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Motivated by this feeling I studied the life history of certain great men from Eastern and Western cultures. I developed insight into the wisdom of the Far East and also into the concepts of Western psychoanalysts, especially Erich Fromm. Then I systematically analyzed the lives of Al-Ghazzali (died 1111 A.D.) and Rumi (died 1273 A.D.), representatives of Islamic culture, and Goethe, the universal man of the West. As a result, I came to believe that there exist certain universal characteristics, psychological laws and mechanisms which all individuals share regardless of time, place and the degree of culture. This paper is an attempt to introduce this subject.

I shall take up the following questions: 1) What are the characteristics of final integration? 2) What kind of individuals are psychologically ready for it? 3) What are its psychological laws, and what mechanisms have been used in various cultures to attain it? 4) What contributions can it make to the state of developmental psychology?

I

SOME CHARACTERISTICS OF FULLY INTEGRATED PERSONS

My understanding of final integration is that it is an experience of inner evolution that begins with a state which I have named "existential moratorium"; it leads to anxiety, detachment from social realities, the attainment of a state of "void," and rebirth in totality, where one in the process of living externally creates "forms" and internally attains happiness. It is a universal state regardless of time, place and the degree of culture. It is characterized by certainty, and the search for truth and satisfaction, which are the final manifestations of the drives for preservation, activity and sex, respectively. Thus, it is related to an unterbau (infra-structure) of growth but it accepts cultural and existential states as transcending structures added to the natural state.

In Zen Buddhism, final integration is the state of deciphering koan (the state of enlightenment), koan referring to what everyone brings into this world at his birth and tries to decipher before he dies. 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). In Khayyám's description it is an overflowing of the state of being born without attributes. In classical Chinese philosophy this state is called tao and is compared to the water current that resistlessly moves toward its goal. "Tao is the fulfillment, wholeness or vocation performed, beginning and end, and complete realization of the meaning of existence in innate things." It is also expressed in literature and art. Shakespeare (or whoever wrote the works attributed to him) portrayed the individual who has solved the contradictions between day-to-day roles and the single role of life; so too, perhaps, with Leonardo Da Vinci and his Mona Lisa. In our age Tagore's universal man, related to humanity, is characterized by benevolence and grace. In Goethe it is an insight into entelechy, which requires that the individual strive for its unfolding.

In recent Western thought the problem of final integration is becoming more recognized in our age of increasing anxiety. It has been noted under such names as "spontaneous expression without reservation," "peak experience," "becoming one's self," "intensive visionary experience," "dynamic insight," "autonomy," as well as other phrases.

In short, the state of final integration is the end of the vertical growth of the adult personality and the beginning of the horizontal expansion into creativity.