SELF-KNOWLEDGE
AS THE BASIS FOR AN INTEGRATIVE PSYCHOLOGY

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It is futile to insist that science reintroduce Mind or . . . that it make use of sacred teachings which we ourselves do not understand because we have never carried through the labor of studying ourselves in their light.

Jacob Needleman (1975a)

If our science of mental health is to become more effective, psychotherapists will have to balance their knowledge of psychological concepts and techniques with a contemplative awareness.

Medard Boss (1965)

A new awareness in psychology is beginning to develop, which is concerned with bringing together the insights and methods of both East and West in order to look more deeply into the nature of human experience and existence. Such an integrative approach has the potential for providing a more complete kind of self-knowledge than Western psychology has yet envisaged, a context in which all of the data of psychology can be more readily understood and interrelated. Modern psychology is a patchwork quilt, made of different strands of thought, many of which are seemingly incompatible or in conflict. What is missing is a unifying factor that allows for a full understanding of human being and possibilities. Self-knowledge may be able to serve this unifying function. (The term "self-knowledge" as it is used here is not meant to imply the existence of a self that can be known. Rather, the term refers to personal knowledge about the nature of mind and existence.)

The thread of self-knowledge has been emphasized in a major way by the existential/humanistic psychologies. Their ap-
approach relies not so much on laboratory research or interpretive theories as on a direct investigation of experience as it is lived and felt. However, it did not go deeply enough, in the view of two of its founders, Abraham Maslow and Anthony Sutich, who went on to develop a transpersonal approach. Perhaps as Needleman (1975b, p. 16) suggests, the self that psychology has thus far studied is "too small, too egoistic, too introverted." A new approach which includes both personal and transpersonal self-knowledge has implications not only for the development of transpersonal psychology, but also for the field of psychology in general. This article explores several aspects of such a new approach, including its empirical method, its orientation, its scope, and the discipline underlying it.

THE GROUND OF SELF-KNOWLEDGE:
THREE LEVELS OF MIND AND EXISTENCE

First, however, in order to clarify how a deeper self-knowledge could serve as the basis for a more inclusive and integrative psychology, it will be useful to distinguish three general levels of mind:

1. "Thinking mind," a surface level of mind marked by the use of concepts and focal attention, which divides, analyzes, and categorizes the world and experience into discrete units. This level of mind is the basis of ego functioning—the differentiation of oneself as distinct and the attempt to achieve mastery of one's inner life and one's outer worldly situations.

2. "Body/mind," the organism-as-a-whole as we implicitly feel it from moment to moment. This is an experiential level, where we can sense ourselves and the world more globally without having to articulate such feelings into discrete, logically differentiable units. This experiential level normally functions as an immediate background to thinking mind. It includes a range of personal aspects as well as subtler transpersonal aspects, archetypal patterns of energy. (For the purposes of this paper, I am including together here what I have elsewhere distinguished more technically as situational, personal, and transpersonal grounds (Welwood, 1977a).

This level seems to correspond to what in physics David Bohm has called the "implicate order"—a basic undivided wholeness underlying both the gross and subtler, subatomic aspects of matter. As Bohm (1978) describes it:

The implicate order implies a reality immensely beyond what we call matter. Matter is like a small ripple on a tremendous ocean of energy (p. 25).
"Implicate" literally means "enfolded," indicating a kind of reality in which things do not stand out as separate entities, but instead function all together as a whole, holistically. Aspects of the implicate order can be made explicit (made into an explicate order) through particular theoretical assumptions, instruments, and modes of observation. For example, in physics, the explicate order refers to such features as the phenomena that are interpreted, according to the context, as waves or particles. The plausible analogue of the implicate order of the physical universe in psychology would be the holistic ground of body/mind, including both personal and more subtle transpersonal levels. It may be directly attended to with a more diffuse kind of attention and partially articulated through focal attention, conceptual thinking, or symbolic imagery (Welwood, 1977a). Thus the implicate order of body/mind is not only expressed or implied as the ground of each person's thought/feeling/perception, but it can also be intuitively felt and partially articulated into an explicate order.

3. "Big mind," or mind-at-large, the deep nature of consciousness, which is not solely limited to the boundaries of one's body, but which expresses universal qualities of existence and principles of life embodied in the natural world as a whole. This big mind by its very nature cannot be pinpointed, demarcated, or clearly differentiated as a separate thing, in that it is the very widest ground of awareness which is always present in a background way in all our experiences, perceptions, and thoughts (Welwood, 1976).

Both body/mind and big mind function implicitly in relation to thinking mind. However, big mind is also implicit in body/mind. It underlies or surrounds all our personal and transpersonal bodily energies, and cannot be conceptualized or made into an explicate order. It corresponds to what in David Bohm's words

is a dimension beyond the implicate order. It is what is implicit in the implicate order, which cannot be made explicit at all. "Implicate" means ... something could be said about it. But beyond the explicate and implicate orders, what is implicit in both is ... that emptiness and fullness which is entirely implicit, which cannot be uttered. We are in it, but we cannot utter it. We can perhaps get the vaguest notion of it ... If you take a very small bit of a hologram, you get an extremely vague notion of the whole. We could say that the whole of our thought is a very little bit of this reality, therefore at most it gives the vaguest possible notion of this ... just enough for us to say it's there, but not enough to say anything about it ... As we begin to say things about it, we are beginning to make a subtle implicate order out of it, rather than an entirely implicit (personal communication),

"Big mind" or mind-at-large

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Often one can glimpse this ineffable wider nature of mind and existence more clearly in others than in oneself. For instance, in those we know intimately there is always a quality of their existence which we cannot quite grasp, which is always something of a surprise. This deeper nature of their existence is perhaps not often in the forefront, but is a more elusive kind of background quality. Particularly in silent moments we may have a sense of their deeper qualities which completely transcend their habitual ego fixations. Yet when they speak, their personality seems to take over once again, as though they keep choosing to identify with a smaller notion they have of themselves, rather than the big mind they intimate in their silent or contemplative moments.

However, each person himself may be able to directly discover his larger nature through the development of a meditative or contemplative awareness. (The term "contemplative" is used broadly here to denote any awareness which puts us in direct touch with the widest dimensions of our existence.) The mark of such a contemplative awareness is that the knowing faculty becomes so completely aligned with the process of life as it is flowing through us that at that moment there is no longer any separate knower which must conceptualize this awareness or appreciate it as an experience. At a subsequent time, it may be possible to partially describe contemplative insights. Depending on one's conceptual framework and experiential context, this may occur in a number of different ways, as the variety of formulations of the world's great spiritual and contemplative traditions testifies. However, although such formulations may serve to point to the wider ground of big mind, to affirm that it is, they can never adequately say what it is.

Since the implicit level of big mind and the implicate order of body/mind provide a foundation for the new approach to psychology that we are exploring here, let us illustrate the relation of the three levels of mind in a simple way. Try to sense the entirety of what you are experiencing at this moment. Try asking yourself, "What am I experiencing at this moment?" and let yourself sit with that question for a few moments without trying to delineate or make explicit any particular "contents" of your awareness. You may at first, if only briefly, notice some kind of awareness of undivided wholeness, a sense of being here with many things going on around and inside you, felt together all at once. Or you may sense this undivided wholeness as a way of not being here in your usual egocentric way, as a kind of hole in your ordinary world, a momentary sense of hovering in space, or an unnameable openness without any personal anchors or reference points.
Yet there is also a tendency to want to get a hold on this open space in some way (Welwood, 1977b). So, after a period of time, you most likely start to focus on an aspect of this totality and bring it into sharper relief. You are now moving away from a glimpse of big mind into the implicate order of the body/mind organism-as-felt. Perhaps you can now feel a certain diffuse bodily feeling. As you focus on this bodily sense, you may not know what it is, but you are now having an experience, whereas before, at the deeper implicit level, you could not pinpoint anything specific.

This bodily feeling may have a meaning, a felt meaning which can become verbally articulated (Gendlin, 1962). Articulating this felt meaning as, for instance, "tension," is the work of thinking mind. You can articulate this feeling of tension still further, making it more specific. Perhaps you discover it as a sense of impatience. This impatience could be further specified as "wishing the author would hurry up and make his point" or in any number of other ways. This process of making the felt implicit explicit could go on and on, continuing to create new (focal) meanings. All of your articulations were implicit, implied, enfolded in your earlier bodily sense (Welwood, 1978).

In short, just as felt experience at the level of body/mind is an implicate order underlying thinking, likewise big mind is implicit in both felt experience and thought. To recognize that underneath one's felt experience is a completely open awareness before it is felt or focused upon is to acknowledge in effect that consciousness is at bottom transpersonal, that it transcends personal interpretations in its basic nature. Before we personalize our awareness by interpreting it in our familiar patterns and ways of viewing the world, it is literally beyond our grasp. It is fundamentally open, and may potentially point the way toward a new freedom and way of being if we do not immediately try to conceptualize it. This deep implicit nature of mind essentially goes beyond meaning, and is of central importance for a more complete self-knowledge.

Since big mind is implicit in our experiences, a disciplined, close attention to experience may eventually lead one to see through particular experiences to this wider ground (what Zen Buddhism has called "the bottom of the bucket breaking through"). The integration of this breakthrough with one's way of being-in-the-world requires further discipline and much time and patience. This process of developing disciplined attention can thus broaden one's experiencing, just as the existential process of contacting felt experience broadens one's concepts.
The largest proportion of daily life is conducted on the surface level of thinking mind and is dominated by linear discursive thought, which attempts to divide things up, focus on separate parts, and analyze the relationships between the parts. Insofar as traditional Western psychology has been primarily concerned with observing behaviors or developing conceptual theories, the appropriate mode of functioning of the psychologist as a psychologist has been primarily on this linear-discursive level.

The existential/humanistic focus on personal growth implies a greater involvement of the psychologist with his own experience and its meaning. The creation of meaning from felt experience and its integration into ego-functioning is a major aspect of personal growth, which is equally important for the humanistic psychologist as for his clients. The result is a more flexible kind of ego-functioning (often termed "fully-functioning") which allows a person to heal the split between thinking mind and body/mind.

However, in integrating body/mind with thinking mind, a purely humanistic approach remains primarily on "this side" of experience. An integrative psychology would include the goal of personal growth and reach beyond it to personal transformation. Transformation goes beyond simply integrating thinking mind and body/mind by grounding both mind and body in a more universal, transpersonal awareness. Whereas growth is characterized by moving forward, transformation may be characterized by moving deeper, beyond personal reference points to an open awareness which is free of all fixations. An integrative approach would not exclude the humanistic concern, in that the doorway to the deeper nature of mind/existence is through experience and mind/body integration. But it would be rooted in the deep nature of mind underlying particular experiences, which may be glimpsed in everyday life and fully realized through contemplative awareness.

The three levels of mind, then, reveal three kinds of truth. Thinking mind, left to its own devices, produces conceptual, logical, and natural-scientific truths. The interaction between thinking and concrete felt experiencing gives birth to experiential truths, new meanings which serve to integrate body/mind into awareness. Finally, the truth arrived at through realization of the deep nature of mind is a lived truth, which cannot be named, pinpointed, or readily articulated in a discursive way. It is a transformative truth whose effect is the alignment of both thinking mind and felt experience (which together make up the whole personality structure) with a
deeper order of existence. According to the major spiritual traditions, living in this state of truth, which has also been called enlightenment, is not an experience among experiences or an altered state of consciousness. Rather it is a fundamental shift in attitude or alignment which affects the quality of experience as a whole, so that one's daily life becomes an expression of the way things are, rather than simply a personal interpretation of the way things are.

THE NATURE AND METHOD OF AN INTEGRATIVE SELF-KNOWLEDGE PSYCHOLOGY

Distinguishing these three levels is important for clarifying the scope of a new integrative psychology. Because neither felt experiencing nor contemplative insight is inherently structured in a way that readily fits experimental procedure or conceptual analysis, different procedures of participant observation are necessary for different levels of mind/existence.

Psychology has traditionally defined its data or facts as measurable and definable units of behavior, such as emotional expressions, neurotic symptoms, and other observable reaction patterns. A "fact" in psychology has been that which can be neutrally observed as something happening "out there," separate from the observer. This notion of a fact is, however, rather limited, especially in light of the new physics. Physicist Bohm (1973) has suggested that science reconsider what is meant by a fact, inasmuch as we actually create the facts we observe through the assumptions we make in deciding what to observe and how to observe it. He urges physicists not only to be "ready when necessary to consider changes in what is meant by a fact," but also to consider "a new order of fact": how given intentions and assumptions, the instruments used in observing, and the mode of observation work together to create facts. Are the "facts" of the subatomic world waves or particles? (Are the facts of psychology behaviors, experiences, or contemplative insights) It depends on the context of observation.

For psychology, one implication of Bohm's view is that our definition of facts as what can be observed and measured in a detached, value-free way does not necessarily reveal the important or essential facts of human existence at all. Such facts are simply what the assumptions of a materialistic approach to natural science allow us to see. The recognition of implicit aspects of mind may finally allow psychology to rid itself of what William James (1890) called "the psychologist's fallacy par excellence"-the assumption that living experience comes
packaged in the forms we read into it. It may also allow psychology to work with several different orders of fact, as well as to include within its scope the way in which truth or facts are lived and realized.

Even in the relatively more tangible realm of physics, Bohm (1973) has suggested a similar pluralistic approach to scientific understanding, based on a recognition of the way an implicite order unfolds, which he calls the "holomovement":

What 'carries' an implicite order is the holomovement, which is an unbroken and undivided totality. In certain cases we can abstract particular aspects of the holomovement (e.g., light, electrons, sound, etc.). But more generally, all forms of the holomovement merge and are inseparable. Thus, in its totality, the holomovement is not limited in any specifiable way at all. It is not required to conform to any particular order, or to be bounded by any particular measure. Thus the holomovement is undefinable and immeasurable.

To give primary significance to the undefinable and immeasurable holomovement implies that it has no meaning to talk of a fundamental theory on which all of physics could find a permanent basis, or to which all of the phenomena of physics could ultimately be reduced. Rather, each theory will abstract a certain aspect that is relevant only in some limited context, which is indicated by some appropriate measure (p. 149).

Analogously, within psychology as a discipline, certain contexts may call for behavioristic analysis or other experimental procedures, but if psychology is to become comprehensive, it must acknowledge not only the implicite order of felt experience but also its underlying implicit, ungraspable ground. But no one psychological theory and its data could ever entirely explain mind and human existence.

Part of the task of an integrative or transpersonal psychologist might be to point out the essential role of contemplative awareness in personal transformation, and, through the development of his or her own contemplative awareness, to work in a more genuine and complete way to alleviate the psychological suffering of others, in whatever form that suffering takes. If mind is at bottom transpersonal, then it seems likely that complete human sanity and wholeness presuppose some kind of personal alignment with this deeper order of things. One of transpersonal psychology's tasks is to clarify and work with this challenging issue, which has often been relegated to the realm of "religion." Inasmuch as human nature itself does not readily fall into such convenient categories as psychology and religion,
or science and self-knowledge, an integrative psychology needs to show the relevance of contemplative awareness for a complete actualization of human potential. It would articulate how thinking mind and felt experience are illuminated by a wider awareness and how they function in different ways when they are aligned or misaligned with it. Such an enterprise has important implications for how we live our lives, the nature of sanity and neurosis, and personal/social transformation.

It might be argued, "How can a psychology be built on a reality which cannot be defined?" One might as well ask this same question of the most rigorous science, physics, which is facing this issue in subatomic quantum theory. Bohm (1973, p. 148) has proposed that for the new physics to be comprehensive, "primary relevance be given to the implicate order, while the explicate order is to have a secondary kind of significance." Bohm (1978) has also pointed out that without the acknowledgement of an implicate order, modern theoretical physics is not only incomplete, but also confused:

How do physicists avoid facing this basis [the implicate order]? ... They avoid it through this philosophy by which they say that anything that doesn't show in the instruments is of no concern to physics. So they decide to subtract off this infinity and say it's not there, ... You have to engage in and become very skillful at mental gymnastics in order to sustain this myth (pp. 30-31).

**Human Science and Inner Empiricism**

Finally, it should be emphasized that a direct attention to experience and its deeper qualities may be an empirical enterprise, although of a different kind than the more traditional forms of experimental procedure. A recent dictionary (Webster's, 1974), for instance, notes two different definitions of the word "empiricism": 1) "experimental method; search for knowledge by observation and experiment"; and 2) "... relying solely on experience." A new psychology needs to develop more fully this latter, more neglected form of inner empiricism. This does not rule out the appropriate use of experimental methodologies, such as biofeedback, EEG studies, or brain research as valuable adjunctive tools for studying consciousness in certain contexts. But by themselves they seem unlikely to provide a framework that will clarify the full range of human awareness. An inner empiricism based on a close attention to experience in a disciplined way is a more promising method for arriving at such an understanding.

Such a psychology could most properly be called a "human science" (Giorgi, 1970), which would develop its own unique
methods and areas of investigation. Its findings could be tested and verified by any individual who undertook to examine his or her own consciousness in an attentive, detailed, and disciplined way. It would develop experiential methods to study the actual process of consciousness as lived, in order to discern fundamental patterns and qualities. However, such an approach would have to continually keep in mind the difference between the formulation of contemplative insight and the insight itself, which goes beyond formulation and is of a transformative nature.

BEYOND THE PSYCHOLOGY OF SEPARATE INDIVIDUALS

Western psychology has traditionally taken as its subject matter the separate individual—either his behavior, his intrapsychic dynamics, or his feelings and emotional life. Of course, many psychologists have also studied "interpersonal dynamics" and the effect of the social matrix on mental and behavioral processes. However, most of the interpersonal schools of psychology have not pursued the full implications of viewing the individual as inseparable from the world as a whole, or the organism and environment as mutually "interinclusive,"

The spiritual traditions teach that the more closely one devotes a disciplined attention to one's experience, the less one is able to find or grasp the separate person or ego one may have thought oneself to be. One finds instead that one is always living as an integral part of greater wholes, not just a social matrix, but universal processes of life and change. As Dogen Zenji wrote, "To study the self is to forget the self. To forget the self is to be illumined by all things." The interpersonal social realm thus appears to be a subset of a larger relatedness between human consciousness and the principles of life at work all around one.

The implicit nature of mind in this sense is not something that exists inside oneself. It is more like a whole network of organism/environment interpenetration in which individual experiencing is embedded. As Ramana Maharshi put it, "The awakened one does not see the universe as different from himself." This approach relates to Bateson's (1972) notion of the ecology of mind, which recognizes that mind is the whole system of individual-plus-environment.

A transpersonal approach ought to be able to provide a psychology of the relatedness between human consciousness and universal life principles. It seems that the fundamental notion
behind a transpersonal approach is that insofar as mind is already transpersonal, it already overflows and transcends the purely personal concerns of the separate individual. James (1976) implied this when he stated so simply:

Our fields of experience ... are fringed forever by a more that continuously develops, and that continuously supersedes them as life proceeds (p. 35).

The classical theory of Newtonian physics provided the rationale and method for studying separate, discrete things which Western psychology was built upon. In certain contexts the Newtonian model is still useful, just as the study of individual psychology is relevant in many contexts. However, as a total view of reality, Newtonian physics has been surpassed by relativity and quantum theory, which show how reality may be more fully understood as an interlocking web of dynamic relationships working together as a whole. Similarly, individual psychology needs to be supplemented by a wider psychology of relatedness.

Beyond Control: Consciousness and Conscience

The psychology of separate individuals is tied to many problematic values in Western culture, such as those of competition and control. If the individual only sees himself as a separate ego, he will tend to see himself in competition with other people for the same goals, with the environment, which threatens to frustrate his desires, or with himself, the part of him which is not willing to go along with his ambitions. In order to achieve his egocentric ambitions, he must maintain firm control over himself and his world.

Thus the psychology of separate individuals often leads to strategies of domination and control. The strategies of controlling nature, controlling the emotions, and controlling the mind further reinforce the basic split between the controller and the objects to be controlled. In certain contexts, such as fighting fires, such a strategy may make sense (just as Newtonian physics applies in certain contexts). However, in other contexts, such as those in which we relate to our experience, this strategy severs our immediate attunement with life and its fullness.

On the other hand, a psychology of relatedness, which examines how one is always part of wider wholes and wider contexts, implies a strong moral component. Interestingly, the words "consciousness" and "conscience" come from the same
root, which means "knowledge-with." Thus knowledge-within, understanding the fundamental qualities of mind and consciousness, need not be an isolated, narcissistic pursuit, but may provide important kinds of knowledge-with-the-world as well. In such a case, social conscience would no longer be an external duty or burden to be justified or rationalized by philosophical arguments. Instead, it would have a natural basis in one's increasing understanding of the wider connectedness between one's own consciousness and the life of all beings. A self-knowledge psychology thus need not be a self-involved "inward journey," but may have important implications for social change and cultural renewal.

The cultural transformation that many social analysts have seen as necessary, not only to avoid ecological catastrophe, but to improve the quality of human life, presupposes a fundamental shift in human consciousness. Simply attempting to change social structures without dismantling the old paradigms of separate individuals and technical control is not likely to significantly further human life, for these paradigms eventually lead to exploitation of nature in all its forms, including human nature. The fundamental shift in consciousness that is required may find a firm basis only in "knowledge-within," an understanding of the deep structure of human existence that recognizes the futility of trying to dominate the whole of which one is an integral part.

This understanding grows out of a realization that we are more than our egos, that human consciousness is already transpersonal. Just as we cannot fully understand a cell except in relation to the tissues, organs, and body of which it is a part, so we cannot fully understand the meaning of personality and our psychological needs and problems except in a wider transpersonal context. To say that we as a modern culture are confused about the significance of human life is to say that we have lost sight of the larger context of our lives, the deep nature of existence which our lives express.

A NEW PSYCHOLOGY ACCOMMODATING THE WHOLE RANGE OF HUMAN EXPERIENCE

Modern psychology has not provided us with such a broad context, in which its findings about personality dynamics or conditioned responses would be ultimately meaningful in relation to the whole of human existence. Each school of Western psychology has thus far limited itself to a restricted context and kind of data, while ignoring the whole sweep and spectrum of human consciousness. Consequently, the field of psy-
ology has lacked coherence and integration. A new integrative psychology needs to develop a broad framework in which the whole range of human experience can be accommodated, (Maslow's (1969) need hierarchy and Wilber's (1975, 1977) spectrum of consciousness are important attempts to create such a broad framework.)

Furthermore, as many spiritual traditions have stressed, the path of developing greater awareness must include the study of patterns of ego, in that personal knowledge of the ins and outs of egocentricity provides the rudiments of self-knowledge from which enlightenment may arise. Understanding the relationship between the personal and the transpersonal, in terms not only of how the transpersonal encompasses the personal, but also of how egocentricity may actually distort fundamental contemplative insights, is thus essential. This will help us to avoid the dangers involved in delving into transpersonal issues without an understanding of the ever-present tendency toward ego distortion. As Harvey Cox (1977) warns:

Western psychology's present love affair with the Orient seems to me . . . unpromising and possibly even dangerous. The danger lies in the enormous power psychological always of thinking now wield in our culture, a power so vast that the current psychologizing of Eastern contemplative disciplines-unless it is preceded by a thorough revolution in Western psychology itself-could rob these disciplines of their spiritual substance. It could pervert them into Western mental-health gimmicks and thereby prevent them from understanding the sharply alternative vision of life they are capable of bringing to us (p. 75).

Cox's remarks are quite timely in light of the increasing number of workshops and classes being presented to the public at large by Western psychologists who claim to be interpreting the wisdom of the East for Americans. As Cox points out, Western psychology cannot approach Eastern wisdom properly unless it is willing to undergo a thorough revolution in attitude itself.

Needleman (1975b, p. 14) also warns of a "haste to promote and apply great ideas not fully digested or understood." He stresses the importance of understanding how our egocentricity tends to distort contemplative insights:

Therefore, if sacred ideas are to be transmitted to us, it must be under conditions that take this fact about our nature into full account. But where shall we find the truth transmitted under conditions that enable us simultaneously to study this fact about ourselves and to witness it in action and therefore to see directly the process by which great ideas are distorted in ourselves and
made into their opposite, even while the verbal formulations remain intact? The mere preservation of conceptual formulations, rituals, and sacred texts cannot help if the conditions under which these are given to us do not open us at the same time to a direct experience of the distortion process ... The state of wonder, the sense of the sacred, even the collectedness of the state of meditative silence [may] pass over into ordinary inattention and violence, self-deception, and sentimentality, breeding cruelty or resentment or subhuman softness. The study of the movement between psychological states is therefore a necessity for us (p. 14, my italics).

 Needleman suggests that without the proper context of receptivity and self-knowledge, truths pertaining to the process of self-transformation may be used to further one's needs for power, security, or self-aggrandizement.

Self-knowledge is thus a necessary basis for properly assimilating transformative teachings from the great spiritual traditions. To study "transpersonal experiences" apart from the wholecontext of human experience, apart from how they relate to ego functioning, may be as distorting as to emphasize isolated facts such as conditioned reflexes without a consideration of their broader meaning. If a transpersonal approach is to be more than just another fragment in the jumble of modern psychology, and if it is to contribute new directions that have wide relevance and importance for human life, it must not limit its concerns solely to "exotic" altered states of mind. It needs to develop an encompassing framework in which the whole range of human experience, from conditioned responses to unconditioned open awareness, may be accommodated.

THE DISCIPLINE OF SELF-KNOWLEDGE

The integrative approach proposed here would allow for a broader understanding than the existential/humanistic approach by grounding itself in self-knowledge disciplines. For self-knowledge to go beyond subjectivism, ego distortions, narcissism, and speculation, it needs to be based on a discipline. The notion of discipline often poses problems in our culture, in that it may seem to imply punitive action or coercive measures. However, the term is used here in the sense of the "discipline of science" or the "discipline of dance." Discipline in this sense is an ongoing, orderly, and precise approach to practicing and learning, rather than a method which is primarily influenced by momentary feelings, impulses, whims, or desires. Every science and body of knowledge is based on a certain discipline. The discipline in this case needs to be an orderly, regular practice of attention to, or inquiry into, the nature and process of mind. Such a practice has been devel-
oped for thousands of years within the Eastern traditions in the form of meditation. Without some kind of disciplined practice such as this, there would be no empirical basis for the emergence of an integrative self-knowledge psychology.

Being grounded in such a discipline would also allow this approach to avoid the pitfalls of the early introspectionist schools of psychology, which were repudiated by behaviorism in its attempt to make psychology more scientific. A self-knowledge discipline such as meditation differs from introspection in at least two major ways:

I. Introspectionism was based on analyzing one's experience by trying to step outside of it and treat it as "other," apart from oneself, as "an object independent of the observer" (Wundt, 1912, p. 689). As Giorgi (1970) points out:

Introspectionism has consistently been characterized as a method of internal observation. In fact, however, it is assuming an external viewpoint towards oneself. It can be called 'a method of inner observation' only if one first believes in 'inner contents'; but it really means stating the facts about oneself as any other person would do if he could be observing what the introspecter happens to be observing. This means that the introspecter must ignore his personal viewpoint and his unique proximity to his own experiencing. This is why it can be classified as an external attitude or viewpoint toward oneself (pp. 181-82).

In other words, introspectionism did not properly understand the relationship between implicit and explicit, instead naively believing that one could understand consciousness by studying it as though it were like a film that could be readily broken down into such separate segments as "associations," "stimuli," "percepts," and so on. Such an approach could hardly lead to intersubjective agreement because its very methodology exemplifies the "psychologist's fallacy," assuming that the structure of mind corresponds to the psychologist's analytical categories.

2. A full realization of the deep nature of mind seems unlikely to result from a purely introspective process by an untrained person. Introspectionism implies a detached observation of the stream of consciousness, without calling into question the observer or watcher of experience. Thus introspection is very different from the disciplined approach which a practice such as meditation represents. As Jacob Needleman (1975a) has pointed out:

In the modern world it has always been assumed ... that in order to observe oneself all that is required is for a person to 'look

self-knowledge differs from introspection

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within’. No one ever imagines that self-observation may be a highly disciplined skill which requires longer and subtler training and guided experience than any other skill we know…. The ... bad reputation of ‘introspection’ ... results from the particular notion that all by himself and without guidance and training, a man can come to accurate and unmixed observations of his own thought and perception. In contrast to this, one could very well say that the heart of the psychological disciplines in the East and in the ancient Western world consists of training at self-study.

Self-knowledge, in the sense communicated by Socrates, or the great Christian contemplatives, or the Eastern masters, is concerned with the development in man of a different quality of attention, and has nothing to do with what we generally call introspection .... What we proudly call self-knowledge (through introspection) is surely a form of associative thinking and self-indulgence made possible by the passivity of our attention. But to conclude from this that direct self-knowledge is impossible for man is equally naive (pp. 98n, 150).

Thus self-knowledge seems to depend at least in part on the development of an active attention that can penetrate the veils of self-deception and self-indulgence. The development of this attention is analogous to the training that one has to undergo in order to perform scientific experiments in an acceptable manner. No one expects a novice to run an experiment in a laboratory without knowing the basic guidelines of the procedure. Similarly, in order to arrive at any kind of intersubjective truth about the full nature of human consciousness, it will be necessary, as Boss (1965) suggests, for psychologists to develop a contemplative awareness through training and discipline.

SUMMARY

In summary, a new integrative approach in psychology has been suggested here, having at least four major characteristics:

1. It would be a self-knowledge psychology, based on an inner empiricism. Such an approach would not pretend to be a natural science in the traditional sense. Rather, it would be a human science which would develop its own unique means for reaching intersubjective agreement about levels of human development and stages of awareness.

2. It would be a psychology of relatedness rather than a psychology of separate individuals, thus helping people to transcend manipulation, control, and egocentricity.

3. Although its ultimate ground would be the deep nature of mind and existence, it needs to provide a framework and context
for including the whole range of human functioning: from the automatic responses that behaviorism has studied, to the repressions and unconscious compulsions that psychoanalysis has brought to light, to the farther reaches of human possibility that Maslow called self-transcendence.

4. It would be based on self-knowledge disciplines, which would cultivate attention toward the process of mind in its various dimensions.

Such an integrative approach could provide a meaningful context for interpreting and guiding research in experimental and clinical psychology as well as a secular framework in which human beings could begin to see the depth of their lives beyond the confines of ego. This approach would not be a substitute for traditional spiritual paths, but might serve as a bridge to them as well as a neutral meeting-ground where practitioners of different self-knowledge disciplines could come together and work out common understandings of human development as a conscious process. Such an approach is already beginning to emerge in an informal way in the field of transpersonal psychology.

If the Eastern teachings seem to speak so directly to Western culture at this time, it is no doubt because they are grounded in paths of personal discipline and experiential realization that continue to provide simple, yet powerful practices which train the individual to see directly into the workings of his or her own mind in a fresh way. The great spiritual traditions all suggest in their own ways that one becomes fully open by realizing one's grounding in the universal principles of life. This transpersonal context can be realized directly and is the basis for a complete self-knowledge, which can give depth and strength to one's life and perhaps facilitate a cultural shift that would encourage humans to live in greater harmony with one another and the natural environment. The challenge to modern psychology, insofar as it has a stake in such tasks, is to accommodate this larger kind of vision.

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