Doing homework faithfully is meant to be a discipline. Homework questions are also the basis for discussion in the following class.

(A) Homework answers should be brief essays -- no less than 1/2 page; no more than one page.

In first half of the course, we shall use DeMello’s work *Awareness* in small portions (generally less than ten pages per class for the first 18 classes.) DeMello is best read to support personal practice, hence a few pages a day with attention to trying out the ideas. We shall also read Ken Wilber, *No Boundary*, and work with this in conjunction with the five season model that I will give you. See my "On Becoming an Elder."

[I shall put on library reserve books to support the presentations.]

(B) Suppose a real life situation arises for you -- one relevant to your study of this material. You may write about this as a “Wild Card” entry in place of one of the questions asked. Label as such and show how you are using "Ages and Stages" insights in relation to the situation. (You still must answer 2 of the 3 assigned questions.)

(C) The homework answers will be collected at the end of each class. Each day’s homework is worth 1.5 points; each week’s work is worth 3 points. Over the semester, you can earn 32 points just by faithfully doing your daily work. ASSIGNMENTS HANDED IN LATE WILL GAIN NO CREDIT; the only exception is when you were not in class because of an excused absence.

(D) Please title each set of homework questions as below: e.g. Assignment 1 (for Thursday, September 28, 2003).

Please TYPE, PROOFREAD AND STAPLE pages of your homework together!

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**Assignment 1:** Given Tues. January 31, 2006 for Thurs. February 2nd, 2006. Tues. Read De Mello *Awareness*, pp. 3-11; read my "On Becoming an Elder." -- handout given out in class. [The text of article is also on my website. Go to my homepage http://www.elon.edu/sullivan and scroll down to Courses. Click on Ages and Stages. This will give a menu page. Click on Enrichment Material to find the article.]

1. Read the De Mello assigned material carefully and reflectively. Write a reflective essay that encompasses the **kernel of ALL De Mello’s teachings** in this assigned section. Don’t just summarize. Pay attention to how it applies to YOU! If De Mello has suggestions, try them and report what you learn. If you disagree, struggle with and write about that.

2. Explain the difference between thinking of ages as time-periods (childhood, the teen years, the twenties, the thirties, etc.) and thinking of ages as each having a distinctive task -- such as the four tasks of the view in traditional India. Show what those stages are and also show how one can be chronologically an adult but not have truly become an adult and how one can be chronologically a senior citizen but not have truly become a forest-dweller or sage.

3. Explain the two types of mentoring that I distinguish: what I call "parently" mentoring and what I call "grandparently" mentoring. I assume that you have encountered both of these mentorings? In what form did you encounter them and what did you learn? Discuss.

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2. Wilber argues that in the first half of life we draw boundaries and, in the second half, we seek to erase them -- in reverse order so to speak. Thus, stage "minus 3" tries to own the shadow as well as persona so as to create a larger Mind or Psyche; stage "minus 2", tries to erase the Mind vs. Body split to become a fuller organism; and stage "minus 1" tries to erase the organism vs. environment split to achieve sagely or unity consciousness. Explain as best you can how one might go about healing the persona-shadow split and how one might go about healing the mind-body split. Use all you know in answering.

3. Chapter 2 talks about naming (languaging), of how naming consists in drawing boundaries, of how drawing boundaries is manufacturing opposites, and then how we think we are solving problems when we falsely believe we can eliminate one side of the pair of opposites (the "negative") and have only the other side (the "positive"). Write a brief essay applying these insights to the persona/shadow split.

Assignment 3: Given Tues. Feb. 7th for Thursday Feb. 9, 2006: Read De Mello, pp. 19-30; Read Wilber, chapter 3, pp. 31-43.

1. Read the De Mello assigned material carefully and reflectively. Write a reflective essay that encompasses the kernel of ALL De Mello's teachings in this assigned section. Don't just summarize. Pay attention to how it applies to YOU! If De Mello has suggestions, try them and report what you learn. If you disagree, struggle with and write about that.

2. In Wilber (pp. 31 to top 40), he gives three types of boundaries -- classifying, measurement and principles. Explain each and then show how quantum theory threw a monkey wrench into this scientific worldview.

3. Write an essay comparing what Wilber calls no-boundary or unity consciousness (see pp. 40-43) with your widest and deepest horizon -- nature or God or whatever is the widest context for you. Have you or anyone you know had experiences of being at one with this domain of mystery -- e.g. for moments in sports, in nature, in love, in a religious context? What does all of this tell us about the awareness of the sage?
Remember RED group presents on Feb. 14th.

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2. Compare what Wilber says here about No-Boundary Awareness and my Lake Analogy [to be found on enrichment page for this course]

3. Read and discuss the poem by Wei Wu Wei on page 53. Psychologist Robert Kegan in his book The Evolving Self speaks about persons as individual-embedduals (or embeddual-individuals). He means to call attention to the fact that, like the particle-wave manifestations in physics, we are both individuals (unique and unrepeatable) and we are "focuses in nested fields" (e.g. one-to-one relationships, institutional fields and the very web of all life on the planet). Sometimes we lose our separate self and become the relationship itself -- think of a relationship of lovers. Sometimes we lose our separate self and merge with the good of the nation or team. Sometimes we lose our separate self and seem to merge with all of nature. Explore these themes and how it helps you to understand No-Boundary Awareness.


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2. Wilber mentions two senses of eternity: (a) a very long (everlasting, in fact) time and (b) an awareness seemingly out of time -- in a timeless moment. The first sense seems to make eternity something we will only experience after death (in a heaven) but the second sense claims that we can experience something of eternity (and heaven) right here and now. Here is a Zen story:

   A samurai warrior comes up to a little monk and says: Teach me about heaven and hell. "Teach you?" the little monk replies, "why you are a dirty, smelly, poor excuse for a samurai. Even your sword is rusty!" Insulted, the samurai, flush with anger, draws his sword and is about to cleave this insolent monk in two. A split second before he strikes, the monk says: "That's Hell." The samurai has a moment of insight. He realizes that this monk has gone to the very door of death to teach him. He fills with gratitude, his body relaxes and he sheaths his sword. At that precise moment, the monk says: "That's Heaven."

   In what way does this story and the material you have been reading in De Mello help you see how you are creating heaven (or hell) right here and now? Discuss.

3. Answer either 3a or 3b:

   (3a) Write an essay showing how you often -- in your thoughts and fantasies -- escape the present. Show how you escape the present by either replaying the past in the theatre of your mind (and perhaps feeling guilt for past deeds) or rehearsing the future in the theatre of your mind (perhaps dwelling in anxiety). Yet, on the other hand, isn't it good to learn from the past and isn't it useful to plan ahead? Show with examples both healthy and unhealthy "trips to the past" and "trips to the future" and what makes them so. OR

   (3b) Explain, with examples from your life, how we take flight from the present (i) into the past by replaying events or (ii) into the future by rehearsing them. Wilber goes further, claiming that guilt is always about the past; anxiety is about the future and only the present exists! Comment on this as well.

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2. Discuss how, on the Organism level, after the O/E split -- when the organism is me and the environment is not-me -- we identify with our supposedly separate self, exist in the stream of time and are in flight from death. Our culture is a youth-oriented culture and a body-oriented culture. Show how much in advertising and elsewhere we are striving to avoid age and death.

Answer 3a or 3b

(3a) Show how, at the Ego level, we lose touch with the unity of bodymind and, for the sake of a false permanence, identify ourself with our thoughts while seeing our body as a reminder of death. In what ways do people (including yourself) dwell in their heads? How do they lose touch with their feelings and the wisdom of their bodies? OR

(3b) On the Persona level, the psyche or mind splits again -- now into persona and shadow. Discuss how this split works and how we hide it from ourselves. Give several examples from your life or from the lives of those you know of what is called in Jungian psychology "the shadow side of us."


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2. What is the persona for Wilber and how are we trapped in it? In the example of Jack and the garage, how is Jack trapped? Can it be true that all pressure is the result of projected drive? Discuss.

3. Using as examples rejection, guilt, and anxiety, show how, in persona/shadow therapy, one must first allow oneself to feel the emotion and then translate the emotion as symptom back into its original form. What sorts of shadow projections are you engaged in at this time of your life?

Assignment 8: Given Thurs. Feb. 23rd for Tues. Feb. 28th: Read De Mello, pp. 73-83. Read Wilber, chapter 8, pp. 105-121. Read material on the chakras on the enrichment section of the Ages and Stages webpage. Green group presents on Feb. 23rd; Blue group presents on Feb. 28th.

1. Read the De Mello assigned material carefully and reflectively. Write a reflective essay that encompasses the kernel of ALL De Mello's teachings in this assigned section. Don't just summarize. Pay attention to how it applies to YOU! If De Mello has suggestions, try them and report what you learn. If you disagree, struggle with and write about that.

2. Answer either 2a or 2b:

(2a) Why do we fear to reclaim the body? In what sense do we project "the body" out there? Discuss. OR (2b) The shock question is "How can I see I am actively producing my blocks on the bodily, muscular level?" Wilber suggests that we increase the tension and open to the emotion buried beneath the muscular cramp. Discuss this in relation to Wilber's centaur who accepts both the voluntary and the involuntary.
3. In the chakra model, it might be said that we move through the 1st three to four chakras as we move from infant/child to youth to adult. As adults we construct a strong 3rd chakra ego. More and more, we live by rationality and control. As we move into the 2nd half of life, our invitation is to open the higher chakras. Write an essay comparing the chakra model with what we have been learning thus far. What new insights emerge from overlaying the chakra model on the Wilber model and/or the five season model? Discuss.

Assignment 9: Given Tues. Feb. 28th for Tues. after exam – Tues. March 7th: Read De Mello, pp. 84-95. Read Wilber, chapter 9, pp. 123-139. Blue group presents on Feb. 28th; Indigo Group presents on Tuesday after exam – Tues. March 7th. We shall also review for first exam on Tuesday Feb. 28th.

1. Read the De Mello assigned material carefully and reflectively. Write a reflective essay that encompasses the kernel of ALL De Mello’s teachings in this assigned section. Don’t just summarize. Pay attention to how it applies to YOU! If De Mello has suggestions, try them and report what you learn. If you disagree, struggle with and write about that.

2. Answer either 2a or 2b:
   (2a) One option in moving toward a transpersonal self is to take a Carl Jung path and learn to think mythologically. This takes us back to the archetypes -- especially those belonging to the collective unconscious. How does Wilber treat these matters? OR
   (2b) On pages 128-129, there is an exercise designed to promote dis-identification. Explain the point of this exercise in terms of letting go of SOLE identity with ego/persona and re-identifying with full psyche; letting go of SOLE identity with the mind and re-identifying with the full organism, and finally, to let go of SOLE identity with the centaur and re-identifying with the Ground?

3. Wilber places the beginning phases of the move to the transpersonal in the rise of the witness self. (i) Explain what is meant by the witness self. (ii) Show how as the witness self deepens, a person can begin to treat all environmental objects as one treats one’s own body-mind-spirit. Others begin to be seen as us. (iii) Then Wilber makes the startling claim that this Self is essentially the same for everyone and that this Self does not die. This seems to mean that the Deep Self is God and that our deepening is coming to participate in the mind and heart of God. Could this possibly be true? Discuss.

Mid-term Exam on Thurs. March 2nd.
No homework assignment for that day. Study well!


Indigo Group presents on March 7th; Violet Group present on Thurs. March 9th.

1. On page 142, it is said: "Unity consciousness . . . is not so much a particular wave as it is the water itself." Read what Wilber has to say about this. Recheck my analogy of levels of consciousness compared to being at the surface of the lake, halfway down in the lake and at the bottom of the lake. (See our website Ages and Stages Enrichment Page.) Discuss.

2. Generally, we resist the shadow and project it. In ego-level therapy such as Freud’s, and we are shown the projection and invited to reown it. In centaur-level therapy, we resist the body and we are prevented from fleeing into our thoughts by attention to the here and now. In spiritual practices, we resist unity consciousness and retreat to the awareness of the centaur or psyche. To prevent this we are again brought to awareness of our avoidance. Discuss in more detail these three resistances and how an appropriate therapy or spiritual practice is designed to frustrate the resistance.
3. Draw together what you know about the first and second half of life from three sources: our class work, the stories presented in class, and Ken Wilber’s work. What does all this tell you about possibilities for living both halves of life more fully? Discuss creatively.

For remaining homework assignments --
click on Ages and Stages Assignment Page and download Homework Assignments #2.

To find your calling is to find the intersection between your own deep gladness and the world’s deep hunger. Frederick Buechner

"It would be good if we would wake up before we died." Hindu saying