INTRODUCTION

Mysticism and schizophrenia have often been linked in psychiatric literature. Some writers have suggested that mystics demonstrate a special form of schizophrenia or other psychopathology. (See, for example, Alexander, 1931; Freud, 1961; and Menninger, 1938.) Others write of schizophrenia in highly metaphorical, quasi-mystical language focusing on the experience of psychosis, which leads many to conclude that they are proselytizing for schizophrenia as a valuable and even desirable experience (Bateson, 1961; Laing, 1965, 1967). In a more objective tone, William James noted the similarity between the mystic and schizophrenic experience as far back as 1902. He distinguished between two kinds of mysticism; a higher and a lower. The former included the classic mystical experiences, while the latter James identified with insanity, which he termed a "diabolical mysticism." James (1958) concluded that in both forms is found,

The same sense of ineffable importance in the smallest events, the same texts and words coming with new meanings, the same voices and visions and leadings and missions, the same controlling by extraneous powers ... It is evident that from the point of view of their psychological mechanism, the classic mysticism and these lower mysticisms spring from the same mental level, from that great subliminal or trans marginal region of which science is beginning to admit the existence, but of which so little is really known. That region contains every kind of matter: "seraph and snake" abide there side by side (p. 326).

In a 1965 paper delivered before the R. M. Bucke Memorial Society, Prince and Savage discussed the mystical experience in terms of Kris' concept of regression in the service of the ego.
(Prince & Savage, 1965). Almost parenthetically, the authors noted a "plausible link" between psychosis and mysticism, and suggested that psychosis was a "pressured withdrawal" with an incomplete return, while the mystic’s withdrawal was more controlled and his return more complete.

Though the similarity of many aspects of these two experiences is striking, it should not obscure the significant differences between them. It is the purpose of the present paper to clarify these similarities and differences so as to more fully understand the nature of these two processes. The nature of mysticism will be presented through an outline of the "typical" mystical experience and the mystical life of St. Teresa of Avila, a 16th century Spanish Catholic. The schizophrenic experience will be illustrated by excerpts from a first-person account of a schizophrenic episode.

Due to the nature of the experiences to be described below, it will be necessary to use the original metaphoric language of the reported experiences. These words and terms, though personal and experiential, are nonetheless more expressive of the particular experiences than precise, objective language that inevitably transforms the experience.

However, it must be remembered that words like "inner," "outer," "death and rebirth of self," "God," etc. are metaphors that attempt to express the experience in words, but are not to be taken literally as the experience itself. Indeed, the very struggle of John Perceval during his psychosis was to realize that the voices he heard were metaphorical, not literal. As he wrote:

The spirit speaks poetically, but the man understands it literally. Thus, you will hear one lunatic declare that he is made of iron, and that nothing can break him; another, that he is a china vessel, and that he runs in danger of being destroyed every minute. The meaning of the spirit is that this man is strong as iron, the other frail as an earthen vessel; but the lunatic takes the literal sense [Bateson, 1961, p. 271].

**Mysticism**

Mysticism is usually characterized as the experience of Unity, or what Stace (1960) has called, "the apprehension of an ultimate nonsensuous unity in all things, a oneness or a One to which neither the sense nor the reason can penetrate [pp. 14-15]." Equally characteristic, however, is the orderly quality of the mystic's development. In a classic statement, Underhill (1961) described mysticism as:
the name of that organic process which . . . is the art of [man's]
establishing his conscious relation with the Absolute. The move-
ment of the mystic consciousness towards this consummation, is
not merely the sudden admission to an overwhelming vision of
Truth: though such dazzling glimpses may from time to time be
vouchsafed to the soul. It is rather an ordered movement towards
ever higher levels of reality: ever closer identification with the
Infinite.[author's emphasis; pp. 81-82].

Every mystic appears to undergo the same basic "ordered
movement," and it is this commonality that binds the Chris-
tian mystic to the Hindu, the atheist to the Sufi. For purposes
of discussion, commentators have found it convenient to de-
lineate the successive stages of this movement. These stages,
which as described in the literature vary in number from three
to eight, are not to be taken literally, nor as descriptive of the
experience of anyone mystic; rather, they are intended to be
diagrammatic of the "typical" mystical experience. The five
stages described by Underhill (1961) provide a framework that
lends itself to a workable outline of the mystic's experience
and is used as the basis for the present discussion. A sixth
stage seems necessary to describe the process completely and
is added to Underhill's five stages.

1. As experienced and reported by the mystics, this is the
sudden conversion that follows a long period of great unrest
and disquiet. Known as "The Awakening of the Self," it is the
sudden realization of a strikingly new and different emotional
experience that seems to exist beyond sensation, and that car-
rries with it the awareness of a "higher," more desirable level
of experience. James referred to this conversion as the break-
through of the trans marginal consciousness, the sudden "pos-
session of an active subliminal self."

2. After the mystic experiences this deeper level of conscious-
ness, he finds that his former patterns of living are no longer
satisfying. He feels that they must be purged or mortified,
what Underhill refers to as "The Purification of the Self." In
the language of James' dichotomy of levels of consciousness,
the new subliminal consciousness with which the person has
just come into contact is markedly different from the everyday
consciousness of his ordinary experience. Thus, the behaviors
that involved his everyday functioning in the social world are
not applicable to this more personal experience and so must be
discarded.

The extreme ascetic practices of many mystics that occur dur-
ing this stage are designed to purge the individual of his need
for his old connections to the social reality. Once this is ac-
stages

complished, the process of purgation or mortification ceases. As Underhill points out, despite its etymology, the goal of mortification for the mystic is life, but this life can only come through the "death" of the "old self."

3. After the person has purged himself of his former interest and involvement with the social world, he enters the third stage or what Underhill terms "The Illumination of the Self." Here, he experiences more fully what lays beyond the boundaries of his immediate senses. The main reported characteristic of this stage is the joyous apprehension of what the mystic experiences to be the Absolute, including effulgent outpourings of ecstasy and rapture in which the individual glories in his relationship to the Absolute. What distinguishes this stage from later stages, however, is that the person still experiences himself as a separate entity, not yet unified with what he considers to be the Ultimate. There is yet a sense of l-hood, of ego, of self.

4. This is perhaps the most striking stage of the mystical process. Although it may be found in all mystic experiences, its emotional expression appears only in the Western tradition, where it has taken its name from the evocative phrase of St. John of the Cross: "The Dark Night of the Soul." Here, there is the total negation and rejection of the joy of the preceding stage. The person feels totally removed and alienated from his previous experiences and feels very much alone and depressed. It is as if he were thrown into the middle of a vast wasteland or desert, with no hope of survival.

During the first purgative period, the individual had to purge himself of his former attachments to the social world. Now, he must purge himself of his experience of self. His very will must become totally submerged to the unknown "force" he experiences to be within. As long as he asserts his own will or individuality, he is maintaining distance or separateness from what he feels to be the Ultimate.

5. Though not the final stage, this is the culmination of the mystic's quest: the complete and total absorption in the social, personal world, what has been called "The Unitive Life." It consists of the obliteration of the senses, and even the sense of self, resulting in the experience of unity with the universe. This state has been described as a state of pure consciousness, in which the individual experiences nothing—no thing. The individual has seemingly made contact with the deepest regions of his consciousness and experiences the process as having been completed. Emotionally, the person feels totally tranquil and at peace.
6. Though not mentioned as an independent stage by commentators, the return of the mystic from the experience of oneness with the universe to the requirements of social living constitutes the most important part of his path. In most mystics, it may be observed that they renew their practical involvement in social situations with a new vitality and strength. As St. Teresa (St. Teresa, 1961) observed: "Martha and Mary must work together when they offer the Lord lodging," implying that material and spiritual involvement are equally important (St. Teresa p. 231). The lives of Sts. Teresa, Francis and Ignatius, to name just three, bear testimony to the important practical role the mystics have played in the world. In the classical Eastern tradition, the same emphasis on returning to the world is found. The prime example is the Buddha, who returned from his ecstasy under the 80 tree he had "fled" (Campbell, 1956).

The mystic now no longer finds his involvement with the world to be abhorrent, but, in fact, seems to welcome the opportunity to move in the social world he had abandoned. This seeming paradox becomes understandable when one considers that it was not the world that the mystic was renouncing, but merely his attachments and needs relating to it, which precluded the development of his personal asocial experience. Once he was able to abandon these dependent, social needs, and felt freed of the pull of the social world, he experienced the freedom to live within society in conjunction with his inner strivings, rather than experiencing society's customs and institutions as obstacles to his self-fulfillment.

The following review of St. Teresa's mystical experiences is largely based upon her Interior castle, one of the most widely known mystical treatises, written in 1577 (St. Teresa, 1961). Using the metaphor of a castle and writing in the third person, Teresa systematically described her own mystical development.

As Teresa experienced it, inside of herself was a soul that she represented as a castle in which there were many rooms or mansions, at the innermost of which was God. The castle was constructed like a palmito-e-a Spanish shrub consisting of several thick layers of leaves enclosing a succulent kernel at its center, and whose layers had to be removed before the kernel could be eaten. In like manner, the room where God dwelt was surrounded by many mansions, and to reach the center; Teresa had first to travel through the surrounding rooms. Teresa believed that despite the great beauty of these rooms most people chose not to enter the castle, which Teresa
equated with being interested and involved in the social world. The path outlined by Teresa corresponds in general to the one outlined above. To avoid confusion, however, Teresa's stages will be referred to by her descriptive names, rather than by number.

Theresa's early mansions correspond roughly to the period of disquiet that precedes the conversion labelled above as the first stage. As Teresa experienced the conversion, the feeling seemed to radiate from deep within her, from a source beyond her awareness and control. This source Teresa called God.

Teresa's preparation for her further experiences was called the Prayer of Recollection. For her it consisted of abandoning her involvement with the social world as a source of pleasure and gratification and concentrating (recollecting) her faculties and attention inward to this inner source.

[The person] involuntarily closes his eyes and desires solitude; and, without the display of any human skill there seems gradually to be built for him a temple in which he can make the prayer already described; the senses and all external things seem gradually to lose their hold on him, while the soul, on the other hand, regains its lost control [po85].

Through the Prayer of Recollection, Teresa prepared herself for movement into the next mansion, what she referred to as the Prayer of Quiet, comparable to the "Illumination" described above. She likened the indescribable feelings of great joy that resulted from her withdrawal of concern in matters external to her to the water in an overflowing basin:

... as this heavenly water begins to flow from this source of which I am speaking—that is, from our very depths—it proceeds to spread within us, and cause an interior dilation and produce ineffable blessings, so that the soul itself cannot understand all that it receives there. The fragrance it experiences, we might say, is as if in those interior depths there were a brazier on which were cast sweet perfumes; the light cannot be seen, nor the place where it dwells, but the fragrant smoke and the heat penetrates the entire soul, and very often, as I have said, the effects extend even to the body [po82].

Teresa cautioned others to be wary of the good feeling of this mansion because they might believe that the Ultimate had been achieved and leave the castle without progressing further.

Unless otherwise noted, all quotes from this section are from St. Teresa (SI. Teresa.tuol).
For as yet the soul is not even weaned but is like a child beginning to suck the breast. If it be taken from its mother, what can it be expected to do but die? That, I am very much afraid, will be the lot of anyone to whom God has granted this favour if he gives up prayer ... (p.91).

As the delights of this period increased, Teresa moved into the next mansion, the Prayer of Union. Here, she completely gave up all investments in the social world, and totally surrendered herself to what she experienced as God. It was as if she were asleep to everything external to her, and even to herself. She was without consciousness and had seemingly "completely died to the world so that ... [she] may live more fully in God [p.98]."

Because of her great difficulty in verbalizing her experiences during this period and those to follow, Teresa employed the metaphor of the Spiritual Marriage to aid her in communicating. The marriage is between herself and God, and was a "union of love with love." During the Prayer of Union, the two met for the first time, became acquainted, and drew up the marriage contract: a Spiritual Betrothal. After those brief "encounters," Teresa experienced a hunger and yearning for the experience of God.

. . . the soul has been wounded with love for the Spouse and seeks more opportunity of being alone, trying, so far as is possible to one in its state, to renounce everything which can disturb it in this its solitude [p. 126].

However, in the words of the metaphor, God was still withholding the consummation of the Betrothal and, instead, inflicted great pain and trials on Teresa,

[disregarding her] yearnings for the conclusion of the Betrothal; desiring that they should become still deeper and that this greatest of all blessings should be won by the soul at some cost to itself (p. 126).

These trials—the most difficult and painful that Teresa had yet to experience ("The Dark Night of the Soul")—included the following: people accusing her of being deceitful or collaborating with the devil; rejection by her friends; tremendous bodily pains; and feelings of great loneliness, when she felt herself apart, not only from others, but from herself. During the latter times, she would be unable to pray, nor to experience God inside of her.
Some of her most excruciating physical pains came during these moments known as "Raptures," when Teresa would experience a "meeting with God." At those moments, she would feel physically freed of her body. This experience brought with it a strange kind of detachment, more than what Teresa experienced during earlier periods. It produced a profound loneliness as she had severed all attachments to the social world, but was still, in the metaphor of the Marriage, not united with God:

no comfort comes to it [Teresa] from Heaven, and it is not in Heaven, and when it desires no earthly comfort, and is not on earth either, but is, as it were, crucified between Heaven and earth; and it suffers greatly, for no help comes to it either from the one hand or from the other [St. Teresa, 1957, p. 123].

Teresa experienced this period as the most difficult for her because it required that she completely relinquish control over herself and be able to withstand the complete independence from the social world.

For, happen what may, we must risk everything, and resign ourselves into the hands of God and go willingly wherever we are carried away [St. Teresa, 1957, p. 120].

Once Teresa was able to do this, she experienced the final union, the consummation of the Spiritual Marriage, the state of "pure spirituality." This experience of union was markedly different from that of the earlier "betrothal." There, although there was an experience of union, there was still separation between herself and the innermost source. Not so, however, in the final stage:

... It is like rain falling from the heavens into a river or a spring; there is nothing but water there and it is impossible to divide or separate the water belonging to the river from that which fell from the heavens. Or it is as if a tiny streamlet enters the sea, from which it will find no way of separating itself, or as if in a room there were two large windows through which the light streamed in: it enters in different places but it all becomes one.

Teresa found herself in an almost perpetual state of tranquility, even when performing social functions. She now no longer felt overwhelmed by what she previously experienced as the evil in the world. Contrary to what had existed to date, Teresa fervently desired to live in the world and spread the word of God. The remainder of her life was spent in active participation in the Reform of the Spanish Carmelites, which included the founding of 18 convents. Throughout, Teresa's inner experiences continued and she would frequently feel herself to be at One with God.
Summarizing the crucial aspects of Teresa's experience, it is found that as she was able to abandon her dependent involvements with the social world, she had more lasting contact with the asocial, personal experience of herself that she called God. The process was lifelong, entailed tremendous pain, both physical and mental, and culminated in the complete cessation of external involvement and the experience of "Union with God." The most painful stage of the process occurred immediately before the experience of Union. At this time Teresa had severed her ties with the social world, but had yet to experience the Unity with God. She felt tremendous panic and fear of being completely alone, but this feeling was soon replaced by the experience of Union and feelings of the highest peace and joy. Teresa was then able to renew her activity in the social world, deriving greater satisfaction and fulfillment in these activities than before.

SCHIZOPHRENIA

Schizophrenia is a condition wherein the individual experiences himself and the world about him in a manner distinctly different from that of most members of society. The schizophrenic's conception of time, space, and the relationship between social situations and inner feelings are often not those shared by the social world. His behavior, accordingly, is often socially inappropriate and strange and incomprehensible to others. The intensely personal, asocial quality of this experience has made schizophrenia most resistant to consensus concerning its etiology and treatment. Indeed, there are almost as many theories and therapeutic approaches as there are theorists and therapists.

Recently in psychology a new direction in the understanding and treatment of schizophrenia has developed. A primary tenet of this position is that the psychosis is part of an ongoing, constructive process, wherein the individual attempts to correct the inadequacy of his functioning. This position has been summarized by Kaplan (1964), who writes that the so-called "symptoms," rather than being ego-alien manifestations of a disease process that has somehow gotten a grip on the person, are instead purposeful acts of the individual, which have intentionality and are motivated. The "illness" is something the individual "wills" to happen (p. x).

Similarly, Bateson (1961), in his introduction to John Perceval's autobiographical account of his psychosis, writes of the process of schizophrenia and its purposeful quality: "...
the mind contains, in some form, such wisdom that it can create that attack upon itself that will lead to a later resolution of the pathology [p. xii]."

Perhaps the most prominent spokesman of this position is Laing. In his 1966 lectures before the William Alanson White Institute, Laing proposed a new name for schizophrenia: "metanoia," which translated literally from the Greek means "beyond the mind." (In the King James version of the New Testament, "metanoia" is translated as "redemption." See Lara Jefferson's account of her psychosis in the following discussion.) Schizophrenia, thus redefined, denotes a process or experience of the individual that moves beyond the mind or what we conceptualize as the ego, "beyond the horizons of our communal sense [Laing, 1967, p. 92]." The behavioral accompaniments to this movement according to Laing are neither unintelligible nor bizarre, but are rather expressive of the unusual experiences the individual is undergoing; moreover, Laing (1967) states, these experiences sometimes "appear to be part of a potentially orderly, natural sequence of experiences ... the behavioral expressions of an experiential drama [p. 85]."

One of the principal contributions of this movement has been to focus attention on the experiences of the schizophrenic as being expressive of the individual's personal, asocial, "other-worldly" experiences, rather than merely the manifestations of a deranged mind. As Haley (1959) demonstrated, when the behavior and communications can be understood in the context of the individual's own personal logic and situation, as opposed to that of social convention, they become meaningful and comprehensible. Publications containing first-hand accounts of psychotic episodes and phenomenological analyses of these experiences have advanced the understanding of this condition, as well as having fostered its identification with mystical experiences that are also movements "beyond the horizons of our communal sense." (See, for example, Bateson, 1961; Coate, 1964; Kaplan, 1964; and Laing, 1965, 1967.) The following excerpt from a first-person account of a schizophrenic episode will demonstrate the phenomenological similarity between aspects of the schizophrenic and mystic experiences, as well as illustrate the differences between them in terms of the meaning each experience has within the context of the individual's life.

Lara Jefferson was a psychiatric patient in a mid-western state hospital during the 1940's. During her psychosis, she wrote of her experiences. These were subsequently found and published
as *These are my sisters*. Substantial excerpts from this book are contained in Kaplan's anthology (1964), from which this digest is taken.

Lara’s experience of her psychosis was that "something has broken loose within"; and what differentiated her from most other psychotics was that she was aware of this process taking place.

Something has happened to me- I do not know what. All that was my former self has crumbled and fallen together and a creature has emerged of whom I know nothing. She is a stranger to me ... My whole former life has fallen away ... All I could do was to feel-startlingly-nakedly-starkly-things no words can describe [pp. 6-8].

This former self was as:

a pitiful creature who could not cope with life as she found it-nor could she escape it-nor adjust herself to it. So she became mad, and died in anguish -of frustration and raving [p. 9].

Thus, madness became the agent of the "death" of her "former self." With this "death,"

There is nothing solid to stand on-nothing beneath me but a vast treacherous Quagmire of despondency-followed by periods of exultation and ecstasy; and neither condition has any foundation in logic... Reason has slipped-saitogether... [p. 9].

Through her madness, Lara understood that the reason her former self had to be abandoned was because it was ignorant of the true meaning of living:

... I have concerned myself with externals only, and have missed all the meanings of the great inner significance ... I became mad-not because of some inner deformity-but because of too close supervision and trying-Trying to force the thing I was into an unnatural mold [p. 11].

The "second self" that had been created in the madness now suggested to Lara that:

the best weapon with which to fight fire-is fire, And suggests fighting madness with madness. Perhaps she is not so insane as I think-perhaps she is saner than I was before she came to me. She presents her idea with so much logic she makes me think that instead of losing reason in madness-and finding insanity on the other side-that, in reality, I will lose insanity in madness-and finda sound mind on the other side[p. 10].

The consequences of this decision were that:

I cannot escape from the Madness by the door I came in, that is certain ... I cannot go back-I shall have to go onwards-even
though the path leads to "Three Buildingv-cwhere the hopeless incurables walk and wail and wait for the death of their bodies. I cannot escape it-I cannot face it-I how can I endure it (p. 71-

Having "decided" to pursue this course, despite its "intolerable horror," Lara experienced a 5-day period of "total madness." It began with the feeling that something was about to erupt inside of her.

So the monster was out and the ghost of some old beserker ancestor rose up within me and suggested that I could do something about it, and the fierce hatred exulted that it had possessed itself of a massive and powerful body. And the thing that was in me was not I at all—v but another—and I knew that no power on earth but a strait-jacket could hold her [p. 33].

Lara requested a jacket. and it was granted to her. Now protected against herself and secure in the feeling that she could not harm or destroy others, Lara could release the bonds that were holding her back.

And once the great Madness in me found a voice, there was no stopping it. It rolled out in such a tumult I was amazed at it myself; wondered where it all came from. It seemed obscene and terrible that I should answer in adult language, things said to me in my childhood. Things I had forgotten, until they again began to pour about me in a flood of bitter memories. Even incidents I remembered clearly came back so warped and twisted they seemed like evil changelings...

I felt so much better that I had at last found the courage to look and see things as they were (not camouflaging them in the rosy light of a meaning they did not have) that I wanted to shout and sing.

That voice was reason making a last desperate stand—but it was just a shadow and had no power to check the things I was feeling. Still it held me silent for a few short minutes and forced me to consider the thing I knew was happening to me.

But not for long:

All my human fear of pain and death and loss of reason was drowned in wild exultation... So the last connected and coherent thing in my thinking gave way—and the Madness filling me rejoiced. Because at last there was nothing to stay it, it shouted and exulted with a noise that tore my throat out, charging through me till it nearly dragged the life out of me. Part of my mind stood there and took in the whole situation, yet could know nothing about it. The thing that was raging did not seem wrong to me then—but the rightest thing in the world—a magnificent accomplishment [PP. 36-37].

Lara hardly slept through the night, despite two shots of morphine. But after finally falling asleep near morning she was awakened by a patient screaming about wanting to be on a lake. And then suddenly Lara felt herself alongside a lake:
It was not imagination—but something stronger. Mere imagination, however vivid, cannot transport a person tied down hand and foot in an insane asylum to set them free in some far place. I found I was standing somewhere on a pebbly beach at dawn ... I had never seen a dawn so lovely. For I had never been on a lake before which did not exist—nor had I ever experienced a dawn that had not reached me through my dull sense organs—and this was something different—so poignant and perfect it was an ecstasy ...

There was such rest and freedom in floating in the current of my thoughts without the struggle of forcing my thinking to continue in the channels I had been taught were right! So I let them run wild and free ...

As singing is the natural, spontaneous expression of freedom, I felt an urge to sing—for I was free. And I did sing-song after song. Nothing mattered [pp. 37-39].

The nurses came in at this point, transferred Lara to solitary confinement, and placed her into a new strait-jacket, extra-strong, and strapped her to the bedrail. However, the flow continued unabated. Lara began to hallucinate and this continued for at least a day. Then, despite the tight binding of the jacket, she felt a sense of liberation and experienced her arms as free. By the morning of the third day, Lara "was far away in the real heights of ecstasy" and she began to emerge from the Madness.

By the morning of the fourth day I had settled down into something of the person I still am to this day ...

The fifth morning they took me out of the jacket. I had been wringing wet with perspiration most of the time during those five days and nights and the odor, which assailed me when that jacket was loosened, was asphyxiating. Truly, something had died, and was decomposing! There was a timbre to the odor of that perspiration which was totally unfamiliar. Even the sweat glands had become a voice in that conflict. My hands were filled with a heavy glutinous substance. Every nerve and fibre in my whole body registered the effect of what I had been through. My whole chemistry was changed. Truly I was a different person [p. 41].

Reflecting back on her experience, Lara offered the following advice to those who one day may undergo a similar experience:

I who stand on the other side of this phenomenon called Madness, would like to stretch a hand across to those who may some day, go through it.

To those I would speak and say; (because I know, I have been there) "Remember, when a soul sails out on that unmarked sea
called Madness they have gained release ... Though the need which brought it cannot well be known by those who have not felt it. For what the sane call 'ruin'-because they do not know-those who have experienced what I am speaking of, know the wild hysteria of Madness means salvation. Release. Escape. Salvation from a much greater pain than the stark pain of Madness. Escape-from that which could not be endured. And that is why the Madness came. Deliverance; pure, simple, deliverance Nothing in this world can stay it when it has claimed its own I have felt it sweep me and take me—where-I do not know, (all the way through Hell, and far, on the other side; and give me keener sense of feeling than the dull edge of reason has)—still, I have no way of telling about the things experienced on that weird journey [pp. 31-32].

In summary, Lara reported a dichotomy between two levels of experience; one was identified with the pre-psychotic self—concerned with reason and "externals only"—while the other was the intense emotions Lara had never expressed. Her psychosis consisted of the breakdown of her control, which enabled these feelings to emerge. These impulses erupted with an explosive power that terrified her; at the same time their liberation filled her with exultation. This loss of control marked the complete withdrawal of her involvement with the social world. Lara expressed this shift in attitude toward her relationship to society as the death of her former self. With the end of the 5-day "total madness," Lara felt an inner peace, which she described as the emergence of a new self. She was now able to "return" to the social world, and was subsequently released from the hospital.

**DISCUSSION**

Though coming from vastly different cultures and separated in time by almost four centuries, the experiences of St. Teresa and Lara Jefferson appear to have much in common. These include: their experience of a dichotomy between two levels of experience—the outer or social, as opposed to the inner or personal; the breakdown of their attachments to the social world; their experience of pain and terror as they "entered the inner world"; their feeling of peace following the end of the terror; and their "return" to the social world, deriving more satisfaction in their social functioning than before their experiences.

However, there were important differences as well: the mystical process of St. Teresa was lifelong, whereas Lara Jefferson’s experience of the "inner world" was compressed...
into a much shorter period of time. Teresa's mystic life culminated in the experience of Unity, while Lara had no such experience. Throughout the process, Teresa was able to maintain some degree of social contact, though living in a cloister. Moreover, her decisions to isolate herself were within her conscious control. Lara, on the other hand, experienced a loss of conscious control and breakdown in her social functioning, necessitating her hospitalization.

Though Lara Jefferson is an example of a schizophrenic who "came back" to the social world from the terrors of the personal world, her experience of the overwhelming power of its fantasies and images totally incapacitated her from functioning socially during the psychosis. The schizophrenic's inability to manage this inner experience and his break with social reality strikingly contrasts with the mystic's tolerance for the inner experience. This becomes understandable in light of the differing preparations for the experience.

The entire mystic path may be understood to be a strengthening process whereby the mystic gradually develops the "muscles" to withstand the experiences of this "inner world." It is this strengthening that is responsible for the long periods of suffering and fallowness that are often the mystic's fate, as well as the mystic's faith in the positive outcome of his experience. AI Ghazzali, 11th century Persian mystic, writes of his seclusion and purgation:

I went to Syria, where I remained more than two years; without any other object than that of living in seclusion and solitude, conquering my desires, struggling with my passions, striving to purify my soul, to perfect my character, and to prepare my heart to meditate upon God [Underhill, 1961, p. 226].

Underhill, employing the metaphor of the child, describes the strengthening process thus:

... the Divine Child which was, in the hour of the mystic conversion, born in the spark of the soul, must learn like other children to walk. Though it is true that the spiritual self must never lose its sense of utter dependence on the Invisible; yet within that supporting atmosphere, and fed by its gifts, it must "find its feet." Each effort to stand brings first a glorious sense of growth, and then a fall: each fall means another struggle to obtain the difficult balance which comes when infancy is past. There are many eager trials, many hopes, many disappointments. At last, as it seems suddenly, the moment comes: tottering is over, the muscles have learnt their lesson, they adjust themselves automatically, and the

1At least one self-report of a schizophrenic episode included an awareness of a greater experience—perhaps the experience of Unit—which the person did not allow to occur (Laing, 1967, pp. 108-112).
newself suddenly finds itself it knows not how standing upright and secure.

The schizophrenic undergoes no such training or strengthening. His "muscles" are undeveloped and when "thrown" into this "inner world" he is overwhelmed, with no means of dealing with his experience and no conviction that he will survive it.

Writing of the mystic's renunciation of his societal attachments that insulate him from the experience of God, Underhill (\1961) uses the image of the mollusk with its hard shell, thereby illustrating the nature of the person's "shell of attachments [pp. 98-99]." Likewise, Schachtel (\1959) employs Hebb's image of a cocoon to describe the world of embeddedness that seals off the person's capacity for growth. Borrowing this imagery, it can be seen that the schizophrenic is one whose protective shell has been suddenly and prematurely broken. (The etiology of this break will not be discussed in the present paper.) Because of this, he is totally unable to deal with the sudden onrush of the asocial, personal feelings he experiences and his social functioning breaks down. The mystic, on the other hand, through his long training process, is able to slough the shell off gradually. As he increases his tolerance for those new feelings, he is able to incorporate them into his social living. As the mystic becomes strengthened, he becomes ready for the next step and removes another part of his shell.

In writing of his own experiences of the terror of his "confrontation with the unconscious," Jung (1961) stressed the importance of his external life in protecting him from the too-sudden exposure to the inner world of the unconscious.

Particularly at this time, when I was working on the fantasies, I needed a point of support in "this world," and I may say that my family and my professional work were that to me. It was most essential for me to have a normal life in the real world as a counterpoise to that strange inner world. My family and my profession remained the base to which I could always return, assuring me that I was an actually existing, ordinary person. The unconscious contents could have driven me out of my wits. . . as they did Nietzsche who was a blank page whirling about in the winds of the spirit . . . who had lost the ground under his feet because he possessed nothing more than the inner world of his thoughts—which incidentally possessed him more than he it. He was uprooted and hovered above the earth, and therefore he succumbed to exaggeration and irreality. For me, such irreality was the quintessence of horror, for I aimed, after all, at this world and this life. No matter how deeply absorbed or how blown about 1
These differences in the preparation reflect the essential difference between the mystic and the schizophrenic. The mystic's goal, as manifested in his lifelong dedication to the Absolute, is to gradually expand his consciousness by moving more deeply into the "inner world" of his personal feelings, until its innermost depth is reached, what he usually refers to as the Self or God, wherein he feels at one with the universe. Though the mystic and schizophrenic ostensibly share the same flight from the social world, the mystic's abandonment is merely of his own dependent attachments to it. Thus, the mystic's life is in essence a process of freeing himself from those habits and customs that had been adopted as security measures to protect against the anxiety that inevitably accompanies any growth or movement toward independence. Once the state of total freedom has been achieved, the mystic is able to once again involve himself in social activities. (To a certain degree, such participation is always necessary. A life lived totally in the "inner world," with no contact with the "outer world," would inevitably lead to physical death, as there could be no search for protection against overexposure nor acquisition of food or drink.)

The schizophrenic, on the other hand, has as the "purpose" of his psychosis the escape from the social world within which he is totally unable to function. The "inner world" becomes his refuge from the impossibility of existing in the "outer world." Unlike the mystic, whose inner experiences are consciously chosen over a period of time and developed within the cultural context, the schizophrenic's experience of his deepest feelings is sudden and occurs in the denial of his social functioning. The flight into psychosis, if successful, restores his capacity to function as a productive member of society, but it does not necessarily prepare him for the lifelong process of movement between inner experience and social functioning, nor for the elimination of those learned habits that preclude the development of his inner potential. There is nothing in the reports of recovered schizophrenics to suggest that once having freed themselves from the pathological patterns of their pre-morbid living they continue to explore those inner experiences that had previously overwhelmed them.

--- For an excellent discussion of how these habits prevent one's development, see Schuchtel, 1959. A more extensive discussion of the mystic process from this and other points of view may be found in Warnick, 1968. ---
In summary, the mystic's life may be seen as a recognition of the existence of the inner, personal experience, which though independent of, and even antagonistic to, the social reality, cannot be fully developed unless the individual also affirms his role in society. Beautiful and powerful feelings are not sufficient to improve one's functioning in the social world. What is needed is the integration of these inner experiences with the various social roles one adopts. The mystic provides the example of the method whereby the inner and outer may be joined; the schizophrenic, the tragic result when they are separated.
REFERENCES


