CHAPTER FOUR

FINAL INTEGRATION IN THE ADULT PERSONALITY

AN EXPLANATION

In the last section I proposed that: (a) the true range of developmental psychology begins with the natural state, in which human behavior is entirely subject to drives (the total expression of a harmonious biological system) and ends in the trans-cultural state, where spontaneous behavior is subject to dynamic insight (the total expression of a harmonious psycho-biological system), and (b) behavior proceeds from immediate mechanical responses to spontaneous behavior in the state of immediate total awareness. Between these two steps exists the cultural state, which in itself presents a variety of successive levels of being, ending with the state of ego-objectivization, where voluntary behavior is subject to the control of reason and to sublime universal values. In this ultimate cultural state, every single experience is motivated by the perception of value of an object which can develop interest in the individual thereby resulting in internal effort directed toward actualizing the perceived value. Generally speaking, in the transcendental level of rational life the individual tries to bring the natural state under the control of reason. Both superego and id are then guided by the ego.

It is interesting to note that Plato, the founder of a systematized school of philosophy, Max Scheler, a pioneering phenomenologist, Freud, the founder of curative psycho-analysis, and other great rational thinkers in the West, in

their inquiry into human life, all concluded that the ultimate goal is the realization of voluntary action subject to reason. Plato made empirical psychology an inherent part of his philosophy. In his *Phaedrus* and *The Republic*, he compares the two lower levels of the human soul with two wild horses which can be handled by the rational soul. The lower level (comparable to *nafs e amareh* in Near Eastern Sufism and Islamic psychology) is the source of sexual desires, specifically, appetitive desire, desire for wealth, etc., which are the protectors of the procreation of the species. The heroic soul which is always seeking power, honor, fame, and respect, works for man's success, even though it is not yet at the rational level. The third and most important level of the soul, that of reason, is compared to the heads of states (the philosopher king and king philosopher). If this level does not remain vigilant it drops into the pitfall of drives (29, 30).

Max Scheler, as the previous chapter indicated, discusses phenomenologically how each structural level in life depends upon the previous structure, and he maintains that one cannot progress toward the higher structures without attaining the lower ones. The direction of energy always proceeds from the lower organisms to the higher. The plant in the organic stage is more independent than the animal, the animal more independent than man. These stages of evolution are however ultimately manifested as one in man, and according to Scheler the best expression of this unity (wholeness) occurs in voluntary action subject to awareness—that kind of "I" which relates human responses to consciousness, for that center executes whatever ideas man would like to put into action (36).

Freud's discovery of unconscious forces has undoubtedly contributed greatly to an understanding of man, but open to

serious criticism is his effort to negativize these ungratified forces by bringing them to awareness and to place greater value on this consciousness and reason than on feeling and emotion. These divisions between reason and affect and between emotion and thought, which Freud sowed in a favorable Western soil, have produced fragmented persons—self-intellects who have not even met Freud's expectations of bringing the irrational forces under rational power. In a collective way Marx sought the same rational end. He discovered the irrational force in society, then tried to control man through rational planning (26). This confidence in understanding and reason extends even beyond scientists and philosophers to some outstanding poets. Tennyson illustrates the essence of the Western view in the following verse:

> Flower in crannied wall,
> I pluck you out of the crannies;
> Hold you here, root and all, in my hand,
> Little flower—but if I could understand
> What you are, root and all, and all in all,
> I should know what God and man is (38).

Although Tennyson in his keen vision poetically observed that life manifests itself in a flower as in the whole of nature; he tried to understand it by plucking the flower, separating it from its ground, holding it in his hand "root and all," and then even analyzing its half-dead figure, that is, satisfying his rational curiosity (37).

In other words, for most influential Western authorities the ultimate maturity is objectivization of both the ego and social institutions. Erikson, furthering Freud's concept, concludes with intimacy and objectivization of the life situation. Eastern rational thinkers, before they had progressed to the trans-

cultural state and to the peak of their civilization, similarly viewed rational man as the first phase of manhood. For instance, Al-Razi, the famous Persian physician of medieval Iran and perhaps the greatest experimentalist prior to the Renaissance, represented a synthesis of Greek and Islamic civilization. Although a deist he extolled reason to the extreme. In his short volume, *Spiritual Physick* (4), which I advise every student of mental health to read, Al-Razi considers "reason" as God's greatest gift to man and one which man must adopt as a means of bringing his lust and instinct under control, for as an instrument it can give him security in life by measuring his behavior and curing such mental maladies as conceit, envy, excessive anger, mendacity, miserliness, anxiety, worry, grief, alcoholism, excessive sexuality, narcissism, wastefulness, struggling for fame, and accepting death. Al-Razi begins his book with a chapter in praise of reason; he says, in part:

> For by reason we have comprehended the manufacture and the use of ships, so that we have reached into distant lands divided from us by seas; by it we have achieved medicine with its many uses to the body, and all the other arts that yield us profit. By reason we have comprehended matters obscure and remote, things that were secret and hidden from us; by it we have learned the shape of the earth and the sky, the dimension of the sun, moon and other stars, their distances and motions; by it we have even the knowledge of the almighty, our creator, the most majestic of all that we have sought to reach and our profitable attainment. In short, reason is the thing without which our state would be the state of wild beasts, of children and lunatics, ... (4, p. 20).

Unlike these sublime concepts, the concept of final integration *does not concern itself with objectivization of the ego but with liberation from the ego.* The fact that man can

liberate himself from social drives, devaluate systems, and reintegrate himself, demonstrates that he is an autonomous being. This autonomy, which reveals man's independence from cultural drives in the trans-cultural state, is similar to man's autonomy in the cultural state, where he makes himself independent from the force of drives. David Rapaport emphasizes the latter while overlooking the former (24).

In the final stage of cultural growth man is still related to the best of cultural values, whereas in the trans-cultural state he creates the most sublime values while being unaware of their values. In the cultural state he is a chooser, not a creator; whereas in the trans-cultural state he is an intention, an expression, and an inventor rather than a selector. He does not create because of its potential value but merely because it is inherent in his nature. In the final state of cultural development man is not his own measure: he is directed by rational evolution; whereas in the trans-cultural state man becomes his own measure and in every moment of life he transfers his life-power into creative behavior and everlasting visions.

Thus, in a sense, biological, cultural, and existential forces harmonize in the act of rebirth. The problem of maturity becomes to decipher oneself, rather than "to know oneself" as Socrates and others would have us do. Knowledge of oneself does not provide enough motivation for the individual to put it into action. It is this lack of dynamism in knowing one's status without understanding the biological and emotional forces behind it, and the inability to actualize that knowledge and perceive its future value, which explains why Freudian and neo-Freudian therapy often fail to produce a transcending change in the personality of the patients (See Chapters 5, 6 and 7). It is, on the other hand, the process of

deciphering one's self which leads to final integration whereby man becomes an intention related to all through the life force, which he shares with previous stages of his growth.

Although this state of final integration rarely appears in history as a common force, its representatives can be recognized in every culture. In other words, final integration is a universal state regardless of time, place, and the degree of culture. It is characterized by certainty, the search for truth, and satisfaction, which are the final manifestations of the drives of preservation, activity, and sex, respectively.

In Zen Buddhism final integration is the state of deciphering *koan* (the state of enlightenment) where *koan* refers to what everyone brings into this world at his birth and tries to decipher before he dies (15). In Near Eastern thought, Sufism (the art of rebirth) can be stated as "individuality in non-individuality," that is, becoming a creative truth by passing from "I-ness" to "he-ness" to "one-ness" (universality) (26, 34). In Khayyam's description it is an overflowing of the state of being born without attributes (22). In classical Chinese philosophy this state is called *tao* and is compared to the current of water that resistlessly moves towards its goal. Jung says: "*Tao* is the fulfillment, wholeness of vocation performed, beginning and end and complete realization of the meaning of existence in innate things" (21, p. 305).

In Western thought such a concept appears as insight in its dynamic sense (12), or in terms of the fully-born individual (14). It is also expressed in literature and art. Shakespeare (or whoever wrote the works attributed to him) portrays the individual who has solved the contradictions between day-to-day roles and the single role of life; so too perhaps with Leonardo and his Mona Lisa. In our age Tagore's universal man, related to humanity, is characterized by benevolence and

grace. In my own thinking, final integration refers to a state in which man has become subjectively objective, that is, where id, ego, and superego all merge into one force, directing itself toward unification with an object of desire, which externally accompanies creation, discovery, and invention, and internally results in happiness and total awareness. Creative acts will become overflowing and can be interpreted as a function of insight.

In Near Eastern Sufism when an individual becomes aware of his existential dilemma he gradually develops an insight into the world of "not-I". It is at this deculturation point that "I-ness" stands against "not-I-ness": one feels removed from conventional life, although rooted in it. As in early development when the child was separated from unconscious unity, now the adult is isolated from cultural unity and longs for his original unity. It is in this situation that what he once thought of as real now seems fiction and what seemed as truth now appears as falsity. What he previously called personality is that which shadows his potential personality and deprives him of maturing; that which he calls self is really that which veils his self, and what to him is "I" is only a barrier to his becoming "I".

To achieve identity with "not-I", to regain the state of "he-ness", requires liberation from social institutions, that is, the disintegration of the conventional self. A line in Rumi's verse says, "Unless you are first disintegrated, how can I reintegrate you again?" (34; translation mine). Disintegration here refers to the passing away of the conventional self, reintegration means rebirth in the cosmic self.

In a practical sense, disintegration (*fana*) means cleansing one's own consciousness of what Rumi labels fictions, idols and unrealities, and purifying the heart of greed, jealousy,

envy, grief, and anger so that it regains its original quality of becoming mirror-like to reflect the reality of the state of "not-I". Liberation from the conventional self is essential for the growth of intuition and insight, and identification with the state of healthy relatedness to the human and non-human environment.

An understanding of this state is only possible if one develops an insight into the development of culture and man in the Near East. In brief, life in the Near East, like any other culture, began in simple realistic situations in which men were interrelated with other human beings and with nature through simple means, preserved in tribal songs comparing the beauty of desert maidens, dusk, dawn, birth, death, sorrow, joy, and the like. In the second stage, the rise of major religions, perhaps due to an insecure environment, overshadowed the age of reason, its search for free expression in art, music, science, and its utilization of nature. This occurred less in Zoroastrianism than in Judaism, Christianity, and Islam. The common denominator was submission to an invisible source of power, love, and knowing: a creator of all things. In the third stage, with the rise of Islamic culture 750-1258 A.D.), and the age of reason, the history of civilization witnessed a contribution equal to that of a major classical culture. However, with the gradual loss of power in Baghdad and the development of an affluent society, and more than anything else, with the decrease of intellectual interaction between various nationalities, the forms of religion became a means of security, especially for the authorities. Reason turned to scholasticism and lesser intellectuals began to argue about previous cultural achievements. Religion lost its functional power and could no longer motivate man to utilize reason in various fields of knowledge. As a result

there arose some criticism of formalistic religion and philosophy thereby encouraging the Sufi movement.

Unlike philosophy, Sufism had no doctrine and unlike religion it was not based on man for God but the image of God for man's improvement. It was not based on submission to an authority but liberation from authority, specifically becoming one with that invisible authority which possesses all universal attributes. Like philosophy it did not aim at formulating a system but was based on life experience; it was experiential rather than dogmatic. The first such group of Sufis in seeking a new personality to transcend themselves tried to identify themselves with the best of religious values, the prophetic virtues. In a culture interwoven with religious ways the shift had to gradually proceed beyond orthodox religious ways. The second group identified themselves with the image of a saint. There was an intimacy of mind between the seeker and the guide. A third group arose with the rebirth of Hossain ibn Masur al-Halaji (crucified 922 A.D.), who claimed that he was "creative truth," or "God"; and his followers identified themselves with the process of life. They became one with the force behind evolution, that is, the creative force (love) in man, which can be transformed into physical objects through artistic work or into human social conduct through service and the expression of one's innermost nature. Essentially, this third school of Sufism evolved successively in five Persian Sufi poets: Sanai (tenth century), 'Attar (the turn of the twelfth century), Rumi (the turn of the thirteenth century), Hafiz (fourteenth century) and Jami (sixteenth century) (6, 7, 16, 19, 26).

The third group arose at a time when the dynamic force of Islam was waning. It also received impetus from four other major sources. In the first place the tradition of perfectionism

had developed in pre-Islamic Persian culture, primarily in the thoughts and ideas of Mani, the Persian founder of Manichism, a godless religion of the third century A.D., emphasizing ascetic tendencies due to the influences of Buddhism and Christianity (5). Secondly, the Sufis were in contact with Buddhism via the northeast section Iran, especially through the experiences of Adham, the Prince of Trans-Caucasia (see p. 101). The third factor was contact with the crusaders who, though not religious, kindled religious fervor for military conquest.

And finally, an important factor which helped bring the Sufi movement to the fore was the destructive power of the Mongols, who swept through central Asia plundering and killing all in their wake. These circumstances brought man to his original state such that neither power, wealth, nor belief could give him security. The Sufi leaders of this era, 'Attar (who was killed in Nishapur by a Mongol), Rumi, and others found themselves in a new existential situation where man had to utilize his own inner ability to develop his potentialities. This existential situation as a motive of search differs from withdrawl from society. The first condition stimulates man to solve the existential dilemma of his existence in a more comprehensive way, while the latter causes him to become inactive and seek solitude. The former one gives birth to a liberated man, the second one to an ascetic.

'Attar's book *Musibat Nameh* (*Suffering*) beautifully expresses this theme and a brief description of it will prepare the reader for subsequent chapters. The central character is a seeker, a man who is awakened and anxious but does not know where he belongs, who he is, and what his situation in life is. His guide, undoubtedly representing the real self within him, is both far and close to him. The separation

between the two is evident. In the first stage the seeker turns to such natural phenomena as water, the sun, the moon, wind, matter, soil, and the like. All of these phenomena describe their own inadequacy and tell the seeker that they are unable to help him know himself. In such a quest the seeker turns to the inner guide, who gives him the real role of each of the objects in life (primitive realism).

At the second stage the seeker turns toward the prophets. He seeks an answer from Adam, Abraham, Moses, Christ, and Muhammad. Adam speaks of his own search but refers him to Abraham, who tells him that the answer lies in hard work; Moses speaks of patience and Christ purity, while Muhammad advises him to seek it within himself through his five powers of the irrational and civilized state: the senses, imagination, reason, heart and the soul. When questioned the senses, as always, maintain that they are inadequate for they can only perceive the world of many, not unity. Imagination explains that though he has entered the world of unity, he finds it is a unity based on an illusion and it cannot give him an answer. Then the seeker turns to reason, who tells him that if any one praises the power of reason he is right but if he considers reason to be the entire answer then he is unreasonable. Finally, the heart tells the seeker that he can only motivate him to follow the path for attaining the unity of soul, for he [the heart] does not have the whole answer. This realization initiates the process of rebirth, which I shall discuss in Chapter VI.

The same developmental stages of awareness, that is, going from a closed social system to rationalism then to transculturalism is evident in Far Eastern and Western history. Thus, Far Eastern culture, Zen Buddhism, and similarly Taoism and Hinduism in its ultimate stage of forest life bring the individual to a turning point. Zen Buddhism generally

explains this turning point as harmonizing the ego with the world and identifying the self with it. What is really meant is the liberation of one's self from the arbitrary forces of social life and the process of becoming sensitive or empty in order to attain enlightenment, a state characterized by Suzuki as: "the full awakening of the total personality to reality" (39, p. 116). To accomplish *satori* is an art which requires the development of a more universal personality and is possible through the act of *samadhi,* that is, the succession of identifications. This change in personality cannot be attained by intellectualization. One must experience it with the totality of his being and with all his will. In a sense it is an act of courage related to the root of all existence, and it requires more than what intellect can offer (35, 39).

Satori then is nothing more than the process of going from the state of social being to that of universality, in which one is his true self. This jump from a social man to a universal one has a peculiar effect on the personality of whoever experiences it. Suzuki explains this change thus: "All your mental activities will now be working in a different key, which will be more satisfying, more peaceful, more full of joy than anything you ever experienced before. The tone of life will be altered. There is something rejuvenating in the possession of Zen. The spring flower will look prettier, and the mountain stream runs cooler and more transparent" (39, pp. 97-98).

In psychological terms, Fromm expresses enlightenment as a situation in which the person is completely oriented to reality, outside and within himself. He is fully aware of his state, not solely through his brain, or by other parts of his organism, but rather his whole being is involved in this awareness. "He is aware of *it,* not as of an object over there which he grasps with his thought, but it, the flower, the dog, the

man, in its, or his, full reality. He who awakens is open and responsive because he has given up holding on to himself as a thing, and thus become empty and ready to receive" (15, pp. 115-116).

In Eastern thought the problem of final integration in adult personality is symbolized by Buddha; in the West by the life of Socrates. The collective voice of society, however, ignored for a long time Socrates' dictims: "know thyself" and "life which is not re-examined is not worth living." These concepts did not gain prominence until the Renaissance, an age of greater awareness which required a new sense of identity and a greater transcendental self. This plea for the rebirth of man gained momentum in the Age of Enlightenment characterized by an increasing awareness and leading to a wider horizon for the search for identity. Yet later the collective voice, as well as biased theories about man, again deterred the West from the Renaissanse course—the adjustment of conventional life to aid the rebirth of the individual. Now after such collective efforts as two major world wars and widespread mistrust, nationalism and other forces have utilized the creative effort of a few for the automatism of so many, resulting in a fragmented man within a well-organized society. Although it is true that the Renaissance search for a more integrated personality lost its leadership, it fortunately did not lose its tradition. In recent decades this tradition has once more gained strength.

Jung was among the first to distinguish the collective voice from the avocation of the individual seeking final integration. In his explanation of final integration, he joins Goethe in exclaiming:

> "The highest bliss on earth shall be;
> The joy of personality" (17).

Jung expands this idea and says: "... there is no personality without definiteness, wholeness, and ripeness... and this develops in the course of our life from germs that are hard or impossible to discern, and ... the development of personality from the germ-state to full consciousness is at once a charisma and a curse, because its first fruit is the conscious and unavoidable segregation of the individual from the undifferentated and unconscious herd. This means isolation, and there is no more comforting word for it. Neither family nor society, nor position can save him from the fate, nor yet the most successful adaptation to his environment, however smoothly he fits in" (21).

Jung further states that this personality development requires trust in one's own being, confident hope, and a positive and firm attitude, for "personality can never develop unless the individual chooses his own way, consciously with moral deliberation and finds that all other ways are conventionalities of a moral, social, political, philosophical, and religious nature" (21).

Thus, Jung, like Eastern enlightened persons, believes that in becoming a person (attaining final integration), one must free himself from conventional life when his vocation stands against the collective voice in order to develop a greater degree of awareness. However, one must realize, as did Jung, that: "the problems of the inner voice are full of pitfalls and hidden snares. Treacherous, slippery ground, as dangerous and pathless as life itself once one lets go of the railings" (21, p. 186).

Jung believes that from this process one will discover the undiscovered vein which is a living part of the psyche. To live by this vein is comparable with *tao* in Chinese philosophy whereby one can develop a greater certainty, that