a similar emotional experience with the shared objective of teaching people new ways of understanding these feelings. In both cases, their

discussion of negative feelings is a component of a much broader psychological perspective. I am focusing on this aspect of their work in order to compare their theoretical explanations of negative feelings and to abstract practical coping strategies from these complex psychological theories.

Ouspensky and Jung are united through their criticism of the psychological development of the average man and their conviction that further development is possible. Both Ouspensky and Jung identify negative feelings as factors associated with a low level of psychological development. In this discussion I will show how their methods for psychological development can be specifically applied to negative feelings. In this first chapter I intend to give an overview of the conceptual models used by Ouspensky and Jung, to place negative feelings within these frameworks and to show that these models can be meaningfully compared.

Ouspensky and Jung have different cultural and educational backgrounds and obtained their knowledge of human psychology through entirely different sources, consequently a comparison of their work provides contrasting views on their shared concerns. Ouspensky became involved in human development as a direct result of his personal search to penetrate the "thin film of false reality" which he was convinced separated us from another reality. He travelled through the East -- searching for this knowledge. When he

met Gurdjieff in Moscow he was confident that finally he had found someone who could teach him what he wanted to know. Ouspensky learned his approach to self-development directly from Gurdjieff who had in turn learned from other people.* This approach to learning is based on the principle that this method of self-development can only be taught by a person who has already learned it to others who are prepared to learn. Within this system, it was accepted that this type of knowledge could never be discovered all alone by a single person. Ouspensky, himself began teaching this system of development after he had studied and practiced it over many years. At that point, Ouspensky's teaching was considered to be important for his own psychological development.

Jung had a European medical and psychiatric background. His approach to psychological development was based on his work with emotionally disturbed people and on his analysis of the recurring symbols expressed through mythology, religious traditions and alchemy. By comparing individual images, primarily obtained from dreams, to these cross-cultural

*The reader who is interested in Gurdjieff's account of some of his formative experiences can refer to Meetings with Remarkable Men. London: Routledge & Kegan Paul, 1963. Bennett argues that Gurdjieff's description of his experiences was intended to be taken in an allegorical rather than strictly literal sense. J. G. Bennett. Gurdjieff: Making a New World. New York: Harper & Row, Publishers, 1973, p. 276.

symbols, Jung developed a model to describe the process of psychological development. Jung used his knowledge in his clinical practice and through his work expanded his own psychological development.

Ouspensky and Jung use a very different set of psychological terms to describe their observations. They are both attempting to correlate their description of inner experiences with observable behaviors having distinct qualities or patterns. Terms such as "persona" or "essence" are used to refer to these inner experiences and should not be taken literally, as though they are intended to correspond to physical structures. This difference between the physical being and inner life is a conceptual one that does not reflect the role of psychological reality in life. Physical processes are more directly observable than psychological processes and consequently they often seem more real. Psychological processes are easily overlooked and ignored because they are delicate and subtle. However, the difficulties associated with identifying these inner processes should not be construed as evidence that inner experiences are either fictitious or without influence. In many instances these covert processes have dramatic effects on all of our body functions.

The psychological terms used by Ouspensky and Jung must be understood within the context of each conceptual framework. If they are taken out of context their specific

meaning is lost and confusion can easily occur because in some instances they use the same term differently and in other instances they use a different term to refer to a similar concept. Their different uses of the term "personality", for instance, presents a potential difficulty in this discussion. When Jung uses this term he refers to the entire human psyche whereas Ouspensky uses this term to refer to externally regulated behavioral repertoires. Ouspensky's use of "personality" is similar to Jung's use of "persona".

To establish the context for this discussion I will begin by describing Ouspensky's assessment of the quality of our normal state of consciousness, his model for explaining behavior and the goal of his approach to human development. I will deal with Jung's psychology in a similar fashion. At this point I will identify the concept of negative emotions and the shadow within their supporting conceptual frameworks but I will not discuss them in detail. My purpose here is to establish a general context and to show that these very different psychologies are actually discussing similar issues.

Ouspensky's Approach to Psychology

Ouspensky describes people as machines and our behavior as mechanical. "Man is a machine. All his deeds, actions, words, thoughts, feelings, convictions, opinions, and habits are the results of external influences, external impressions" (Ouspensky, 1949, p. 21). Mechanical behavior is the result of automatic and exclusive reliance on external influences.

Ouspensky argues that with the exception of rare and isolated instances all of our behavior is mechanical. Because mechanical behavior takes place without directed attention it was also referred to as unconscious behavior. Conscious behavior requires directed attention. A person behaves consciously if he maintains an awareness of himself as separate from his experience. Initially this concept is difficult to grasp but its meaning will become clearer in the discussion of Ouspensky's techniques of self-observation.

When we behave mechanically our attention is uncontrolled and undirected. Because undirected attention always limits the quality of results we can achieve through our actions, we can actually see the effects of variations in our attention. Most of us would have little difficulty distinguishing between a meal cooked with directed attention and one cooked mechanically. Contrary to our notion that we can save energy by relaxing attention, Ouspensky taught that uncontrolled attention consumed force. Through repeated efforts to direct and control our attention we could conserve and build-up force which we could then use more constructively.

Ouspensky attributes our mechanical behavior directly to the weakness of our ordinary state of consciousness. In his teaching he identifies four distinct levels of consciousness which range from our totally subjective sleep state to a state of "objective consciousness". Our ordinary waking

state is on the second level of consciousness. Ouspensky referred to this state as one of "waking sleep" because in it our perceptions are almost as subjective as they are in actual sleep. Ouspensky identifies this as a very limited state which can be improved through specific efforts.

Both states of consciousness, sleep and the waking state, are equally subjective. Only by beginning to remember himself does a man really awaken. And then all surrounding life acquires for him a different aspect and a different meaning. He sees that it is the life of sleeping people, a life in sleep. All that men say, all that they do, they say and do in sleep. All this can have no value whatever. (Ouspensky, 1949, p. 143)

One of Ouspensky's concerns about our ordinary state was our ability to act without awareness. We can find examples that prove this point in our own behavior if we remember occasions on which we "forgot" where we placed our keys, our purpose for going to a particular store, or even the route we took to arrive at a destination. Ordinarily we attribute these experiences to a poor memory but Ouspensky explains them as lapses of consciousness. The third level of consciousness Ouspensky describes is called a state of self-remembering, self-awareness or self-consciousness. In this state we are aware of ourselves and we can begin to see reality less subjectively. Ouspensky taught that the third state of consciousness was our natural right but that it could only be attained after lengthy and difficult work. Ordinarily we

assume we already have this type of awareness and consequently are not interested in working to achieve something we imagine we have. By attributing to ourselves qualities we do not possess, we actually limit the possibilities for our development. Ouspensky stated that the difference between our ordinary conscious state and a state of self-awareness was as distinct as the difference between waking and sleeping. The fourth and highest level of consciousness possible for highly developed people is called an objective state of consciousness. This is the state described in various religions as enlightenment.

The purpose of Ouspensky's system of development was to improve the quality of our consciousness. Work towards this goal began with study of the fundamental principles of his model of the "human machine" and attempts to apply these principles to oneself. One of the central concepts of Ouspensky's approach is his distinction between personality and essence.

Ouspensky identifies the behavioral responses we learn to make in different circumstances as "personality". Instead of the single, unified personality we imagine we have Ouspensky says we actually have "multiple personalities". When we are influenced by one of our personalities we express the attitudes, opinions and behaviors which belong to it. When external circumstances change another personality

emerges and we express another set of attitudes, opinions and behaviors. Ouspensky attributes our inconsistent and unreliable behavior to the influence of these various personalities because one personality can make a decision which is totally unknown to others. If we pay attention to changes in our behavior in different circumstances we can begin to recognize our own personalities. It is a very startling experience to realize that the sense of identity we have in one environment can seem totally unbelievable when viewed through the influences of another setting. We are usually so involved in the immediate situation that we are unaware of our own inconsistent and contradictory behaviors. Ouspensky considered the recognition of our various personalities to be a fundamental objective of self-study.

Many of our personalities are useful. If a person learns the behaviors required by a certain profession this professional personality is very valuable. However, other personalities are completely false and worthless. A false personality depends entirely on external influences; it has no real social value nor does it have any connection with our inner nature. "You must understand that false personality is a combination of all lies, features and 'I's that can never be useful in any sense, either in life or in the work - just like negative emotions" (Ouspensky, 1971, p. 171).

When our behavior is influenced by false personality we act according to our perception of external expectations, to maintain a certain image of ourselves or to receive external gratification. False personality requires external motivators and always acts to be seen rather than for the sake of the activity itself. When we are influenced by false personality our behavior is incongruent with our inner nature or "essence". Ouspensky described essence as "what is his own in man" (Ouspensky, 1949, p. 162). Essence refers to the real inner qualities with which we are born. It remains relatively unknown and undeveloped due to the strength of our personalities.

Essence is the truth in man; personality is the false. But in proportion as personality grows, essence manifests itself more and more rarely and more and more feebly and it very often happens that essence stops in its growth at a very early age and grows no further. It happens very often that the essence of a grown-up man, even that of a very intellectual and, in the accepted meaning of the word, highly 'educated' man, stops on the level of a child of five or six. This means that everything we see in this man is in reality 'not his own.' (Ouspensky, 1949, p. 162)

We can appreciate Ouspensky's statement that essence is unknown if we attempt to describe our own inner qualities. When faced with this challenge we are likely to become embarrassed and offer only a few general statements. We might attempt to attribute our difficulty to modesty but Ouspensky would explain it as evidence that we do not know

our own inner nature. A major focus of Ouspensky's approach to self-development was to strengthen the influence of essence.

If we take an average cultured man, we shall see that in the vast majority of cases his personality is the active element in him while his essence is the passive element. The inner growth of a man cannot begin so long as this order of things remains unchanged. Personality must become passive and essence must become active. (Ouspensky, 1949, p. 163)

Our personalities are developed through ordinary socialization processes but essence is not. According to Ouspensky strong and adaptive personalities are a necessary pre-condition for developing essence but the strength of our personalities prevents essence from developing. Ouspensky taught that the modification of our false personality which would enable essence to grow and mature was a lengthy and difficult process. The effects of a strong false personality and an immature essence were clearly visible in the behavior of a 21 year old woman while she was a patient in a psychiatric unit. To illustrate Ouspensky's concepts of personality, false personality and essence, I will describe her behavior.

Jane was admitted to the hospital in a catatonic state. In this state she seemed to be totally unresponsive to her environment. If left by herself, she would stand in a stiff, awkward posture until she was physically moved. She did not resist any external movements of her body, nor did she

use them to initiate her own movements.

In establishing a relationship with Jane I made a distinction between her present regressed behaviors and her potential for more mature behavior. I referred to her regressed behavior as "Janie" and to her potential for more mature behavior as "Jane". I considered "Jane's" behavior to belong to her essence and "Janie's" behaviors to belong to her personality which in her present condition was almost entirely her false personality. In this catatonic state the adaptive aspects of this woman's personality were almost completely inoperative to the extent that she was actually unable to eat and dress by herself.

This patient understood and recognized these influences within herself and when she spoke indicated whether "Jane" or "Janie" was speaking. The behaviors we referred to as "Jane" corresponded to Ouspensky's description of essence. "Jane" could describe her interests and formulate plans based on them. Unfortunately, this woman did not have the strength or courage to act on "Jane's" knowledge. "Janie", was an over-developed false personality who had always determined this woman's actions. "Janie" responded to external expectations even when they demanded she do things that "Jane" did not want to do. According to her parents, this woman had always been a "good" daughter. When she was 18, she married and took jobs and lived in the circumstances that were dic-

tated by her husband's life-style. In her present condition "Janie's" stiff posture was a physical manifestation of this woman's emotional state. She described herself as being very afraid and wanting to run away from the circumstances of her life. In an emotional sense she was acting out her desires. After five weeks of hospitalization this patient was discharged into the custody of her parents and taken to her original home in another province. During her hospitalization the depth of Jane's catatonic state fluctuated but did not show any significant signs of improvement.

According to Ouspensky's theory, progress would depend on strengthening "Jane's" influence and weakening "Janie's". The discussion of Ouspensky's approach to self-development which follows in this chapter provides some indication as to how this could be undertaken although Ouspensky himself would likely consider this person to be unsuitable for his system of development. Ouspensky clearly stated that people must be adjusted and successful in ordinary life circumstances to benefit from his approach. Jung's approaches, as discussed in Chapter 3, could be more easily applied in this case.

In addition to his distinctions between personality, false personality and essence in our behavior, Ouspensky provided a model to describe human functions. He referred to his structural model as a diagram of the "human machine" to emphasize his assessment of the quality of our ordinary

state of development. He described five major centers which can operate on three levels. These centers are further subdivided to indicate how one center is influenced by all others. In this discussion I am focusing on the emotional center and will only briefly describe the major centers and levels. A diagram which illustrates this structural model is included in Appendix B.

The lowest level of this three-layered diagram contains the centers which control fundamental body processes. It includes the "Instinctive Center" which is responsible for our internal functions such as digestion and circulation, the "Moving Center" which regulates the motion of our bodies and the "Sex Center" which governs sexual behavior. Our emotional responses belong to the "Emotional Center" and our intellectual responses belong to the "Intellectual Center". Ordinarily all of these centers operate on the lower level. In a developed person, the emotional center would operate on the second or middle level and the intellectual center would operate on the third or highest level. The centers of the lower level have positive and negative divisions but higher centers do not. If the emotional center functioned on its appropriate level we would never have negative emotions. Ouspensky described negative emotions as the result of an "artificial" center which developed from the combination of the emotional center with the negative division of

the instinctive center. Ouspensky taught that our higher centers were fully developed and operating within us at all times but that nearly always their influences were not perceived. According to Ouspensky our ability to use and benefit from our higher centers depended on balancing the lower centers and improving the quality of our consciousness.

We have to become conscious and control our lower centers in order to bring them to their best possible state. Then there will be no difficulty in making contact with higher centers, because even in our present state, very occasionally, very rarely, we have glimpses of higher states - at least some people have.... The thing is to awake and pass to another level of consciousness; then higher emotional and, later, higher mental centre, will respond at once.
(Ouspensky, 1971, p. 234)

Ouspensky's description of the relationship between higher and lower centers completely reverses our typical ways of thinking about development. Ordinarily we assume that we can develop emotional and intellectual sensitivity by directly pursuing this objective whereas Ouspensky states that by balancing and developing our lower centers we will actually begin to experience higher qualities of emotional and intellectual responses. In our ordinary state these centers are unbalanced and attempt to do things which are unsuited to them. For example, if the intellectual center is over-developed a person will rely on thoughts when feelings or actions would be more appropriate while a person

with an over-developed emotional center will relate to things through feelings, often excluding the value of thoughts or actions. We tend to over-develop a side which is naturally stronger than others and think that by concentrating on it we can improve ourselves. Ouspensky argued that one-sided development would always give poor results. A person might intellectually know many things but have a few practical abilities or they might have a well-developed body but have very little knowledge. Ouspensky insisted that we could actually increase the effectiveness of our strongest side by developing weak sides. He considered some degree of development in all centers to be a prerequisite for work in his system of self development.

The aim of Ouspensky's approach was to develop the state of self-awareness.

Self-awareness is the greatest change possible, because in ordinary conditions of life nobody is aware of himself, and yet people do not realize this.... Nobody is aware. The whole idea is to be aware of yourself in this place, at this moment. This is the beginning, for one has to begin somewhere. (Ouspensky, 1971, p. 108)

According to Ouspensky this new state of consciousness could be created gradually as the result of consistent and sincere personal effort. Ouspensky's approach began with the practice of "uncritical self-observation". In this method, an 'observing "I"', which is the rudimentary form of essence,

observes and separates the functions of the various centers. By separating our sense of self from our actions, feelings and thoughts we can gain a valuable perspective on our own behavior. Ordinarily we consider all our thoughts, feelings and actions to define what we are and consequently we are highly vulnerable to all responses to our behavior. Furthermore we are actually unable to observe ourselves accurately. If we are able to make the separation Ouspensky describes we can become interested observers of ourselves without regarding everything we see as equally valid and without taking everything personally. With this approach we attempt to become objective to ourselves.

Our initial observations will yield only fragmented and isolated glimpses but with repeated practice our observations will come together and form "mental pictures". When we can see ourselves more completely we will recognize our individual personalities and eventually we will be able to see our false personality. The ability to distinguish between personality and essence is crucial to Ouspensky's system of development.

A very important moment in the work on oneself is when a man begins to distinguish between his personality and his essence. A man's real I, his individuality, can grow only from his essence. It can be said that a man's individuality is his essence, grown up, mature. But in order to enable essence to grow up, it is first of all necessary to weaken the constant pressure of personality upon it, because the obstacles to the growth

of essence are contained in the personality.
(Ouspensky, 1949, p. 163)

Until we can make the distinction between false personality and essence within ourselves we do not even know what to change. "Work on oneself begins from the moment one feels this division between what one trusts in oneself and what one cannot trust" (Ouspensky, 1971, p. 331).

A detailed catalogue of self-observations is the precondition for real change, but surprisingly, Ouspensky indicates that uncritical observation actually begins to change behavior. When we see something in ourselves and are able to accept it, this knowledge actually influences our behavior. Because of our lack of self-awareness and self-control, premature attempts to change behavior will invariably be unsuccessful. We can experience the truth of this observation by reflecting on the amount of difficulty we have in controlling even a minor habit. Very often we find that a habit re-appears after a brief absence or that it transforms itself into another equally undesirable one. Without extensive preparation and support, Ouspensky considered it to be almost impossible for us to make significant changes in ourselves.

The type of observation recommended by Ouspensky is very different from ordinary self-observation or introspection. His technique for observation is based on sep-

arating our sense of self from the functions of our centers. Ouspensky considered attempts to observe and to analyze behavior without knowledge of the functional arrangement of the human machine to be futile. Only by making a separation between our sense of self and the functions of the various centers can we prevent ourselves from criticizing or justifying all of our behavior. Ouspensky considered ordinary self-criticism or self-justification to be destructive processes which consumed energy and actually strengthened false personality. Their effects are directly antagonistic to Ouspensky's purposes.

Ouspensky also recommended that people attempt to practice "self-remembering". This technique is based on the observation that we always behave mechanically, without directing attention to our actions. When we act without observing ourselves Ouspensky says we do not remember ourselves. Self-remembering is the effort to focus our attention on our sense of self while simultaneously focusing it on something else. This is not a simple exercise.

Ouspensky comments:

I saw that the problem consisted in directing attention on oneself without weakening or obliterating the attention directed on something else. Moreover this "something else" could as well be within me as outside me. (Ouspensky, 1941, p. 119)

In the initial practice of self-remembering attention is directed towards the functions of individual centers. If we notice our thoughts, feelings and movements while we are in the process of actually doing something, we are practicing self-remembering. Eventually we will be able to relate our knowledge obtained through self-observation to our practice of self-remembering. When we are aware of our typical patterns of behavior we will be able to recognize them as they occur if we "remember ourselves". When we can see our behavior as we act, we are in a position to change it. Initially we will find that the ability to see what we are doing does not necessarily mean that we have the strength to change things. For example, we may hear ourselves expressing a harsh opinion or we may see that we are responding to our false personality but be unable to stop ourselves. Successful practice of self-remembering requires the type of self-awareness Ouspensky describes as the third level of consciousness. Self-remembering is actually a technique we can use to imitate this higher state of consciousness.

So, at the same time as self-observing, we try to be aware of ourselves by holding the sensation of 'I am here' - nothing more. And this is the fact that all Western psychology, without the smallest exception, has missed. Although many people came very near to it, they did not recognize the importance of this fact and did not realize that the state of man as he is can be changed - that man can remember himself, if he tries for a long time. (Ouspensky, 1971, p. 5)

With repeated efforts to observe and to remember ourselves we will begin to experience the differences between our real "I" which can develop from essence and our false "I"'s which belong to our personalities. This distinction is fundamental to Ouspensky's approach to psychological development.

In summary then, Ouspensky attributes the limited quality of our psychological development to the dominating influence of externally regulated personalities on our behavior. Personalities are required for our adjustment to the environment but they begin to have undesirable effects unless we also develop our inner essence. Ouspensky's structural diagram provides a method for separating behavior into components that we are capable of observing. After repeated observations personalities can be recognized by their typical thoughts, feelings and postures and eventually a practical distinction between personality and essence can be made. The different levels described in this model provide a means of conceptualizing development. According to this model the emotional center has the potential to function on a higher level than it normally does. When a state of self-awareness is developed the emotional center functions in a new way:

With self-consciousness, which is the third state of consciousness, we acquire a function which is called higher emotional, although it

is equally intellectual, because on this level there is no difference between intellectual and emotional such as there is on the ordinary level. (Ouspensky, 1971, p. 5).

In this state of consciousness essence, rather than personality, is active. With this outline of Ouspensky's approach to psychology I will now consider Jung's position on similar issues.

Jung's Approach to Psychology

Jung referred to the psychological development of the average person as a state of "collective unconsciousness". He supported this description with the observation that the average man was predominately a "mass man" whose behavior was governed by the collective consciousness of the group and the common human instincts of the collective unconscious. As a consequence of the domination of these external and internal collective influences, the unique aspects of the personality remain unknown. "Natural man is not a 'self' - he is the mass and a particle in the mass, collective to such a degree that he is not even sure of his own ego." (Jung, 1976, p. 350). The only uniqueness Jung saw in the average person was in his interpretation of collective influences. He considered this expression of individuality to be minor and insignificant in comparison to the potential uniqueness of the psychologically developed person. At first glance this position may seem extreme but it can be easily

validated through observation. We generally conform to collective standards and imagine we are expressing our uniqueness when we make small changes within a standard form. This "uniqueness within a form" is clearly visible in the fashion world but it is just as obvious on more important issues such as our attitudes toward work, money and sexual relationships. Jung was not attacking the value of collective behaviors per se but rather was critical of the substitution of collective behaviors for real individual behavior. The aim of his approach to therapy was to separate collective values and influences from individual responses. Jung described psychological development as a process of individuation through which the real inner nature of the person could be explored and recognized.

Individuation, therefore, can only mean a process of psychological development that fulfills the individual qualities given; in other words, it is a process by which a man becomes the definite, unique being he in fact is. (Jung, 1956, p. 183)

Paradoxically, Jung studies the effects of collective influences on the personality in order to identify its truly unique elements. Individuation is a process of personality integration which should not be confused with individualism. This distinction is of paramount importance in Jung's psychology and depends upon an appreciation of the difference between the ego-complex and the archetype

of the self. This distinction will be clarified in the following discussion.

Jung described consciousness as a "late-born descendant of the unconscious psyche." (Jung, 1969, p. 350). He considered our ordinary consciousness to have a very limited range which could be expanded through a study of the unconscious.

Since we cannot imagine - unless we have lost our critical faculties altogether - that mankind today has attained the highest possible degree of consciousness, there must be some potential unconscious psyche left over whose development would result in a further extension and a higher differentiation of consciousness. (Jung, 1966, p. 27)

According to Jung, the contents of consciousness are derived from direct experience. "The only things we experience immediately are the contents of consciousness." (Jung, 1969, p. 139). These contents include sense-perceptions, thoughts, feelings, intuitions, volitional and instinctual processes, and dreams. (Jung, 1969, p. 140-142). In contrast, the contents of the unconscious can only be known indirectly. Within the unconscious Jung differentiated between the personal and the deeper, collective unconscious. The personal unconscious is acquired during the individual's life-time and contains repressed experiences, subliminal perceptions and forgotten memories. The collective unconscious is common throughout humanity. Its contents are

organized into archetypes or common forms of experience. Jung estimated that there are as many archetypes as there are typical human experiences. The major archetypes include the persona, the shadow, the anima or animus, and the self. Through his therapeutic techniques Jung attempted to facilitate the expression of these unconscious elements and to provide an interpretation of them. Properly understood, he considered all of the expressions of the unconscious to be significant, beneficial and comprehensible. Jung's entire psychological theory is an attempt to show that the expressions of the unconscious can be understood if their symbolic qualities are appreciated.

The unconscious is not as divorced from consciousness as we ordinarily think. We regularly observe expressions from the unconscious in our dreams but because these images seem chaotic and unintelligible we pay little attention to them. Our speech further reveals our lack of understanding of the unconscious. We refer to "the unconscious" thereby suggesting an actual entity and tend to imagine a mysterious black box which can only be approached from an analyst's couch. A more accurate and useful approach can be achieved by recognizing that the term "unconscious" refers to an absence of awareness. The postulated entity, the unconscious, then includes or "contains" everything that is restricted from the focal point of attention we call con-

sciousness. According to Jung, the unconscious is limitless because it includes everything that could potentially be known. To gain some appreciation of its extent Jung suggested we imagine the unconscious as the collective accumulation of human inheritance and knowledge.

If it were possible to personify the unconscious, we might think of it as a collective human being combining the characteristics of both sexes, transcending youth and age, birth and death, and, from having at its command a human experience of one or two million years, practically immortal. (Jung, 1969, p. 349)

This description of the unconscious implies that it is asexual as well as non-temporal and non-spatial and therefore clearly differentiates the unconscious from our conscious mind which is established on these standard reference points. Our normal consciousness can be considered as the epitome of subjectivity whereas the unconscious is objective.

The collective unconscious is anything but an incapsulated personal system; it is sheer objectivity, as wide as the world and open to all the world. There I am the object of every subject, in complete reversal of my ordinary consciousness, where I am always the subject that has an object. (Jung, 1959a, p. 22)

This distinction is extremely difficult, if not impossible, to understand from the view-point of our ordinary state of consciousness. However implications arising from this distinction can be understood.

Within the conscious and unconscious divisions of the

psyche, Jung postulated several psychic structures to explain his observations of behavior. A diagram to illustrate these structures is provided in Appendix C. Within the field of consciousness, Jung described the ego as a focal point which rested on consciousness. According to Jung, the ego is not identical with consciousness but rather can be thought of as a partial and fluctuating selection of conscious contents. The figures of speech we ordinarily use to refer to the ego can be applied to illustrate this definition. Most commonly we refer to egos that are either weak, swollen or shattered. A person with a "weak ego" does not have a fixed or strong sense of identity, i.e. their ego does not form a strong bond with any of the contents of consciousness. This ego can easily be hypnotized by unconscious contents. If this happens a person identifies with internal images and attributes an external existence to them. This imbalance between conscious and unconscious contents results in behavior which is clinically described as psychotic. A person who is "stuck on himself" is said to have a "swollen ego". An ego of this type is the result of exaggerating and identifying with the known strengths of the personality. Limitations are denied and therefore unconscious. This one-sided perspective always transmits a shallow or hollow feeling. This ego can easily become "shattered" if internal defenses break down or if

external events challenge the person's sense of competency. This devastating experience provides new information which can conceivably result in a more accurate assessment of individual capabilities. Jung describes such experiences in the external world as the ego's method of development.

It seems to arise in the first place from the collision between the somatic factor and the environment, and, once established as a subject, it goes on developing from further collisions with the outer world and the inner. (Jung, 1959b, p. 5)

Through this process the ego can develop a more accurate estimation of personal capability but nevertheless it is always restricted by conscious contents. Jung's description of the complete personality includes both consciousness and the unconscious. The ego is extracted from consciousness and therefore it can never completely represent the personality.

I have suggested calling the total personality which, though present, cannot be fully known, the self. The ego is, by definition, subordinate to the self and is related to it like a part of the whole. (Jung, 1959b, p. 5)

This definition indicates that study of the ego is not equivalent to study of the self and implies that self-knowledge cannot be obtained through direct study of conscious contents. Without extensive psychological development, the self is unconscious, that is, we are not self-conscious. The self can never be known directly and com-

pletely but increased self-knowledge can be gained through techniques which allow unconscious contents to become visible.

The ego is defined as an extraction from consciousness and therefore it is necessarily restricted by the standard reference points of consciousness. The ego then must be defined sexually, temporally and spatially. Because the self is associated with the unconscious it manifests the qualities of the unconscious. The difference between consciousness and the unconscious can be used to distinguish between the effects of the ego and the self on ordinary behavior. Ego influences are operating when we give consideration to sexual stereotypes and social appropriateness. We experience our ego whenever we seek confirmation that our actions are suitable to the occasion. When the "self" influences behavior such considerations are irrelevant. In this instance we act with confidence in the validity of our knowledge and performance. Ordinarily we do not appreciate this distinction. We mistake our ego for our self and attribute the qualities of the self to our ego behaviors. Furthermore, we assume that ego knowledge is self-knowledge and consequently limit what we are willing to learn about ourselves. Jung was extremely critical of our general lack of self-knowledge.

Life that just happens in and of itself is not real life; it is real only when it is

known. Only a unified personality can experience life, not that personality which is split into partial aspects, that bundle of odds and ends which also calls itself "man". (Jung, 1976, p. 351)

Ego knowledge is always fragmented and incomplete because it excludes unconscious contents. Jung's concept of the self and the unconscious indicates that we actually have more complete knowledge than we ordinarily realize. "The unconscious has contents which would bring an immeasurable increase of knowledge if they could only be made conscious." (Jung, 1969, p. 348). When ego influences dominate in our behavior we lose confidence in our inner knowledge and look to external sources for guidance. By focusing on the unconscious, Jung attempted to establish contact with this inner knowledge.

Jung described the archetypes as psychic structures which give form to the collective unconscious and deduced their existence from empirical observations of recurring psychic images. Highly emotional behavior which is associated with a psychic image results from the activation of an archetype.

One can speak of an archetype only when these two aspects are simultaneous. When there is merely the image, then there is simply a word-picture of little consequence. But being charged with emotion, the image gains numinosity (or psychic energy), it becomes dynamic, and consequences of some kind must flow from it. (Jung, 1964, p. 96)

Of the many archetypes, the persona, shadow, anima or animus and self are the most powerful. The persona develops in response to group values. Behaviors which are influenced by the persona are validated by the social group and in consequence are usually positively regarded by the individual himself. Ordinarily a large component of the ego is drawn from the persona. When this happens, we define ourselves in terms of our behaviors which receive social approval and as a result we remain unaware of other aspects of ourselves. The shadow is opposite to and balances the persona. Its more superficial aspects are partially recognized by the ego and included in our appraisal of personal weak points. The deeper aspects of the shadow express themselves in images which have a negative value. According to Jung's model, all behavior with a negative emotional tone is influenced by the shadow. The anima or animus refers to the contra-sexual elements in our personality. A woman's animus is her internal image of man; a man's anima is his internal image of woman. In Jung's model these archetypes move progressively further away from consciousness. The persona and superficial aspects of the shadow are close to consciousness whereas the anima or animus and the self are further away and therefore are more difficult to identify. Because the ego is associated with it, we can often recognize the persona without too much

difficulty when it is pointed out to us. The more difficult work of self-development begins with study of the shadow.

Whoever goes to himself risks a confrontation with himself. The mirror does not flatter, it faithfully shows whatever looks into it; namely, the face we never show the world because we cover it with the persona, the mask of the actor. But the mirror lies behind the mask and shows the true face.

This confrontation is the first test of courage on the inner way, a test sufficient to frighten off most people, for the meeting with ourselves belongs to the more unpleasant things that can be avoided so long as we can project everything negative into the environment. But if we are able to see our shadow and can bear knowing about it, then a small part of the problem has already been solved: we have at least brought up the personal unconscious. (Jung, 1959a, p. 20)

Jung's concept of levels of depth within the unconscious provides a way for describing progress in self-development but it should not be taken as rigid and fixed. Influences from all levels of the unconscious are always operating in our behavior. In instances of emotional disturbance, the various unconscious elements which influence consciousness become more obvious. The following description of a man whose consciousness was primarily influenced by the shadow illustrates this point.

When the police found D. wandering in a city park in a drunken and disturbed emotional state, his wife brought him to the hospital. After a psychiatric assessment, D. was admitted for treatment of a psychotic depression. D.

was a 42 year old business man with no previous psychiatric history.

D. attributed his despair to financial bankruptcy and to his failure as a husband and a father. His wife however presented a different picture of their personal lives. She considered their marriage a success and described her husband as a good father. She admitted that in the past few years D. had had a drinking problem and informed the hospital staff that recently D. had sold his partnership in a business. As a result of this sale their financial situation was unsettled but not as meager as her husband described it.

When he was first admitted to hospital, D. was very restless. Jung explains that this type of agitation, which is frequently associated with psychotic disturbances, results from a clash between consciousness and the unconscious. "Empirically, this confusion takes the form of restlessness and disorientation" (Jung, 1959b, p. 194). D. repeatedly told the hospital staff that he was packed and willing to go with the police when they arrived to take him to jail. His feelings of guilt convinced him that he was about to be punished for his criminal offences although intellectually he knew he had done nothing illegal. This behavior clearly shows the effect of his identification with the shadow. Ordinarily D.'s ego was attached to his persona with its images of being a "good provider", husband and father.

When events in his life challenged these images, D.'s ego became engulfed by the shadow. It is possible to speculate here that if D.'s ego had been stronger than it was, he could have critically examined the images of his persona and thereby protected himself from a psychotic depression. In his disturbed state D.'s ego was primarily identified with elements of the shadow from his personal unconscious although influences of the other major archetypes could also be identified. When D. was interviewed prior to his admission to hospital, he spontaneously denied an incestuous relationship with his 11 year old daughter. This delusional idea can be recognized as an anima influence which has become contaminated by the shadow. At one point when his level of consciousness was lowered by tranquilizing medications, D. attributed his guilt feelings to the fact that throughout his life he had been pretending to be someone he wasn't. This statement indicates D.'s awareness that by giving priority to external requirements he had actually denied influences from his inner self. After several weeks, D.'s emotional condition improved. He looked back on his disturbed state and remembered feeling personally responsible for all the evil in the world. This statement suggests the inter-penetration of the shadow and the self which is frequently expressed as a god-image. At this point D. was experiencing the shadow on a collective rather than personal level of the unconscious.

In addition to describing these major structures within the psyche, Jung's psychological theory also includes a concept of the dynamic relationship between consciousness and the unconscious. The validity of Jung's therapeutic approaches is derived from this assessment of the relationship between consciousness and the unconscious.

Jung observed that because the unconscious compensates for the conscious point of view it has a balancing or stabilizing effect on the personality. If the point of view taken by consciousness is extreme or exaggerated, the unconscious will hold an opposite position. We can appreciate this observation by applying it to the type of consciousness we have developed. Consciously we over-emphasize the value of our intellectual responses and devalue our emotional responses. Nevertheless, we continue to react emotionally. We are often unconscious of many of our feelings, i.e. our unconscious "contains" our emotional reactions. Our intellectually-oriented consciousness is balanced by an emotionally-oriented unconscious. When the ego is strongly influenced by unconscious factors, behavior is highly emotional and inappropriate to the circumstances. It is rigid, absolute and excessively intense or weak. This information can be valuable in everyday experience. When we observe or experience strong emotional reactions, we could maintain a useful perspective if we recognize this

behavior as an indication of a decrease in the quality of consciousness. Unfortunately this is very difficult to do. The effects of the unconscious can be observed in such instances but the unconscious can be more reliably and readily observed through the images it produces.

Jung's principal method of studying the unconscious was through the analysis of symbols expressed in dream images. He acknowledged that unconscious contents could be identified through word-association tests or hypnotic techniques but he considered dreams to be a more accurate expression of the unconscious. Jung's aim was not simply to identify unconscious elements but rather to re-establish an effective relationship between consciousness and the unconscious.

What the separation of the two psychic halves means, the psychiatrist knows only too well. He knows it as dissociation of the personality, the root of all neurosis: the conscious goes to the right and the unconscious to the left. As opposites never unite at their own level ... a supraordinate "third" is always required, in which the two parts come together.
(Jung, 1959b, p. 180)

When this re-unification occurs, information from the unconscious is assimilated by consciousness and applied to increase the effectiveness of the individual's adaptation to his environment. Above all, Jung was committed to achieving practical results.

What we want is a practical psychology which yields approvable results - one which explains things in a way that must be justified by the outcome for the patient. In practical psychotherapy we strive to fit people for life, and we are not free to set up theories which do not concern our patients and may even injure them. (Jung, 1969, p. 351)

Through the unconscious, Jung obtained a new perspective on the individual's behaviors. This method of obtaining personal knowledge emphasized to a person that what they knew about themselves was not all there was to know and that new knowledge could be obtained by very indirect methods. Throughout his writings, Jung consistently emphasizes the limitations of the ego's knowledge and supports the value of insights obtained through his analytic techniques. However, he acknowledges that at some point these new attitudes must be applied to the individual's everyday life. He describes application as a "moral problem" indicating that ultimately change depends on the individual's ability to act on the basis of his own knowledge. Without this application, the value of the therapeutic process is restricted.

Jung's therapeutic techniques were used to support and facilitate the process of individuation which he considered to be a natural developmental process.

In all cases of dissociation it is therefore necessary to integrate the unconscious into consciousness. This is a synthetic process which I have termed the "individuation"

process.

As a matter of fact, this process follows the natural course of life - a life in which the individual becomes what he always was.

(Jung, 1959a, p. 40)

Jung's techniques were intended for people who were experiencing more than average difficulty with this process or for people actively seeking advanced psychological development. Jung recognized that extensive psychological development was not necessary for the physical maintenance of life and that it would never be sought by the majority. Only people who experienced dissatisfaction within themselves or those who were convinced that development was possible would begin the lengthy process of individual development. "Nothing changes itself without need, and human personality least of all. It is immensely conservative not to say inert. Only the sharpest need is able to rouse it." (Jung, 1940, p. 288). Jung indicates this need for change can be experienced as a moral sense that something is missing from the personality or it may be recognized when a person attempts to resolve a neurosis.

In the last resort it is a man's moral qualities which force him, either through direct recognition of the need or indirectly through a painful neurosis, to assimilate his unconscious self and to keep himself fully conscious. (Jung, 1976, p. 81)

When a person sees that their discomfort has an internal rather than external origin, they may begin to look for methods of personality development which can ultimately lead to an expansion of consciousness and increased adaptation to life circumstances.

An outline of Jung's theory indicates the emphasis he places on distinguishing between the ego and the self. His conceptual model shows that when the shadow is unconscious, it effectively blocks self-knowledge. Because the shadow belongs to the more superficial layers of the unconscious, it must be explored at the outset of psychological development. Jung's model of the structures of the psyche, indicates that study of negative feelings is the beginning point for development.

From the preceding discussion of Ouspensky's psychological theory, it parallels to Jung's theory can be clearly seen. Ouspensky's distinction between personality and essence is fundamental to his approach as is Jung's distinction between the ego and the self. Ouspensky's structural model shows negative emotions as an obstruction whereas Jung's model shows the shadow as a block to self-knowledge. Ouspensky identifies work on negative emotions as a valuable starting point for self-development. "All possibilities of development are contained in conquering negative emotions and transforming them. A man with negative emotions will

never do anything." (Ouspensky, 1971, p. 365). Jung's model points to exactly the same conclusion.

While their basic objectives are the same, Ouspensky and Jung use very different approaches. To improve the quality of consciousness, Ouspensky uses information which Jung would include in the contents of consciousness whereas Jung uses information which is ordinarily unconscious. In either case, Ouspensky and Jung use techniques which influence the quality and direction of our attention. Both redirect attention from immediate experience to obtain information which can be used for development. They agree that psychological change must follow from an expansion of self-awareness; significant change does not result from immediate attempts to adjust known behavior. In the following chapters, I will specifically describe the different techniques used by Ouspensky and Jung and will show how these methods can be applied to managing problems associated with negative feeling states.

CHAPTER 2

Ouspensky's Approach to Negative Emotions

Ouspensky describes all unpleasant, violent, or depressing feelings as negative emotions and makes the dramatic assertion that these feelings are unnecessary and indicative of a low level of psychological development. Ouspensky explains that our negative emotions are produced in an "artificial" center. A diagram to illustrate this concept is included in Appendix D. He believed human negativity resulted from an improper interchange between centers. "In an unbalanced kind of man the substitution of one center for another goes on almost continually and this is precisely what 'being unbalanced' or 'neurotic' means" (Ouspensky, 1949, p. 109). Due to this imbalance we do not experience the potential of our emotional center. Most of our emotions are negative and those that we call pleasant can easily become negative. Ouspensky taught that our emotional lives were dull and poor in comparison to what they could be. If our centers were balanced we would experience finer qualities of emotional sensitivity and perception than we ordinarily do. One of the finer functions of the emotional center is its capacity to be clairvoyant. "Clairvoyance really means clear seeing. One can think of it as the cognitive, emotional seeing of the truth about something or

someone" (Nicoll, 1952, 2, p. 577). Even with our ordinary level of self-development we can spontaneously experience instances of clairvoyance in which we directly know something about ourselves or another person, know a truth about the universe, or know about coming events. For most of us however, these experiences occur infrequently and are often unreliable. Through self-development instances of this type of knowing can become more frequent and can be directed towards a particular problem or interest. On a more practical level, we can use our emotional responses to "see" our relationship to life events. Our emotional center specializes in relationships; our emotional responses are our experience of relationship and they provide an indication of the meaning or significance of something to us. If we develop our sensitivity to these responses we can see circumstances more clearly and can make better decisions in life. In addition to these immediate benefits, Ouspensky's theory indicates that development of the human potential depends upon the emotional system:

This is precisely what people do not understand.... If anyone desires to know and to understand more than he actually knows and understands, he must remember that this new knowledge and this new understanding will come through the emotional center and not through the intellectual center.
(Ouspensky, 1949, p. 235)

According to Ouspensky, negative emotions are indicative of a low level of psychological development and as long as we reinforce them, they will gain strength and actually prevent real development. Work to modify and ultimately to eliminate negative emotions is a lengthy and difficult process but recognition of their effects, coupled with the knowledge that they are unnecessary, can provide the motivation to begin.

Ouspensky's approach to negative emotions is meant for people who are living in their ordinary life circumstances. Ouspensky observes that we are usually negative about the small things in life and that in extreme or catastrophic circumstances people change and actually have fewer of these feelings. Ouspensky's methods are intended to be applied to negative feelings that are not associated with real threats to the body. Ouspensky is not suggesting that feelings such as fear or pain which result from threats to the body should be modified but rather is stating that psychological feelings of fear and pain can be transformed.

Ouspensky's objective of altering negative emotions is based on his appraisal of their impact on our behavior. Negative emotions influence us in many ways but their effects are never beneficial. If we imagine our negative emotions as toxic and dangerous substances we can begin to appreciate their real effects on us. Negative emotions

disturb our body functions and interfere with everything we do. When we are negative, we cannot concentrate or think clearly; fundamental processes such as digestion and breathing are impaired; and even posture, muscle tension, and physical movements are influenced. A negative reaction always destroys the balance in our body, and if it persists over a long time period, it can result in physical illness.

Ouspensky explained that negative emotions are created by two processes, identification and imagination. "Without negative imagination and identification negative emotions cannot exist" (Ouspensky, 1971, p. 70). Both imagination and identification are involved in our perception of external reality. Imagination describes our perception of things whereas identification describes our attachment to them. Together, these processes sustain our illusions about ourselves and reality. In this context imagination does not refer to day-dreaming, visualizing, or creativity. Ouspensky is specifically speaking about the process through which we develop our ideas about reality. Many of these ideas come directly from other people. Our inclination to accept these ideas about reality arises from our fear of other people, our desire for their approval and our tendency to imitate them. Once we have accepted an idea about the qualities of something our perception usually confirms our expectation. In this way, we create the reality we perceive.

Because we identify with our perception of reality we cannot distinguish between qualities which are imaginary and those which are real. All that we perceive seems equally real to us.

Negative imagination is a specific type of imagination which always has a limiting or destructive quality. The simplest form of negative imagination is worrying, or day-dreaming, about catastrophes that could occur in the future. Because it is self-sustaining, Ouspensky considered this activity to be completely mechanical. It occurs automatically, without purpose or direction, and results in a loss of force. Day-dreams waste time and energy yet they are the least harmful part of negative imagination. The more serious type of negative imagination occurs when we create restrictions or blocks in our lives. When we claim that circumstances prevent us from reaching our goals or making constructive changes in our lives we are experiencing the effect of a negative block we have created. Rather than examining alternative courses of action, we attribute our personal difficulties, problems, and limitations to external conditions. Then we become negative towards these conditions. Circumstances can be made responsible for almost anything -- from an inability to stop smoking to persistent negativity. When we attribute our limitations to the environment we are actually indicating that we are controlled

by these external circumstances. Frequently we expend our energy complaining about the intolerable circumstances of our lives without examining how we are a part of them. When we make our circumstances responsible for our negative feelings and personal limitations we avoid a critical examination of our own behavior. If we decide to make changes we usually direct our efforts towards external factors and avoid consideration of internal or personal change.

Ouspensky argued that this approach would always be unsuccessful. He regarded the idea that negative feelings have an external cause as an imaginary one and insisted as long as we maintained this belief we would continue to experience negative emotions.

In addition to its influence on imagination, our tendency to imitate others directly results in many of our negative emotions. We can observe the effects of this process by noticing how friends are often bound together by their shared complaints about external conditions. When we complain about events in this way we imagine we are unique and special, ignoring our knowledge that other people are complaining about exactly the same things. We complain about our problems and pretend that we do not enjoy our difficulties. Ouspensky directly challenges this attitude by stating, "There is practically no negative emotion which you cannot enjoy" (Ouspensky, 1971, p. 12).

Without identification, the effects of imagination and imitation would be restricted. When we identify with something our attention is so strongly drawn by this thing that we become emotionally attached to it. Our sense of identity is involved in the things with which we identify. When we identify, we lose self-awareness. "You cannot identify and be aware of yourself: the presence of one means the absence of the other" (Ouspensky, 1971, p. 122). In our ordinary state we are always identified. Consequently it is very difficult for us to understand and to recognize the effects of this process. Further difficulty is created by the fact that we actually value the strength of our identifications. Ouspensky says this is a serious mistake.

Man cannot do anything sensible when he is in a state of identifying. If people could see what the state of identifying means they would alter their opinion. A man becomes a thing, a piece of flesh; he loses even the small semblance of a human being that he has. (Ouspensky, 1949, p. 150)

We can begin to appreciate what identification means by observing ourselves and comparing differences in the quality of our relationship to things. We can find things we are identified with by mentally speculating on the things we could not give up by altering our sense of "I". We can be very strongly identified with such things as cars, houses, furniture or our occupation.

When we identify, our sense of identity becomes attached to these things which can range from our perception of external reality, to our thoughts and feelings, to other people. The dependency and vulnerability which results from identification can be most clearly seen in interpersonal relationships. When we identify with someone we accept their standards and values and we attempt to please them through our actions. Because we are acting according to their standards rather than our own, we require their recognition, approval, and validation. Our emotional state then depends on another person. If this person approves of us we feel good about ourselves, however if they do not approve of our actions, or even if they do not give us the amount and type of recognition that we desire, we become upset. No other person could ever possibly meet our expectations and consequently we are predisposed to becoming negative whenever we identify with someone. We can protect ourselves from these negative states by developing and acting on the basis of our own knowledge. In Ouspensky's terminology this would mean that we are able to "remember ourselves". "If you always remembered yourself, you would never identify, and if you never identified you would never be negative" (Nicoll, 1956, p. 1710). Our identification with other people is usually very strong. It can be recognized whenever someone's actions influence our

emotional state. Typically we identify with members of our family. Identification between a husband and wife is often the basis of their relationship to each other. By noticing differences in our reactions to similar events we may begin to recognize identification in ourselves. For example, if we become angry and upset with one person who is late for an appointment but not with another we will have discovered that we are identifying with the first person.

We are most strongly identified with our imaginary ideas about ourselves. The strongest imaginary idea we have is our idea that we possess a single, unified personality. Ouspensky describes this as an imaginary "I". Our idea that we have a unified personality leads us to identify with everything we experience within ourselves. We consider all of our actions, thoughts and feelings to be of the same quality and value. We do not differentiate between those which result from different external influences and those which have a more internal origin. Identifying with everything within ourselves results in confusion and prevents the development of self knowledge. According to Ouspensky, no real self-development can be achieved until we learn to separate our sense of "I" from our actions, thoughts and feelings.

In order to learn not to identify man must first of all not be identified with himself, must not call himself 'I' always and on all occasions. He must remember that there are

two in him, that there is himself, that is 'I' in him, and there is another with whom he must struggle and whom he must conquer if he wishes at any time to attain anything. (Ouspensky, 1949, p. 151)

The strength of our negative emotions depends on identification. On the basis of an inner conviction of our own special talents, merits and worth, we develop imaginary pictures of ourselves. Our expectations of how other people should behave and, in particular, how they should treat us are derived from this inner belief in our worth. We experience the effect of this process in our opinion that our standards of behavior are the "correct ones" and that people who do not share our values are misguided, uninformed, or even inferior. When the events in our lives challenge the imaginary pictures we have of ourselves, we usually respond by becoming negative. A negative response indicates discrepancy between our internal image of ourselves and our perception of external events. Rather than studying the dissonance in our relationship to our environment, we tend to expend our energy on negativity. For example, if a person imagined himself to be generous and giving he could easily become negative if his efforts to help were not gratefully received. In this case, he would likely blame the other person for not appreciating the value of his advice or assistance. When we experience personal difficulty in accepting social images we tend to

assume the responsibility for our negative feelings. Through the process of socialization we come to believe that we should be happy and satisfied if we have a successful career, a nice house or a family. A person who has these things and still feels unsatisfied tends to think there must be something wrong with himself. Our identification with both personal and social images is so strong that it does not occur to us to examine them. We avoid this by directing our negative feelings towards ourselves or to the environment.

According to Ouspensky's explanation, whenever we are negative we are experiencing an effect which results from identification with an imaginary idea. Because all of these imaginary ideas result from our responsiveness to external influences, Ouspensky categorizes them as a component of our personality. Ideas about ourselves which have absolutely no connection with our essence belong to false personality.

And if we look from this point of view we will see many imaginary things in ourselves. These imaginary things are false personality - imaginary emotions, imaginary interests, imaginary ideas about ourselves (Ouspensky, 1971, p. 167).

Negative emotions result directly from personality. "We can take it that it all refers to personality, because if there were a really strong tendency to negative emotion in the essence it would almost mean insanity" (Ouspensky, 1971, p.

82). Although our negative feelings seem very real to us, they are actually an artificial and damaging effect of our externally governed personalities. Because negative emotions depend on our identification with an imaginary reality, they can be modified by altering our perception and understanding of external events. Ouspensky embarks upon this task by teaching new attitudes towards negative emotions and by recommending a technique called "non-expression of negative emotion." After practice with these methods, Ouspensky suggests specific techniques for weakening the effects of identification. In the following sections I will discuss these strategies for transforming negative emotions.

Ouspensky compares an attitude to a mental habit; an attitude is a typical thought pattern or sequence. Our mental habits are the structure or form of our mind and determine how we perceive events and also how we respond to them. An attitude is built up from our thoughts and consequently it can gradually be changed if we learn new ways of thinking. Ouspensky observes that because our ability to direct our thoughts is greater than our ability to control our feelings, we can actually use our thoughts to influence our feelings. "We cannot change what we feel at any given moment, but we can make ourselves think about a subject at a given moment." (Ouspensky, 1971, p. 76). By learning to think differently about our negative emotions we can develop

new attitudes towards them. Eventually these attitudes will influence our perceptions and reactions.

You must learn to think rightly. Then, if you do, it will happen like this: although emotion is much quicker than thought, emotion is a temporary thing, but thought can be made continuous; so whenever the emotion jumps out, it hits against this continuous thought and cannot go on and manifest itself. (Ouspensky, 1971, p. 365)

Ouspensky is not suggesting that we should think instead of feel but rather is taking advantage of the relationship between thoughts and feelings. Due to the relationships between all centers a change in one will produce changes in others. Here Ouspensky is specifically attempting to influence the emotional center by changing the intellectual center.

Our habit of becoming negative is strongly developed and is difficult to eliminate. However we can influence and gradually weaken it. "If you think rightly for six months, then it will affect negative emotions. If you begin to think rightly to-day, it will not change your negative emotions to-morrow" (Ouspensky, 1971, p. 73).

We usually perceive our feelings in relationship to events and therefore conclude that events "cause" our feelings. When we think this way, we consider our negative feelings to be an unavoidable consequence of external events. Our sense of control over our feelings becomes directly correlated with our sense of influence over events.

When we perceive that we have little or no influence on events we feel vulnerable, powerless and even victimized. Ouspensky completely rejects this model for thinking about emotional responses. He considers feelings to be internal responses which are displayed under certain circumstances. Ouspensky considers all negative feelings to be an indication of weakness within ourselves.

We think that negative emotions are produced by circumstances, whereas all negative emotions are in us, inside us.... Our negative emotions are in ourselves and are produced by ourselves. There is absolutely not a single unavoidable reason why somebody else's action or some circumstance should produce a negative emotion in me. It is only my weakness.
(Ouspensky, 1971, p. 71)

If we are able to think about our negative feelings as evidence of personal limitations we can gain a new sense of meaning from them and ultimately an increased sense of power and control in our emotional lives. Negative emotions can be useful to us if we accept them uncritically. If we adopt the attitude that "nice" people are not negative, we will tend to deny or ignore our negative reactions if we wish to be considered "nice". Denying our feelings in order to maintain a certain self-image actually increases their destructive effects. If we continue to experience the circumstances which evoke them, these feelings will build up. Eventually they will be expressed. If they have been ignored for a long time, their expression may assume a very dramatic

form which might be a temper outburst, a physical illness or a psychotic episode. If we recognize a negative feeling and then become critical towards it, we actually create another negative feeling. We have our initial negative reaction plus a negative reaction to it. We often do this to ourselves when we think that we shouldn't be negative when in fact we are negative. Negative emotions can be useful to us only when we accept them as an expression of a relationship we are experiencing but not an obligatory response. If we adopt this point of view we can then study the situation to determine whether we want to change our actual circumstances or whether we need to change something within ourselves. Our ordinary way of thinking about our negative feelings always suggests that they could be resolved if someone else changed or if we removed ourselves from disturbing circumstances. Ouspensky is opposed to this method of managing negative feelings because it does not tackle their real origin. To manage negative feelings effectively we must learn to think about them in a new way.

We have to begin with right understanding, right attitude. As long as we think negative emotions are unavoidable, or even useful for self-expression, or something like that, we can do nothing. A certain mental struggle is necessary to realize that they have no useful function in our life and that at the same time all life is based on them. (Ouspensky, 1971, p. 70)

Ouspensky recommends we use this technique of "non-expression" at the beginning of our work on negative emotions.

What we can do from the very beginning of observing the emotional function is to try to stop one particular manifestation in ourselves. We must try to stop the manifestation of unpleasant emotions. (Ouspensky, 1971, p. 10)

Non-expression of negative emotion involves recognizing a negative feeling within ourselves, controlling its expression and then using this energy to study it.

Ordinarily when we experience a negative feeling we project it onto someone or into an external situation. When we express a negative feeling we are in its power and can actually do very little that is constructive at that time. Rather than taking an action which we would later regret, it would be better to "wait it out", knowing that no feeling state is ever a permanent one. When we project our negative feelings onto someone we accuse them of causing our bad feelings. We make statements of the type "You are making me angry" or "You never consider my feelings." When we make these statements we think the other person will change and then we will feel better. Ouspensky considers this to be a totally ineffective approach to negative feelings, which only justifies and strengthens our attachment to the imaginary picture of ourselves which underlies our nega-

tive feelings. "You cannot study them if you express them. If you try to stop expressing them, you can see and study them" (Ouspensky, 1971, p. 71). We cannot change our behavior until we have observed our typical reactions. "If you cannot observe how you react, then of course nothing can be changed." (Nicoll, 1952, 2, p. 575). Because we identify so strongly with ourselves, we resist self-observation. We fear what we might discover or fear that we will find nothing. Our attitude that self-study is self-indulgent and that it uses time which could be more profitably spent accomplishing more important things reinforces our avoidance. To observe something about ourselves we must become at least partially separated from it. Identification prevents us from seeing things about ourselves. Our fear that we will be overwhelmed by what we see in ourselves is an ungrounded one. Our inner vision is always limited by the level of our development. When we see something about ourselves this is an indication that we have the strength to accept whatever it is. Through careful observation we can begin to recognize our typical negative states. By keeping written records of these feelings we will discover for ourselves how we recycle our complaints even though they always seem fresh to us. If this work is done privately we will be more sincere with ourselves and will be able to remember more. Eventually we will see our strongest nega-

tive emotion. "You must know in yourself the most important negative emotion, because everybody has a pet one" (Ouspensky, 1971, p. 357).

Non-expression is a technique which has several effects. Its initial value is that it increases our awareness of our emotional states. Even when we are unsuccessful with it, we will not be so complacent about our negative feelings. When we attempt to practice non-expression we are admitting to ourselves that we have weakened our belief in the validity and value of our negative feelings. When we hear ourselves making a negative statement it can remind us that we have just touched a point of personal vulnerability. Then we can become curious about this aspect of ourselves.

Ouspensky clearly distinguishes the technique of non-expression from suppression. When we suppress a negative feeling we consciously block its expression because we fear the consequences. "A person may not manifest negative emotions because of external reasons" (Nicoll, 1952, 2, p. 446). Suppression is ineffective because it does not change emotions, it only delays or displaces expression. When we externally block the expression of a negative feeling which we retain internally, we often experience "inner talking". We then conduct internal accusatory monologues against other people. These inner monologues are the equivalent of an internal temper tantrum.

The attempt to practice non-expression forms a point of resistance within ourselves and conserves force which we would previously have expended on becoming negative. By attempting to stop the immediate and largely automatic expression of our negative feelings, we can conserve energy and begin to see our negative states more clearly. Eventually we will see recurring patterns in these states. If we study these patterns carefully we will see that they all result from an acquired attitude which comes from a pathetic feeling about the past (Nicoll, 1952, 3, p. 810). When we recognize this attitude and begin to struggle with it, we are beginning "real work" on negative emotions.

Ouspensky considers non-expression to be an initial technique which increases our sensitivity to our negative feelings. Once we have collected many observations we can begin to work more directly against our identification with our negative feelings. Real work, or struggle, with negative emotions begins after we know our own negative states. Effective work on negative emotions requires that we give up our identification with the imaginary ideas which underlie these feeling states. "When you cease to identify, negative emotions cease to have power, because they work only on the basis of identification" (Ouspensky, 1971, p. 72). When we are negative we are openly displaying our identification with an acquired attitude associated with false personality.

Nicoll taught that we could weaken the attitudes which result in our negative reactions by attempting to replace a negative feeling or attitude with a positive one. The validity of this technique is derived from the fact that ordinarily our emotional system evaluates in a hasty and distorted manner. Nicoll wanted to show the arbitrary nature of these evaluations. If we can sincerely see both positive and negative aspects in something we will place less faith in our immediate and automatic judgments. With continued practice, this technique moderates negative feelings. For example, if we unthinkingly dislike washing dishes we might try to find pleasurable aspects in this chore. On a more personal level, we can experience our conflicting feelings towards ourselves by making a positive statement about ourselves such as "You are a very beautiful person" and then listening for our inner response which will be something like, "No, you are not." We often experience these dual aspects when we make an effort to improve something about ourselves. We make progress, for a moment, and then the familiar difficulty reappears. All of our advances seem to be balanced by retreats. If we recognized these apparent lapses as a natural response we could avoid becoming overly concerned about them. According to Ouspensky, if our emotional system was properly developed we would not experience these conflicting feelings. Ouspensky indicates that

when the emotional center functions on a higher level we have only positive emotions or the absence of emotion. By paying attention to both negative and positive feeling tones within our responses we can heighten our awareness of the one-sided nature of our consciousness. The point of this exercise is not simply to exchange positive feelings for negative ones but rather it is to show how subjective our feelings ordinarily are. As we become able to see both sides in things, we gradually move closer to a point of balance within ourselves. At this point we accept the events of our lives without feeling pulled towards some and repelled by others.

Another technique we can use to influence our negative feelings is to think about them as our worst feelings. When we are negative we can see and remember only the bad sides of things. If we reinforce these feelings with our total attention, we can quickly become overwhelmed with despair and self-pity. However, if we remember that these bad feelings can only make us feel worse, we can avoid such agonizing experiences. We can weaken our negative feelings and perceptions by remembering not to trust them.

It is so important to try to separate from a negative state, not to go with it, not to consent to it, with the mind at least. For if both the mind and the emotions consent then there is full identification and a full influx of energy into the negative state. (Nicoll, 1952, 2, p. 711)

A more powerful technique for struggling against negative feelings depends upon our ability to stand back from ourselves and view our actions objectively rather than subjectively. From this vantage point we can use our negative feelings as sources of information about ourselves. In order to develop a self-image, we identify and positively value certain qualities within ourselves and exclude others. When a quality is excluded from our self-image it assumes a negative value in relationship to this image. This quality is not negative in itself although it appears to be negative to us. "You should not think of the dark side as evil except to your imaginary "I" which is one's worst evil." (Nicoll, 1952, 3, p. 850). These unrecognized qualities are often projected externally as negative reactions to other people. When someone bothers us, even when we are not in their presence, we are caught in our own projections. This person reminds us of something about ourselves we have been trying to forget. By seeing this quality in them, but not in ourselves, we protect our self-image but we also limit our self-awareness. We can use this circumstance effectively if we recognize that the qualities we see in someone else are also qualities we have within ourselves. We can apply this principle if we remember a criticism we directed towards someone else and then apply it to ourselves. For example, if we think that someone else is

inconsiderate we might try to remember occasions on which we have been inconsiderate. When we can see a quality in ourselves we can understand and accept it in someone else and then we will be less likely to complain about it.

We can use a similar technique when we find that we are negative about another person's actions. If we remember the accusations we made towards this person and relate them to ourselves we may discover how their behavior threatened our self-image. For example, if we said to someone, "You have no respect for me or my feelings," we might see that we have a high opinion of ourselves which we have attached to this person's behavior. We are reacting to their behavior as though it were calculated to hurt us. If we can recognize and accept that we have a self-image which we require the other person to reinforce, we can free ourselves from this need. If we can remember this about ourselves we will not be negative towards the other person's actions.

If we are able to develop the quality of self-awareness that Ouspensky refers to as self-remembering we will have a sense of ourselves that is separate from any of our thoughts, feelings, or actions. If we are aware of ourselves as we respond to an influence we will remember how we habitually react. If we know that we ordinarily become negative, we can choose to take this influence differently to prevent ourselves from becoming negative. This is a very delicate

skill. It requires that we know our habitual attitudes, that we recognize their influence on our perception and that we consciously decide to perceive an influence from another perspective. When we manage a negative feeling this way we are refusing to identify; we are remembering ourselves. We can experiment with the concept of not identifying by using a mental exercise called "Inner Stop" (Nicoll, 1956, p. 1518). In this exercise, we stand still in our mind, observing all the thoughts and feelings which pass-by without putting our sense of "I" into any of them. Even a brief attempt to practice this exercise will show us how we constantly identify.

"External Considering" is another exercise which can be used to weaken the strength of identification. When we practice external considering we attempt to understand circumstances from another person's point of view and also to act on the basis of this knowledge. This is very difficult to do. External considering requires a deep understanding of human nature, self-awareness and the ability to remember our aim. In order to practice external considering effectively we must separate ourselves from our desires associated with our self-image and consciously act to make circumstances easier for someone else. When we make things easier for someone else we simultaneously make them easier for ourselves. Sincere practice of external considering

gradually leads us to recognize this difference between acting on the basis of an imaginary self-image and acting with self-awareness. When we are aware of ourselves and act in congruence with this knowledge, we "remember ourselves". Through repeated attempts to be aware and to remember, we gradually learn not to identify. When we do not identify life events do not make us negative. Then we will discover for ourselves the truth of Ouspensky's observation:

Continue to observe and you will find that there is a place in you where you are quiet, calm, and nothing can disturb you - only it is difficult to find the way there. But if you do it several times you will be able to remember some of the steps, and by the same steps you may come there again. Only you cannot do it after one experience, for you will not remember the way. This quiet place is not a metaphor - it is a very real thing. (Ouspensky, 1971, p. 132)

CHAPTER 3

Jung's Concept of the Shadow

Jung identifies the "shadow" as an archetype of the collective unconscious and refers to it as the "inferior function" or dark side of the personality. Our consciousness of ourselves consists primarily of contents from the persona; we are unconscious of the majority of the contents of the shadow. A diagram to illustrate this concept is included in Appendix E. Our identification with the persona restricts our self-knowledge; we assume that our experience of this segment of the collective unconscious is a valid experience of the archetype of the self and therefore we are not interested in further self-study. Jung describes this mistake as follows:

One could say, with a little exaggeration, that the persona is that which in reality one is not, but which oneself as well as others think one is. In any case the temptation to be what one seems to be is great, because the persona is usually rewarded in cash. (Jung, 1959a, p. 123)

We can personally explore the contents of our persona by reflecting on the positive qualities we attribute to ourselves. We experience our persona in our identification with social roles, in fantasies of future success and achievements and in feelings of self-pride and righteousness. Because our ego is basically identified with the

persona, the contents of the shadow are largely unknown. From the ego's point of view, they appear to be negative and frightening. Jung observed that the unknown, or inferior aspects of the personality, are not necessarily negative in themselves. "On this level of understanding, evil appears more as a distortion, a deformation, a misinterpretation and misapplication of facts that in themselves are natural." (Jung, 1959b, p. 266). From this observation we can conclude that negative attitudes towards aspects of our personality result from our identification with the persona. If these feared and unknown aspects are recognized and incorporated into the persona, they lose their negative value.

We experience negative feelings when contents from the shadow enter consciousness. Inevitably negative states indicate a decrease in the quality of consciousness because they result from the ego's association with unconscious elements. Jung provides a poetic description of our relationship with our shadow and alludes to potential problems.

I should only like to point out that the inferior function is practically identical with the dark side of the human personality. The darkness which clings to every personality is the door into the unconscious and the gateway of dreams, from which these two twilight figures, the shadow and the anima, step into our nightly visions or, remaining invisible, take possession of our ego-consciousness. A man who is possessed by his shadow is always standing in his own light and falling into his own traps. (Jung, 1959a, p. 123)

A summary of Jung's argument is that negative feelings result from the ego's identification with the collective persona which blocks awareness of the "self". Although his terminology is very different, this explanation is similar to Ouspensky's proposition that negative emotions result from identification with an imaginary self-image developed from external influences. Ouspensky argued that the resolution of negative emotions ultimately depended upon dissolving our identification with this imaginary self-picture. In the following discussion, I will show that Jung's therapeutic techniques aim towards a similar goal.

The goal of analytic therapy was to facilitate the process of individuation. Through this process, the archetype of the self is recognized and experienced as a form which is distinct from other archetypes of the collective unconscious. Jung's structural model of the psyche shows that the "self" is further away from consciousness than the archetypes of the persona, shadow, and anima or animus and indicates that the contents of both the personal and collective unconscious must be explored before the self can be experienced.

The conscious experience of this center results in a renewal of the personality yet this powerful event is essentially incommunicable.

Since it is a subjective state whose reality cannot be validated by any external criterion, any further attempt to describe and explain it is doomed to failure, for only those who have had this experience are in a position to understand and attest its reality. (Jung, 1976, p. 396)

Unless collective influences are recognized, they block the conscious experience of the self and delude the ego into imagining the uniqueness of the personality is known. By identifying and clarifying the effects of these unconscious elements, Jung did not intend to eliminate their influences but rather to create the situation in which individual solutions to common human experiences could be developed. As long as the influences of the unconscious are unknown, they operate autonomously and threaten the quality of consciousness. The strong emotion associated with the activation of an archetype attracts the ego and lowers the quality of consciousness.

Jung says

As a matter of fact, emotions are coupled with a greater or smaller loss of consciousness, and with a narrowing down of the mind to a remarkable single-mindedness, not to say imbecility. (Jung, 1940, p. 20)

When the ego is affected by unconscious elements, perceptions are distorted, actions are exaggerated and judgment is impaired. The most obvious example of how the ego is affected by an archetype is the activation of the anima or

animus which we describe and experience as "falling in love". When we observe this process, it is easy to see that the ego is mesmerized by this projection and that the quality of consciousness, or awareness, is disturbed. When we are involved in this experience, we see it in quite a different light. The ego's identification with an unconscious influence is always a very powerful, but misleading experience. We often imagine ourselves to be totally unique when in fact we are responding to a common form of human behavior. Jung is critical of these behaviors because when the ego identifies with a collective form, differentiation of the unique aspects of the personality is prevented.

Identity does not make consciousness possible; it is only separation, detachment, and agonizing confrontation through opposition that produces consciousness and insight. (Jung, 1959a, p. 171)

Identification with the collective influences not only restricts the differentiation of consciousness, it also distorts the perception of reality. Jung comments, "We are in truth so wrapped about by psychic images that we cannot penetrate at all to the essence of things external to ourselves." (Jung, 1969, p. 353). Ordinarily we are so involved in these images that we cannot observe their effects on us. However, extreme examples of their effects can be observed in people who are clinically described as

delusional. Through the process of individuation, the potentially damaging effects of unconscious processes can be prevented. Jung says,

The aim of individuation is nothing less than to divest the self of the false wrappings of the persona on the one hand, and of the suggestive power of the primordial images on the other.
(Jung, 1976, p. 123)

If these internal images and their effects are known and recognized by the conscious mind, they assume an entirely new significance to the individual.

Jung's therapeutic techniques derive their reliability from the fact that these unconscious processes have objective effects:

It must now be admitted that things exist in the psyche about which we know little or nothing at all, but which nevertheless affect our bodies in the most obstinate way, and that they possess at least as much reality as the things of the physical world which ultimately we do not understand either. (Jung, 1976, p. 358)

Jung's interest in these unknown, internal processes was based on his recognition that influences from internal sources affect our perception of reality and behavior just as external influences do. Jung proposed the idea of a "psychic reality" to include contents which enter consciousness from internal and external sources.

It seems to us that certain psychic contents, or images are derived from a "material" environment to which our bodies belong,

while others, which are in no way less real, seem to come from a "spiritual" source which appears to be very different from the physical environment. (Jung, 1969, p. 353)

Although contents which enter consciousness from inner processes are very different from those which arise from external impressions they are not perceived as less real. In fact, impressions which result from inner processes often seem more real because they are experienced directly. By identifying inner images as "real" Jung is not implying that they should be taken literally but rather that they should be taken seriously. Jung sees that insoluble conflicts arise if we attempt to define reality as exclusively material or spiritual, that is, as either an external or internal experience. He resolves this conflict with the idea of a psychic reality which is the result of a combination of internal and external perceptions. Jung considers the recognition of these dual influences on our reality perception to be a major insight. He says, "We could well point to the idea of psychic reality as the most important achievement of modern psychology if it were recognized as such." (Jung, 1969, p. 354).

While Jung recognized the influence of both internal and external impressions in the creation of a psychic reality he focused on these inner processes in his therapeutic methods. Jung described the unconscious as a dynamic

psychic process with an infinite potential for knowledge. His analytic techniques were not intended to merely explore the contents of the personal unconscious but more significantly to establish an effective relationship between consciousness and the unconscious. Jung's objective was to bring unconscious contents into consciousness, and to use them to influence the conscious attitude. When the influences of both these aspects of the psyche were recognized a new attitude which Jung called the "transcendent function" was developed. Jung cautioned that both points of view must be combined to create a new attitude; "the position of the ego must be maintained as being of equal value to the counter-position of the unconscious, and vice versa."

(Jung, 1969, p. 87). Jung considered this co-operation to be the key to successful therapy.

In all ordinary cases the unconscious is unfavourable or dangerous only because we are not at one with it and therefore in opposition to it.... If we can successfully develop that function which I have called transcendent, the disharmony ceases and we can then enjoy the favourable side of the unconscious. The unconscious then gives us all the encouragement and help that a bountiful nature can shower upon man.
(Jung, 1956, p. 126)

Jung's objective of establishing a new attitude by changing the relationship between consciousness and the unconscious can be compared with Ouspensky's statement that change begins and depends upon developing new mental attitudes.

Here it is clear that their aim is similar.

In his analytic therapy, then, Jung sets out to identify and separate collective influences from individual ones. As previously discussed, we are usually identified with our persona but we also experience the effects of the shadow and the anima or animus with varying degrees of frequency and intensity. Jung's description of the relationship between these archetypes suggests that they will be progressively experienced in the process of individuation. In actual fact these archetypes are inter-connected making it impossible to explore the shadow without also considering the persona and the anima or animus. However, due to its proximity to consciousness, "realization of the shadow" is an important consideration at the beginning of therapy.

Our negative feelings towards the shadow are frequently so strong that we are able to see limitations only in others or in the environment. Jung says, "the 'man without a shadow' is statistically the commonest human type, one who imagines he actually is only what he cares to know about himself." (Jung, 1969, p. 208) Ordinarily we repress and project most of the contents of the shadow. When we project the shadow, we locate the origin of our difficulties in the environment.

The common man ... acts on the principle of realizing nothing, nor does he need to, because for him the only thing that commits mistakes is that vast anonymity conventionally known as "State" or "Society".
(Jung, 1969, p. 208)

The projection of negative feelings can be easily observed in social conversations with an "isn't it awful" theme. Statements of this type can be regarded as an indication of feelings of vulnerability resulting from threats to the ego. Projection is a common response to negative feelings which is usually preferable to repression or suppression but it does not lead to effective resolutions. More effective approaches to managing negative feelings depend on accepting these feelings as a part of oneself rather than projecting them into the environment. This is a point on which Ouspensky and Jung are in complete agreement.

Jung recommends the study of negative feelings but acknowledges a danger in this process. Unconscious elements fascinate the conscious ego and can overwhelm it. If the ego identifies with the shadow, the person will be incapacitated by feelings of worthlessness, helplessness, despair or guilt. These feelings can be so powerful that they lead to suicidal behavior. The power of these negative feelings creates a major difficulty in attempts to constructively "realize one's shadow". Merely knowing about the shadow will not significantly alter its effects. In order to

manage the shadow's influences effectively, we must personally recognize and struggle with our own negative feelings. Jung comments,

In psychology one possesses nothing unless one has experienced it in reality. Hence a purely intellectual insight is not enough, because one knows only the words and not the substance of the things from inside.
(Jung, 1959b, p. 33)

Jung's objective of establishing a new relationship between consciousness and the unconscious suggests that realization of the shadow does not promise the elimination of difficulties or negative feelings from one's life but rather it offers a new way of understanding them. The new attitude that Jung is attempting to develop requires that negative feelings are recognized, rather than avoided, and that they are regarded as evidence of personal limitation. From this point of view, they can then be used to increase self-knowledge.

Although the unconscious is by definition unknown to consciousness, it can be explored indirectly through the effects it produces on behavior. Jung considered the amount of personal information that could be obtained through direct observation to be limited: "mere self-observation and intellectual self-analysis are entirely inadequate as a means to establishing contact with the unconscious" (Jung, 1969, p. 81). The collective unconscious is organized

by the archetypes and therefore its influences can be recognized in behavior which is determined by these characteristic forms, however, Jung primarily studied the images produced by these archetypes. Jung obtained images for study from visualization, drawing, painting and dreams. He preferred dream images as a source of unconscious contents but recognized that their complexity limited their value to the individual. "The interpretation of dreams would be an ideal method for synthesizing the conscious and unconscious data, but in practice the difficulties of analyzing one's own dreams are too great." (Jung, 1969, p. 76). In answer to this dilemma, Jung developed a technique he called 'active imagination' as an alternative approach to establishing the transcendent function. This technique is of more immediate value to an individual because it can be taught and used independently; "it is a way of attaining liberation by one's own efforts and of finding the courage to be oneself." (Jung, 1969, p. 91). Essentially active imagination involves identifying an emotion which is predominately unconscious, then amplifying it through a creative process in order to give it form and finally using this elaboration to understand its meaning. The validity for this process is derived from the association between emotion and unconscious elements. Rather than restricting the expression of an emotion, it is purposefully amplified

and used to the person's advantage. Ordinarily we attempt to cope with our emotions by restricting their expression and rarely, if ever, consider them as evidence of personal limitations. Although it was not the final objective of his technique, Jung acknowledged that the recognition of emotions which were previously unconscious is often valuable in itself. In reference to the technique of active imagination, Jung remarks, "the whole procedure is a kind of enrichment of the affect.... This work by itself can have a favourable and vitalizing influence." (Jung, 1969, p. 82)

The effectiveness of this technique depends on allowing the unconscious elements to arise and to be observed uncritically. If the affect or images from the unconscious are constrained by consciousness, they will be distorted by the ego's rationalizations and self-justifications. These difficulties can be partially avoided if the person is reminded that images have a symbolic, rather than literal, meaning and that they do not necessarily have to be openly discussed. The exploration and experience of the unconscious is a personal process which does not always require or benefit from discussion.

The initial step of this technique is the identification of an emotion which is of some concern to the individual. Jung considers all emotional reactions to be a significant indication of a personal weakness or limitation:

Affects occur usually where adaptation is weakest, and at the same time they reveal the reasons for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. (Jung, 1976, p. 145)

In addition to direct experience, we can become aware of our emotions in a variety of ways including day-dreams, physical symptoms and observation of our projections. The way in which the individual becomes aware of a feeling is not significant in itself, however its strength is. The intensity of the reaction indicates the value of this particular element to the individual. For effective results, it is important to work with something which has evoked a strong reaction.

Unconscious aspects of the shadow can be identified in projected feelings towards persons or events or alternatively, they can be recognized in images with a negative quality. Typical shadow images include dark, narrow passages or alleys; disorganized, cluttered and dirty places; or prisons and images of confinement. If the shadow is personified it will be represented as a tramp, derelict, beggar or devil of the same sex as the person who has the image. If a figure of the opposite sex appears in imagery, it is connected with the anima or animus archetype. As previously mentioned, the shadow and anima or animus are connected to some extent. When shadow images occur they

formulation of the image should be balanced with understanding. "We could say that aesthetic formulation needs understanding of the meaning, and understanding needs aesthetic formulation." (Jung, 1969, p. 85) These two aspects complement one another; as the image is expressed more clearly, understanding of its meaning deepens. Consequently a specific emotion can be repeatedly studied to increase the depth and sensitivity of understanding. In fact, this is a natural part of the process of individuation. Specific emotional problems, which point to personal limitations, will continuously be experienced until the underlying limitation is resolved. This limitation always represents the ego's identification with an image resulting from a collective archetype instead of its association with the "self". This technique can be used to clarify a particular problem but it is most valuable if it is used on an on-going basis. Increased sensitivity towards, and understanding of these previously unconscious influences gradually leads towards the experience of the self. At this point, the person experiences a new balance within the personality.

The long range goal of Jung's therapeutic methods was to achieve this experience. At this point we can once again see his similarity to Ouspensky who aimed to achieve the experience of a "quiet place where nothing can disturb you". Ouspensky explained negative emotions as an effect of identi-

fication with a false personality which had no connection with essence whereas Jung explains them as the result of the ego's restricted identification with collective influences instead of its recognition of the "self". In both of these theories, negative feelings are seen as the result of identification with elements that are not connected with the unique qualities of the individual. As I have shown, the methods used by Ouspensky and Jung to resolve these negative feelings are very different. In the following chapter, I will discuss the significance of these differences.

CHAPTER 4

Conclusions

Shortly before I began this project, several months ago, I met a fashion designer from Paris while waiting for the ferry that runs between Vancouver Island and the mainland. In our conversation, I described to him some aspects of my work as a nurse and my interest in emotional problems. Perceptively, he commented on the distressful and negative focus of my work experiences. In contrast, he described the beauty of the fabrics and designs with which he worked. With great enthusiasm, he recalled the elegance of an evening in Paris during which one woman wore four designer-original dresses. When I asked about the impact of these frequent changes my acquaintance mentioned the pride of this woman's husband and the jealousy of the other women. Contained within this brief conversation, I saw the issue I was setting out to study. In my work, I began with states of discomfort and attempted to develop more pleasant states whereas in his work, my acquaintance began with beauty and unintentionally produced discontent. The prospect of understanding these reciprocating positive and negative emotional states lay beyond my initial objective of developing practical methods for managing negative feelings. The understanding that I have gained through my exploration of my initial question, and the

broader issues it contained, has come through careful study of the work of Ouspensky and Jung and through allowing myself to experience new depths and dimensions within my own emotional responses. At this point, it is necessary to identify the most significant results of this project. My focus in this study has been on the philosophic congruence which exists between these two very different psychological theories. Through the process of this study, the differentiation Jung makes between the ego and the self and Ouspensky makes between personalities and essence has emerged as a central concept in both of these theories. The objective of experiencing the influences of the self or the essence in everyday life is a common purpose which unites these theories. Within this common purpose Ouspensky and Jung describe development techniques which are totally different. Later in this chapter, I will specifically discuss the practical implications which arise from these differences. Although it is not my intention to discuss the numerous differences that exist between their theories of development, I would like to briefly comment on a major philosophical difference, one which was suggested by the quotations I have used in the preface to the entire discussion of negative feelings. From these quotations it can be seen that Ouspensky considered freedom from negative emotions as a real life possibility whereas Jung considered the "shadow" as an integral

part of life experience. Here Ouspensky points to an ideal state. Ouspensky presents this image of a distant possibility as a guide which can be used to stimulate efforts to change. In his work with his students, Ouspensky consistently emphasized the importance of directing efforts towards one's actual experience rather than concerning oneself with idealizations. Ouspensky's reference to a state of freedom from negative emotions is intended as a model but not necessarily as a practical objective. Although there seems to be a difference in their respective attitudes towards the ultimate resolution of negative states, both Ouspensky and Jung challenge our usual understanding of the significance of such feelings.

In the preceding chapters, I have shown that techniques for managing negative feelings, based on the psychological theories of either Ouspensky or Jung, require a fundamental change in mental attitude. In the final analysis, the ability to transform rather than merely cope with negative feelings depends upon developing new ways of thinking about ourselves in relationship to our experience. Ordinarily we perceive ourselves as a separate point of identity within a vast cosmos. This awareness, which is the ego's awareness, depends on the perception of separation between the subject and an object. Within this separation lies the potential for negative feelings which can occur when the focal point of the subject is challenged. These negative feelings can be

resolved by expansion of this point of identity to incorporate the threatening elements. Once incorporated, the threat which resulted in negative feelings is no longer perceived as a danger. In order to apply this concept we must learn to understand our experiences in psychological terms. Ouspensky identifies "psychological thinking" as an alternative approach to conceptualization of experience which is totally different from ordinary logical thinking. In the following discussion, I will attempt to illustrate the differences between these two modes of thought, to describe how psychological thinking can be applied to personal experience and to discuss the implications of this method of conceptualization.

When we apply ordinary logical thinking to our emotions we expect them to behave in the same way that external objects do. Our experience continually suggests that we are making an error but rather than exploring alternatives we discount the validity of our emotions. Rather than searching for the logic within our emotional system, we tend to assume that feelings are illogical. Ouspensky's distinction between ordinary logical thinking and psychological thinking provides a means of identifying the logic within our emotional responses. Ordinary logical thinking establishes sequences of causes and effects on the basis of time. It depends on sense-based perceptions (or an equivalent) of external objects which are

considered to be separate from the observer. It has an external focus and studies differences between things. Psychological thinking is based on a logic of association between inner states and the perception of external events. Continuity is identified through repeating emotional states rather than through time. Psychological thinking abstracts meaning from the association between internal states and external events whereas logical thinking locates meaning in events and largely ignores the significance of internal states. Ouspensky describes psychological thinking as follows:

The psychological method starts with two admissions. The first is that things have their inner meaning. The second is that things are connected; that they only appear to be separated. Things depend on one another; they stand in a certain relation to one another, whereas the logical method takes each thing separately. (Ouspensky, 1971, p. 386)

The difference between logical and psychological thinking is related to the principle of scale. "To realize scale means to realize that there are different levels of meaning. Literal meaning is one thing, psychological meaning is another thing - although the words used are the same." (Nicoll, 1956, p. 1625). According to Ouspensky the principle of scale states that there are fundamental laws in the universe which are manifest on many different levels of organization. "Laws are everywhere the same, in the

world as well as man." (Ouspensky, 1949, p. 122). The application of this principle to the study of personality gives a criterion by which the relative importance of things can be determined because it explains that we require specific knowledge of things close to us whereas general knowledge of things distant from us is adequate. "This is the principle of scale. The nearer something is to you, the nearer to full scale is your study." (Ouspensky, 1971, p. 25). In practical terms, this principle indicates the importance of self-study. Observation of others may have some value but most of our attention should be directed towards our own responses. Furthermore according to the principle of scale, knowledge of inner states is on a higher scale than knowledge of external conditions. Knowledge of inner states requires finer sensitivity and perception than that required to recognize external conditions. Because inner states are not externally visible, inner knowledge is considered higher scale knowledge.

We can begin to experiment with psychological thinking by paying attention to the qualities we experience in relationship to events. Usually our involvement in events reduces our awareness of the emotional quality of our experience. With this orientation we take changing events as though they are always new experiences when psychologically they are often reconstructions of very familiar experiences.

This distinction between an event and its quality can be appreciated by reflecting on recurring events such as family gatherings or typical work problems. A gathering or problem may be new and unique from a logical time-based perspective yet it may be old and familiar in terms of its psychological qualities. The ability to recognize repeating qualities in events is essential for self-change. According to both Ouspensky and Jung significant change cannot occur until we become dissatisfied with certain qualities of our experience and then study ourselves to see what it is within us that results in this repeating experience. Both of these theories state that change begins when a person accepts personal responsibility for his unpleasant feelings rather than attributing them to external causes. Dissatisfaction, coupled with a particular type of acceptance, provides the circumstances from which change can develop. Unless a person experiences dissatisfaction with the repeating qualities in his life he is not motivated to change. However, with excessive amounts of pain a person can become overwhelmed with despair.

When we think psychologically we use our experience of the events in our life as sources of information about our relatively unknown inner states. Initially this type of thinking will seem very unusual and self-centered but its value for self-understanding will soon become apparent.

If it is practiced without sensitivity and an appreciation for differences in the relative importance of events it will not give meaningful results. Psychological thinking is most valuable when it is applied to events or circumstances which evoke strong feelings. It provides a new way of thinking about experiences but it is not intended to replace ordinary, logical thinking.

Psychological thinking provides a new way of perceiving experience which will change our attitude towards the events we experience. Jung's methods of analyzing symbols, as a source of information about inner states, to understand an individual's relationship to his environment is an example of psychological thinking. Individual attempts to understand symbols produced by dreams or active imagination provides experience which can be used in developing skill with psychological thinking. Mentally, we can use our experience of external events in the same way as Jung uses the symbolic expressions of the unconscious. That is, we can take an experience about which we have strong feelings as though it is a metaphorical expression of some aspect of ourselves. For example, we might consider people towards whom we feel either attraction or repulsion as symbols of unknown aspects of ourselves. From this exercise, we can gain an entirely different sense of the meaning of our emotional responses.

Recognition of the differences between logical and

psychological thinking has substantial implications for our understanding of our own emotional responses. Both Ouspensky and Jung argue that effective resolutions of emotional difficulties depend on new attitudes towards experience which are developed through different forms of psychological thinking. They see emotional change as a personal matter which can be facilitated through the instruction of appropriate techniques but can only be achieved through individual effort. Methods for influencing emotional problems which are derived from the theories of Ouspensky and Jung provide approaches which are based on psychological logic. While they claim that this type of thinking will enable a person to benefit from rather than simply cope with their negative feelings, both Ouspensky and Jung acknowledge that the effectiveness of such approaches depends upon the motivation of the person using these approaches.

As previously mentioned, the distinction between ego and self or between personalities and essence is fundamental to both of these theories which aim to develop and strengthen the influences of the self or essence. Ouspensky's concept of fully developed functional higher centers associated with essence and Jung's concept of the potential of the unconscious associated with the self both recognize that highly valuable knowledge exists within the person. This recognition points to the importance of developing the ability to identify and

recognize the value of this knowledge within oneself. The case study of the young woman identified as Jane in the first chapter of this discussion can be used to illustrate one method of achieving this goal. When she was in the state we referred to as "Jane" this woman was aware of the influences of her essence and consequently the decisions she made in this state would be preferable to those she made in her "Janie" state. In this way this woman could use her ability to differentiate between "Janie" and "Jane" within herself when making practical decisions. Another method of establishing contact with this inner knowledge can be developed from the use of symbols for the "self". If an "inner sanctuary", which is used to represent the "self", is described to a person after he or she has entered a relaxed state, attention can be focused on this inner center. In this situation the understanding of personal problems will be drawn from the self rather than the ego. In an ordinary state of consciousness, this difference between the understanding of the self and the ego can be compared and used to develop alternative courses of action. I have chosen these two examples of methods for establishing contact with the center of the psyche because they can be easily related to the theories of Ouspensky and Jung. These approaches are only two among many possibilities of exploring and experiencing dormant dimensions within the psyche. The significance placed on

the concepts of the self and essence in these two theories can be extended to support the value of any psychological approach designed to expand awareness of previously unrecognized and ongoing internal processes.

Another consistent theme which emerges from the comparison of the two theories is the value of increasing emotional awareness. One of the effects of Ouspensky's technique of "non-expression" of negative emotions is that it heightens the individual's sensitivity to these feelings within himself. Jung achieves a similar effect by using symbols produced by the unconscious as a means of identifying previously unrecognized emotional responses. The stress both Ouspensky and Jung place on the value of emotional knowledge can be extended to support the validity of all methods which use emotional awareness to increase self-understanding. However, techniques which focus on the expression of feelings without providing a context for increased self-understanding would be regarded as having limited value by both Ouspensky and Jung.

Because certain observations we make about ourselves are inaccurate and misleading both Ouspensky and Jung develop techniques which direct attention away from our personalities or ego. Jung achieves this effect by focusing on dream images which are not subject to conscious control whereas Ouspensky achieves it by teaching a method of uncritical

self-observation. In both instances, the objective is to attain information about oneself which has not been distorted to fit conventional standards or forms of behavior. The special techniques of observation used by Ouspensky and Jung enable us to observe ourselves without taking this self-study so personally that our results are distorted. These special techniques suggest that all direct approaches to self-observation must necessarily yield inaccurate information.

The necessity for observing oneself uncritically as recommended by Ouspensky, or indirectly as recommended by Jung, is attributed to the limitations of our ordinary awareness. Therefore methods for achieving behavioral change which are developed from an ordinary awareness and understanding of problems are viewed as relatively ineffective by both Ouspensky and Jung. While both of these theorists have reservations about an individual's initial understanding of his problem, they accept the identified problem as a valid starting point, and then, through their methods, attempt to enlarge the context of the person's understanding of his experience. Their objective is to provide alternative conceptual frameworks which a person can use to understand his own experience.

From the earlier discussion of specific techniques for managing negative feelings, it is evident that diverse tech-

niques can be developed from the common objectives shared by Ouspensky and Jung. A comparison of their actual techniques provides a range of methods for dealing with emotional responses. Jung's therapeutic strategies are of particular value for identifying emotions which are largely suppressed and repressed whereas Ouspensky begins with emotional responses which are typically projectively expressed. Projected expression produces statements of the "you are making me angry" type. Ouspensky argues that projected expression of emotions is associated with a lack of self-consciousness and that "non-expression" depends on increased self-awareness. Conscious expression of emotions can be identified as an intermediate stage between these two points Ouspensky describes. Conscious expression of emotions produces statements of the "I am feeling angry towards you" type. My analysis of the actual techniques used by Ouspensky and Jung has led me to postulate a continuum of emotional awareness which moves from repression to suppression to projected expression to conscious expression to non-expression. Paradoxically the end points of repression and non-expression may appear to be identical from an external vantage point while internally they are totally different.

If the value of expanding awareness is accepted at the outset, this continuum can provide a means for appraising our usual methods of managing emotions and for evaluating

individual progress in dealing with emotional responses. It is immediately apparent that our usual methods of managing emotions fall on the low end of this scale. We rely on repression, suppression and projected expression. In addition, the widespread use of alcohol and minor tranquilizers can be regarded as chemical methods for numbing emotional awareness. Our most common methods of managing unpleasant emotions are essentially forms of avoidance of this aspect of our experience. Based on the continuum I am postulating, more desirable methods of dealing with emotions originate with conscious expression and proceed to non-expression. My experience in working with people with emotional disturbances suggests that a person will progressively advance along this continuum. That is, a person who has never projectively expressed emotions will not be able to consciously express emotions nor to successfully practice non-expression. Of course, this continuum is not intended to imply that all emotions are on the same level of awareness within an individual but rather it is intended to illustrate different degrees of emotional awareness. The potential benefits of expanding awareness has been a consistent theme throughout this discussion and has been applied to this continuum. Inevitably, the restriction of awareness of emotional responses produces long range effects which are harmful. Most fundamentally the restriction of emotional awareness is used

to reinforce the strength of the ego or personalities and as a result blocks the development of the self or essence.

The expansion of awareness of this inner center within the psyche is a primary goal of both the psychological theories I have examined. In my opinion, this objective should underly all psychological approaches which are intended to stimulate individual development.

In conclusion then, my comparison of these two psychological theories has revealed the following underlying premises:

1. The desirability of regulating behavior in harmony with one's essence or self. Alternatively, this idea can be expressed as the desirability of expanding consciousness or improving the quality of consciousness.

2. The necessity of basing efforts to change behavior on new attitudes towards one's experience.

3. The requirement for special techniques to obtain undistorted observations about oneself.

4. The benefit of using emotional responses to increase self-understanding.

5. The association of negative feelings with a reduction in the quality of consciousness.

6. The dependence of any transformation of negative feelings upon an improvement in the quality of consciousness.

In my opinion these principles can be used as criteria for appraising how discriminating other psychological theories are toward the concept of the self. Throughout my study of these theories, as well as in discussion with other people, it has been evident that many of the actual techniques suggested by both Ouspensky and Jung have been used in other contexts. Very often, however, these techniques have become isolated from a supporting and unifying theoretical framework. It seems to me that a coherent system for understanding experience facilitates efforts directed towards self-development and that, in the end, the selection of one model in preference to another is less significant than consistency of efforts to apply any well-developed system. In addition to their potential value for assessing the philosophical assumptions of other developmental theories, the criteria I have listed above can be used as a basis for designing self-help approaches to emotional problems. The results of my research have identified these premises as the fundamental constructs which explain the use of the specific developmental techniques presented within each psychological theory. It is my conclusion that these common premises provide a framework which can be used to develop a wide variety of self-help and therapeutic techniques.

APPENDIX A

Background of Sources

I am assuming that readers of this study will understand what is meant by analytic, depth psychology and will have some familiarity with the work of Carl Jung. I expect some readers may be unacquainted with the general concept of esoteric psychology and specifically with the work of P. D. Ouspensky. However, I do not expect a lack of background will present insurmountable difficulty as my intention is to discuss these psychological theories in terms which illustrate their practical relevance to ordinary life experience. I am providing information on the sources of material to establish the context of each psychological theory and to give direction to a reader who is interested in further study of this material.

P. D. Ouspensky (1878-1947) was a Russian mathematician and philosopher who met G. I. Gurdjieff in Moscow in 1915. Impressed by Gurdjieff, the man, and by his teaching, Ouspensky studied with Gurdjieff for many years. Ouspensky published two major works on his experiences with Gurdjieff and this system of human development; In Search of the Miraculous and The Fourth Way: A Record of Talks and Answers to Questions based on the teaching of G. I. Gurdjieff. I will rely on these two primary sources in this discussion and will draw some additional material on this system of

psychological development from the work of Maurice Nicoll. Nicoll met Ouspensky in 1921 and in 1922 he studied at Gurdjieff's "Institute for the Harmonious Development of Man" in Fontainbleau. In 1931, Nicoll began conducting weekly groups in England which were based on this system of development. The papers Nicoll presented at these discussions have been published in five volumes of "Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky". In these "Commentaries", Nicoll occasionally refers to his earlier association with Jung. He expresses respect for Jung and gratitude towards him but apparently his involvement with the system of thought taught by Gurdjieff and Ouspensky replaced his former interest in Jung's psychological theory.

C. J. Jung (1875-1961) was a Swiss psychiatrist who acknowledged an intellectual debt to Eugen Bleuler and Pierre Janet. Jung and Freud met in 1906. Together, they gave depth psychology status and a professional standing. Their breakup, precipitated by the diverging directions of their work, followed collaboration and mutual support. The major focus of Jung's work was his study of the unconscious and its influence on behavior. Jung based his conclusions on data from many sources; from his study of psychology, mythology, religion and alchemy as well as his private psychiatric practice. From these sources, Jung developed

a complex theory of the human psyche. Jung's writings are published in a series of "Collected Works", the primary sources of material for this study are Volumes 7, 8, 9 part i, 9, part ii and 17.

Ouspensky's Model of Psychological Structure

UPPER LEVEL

HIGHER INTELLECTUAL CENTER:
Source of ecstatic
and mystical states.

MIDDLE LEVEL

HIGHER EMOTIONAL CENTER:
Source of impressions and feelings
presently unknown to us.
These emotions are only positive
and are clairvoyant.

LOWER LEVEL

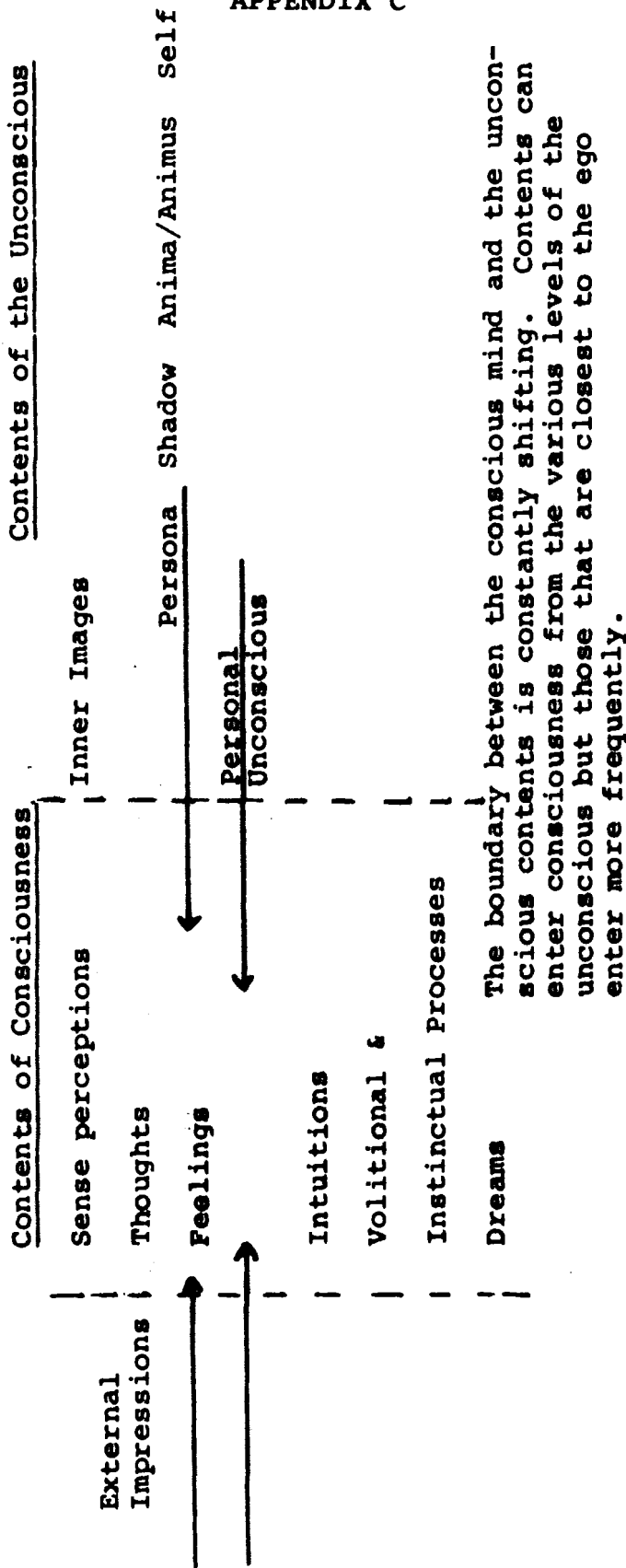
All centers operate on this level in ordinary man.
The lower level of our being constantly responds
to external influences.

MOVING	INSTINCTIVE	SEX	EMOTION	INTELLECT
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Awareness: subjective and undirected; attracted by external events and the various centers.

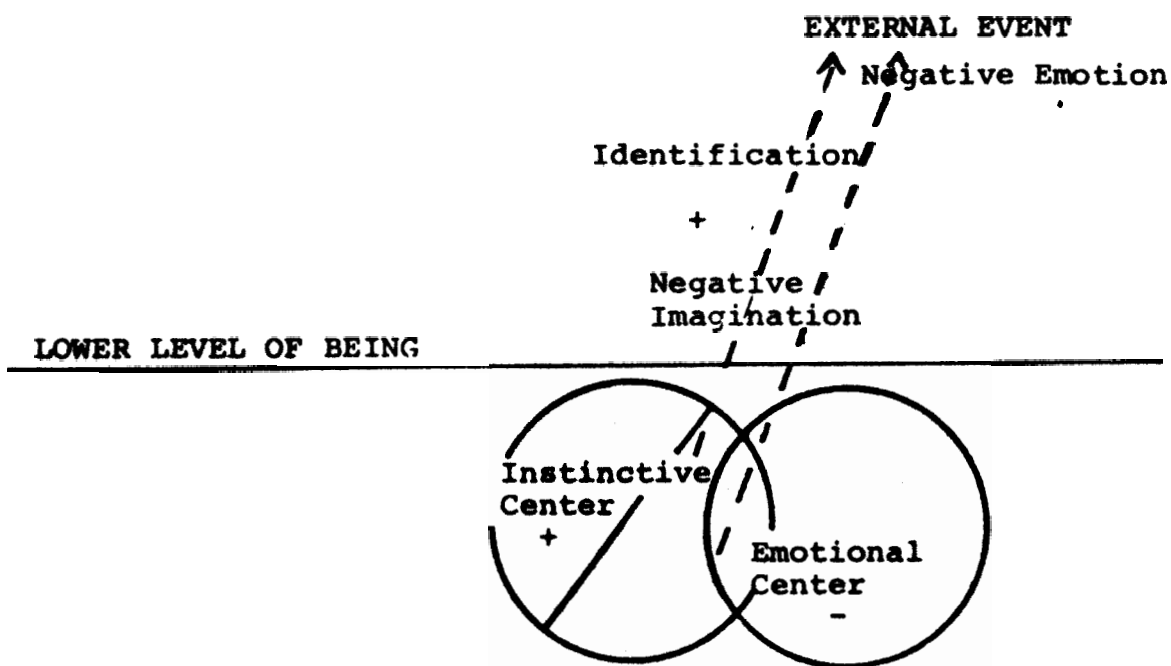
APPENDIX B

Jung's Structural Model of the Psyche



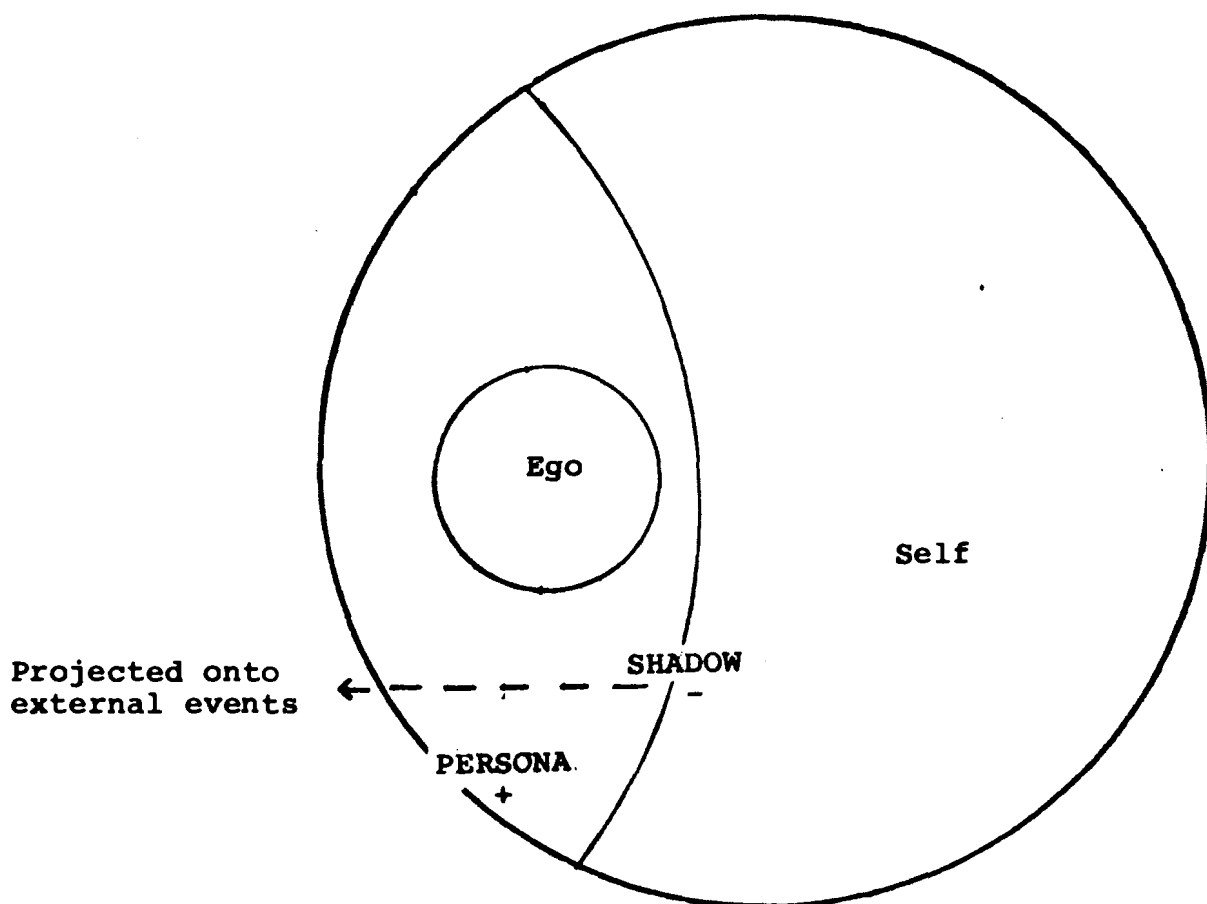
APPENDIX C

APPENDIX D

Ouspensky's Concept of Negative Emotions

The instinctive center is one of the lower level centers which has a negative division. Energy from the Emotional center mixes with the negative division of the Instinctive center. Through the processes of identification and negative imagination this energy is attached to an external event and expressed as a negative emotion.

APPENDIX E

Jung's Concept of the Shadow

The persona and shadow are both archetypes of the collective unconscious. The ego, or awareness, is closely attached to the persona and relatively ignorant of the shadow. When the ego is attached to either the persona or the shadow knowledge of the self is obscured.

The negative energy of the shadow is usually projected onto external events.

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