

ASPECTS OF THE HIGHER EVOLUTION OF THE INDIVIDUAL

Lecture 87: Meditation Versus Psychotherapy

Friends,

Today's lecture very obviously falls into three parts. We have in the first place to consider at least in very general terms, without necessarily being too specific, the nature of meditation. We have also to consider in a very general way the nature of what is known as psychotherapy, and in addition to that we have to consider, we have even I may say, to investigate, the relation between the two; between meditation on the one hand and psychotherapy on the other.

Now in our title as you no doubt have noticed we speak of meditation versus psychotherapy and this suggests that whatever the relationship between them it is one of antagonism. So we have therefore to investigate the extent of this antagonism to consider to what extent it is the case. And as I need hardly remind you at this stage, this being the fifth of our lectures in the whole series 'Aspects of the Higher Evolution of the Individual', as I hardly need remind you, we shall be considering discussing these three topics; meditation, psychotherapy and the relationship between them against the background of the Higher Evolution of the Individual. That is to say the individual's development from simple consciousness to self-consciousness and from self-consciousness to what we have come to call Transcendental consciousness. We shall also be considering these three types against a background of some of the problems that arise, that it seems necessarily arise in the course of this development that we call the Higher Evolution of the Individual. And in addition to that, as we shall see, we shall also be considering these topics against a background, unfortunately a rather dark background of mental suffering, mental disorder, and mental disease.

Now first of all, what is meditation? Meditation comprises three things. In the first place there is concentration; it is what is called in the eastern tradition 'fixing the mind on one point'. It may be a point inside us, it may be a point outside us, it may be a point located in or on the surface of our own body, or it may be a point situated outside, as it were, in space. But whether the point is inside or outside wheresoever it is situated we invariably find or we almost invariably find that to concentrate the mind, to bring all the forces of the mind to bear on that one point, is very difficult, is extremely difficult, so much so that we are hardly ever concentrated - one pointed - in that sort of way. And when we try to account for this fact, when we try to account for the fact that we are unable to concentrate that we are unable to keep our minds fixed on any one point for any length of time, whether it is the one point of the breath, whether it is the one point of the print we are reading, or whether it is the one point of the picture that we are looking at; when we try to account for this lack or loss of concentration we usually explain it by saying that there are too many distractions, there are too many other things taking away, luring away, very insidiously our minds, so that we are unable to concentrate, unable to keep up that one pointedness of the mind. But when we say that the distractions, like when someone comes in the door, you look round to see who it is. When distractions arise or when we say a distraction arises; what does this mean? It means that our energies are not unified, they are not all pulling in the same direction. One part of us, as it were, wants us to concentrate - is trying to concentrate - wants to meditate - is trying to meditate, but there is some other part or parts, a quite big part or quite big parts that doesn't want, that don't want to meditate. So the situation arises in which energies are divided. Some of the energies are pulling in this direction, others are pulling in that direction, and we are not able to concentrate on any one point. We are subject to distractions because not all our energies are available for the activity of concentration.

So real concentration, concentration in the full sense, concentration without even the possibility of distraction means really unification of all the energies of the psyche; bringing them all together into one focus of energy, one focus of power, bringing them all to bear on that one point, that is concentration.

Now we don't usually think of concentration in those terms. We usually think of concentration in terms of more or less forcible fixation of the conscious mind on the point concerned. We sort of make up our minds, make up our conscious minds that we are going to concentrate, so that we are going to force the mind onto that point. But that isn't good enough. Distractions arise because all the energies are not available. All the energies of the mind are not pulling one way, so that if we want to concentrate, we have to unify our psychic energies. So it isn't a question of forcible fixation of consciousness, it is a question, concentration is a question of unification of energies, even unification of interests. It is not just a question of exerting willpower. If you sit down, if you grit your teeth, if you try hard enough, you will end up by concentrating. Maybe for some time, but not for very long. Some distraction, sooner or later, will come along.

Concentration therefore, we may say, is much more a question of understanding. Not of exerting will-power, not of forcible fixation of attention, but of understanding; that is to say of understanding that we do have a multiplicity of interests; that some of these interests are in conflict, and that these interests, these sometimes conflicting interests, share among them our psychic energy, and that it is for this reason that we are unable to concentrate for long upon any one thing, any one object, any one point.

Now this whole question, this question of true concentration, this question of unification of the psychic energies, is connected with something we discussed the week before last, that is to say with the problem of individuality, or selfhood. We saw the week before last that we like to think that we are as it were, ourselves, that there is as it were, just one of us. But we saw that this was not in fact so. We saw that we are not just one self. We are rather a whole series, a whole succession of selves, one popping up after another, to put it in a slightly different manner, we saw, we can say, that we are rather a sort of bundle, a rather untidy bundle, if you like, even a heap of selves, of which only one is operative at any given time. We are not in fact one unified completely integrated continuously operative self as we tend, or one of our selves, tends to assume.

So in this context, in the context of two weeks ago, the problem is that of integration of selves and fragments of selves; in other words, of achievement of true selfhood, or true individuality. But in the present context the problem is that of unification, of integration of energies - in other words, achievement of true concentration; and these two things, the achievement of true selfhood, and the achievement of true concentration are obviously quite closely related. We might even go so far as to say that they are different aspects of one and the same process.

Now, in the general tradition of Buddhism, four progressive stages of concentration are usually distinguished. That is to say, of concentration in the true sense of the term, and these four stages are illustrated in the Buddha's teachings by four appropriate and even delightful similes. Now I am going to refer to these briefly. They make it clear, between them, that concentration is attention above all else, a matter of unification and integration of psychic energies,

So let's take the first illustration, illustrating the first stage of concentration, of unification and integration of one's energies. The Buddha said it's just like mixing soap powder with water. Now that's a rather simple, and rather obvious simile. So what does the Buddha mean? He goes on to say that you start off as it were with two things, two separate things, soap powder which of course is dry, and which is as you articulate it, lots of little bits, and on the other hand water, which is as it were all one thing, which is fluid, which is continuous. So we together start off with these two opposites if you like, and then you mix them. And he says that you mix them together in such a way, that the soap powder is fully saturated with water, and all the water is used up in saturating the soap powder, so that you've got a bowl in the end, a bowl of soap powder fully and completely saturated with water, and without even a drop left over, without even a drop extra, a drop too much. And the first stage of concentration the Buddha says, is just like that.

Then the second stage of concentration. Here the Buddha takes another illustration, he says, is just like a lake, a great lake of clear water. And there's an inlet to the lake, there's a sort of subterranean spring, which is constantly feeding the lake, flowing into the lake, so that all the time fresh water, clear water, is bubbling up from deep down, into the lake. So in other words, there is a continual replenishment of the lake from deeper and deeper sources within. The lake is kept continually refreshed, continually clear, and the water never dries up. If anything it gets more and more, the lake gets bigger and bigger because of this water flowing in from deep down, from the depths. And the Buddha said that the second stage of concentration is just like that.

Now the third stage, the third stage, he said, is just like lotus flowers growing completely immersed in water. The lotus flowers are not above the water, they are in the water, and they are soaked in the water, they're permeated by the water, but they're still lotus flowers, and not as it were dissolved in the water. They live and grow in that as in their element, and this he said is the illustration for the third stage of concentration.

And then the fourth stage of concentration, here he said, is like a man who on a hot day, when he is very tired and very dusty, covered in perspiration goes and has a bath in a clear pool of water, washes himself, becomes all fresh, clean, cool, comes out, and then wraps himself in a pure white sheet. In other words, in an Indian garment called a Dhoti, which covers him all round, which insulates him; he's not only clean, he's not only pure, but he's as it were insulated from all contact with the external world. He's himself, he's separate as it were, an individual as it were. So the Buddha said that this is the illustration for the fourth stage of concentration. And with the attainment of that fourth stage of concentration, likened to the man sitting wrapped in the white sheet after his bath, full concentration has been achieved and in as much as full concentration has been achieved, in as much as all the psychic energies have been progressively integrated, unified, harmonized, one can also say that true selfhood, true individuality, have been at the same time achieved.

And this brings us to the second of the three things comprising meditation. Sometimes, in the course of talks and classes, I've referred to it as 'meditation proper'. For the purposes of this lecture, we'll call it the stage of intensification and expansion. With the attainment of concentration, with integration of all one's energies, the unification of all one's energies, true individuality, at least on the ordinary empirical human level, has

been achieved, but that is not the end, that is not enough. That individuality, that individual, must now grow, must now develop, and according to the Buddha's teaching, that individual grows and develops by passing through successively higher spheres or states, if you like, of existence. But in as much as these are somewhat remote from the experience of most people, I'm just going to mention the names which Buddhism gives to these spheres, or these states.

The first is called the sphere of infinite space, or infinite extension; if you like, the sphere of the cosmos, the universe. The second is called the sphere of infinite consciousness, the consciousness that has no limit, that goes beyond all limits. The third is called the sphere of neither perception nor non-perception, in other words, where subject-object distinction begins to be transcended, and the fourth is called the sphere of nothingness, or nothing in particular, the sphere of one thing not being discriminated as a separate object from any other thing.

Now these four spheres, these four states, represent, we may say, not only a growth, not only a development, not only an intensification, not only an expansion, of individuality, but also, paradoxically, a transcendence of individuality. It's rather as Sir Edwin Arnold puts it in 'The Light of Asia' when he says "Foregoing self, the universe grows I". The more you give up yourself as it were, the more perfectly yourself do you become. So meditation in this sense, marks we may say, the transition from the psychological to the metaphysical, or from the psychological to the transcendental, and this at once brings us to the third and last of the three things comprising meditation.

I have sometimes called it contemplation. It is traditionally known in Buddhism as insight or wisdom, or as the perfection of wisdom. And it consists simply in seeing existence, or seeing things exactly as it is, exactly as they are. And this we may say is the simplest, but most difficult of all things to do. To see things just as they are; without addition, without subtraction; without falsification, without projection. It means seeing them free from all subjective conditionings whatsoever, free from all merely personal bias.

So this in brief is the meaning of meditation. It means in the first place, the unification, and the integration, even the harmonization, of all one's psychic energies. And this unification, this integration, leads to the achievement of true individuality true selfhood, through the achievement, through the attainment of true concentration. And this experience of selfhood, of individuality, becomes more and more intense, we can also say more and more positive; and as it becomes more intense, it begins as it were, to expand; and the more it expands, the more it transcends itself. And the more it transcends itself and its own limitations, the more it sees existence as it is. And the more it sees existence as it is the closer it is to reality. So this in a nutshell, is the whole process of meditation.

Integration of psychic energies, intensification, and expansion of individuality, and transcendence of individuality, and seeing things as they really are.

Now from meditation, we pass onto our second topic which is "what is Psychotherapy?" Psychotherapy is briefly defined as "the treatment of disorders by psychological methods" Now that's clear, but it's very general, it's not very explicit, not very detailed. So let's turn for a little help to Carl Jaspers. In his General Psychopathology, Jaspers defines psychotherapy as follows: he says 'Psychotherapy is the name given to all those methods of treatment that affect both psyche and body, by measures which proceed via the psyche. The co-operation of the patient is always required. Psychotherapy has application to those who suffer from the many types of personality disorder, psychopathies, also the mildly psychotic patients, to all people who feel ill, and suffer from their psychic states, and almost without exception to physical illnesses, which so often are overlaid with neurotic symptoms, and with which the personality must inwardly come to terms'. So this is Jaspers's somewhat more comprehensive, even philosophical, definition of psychotherapy.

And he goes on to describe the various means, the various methods, of influencing the psyche, which psychotherapy has in its possession, at its disposal, and he classifies these means, these methods as: (1) methods of suggestion; then cathartic methods; then methods involving practice and training; then methods of re education; and finally, methods that address themselves to personality. According to Jaspers, there are these five categories of methods. at the disposal of psychotherapy.

Now as I expect everybody knows, one of the best known, and most fruitful kinds of psychotherapy, is that known as Psychoanalysis. Psychoanalysis began round about the turn of the century, with the work, with the discoveries, of Freud. And according to Jaspers, psychoanalysis is one of the cathartic methods. Now catharsis means simply 'purging', and in a psychological context it refers to the freeing, to the liberation, to the purging as it were, of repressed emotion. But of course, the great question is How did the emotion come to be repressed? It was repressed according to Freud because, putting it very generally, it was unacceptable to the conscious self. The conscious self didn't want it, didn't like it as it were. And being unacceptable to the conscious self, incompatible with its attitudes, its beliefs, and so on, it was thrust out

of consciousness. in other words, it became unconscious. This thrusting out of consciousness of the emotion which is not acceptable to the conscious self is itself not a conscious, but an unconscious, an automatic process,

Now this emotion which has been thrust out, which has been cast out if you like from the heaven of consciousness, may be repressed; - it may be unconscious but it is still alive. It is still active. According to Freud again, and here he agrees very much with Buddhist psychological teaching, according to Freud, mental life is dynamic on every level. So being active, the repressed emotion can go on producing effects. And it can go on producing effects even on the level of the conscious self, the conscious mind, But the conscious self, the conscious mind does not know what is producing these effects. The conscious self, the conscious mind, only knows that something seems to be going wrong. Only knows that something seems to be working against, counteracting its own wishes and its own desires, its own intentions, its own ideas. The repressed emotions themselves of course remain all this time unconscious.

Now all this means that there's a split. Not only a split, but a conflict. In the first place there is a split between the conscious self and the unconscious self, or between the conscious mind and the unconscious mind, or between consciousness and the unconscious. And in the second place there is a conflict between the desires and intentions of the conscious self, and the desires and the intentions of the unconscious self. Or we may say, between emotions which have been repressed, and emotions which have not been repressed. Now in his latest book, Freud speaks of a conflict between what he calls the Pleasure Principle, which dominates the unconscious mind, and what he calls the Reality Principle, which directs the conscious mind. Putting it more simply, putting it more colloquially, we can say that the conflict is between what we would like to do on the one hand, and what we are obliged to do on the other, on account of the objective circumstances in which we find ourselves. And this split, this conflict, which can go very deep, which can be very intense, finds expression in various ways.

It finds expression in dreams, which are very often just simple wish fulfilment. It finds expression in what Freud called 'The psychopathology of everyday life'. For example in the little slips of the tongue, which express the opposite of one's conscious ideas, and conscious intentions. It expresses itself also in the symptoms of the various kinds of mental disorder.

Now the actual method of treatment employed in psychoanalysis is that of what is known as continuous free association. It looks very simple, it sounds very simple, - the patient just goes on talking. Just goes on talking about well, just anything that comes into his or her head. Now eventually after talking for quite a long time, it may be days, or weeks, or even months, he or she eventually approaches the ideas or incidents associated with the repressed emotion. And when that time comes, when that stage is reached, then, with the encouragement of the analyst, he or she recalls these, experiences the repressed emotion, discharges the energy it contains, and comes eventually to some sort of terms with it. In this way the catharsis takes place. What was unconscious has become conscious. And this process may take not just weeks, or months, but even in some cases, years. And according to Freud of course, the repressed emotion is usually, perhaps, he even suggests, invariably, associated with sex.

Now psychotherapy is a fairly recent development, psychotherapy in general. Psychoanalysis is a more recent development still. But we may say that they already play an important part in the lives of very many people, more especially of course, in the west. It is said that in the United States, well-to-do people have a psychotherapist or psychoanalyst just as a matter of course. In the same way that you have your doctor and your solicitor, you also have your analyst, and you make appointments with all three of them in some cases every week. In many ways we may say in some circles, the psychotherapist has replaced the priest. The priest hasn't got very much to do these days. Sometimes, it seems even the priest goes to the psychotherapist. More rarely, the psychotherapist goes to the priest, at least for some discussion.

Now psychotherapy has come into existence for a definite reason. It didn't just drop down out of the clouds as a sort of gratuity. Psychotherapy, including psychoanalysis, came into existence, because more and more people are becoming mentally ill, are becoming mentally sick. In Jaspers' phrase, 'feeling ill, and suffering from their psychic state'. This sort of thing is a general, a characteristic feature of modern life, of modern society. I'm not going to give any figures - I didn't I'm afraid, take the trouble to dig them up. The facts are in any case, sufficiently well known. But I want to mention just one fact, just one circumstance. I remember last year, I happened to read in a newspaper, it was a tiny little item apparently no-one considered very important, a little item to the effect that in the course of the preceding year, not less than five thousand young people had committed suicide. Five thousand. That is to say, five thousand people under twenty five. Now obviously they didn't commit suicide because they were happy. They were suffering from their psychic state. And they were suffering from it so badly, that death was preferable to life on those terms.

Now five thousand is quite a large number. But we may say that the number of those who suffer in a lesser degree, or even less acutely, than the five thousand young people who committed suicide is even greater. Perhaps it runs into hundreds of thousands. Perhaps it runs into millions. Freud said that everybody is neurotic to some extent. The Buddha said that all worldly people, that is to say all who are not actually fully enlightened, are mad. He went even further than Freud. So where are all these people to go? Where are they to go for help? To whom are they to go? There are of course the priests. They were first in the field. Priests of different persuasions. So far as the West is concerned, well you've got, you can go the whole range, from Billy Graham on the one hand, to the Archbishop of Canterbury on the other. And then you've got all sorts and kinds of psychotherapists. And all sorts of schools of Psychoanalysts. You've got the Freudians, and the Jungians, the Adlerians, the Neo-Freudians, and the Kleinians, and the Reichians, and the Frommians and so on. So many schools of them already. And then of course more recently, at least in many of the larger metropolitan centres in the West, there are various oriental meditation teachers, from the Maharishi downwards, or upwards, as the case may be! You pay your money and you take your choice! But which shall it be? Shall it be the local vicar, or Ronald Laing? Shall it be electric shock treatment or Zen? Shall it be meditation, or psychotherapy?

So this is the sort of question that confronts us. That confronts nowadays, in many parts of the West, any person who suffers from his psychic state. It is also a question which may confront, at least at times, even the person devoted to the Higher Evolution, who has been making some progress. And with this question, we come to the third and last of our topics for this evening.

In other words, we come to this question of the nature of the relation between meditation and psychotherapy. We come also even, to the nature of the antagonism between them. Now let me say at once, just to reassure the weaker brethren as it were, those who don't like conflict and antagonism, let me just say at once that this antagonism is only partial. That it arises in any case much less out of the intrinsic natures of meditation and psychotherapy, than out of their respective contexts. Meditation and psychotherapy have in fact a great deal in common.

Meditation in the narrower sense of the term, is including simply integration, of the psychic energies, and intensification and expansion of selfhood, meditation in its narrower sense can even be included in psychotherapy. We saw, that according to Jaspers, psychotherapy has at its disposal, various means of influencing the psyche. And these means he classifies into five groups, The third group is that of method involving 'practise and training'. And here, Jaspers specifically by name includes 'breathing exercises'. And one might say that other methods of concentrating the mind could equally well be included. Again, referring back to Jaspers once more, psychotherapy has application to all people who feel ill, and suffer from their psychic state', and Buddhism traditionally begins with the fact of suffering. Not because it is pessimistic, but because it is concerned with experience, with actual life, with real problems.

Suffering is in fact the first of the Four Noble Truths, which are the sort of general framework of Buddhist teaching. First truth, that suffering exists. Second truth, that the cause of suffering is craving; Third truth, which is that of the cessation of suffering, which involves the cessation of craving, and Fourth truth, the way leading to the cessation of suffering, through the cessation of craving by following what is called 'The Noble Eightfold Path'. It is also significant in this connection that the formula itself of the Four Noble Truths is said by many scholars to be based on an ancient Indian medical formula. A formula of disease, its cause, health, and a way to the cessation of disease, and restoration of health.

Suffering in Buddhism is also the first of what we call the twelve positive Nidanas. That is to say, it is the first stage, the experience of suffering is the first stage, of the spiral path leading ultimately to Enlightenment. Buddhism says in effect that the higher life, the Higher Evolution of man starts with the experience of suffering, or if you like, with the realisation of suffering.

In the therapeutic situation, there is on the one hand the therapist, on the other the patient. And especially, in psychoanalysis, the analyst, and the analysand. In much the same way, in the case of meditation, there is the master, and there is the disciple. And in both kinds of case, the relationship is not just formal, not just a matter of giving teaching or advice; it is not just formal, but we may say, existential; not static but dynamic. But we will be going into this in the course of our last lecture in the series. Moreover, people practising meditation, practising meditation in the narrower sense, and those undergoing therapy, undergoing analysis, often experience the same curative symptoms. They may for instance, experience intense anxiety; they may experience anger, fear, sexual desire; may experience sweating, nausea, palpitations and so on. So the fact that there are these common symptoms. at least sometimes, would seem to indicate that a similar kind of process is going on in the case of meditation in this narrower sense, and in the case of psychotherapy or psychoanalysis.

So from these remarks which are just illustrative, it seems clear that the antagonism between meditation and psychotherapy is only partial; that they have indeed quite a lot in common. At the same time, it must be recognised that there is an antagonism; at least, there is what we may describe as a vitally important difference, and it is time that this was stated clearly and briefly. The antagonism, or the difference, consists in this. So far as Buddhism at least is concerned, meditation forms part of a complete and a coherent scheme, if you like system of spiritual self-development. It is one stage in a path leading from a state of ignorance to enlightenment; from simple consciousness to absolute consciousness. Moreover this scheme, or this system, or this path represents the direct practical application, application to life, to human existence, of a whole philosophy of existence; in other words, a total view of reality. And this philosophy, this view, is not the product of rational thought; rather we have to say, it is the expression in thought or in terms of thought, in conceptual terms, of the nature of existence, or the nature of reality, or the state of things as they are, as revealed to the enlightened mind, or the absolute consciousness of a Buddha.

Now psychotherapy is not part of a complete and coherent scheme of spiritual self-development. It has no philosophy of existence, no total view of reality. What it does have is a number of methods, and a number of theories associated with those methods. The methods appear to work, at least sometimes and with some people, as some of the theories appear to be true. But they do not between them add up to anything coherent and complete, either practically or theoretically, either philosophically or therapeutically. They do not add up to anything, within the framework of which a man can live out his entire life, pursue the whole path of spiritual self-development. They do not constitute a framework that would have to be abandoned only when no framework of any kind was any longer needed - in other words when the full human potential have been realised or enlightenment attained.

If therefore I was asked, if anybody who suffered from a psychic state was to come to me and ask whether he should take up meditation, or whether he should go for psychotherapy, I would reply 'take up meditation'. In other words, in effect, I would reply 'take up the practice which is part of a complete scheme of spiritual self-development which is associated with a philosophy of existence'. Now this is not to say that at the moment, a particular method of meditation will necessarily help that particular person more than a particular method of psychotherapy. It is only to say that as a human being, capable of evolving, in the long run, he stands to gain more from and through meditation, than from psychotherapy.

Now this leads us to a few objections counter-objections, and qualifications, and after these have been dealt with, I should like to conclude by trying to rise above antagonism and agreement. It may be said that some psychotherapists are interested in meditation, even practise meditation, that they, have indeed incorporated meditation among their own methods of treatment. So it may be said that there is therefore no need to go to a meditation teacher. You can just still go to the psychotherapist, and in any case, the psychotherapist is a much more modern and scientific type of person. He speaks a language that we can all understand in the case of the psychotherapist, there is no mystification - there are not even any mantras!

Now it is true that some psychotherapists do utilise traditional oriental meditation methods to some extent, but they utilise them only as psychological exercises. And this one may say, deprives them of at least half their value and significance, because the full value of these methods, the full value of these exercises depends upon their being pursued within the total context to which they traditionally belong. And we can verify this for ourselves in our own experience. Suppose for example we are practising the 'mindfulness of breathing' exercise. Now suppose we practise it on our own in a very ordinary room, and suppose we practise it just for the sake of calming our minds, enabling us to get through the day; to work, whatever our work may be, more effectively, more efficiently. Now we will certainly derive a certain benefit, even a lot of benefit from the exercise practised in this way within this particular sort of context, but suppose then we practise the same method in a group. Suppose we sit with a number of other people, not just anywhere, but sit with them in a shrine - place which is especially dedicated, especially devoted to the purposes of meditation. Now suppose that in the shrine, there is a sort of altar, and suppose that on the altar there is an image, a figure of the Buddha, reminding us of what we are aiming at, what we are trying to achieve, what we are trying to realise. And suppose also on the altar there are flowers, suppose candles have been lit, and suppose perhaps before getting down to the practise of the mindfulness of breathing exercise we do some chanting, maybe in a language we don't even understand. And suppose when we come to do the exercise itself we do it not just to concentrate the mind, but also to develop positive emotion, to develop insight, to gain a glimpse of reality, in other words so that we can evolve, so that we can grow, so that eventually we can become enlightened, so that eventually we can become like the Buddha, can become Buddhas ourselves, then if we practise in this sort of way, with these sorts of associations, in this sort of traditional context, then the overall effect of that same exercise is very different. In a sense it is the same practise, the same method, the same exercise, but in that different context, in that wider and richer context it means very very much more. It possesses a far greater significance. Consequently we get far more out of it.

Now the same principle applies in other ways. Psychotherapy is said to be applicable to all those who feel ill and suffer from their psychic state. But the question arises 'what is illness?' How do we know when we are ill? We can't answer this question 'what is illness?' without first determining 'what is health?' Illness is illness only in relation to health. And again we can't determine 'what is health?' in the case of a human being without understanding 'what is man?'; without understanding the nature of human existence, the nature of life itself. Without understanding even the nature of the whole evolutionary process. And this sort of understanding psychotherapy as such does not have, does not even profess to have. It doesn't have it because it has no philosophy of existence. Indeed, we can press matters even further than this. People suffer from their psychic state, and some at least, perhaps quite a large number, suffer because their lives as human beings, their lives here and now in society-with their friends, with their families, at work and so on, their lives seem to have no significance, no meaning, no overall purpose, no real goal to which they can aim. In other words, what they are suffering from is really the lack of a philosophy of existence, a philosophy of life - if you want to put it very crudely in the crudest possible traditional terms - they are suffering from lack of religion.

We remember Jung's remark - Jung said once that of all the patients that had come to see him there wasn't one whose problem was not at bottom a religious one, So what man needs is not so much therapy as such, not so much a cure, what they really need is a philosophy of existence in which he can believe; which he can accept as truth, the philosophy that will give significance to his life; within the general framework of which he can live, and grow, and develop. But psychotherapy as such doesn't give this. But does this mean that psychotherapy is useless? Does it mean that no-one should ever go to a psychotherapist or a psychoanalyst? Are all the analysts couches to be left vacant? Not only that, what are the various methods of treatment discovered by psychotherapy? Many of these methods are extremely useful. Are they to be discarded altogether? Or is it suggested that they should be taken over, appropriated by the teacher of meditation?

Now I am not proposing that all the psychotherapists should at once be put out of work. In any case, there aren't enough meditation teachers to take their place. But I do think that teachers of traditional type meditation should know more about modern methods of psychotherapy. Not only know about them but be able to use them. And not use them in a haphazard sort of fashion but use them understanding exactly what part they play, what part they can play, within the total context of the Higher Evolution.

But it is time now to conclude. Time to rise above, as I promised, any antagonism between meditation and psychotherapy, even above any agreement. It is time to make a constructive suggestion, time to make even an appeal for synthesis. Today, we have been concerned with meditation versus psychotherapy. We have been concerned with it against a background of mental suffering. We have been concerned with it against the background of the Higher Evolution of the Individual. But we mustn't forget that there is a wider background still, and that is the background of the Higher Evolution of man.

What we call, what we have come to call, the Higher Evolution of man represents a complete re-statement in contemporary terms of the essentials of the Buddha's teachings. Indeed we may even claim that in principle, it represents a re-statement of all that is essential, all that is truly significant, in human culture, and religion as such; but this re-statement is theoretical. What we need is a practical counterpart to the theoretical restatement. And this practical counterpart is what I call the 'dynamics of the Higher Evolution'. Now ideally, the dynamics of the Higher Evolution should, I hope will, include whatever traditional methods of concentration, meditation and so on, are still valid and useful. Some, I am convinced, are no longer useful, no longer valid, at least in the west. It will also utilize modern therapeutic techniques. In other words what we really want, what we really need is a gigantic synthesis. A synthesis that will be both theoretical and practical; that will be both philosophy and religion; we may say that the world very badly needs such a synthesis, or at least that portion of the world, that portion of the human population that is capable of the Higher Evolution needs it, and to this end I feel both meditation and psychotherapy must co-operate.

Such co-operation has already started in a small way and theoretically. Jung's interest in Eastern religions is well known; Fromm is familiar with Zen; and coming nearer home we may say that these lectures themselves are a contribution to this same synthesis. Indeed we may say that all the activities even of our own movement can be seen as such a contribution. I may say that I am personally convinced that such a synthesis, that is to say what I term the 'Higher Evolution of man' plus the 'dynamics of the Higher Evolution of man' will constitute the philosophy and the religion possibly the art and the science of the future, and it is on the foundation of such a synthesis that humanity even now must start building.