**5 Fundamentals of Progress**

1. **Stability** is the ability to maintain balance. It is firmness, constancy. Stability is a solid foundation, unshakeable. Enlivening Transcendental Consciousness brings a stabilizing influence to our lives of constant change as it is the silent, non-changing basis of all change. TM research shows: Increased Emotional Maturity, Increased Self-Regard and Self-Acceptance
2. **Adaptability** - the quality of being able to adjust to new conditions. The ability to change when necessary and useful. This is part of the Growth Mindset. TM research shows: Increased Resilient Sense of Self, Increased Flexibility in Application of Values
3. **Purification** - an act or instance of freeing from impurities, or of being freed from impurities. The ability to discontinue types of behavior or activities that are not producing healthy, positive results. We can purify ourselves through our diet, sleep, our activities and especially through TM. TM research shows: decreased illness and hospital admissions, decreased stress
4. **Integration** **:**the act or process of uniting different things**:**the combining and coordinating of separate parts or elements into a unified whole. Integration enables the introduction of new ideas or approaches into the established patterns of functioning; bringing new and old ideas together. TM research shows: Increased Positive and Integrated Perspective of Self and the World, Increased Ability to See Opposites of Life as Meaningfully Related
5. **Growth** - continuous mental, physical, and/or spiritual development: Evolution, expansion, maturing. The nature of life is to grow. We always want to be taking that upward direction in life. TM research shows: Increased IQ, Increased moral maturity, Increased creativity, Increased Ability to Live in the Present

**Behavioral Rasāyanas**

Positive behaviors from AyurVeda that enhance health, happiness and longevity. They help us to grow in inner strength, clarity, and everything needed to move closer to our goals in life.

1. Maintain a positive, calm outlook.
2. Follow the precepts of your religious or spiritual beliefs. Meditate regularly. Be devoted to knowledge and developing higher states of consciousness.
3. Be charitable with your time, your attention, your actions, and your finances.
4. Have respect toward teachers, parents and elders
5. Be loving and compassionate.
6. Always speak the truth, but speak sweetly. Speak well of others. Speak in a way that uplifts people. Avoid harsh or hurtful speech and speaking ill of others behind their backs
7. Perseverance
8. Avoid conceit, pride, arrogance, egotism, or selfishness
9. Be free of anger, violence, and hostility
10. Moderation and self-control is recommended in any activity that can lead to imbalances
11. Avoid coveting another's possessions
12. Culture humility, innocence and simple, guileless behavior. Avoid dishonesty or duplicity
13. Practice cleanliness of all kinds.
14. Keep the company of the wise, of people who uplift and bring out your best.

**Maslow’s characteristics of self-actualizing people**

Maslow (1954) studied the possibilities for the actualization of our full potential. He defined Self-actualization as the natural growth of what is already in the person, or more accurately of what the person really *is* (p. 134).

Through the qualitative method of biographical analysis, Maslow (1954) reviewed the writings and biographies of 18 people he determined to be self-actualized. From this, a set of 15 qualities emerged that seemed common to the self actualized, and uncommon in the general population. These characteristics define right action or right ways of thinking and are descriptive of someone living a more fulfilled, self-actualized life. These can be thought of as qualities to aspire to:

**1.** **More efficient perception of reality and more comfortable relations with it**

Maslow uses the term, “the innocent eye”—an unusual ability to see the truth beyond the surface confusion or deception, in people, politics, art or science. The unknown is an opportunity rather than a threat.

**2. Acceptance; of self, others, nature**

Self-actualized people can accept imperfections in themselves and others in the same way they accept nature as it is.

**3. Spontaneity; simplicity; naturalness**

In their naturalness, self-actualized people may be “more human, more revealing of the original nature of the species” (p. 159). They seem to be more aware of who they are, of their impulses, opinions, and desires, and are motivated not by need gratification, but by growth, expression and development of the self.

**4. Problem centering**

As self-actualizers have fulfilled their basic needs, they customarily feel an obligation or *duty that is centered on others*. They are concerned with philosophical or ethical issues and live “in the widest possible frame of reference”. This seems to create a sense of serenity regarding the smaller concerns of life.

**5. The quality of detachment; The need for privacy**

An ability to remain undisturbed by difficult circumstances allows them to retain their dignity even in undignified surroundings and situations.

Solitude is appreciated and even sought after.

**6. Autonomy; independence of culture and environment; will; active agents**

The self-actualized are ruled by the laws of their own character more than the dictates of society. They do not depend on external suppliers for their fulfillment, but actively pursue the development of their own potentialities through their inner recourses.

**7. Continued freshness of appreciation**

“Self-actualizing people have the wonderful capacity to appreciate again and again, freshly and naïvely, the basic goods of life, with awe, pleasure, wonder, and even ecstasy” (p. 163). Coupled with this is an almost constant sense of *gratitude*.

**8. The mystic experience; the peak experience**

Experiences of transcendence of self, from intense to mild, are common. These include a sense of “limitless horizons opening up to the vision” and a “loss of placing in time and space”. The experience transforms and strengthens the subject in daily life.

**9. A sense of unification, sympathy, and affection for humanity**;

concern for the welfare of humanity.

**10. Deeper and more profound interpersonal relations**

Self-actualizers are capable of greater love, more empathy, more perfect interconnections, and more “obliteration of the ego boundaries” than are common for “normal” people. Regarding amount of friends, they prefer quality over quantity.

**11. The democratic character structure**

They are democratic in the deepest possible sense, giving *sincere respect* and appreciation for everyone regardless of class, political persuasion, education, ethnicity, or color.

**12. Discrimination between means and ends, between good and evil**

The self-actualized do not display “the chaos, the confusion, the inconsistency, or the conflict” (p. 168) in their ethical dealings that afflict the average person. They *know and do what is right*. Concerning means and ends, they can *appreciate and enjoy the means, the doing, for its own sake, not only for the ‘end’ that they hope to achieve*.

**13. Philosophical, unhostile sense of humor**

Characteristically they prefer “the humor of the real”, laughing “at human beings in general when they are foolish, or forget their place in the universe, or try to be big when they are actually small” (p. 169). Their jokes are often educational in an easy way, like parable or fable.

**14. Resistance to enculturation; the transcendence of any particular culture**

While self-actualized people will not usually make a show of being against their particular culture, they do resist enculturation in a deep and meaningful way when society forces upon them constraints and inhibitions that restrict their growth. Maslow states: “On the whole the relationship of these healthy people with their much less healthy culture is a complex one” (p. 172).

**15. Creativeness**

All self-actualized people displayed this quality, without exception, but not always in the usual sense: It is as if this special type of creativeness, being an expression of healthy personality, is projected out upon the world or touches whatever activity the person is engaged in…. Whatever one does can be done with a certain attitude, a certain spirit that arises out of the nature of the character of the person performing the act. (p. 171)