

## PSYCHOLOGIA PERENNIS: THE SPECTRUM OF CONSCIOUSNESS

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In the past few decades the West has witnessed an explosion of interest among psychologists, theologians, scientists, and philosophers alike in what Huxley (1970) has called *philosophia perennis*, the 'perennial philosophy', a universal doctrine as to the nature of man and reality lying at the very heart of every major metaphysical tradition, whether that of the Hindus, the Buddhists, the Amerindians, the Christian mystics, the Taoists, the Sufis, the Kabbalists, the Neo-Platonists, or, more recently, some Western scientists (LeShan, 1974; White, 1972). In all essential aspects, this doctrine has remained unchanged in over 3000 years, for it purports to represent a Reality untouched by time or place, true everywhere and everywhen, since, in the words of St. Augustine, it is a "Wisdom that was not made, but is now what it always was and ever shall be."

What is frequently overlooked, however, is that corresponding to the perennial philosophy there exists what I would like to call a *psychologia perennis*, a 'perennial psychology'-a universal view as to the nature of human consciousness, which expresses the very same insights as the perennial philosophy but in more decidedly psychological language. As at one time most Western philosophers had only the flimsiest notion as to what constituted the *philosophia perennis*, so today many Western psychologists appear to possess little or no knowledge about the *psychologia perennis*. Therefore, the purpose of this paper-vbesides describing the fundamentals of the perennial psychology-is to outline a model of consciousness which re-

*a perennial  
psychology*

This is a revision and expansion of ideas I presented earlier in the magazine *Human dimensions*, Summer, 1974, "id in Wilber (1974). A book-length treatment is in preparation.

*a single  
consciousness*

mains faithful to the spirit of this universal doctrine yet at the same time gives ample consideration to the insights of such typically Western disciplines as ego-psychology, psychoanalysis, humanistic psychology, Jungian analysis, interpersonal psychology, and the like. At the heart of this model, the "Spectrum of Consciousness" (Wilber, 1974), lies the insight that human personality is a multi-leveled manifestation or expression of a single Consciousness, just as in physics the electro-magnetic spectrum is viewed as a multi-banded expression of a single, characteristic electro-magnetic wave. More specifically, the Spectrum of Consciousness is a pluri-dimensional approach to man's identity; that is to say, each level of the Spectrum is marked by a different and easily recognized sense of individual identity, which ranges from the Supreme Identity of cosmic consciousness through several gradations or bands to the drastically narrowed sense of identity associated with egoic consciousness. Out of these numerous levels or bands of consciousness, I have selected five major levels to discuss in connection with the *psychologic perennis* (see Fig. 1).

#### LEVELS OF THE SPECTRUM

##### *The Level of Mind*

*mind as  
innermost  
consciousness*

The core insight of the *psychologia perennis* is that man's 'innermost' consciousness is identical to the absolute and ultimate reality of the universe, known variously as Brahman, Tao, Dharmakaya, Allah, the Godhead-to name but a few -and which, for the sake of convenience, I will simply call 'Mind' (with a capital "M" to distinguish it from the apparent plurality of 'minds'; see Watts, 1972). According to this universal traditional, Mind is what there is and all there is, spaceless and therefore infinite, timeless and therefore eternal, outside of which nothing exists. In the words of the founder of quantum mechanics, Erwin Schroedinger (1969):

The only possible alternative [to the plurality of souls hypothesis] is simply to keep to the immediate experience that consciousness [i.e., Mind] is a singular of which the plural is unknown; that there is only one thing and that what seems to be a plurality is merely a series of different aspects of this one thing, produced by a deception; the same illusion is produced in a gallery of mirrors, and in the same way Gaurisankar and Mt. Everest turned out to be the same peak seen from different valleys.

Or from the Ch'an Master Huang Po (Blofeld, 1958, pp.

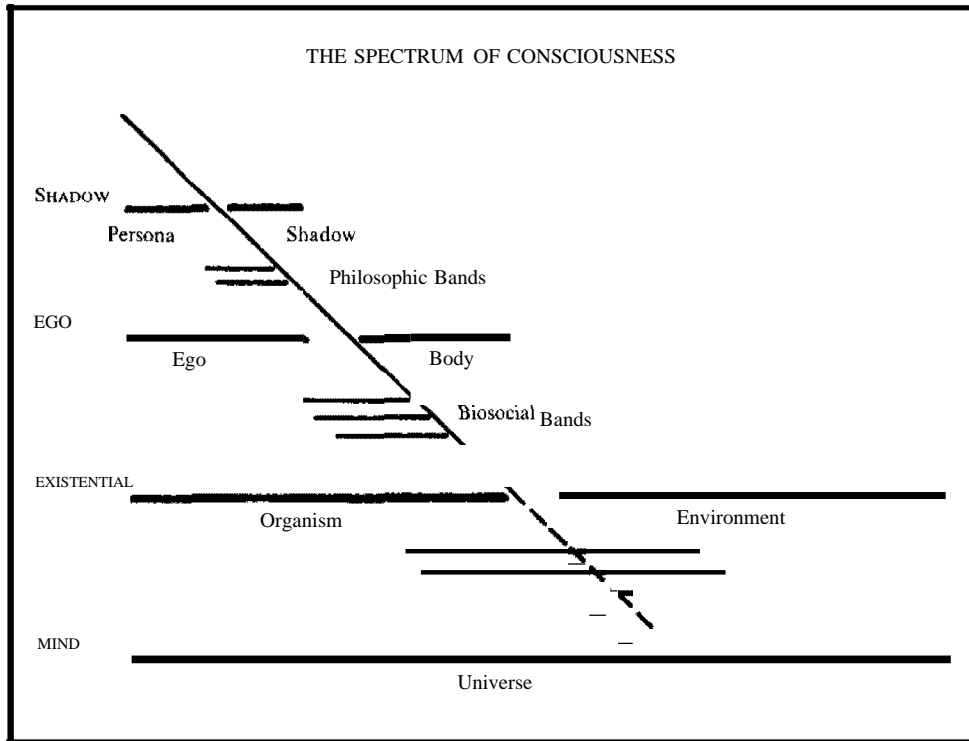


Figure J. Some prominent nodes in the Spectrum of Consciousness. The major levels of identity are indicated by broad lines, while I have arbitrarily chosen three-line groupings to represent the auxiliary bands. The diagonal slash line is representative of the self/not-self boundary, so that, for example, to an individual identified with his persona, the shadow, the body, and the environment all appear as outside of self, as foreign, external, alien, and hence potentially threatening. The self/not-self boundary breaks at the Transpersonal Bands and vanishes at the Level of Mind.

All the Buddhas and all sentient beings are nothing but the One Mind, beside which nothing exists. This Mind, which is without beginning, is unborn and indestructible. It is not green or yellow, and has neither form nor appearance. It does not belong to the categories of things which exist or do not exist, nor can it be thought of in terms of new or old. It is neither long nor short, big nor small for it transcends all limits, measures, names, traces, and comparisons. Only awake to the One Mind.

On this level, man is identified with the universe, the All-or rather, he *is* the All. According to the *psychotogiaperennis*, this level is not an abnormal state of consciousness, nor even an altered state of consciousness, but rather the *only real* state of consciousness, all others being essentially illusions. To paraphrase Shankara (1947):

*man identified  
with universe*

Now I shall tell you the nature of this Absolute Mind. If you recognize it, you will be freed from the bonds of ignorance, and attain liberation.

There is a self-existent Reality, which is the basis of our consciousness of ego. That Reality is the Witness of the states of ego consciousness and the bodily coverings. That reality is the Knower is all states of consciousness.... It is your real Self. That reality pervades the universe, but no one penetrates it. It alone shines.

Its nature is eternal Mind. It knows all things, from the ego to the body. It is the Knower of pleasure and pain and of the sense-objects. This is your real Self, the Supreme Being, the Ancient. It never ceases to experience infinite joy. It is always the same. It is Mind itself.

In short, man's innermost consciousness-known variously as the Atman, Pnuma, Adam-Kadmon, ruarch adonai, Purusa, al-insan al-Kamil, the Christ, Tathagatagarbha-is identical to the ultimate reality of the universe. Thus, to quote Schroedinger (1964) again:

Inconceivable as it seems to ordinary reason, you-and all other conscious beings as such-are all in all. Hence this life of yours you are living is not merely a piece of the entire existence, but is in a certain sense the *whole* . . . . Thus you can throw yourself flat on the ground, stretched out upon Mother Earth, with the certain conviction that you are one with her and she with you. You are as firmly established, as invulnerable as she, indeed a thousand times firmer and more invulnerable.

This, then, is the Level of Mind, of cosmic consciousness, of man's Supreme Identity.

### *The Transpersonal Bands*

*man as  
supraindividual  
consciousness*

These bands represent the area of the Spectrum that is supra-individual, where man is not conscious of his identity with the All and yet neither is his identity confined to the boundaries of the individual organism. It is on these bands that the archetypes, *bijas*, or *vasanas* occur. In Mahayana Buddhism (Suzuki, 1968) these bands are known collectively as the *alaya-vijnana*, or 'supra-individual repository consciousness'; while in Hinduism (Deutsch, 1969) they are referred to as the *karana-sarira* or 'causal body.' Also, if 'paranormal' phenomena do indeed exist, then many of them might be expected to occur on these bands, as, for instance, astral travel, out-of-the-body experiences, travelling clairaudience, and certain mystical states.

### *The Existential Level*

Here man is identified solely with his total psychophysical organism as it exists in space and time, for this is the first level where the line between self and other, organism and environment, is firmly drawn. This is also the level where man's rational thought processes, as well as his personal will, first begin to develop and exfoliate, and is, in Hinduism, referred to as the *suksma-sarira*, the 'subtle body', which is composed of two bands of rational discrimination and one band of volition (will or vitality). Similarly, the Buddhist terms this level the *manas*, and defines it as the persistent source of existential, rational, volitional awareness.

*man as organism  
in time and space*

It should be mentioned that the 'upper limits' of the Existential Level contain the Biosocial Bands, the internalized matrix of cultural premises, familial relationships, and social glosses, as well as the all-pervading social institutions of language, logic, ethics, and law. Speaking rather loosely, the Biosocial Bands represent those aspects of the organism's social environment that it has introjected across the organism-environment boundary of the Existential Level. In the words of Laing (1971): "One's body is of unique significance because it is *the* range for 'introjective' mappings from all domains: and these introjective sets provide a 'pool' for projections in turn *to* any domain." It is precisely because this 'pool of introjective sets', this 'internalized society', is mapped or transferred from society onto the biological organism that they are called the 'Biosocial Bands'. In effect, they act so as to profoundly color and mold the organism's basic sense of existence. As anthropologist Edward Hall (White, 1972, p. x) explains, "Selective screening of sensory data admits some things while filtering others, so that experience as it is perceived through one set of culturally patterned sensory screens is quite different from the experience perceived through another."

### *The Ego Level*

On this level, man does not feel directly identified with his psychosomatic organism. Rather, for a variety of reasons, he identifies solely with a more-or-less accurate mental representation or picture of his total organism. In other words, he is identified with his Ego, his self-image. His total organism is thus split into a disembodied 'psyche', the ghost in the machine, and a 'soma', 'poor brother ass', with man identified squarely with the psyche, the mind, the ego—a fact which he

*man as ego*

betrays by saying not "I am a body," but "I have a body." He feels that he exists *in* his body and not *as* his body. This level is identified almost exclusively with a mental picture of man's total psychophysical organism, and therefore his intellectual and symbolical processes predominate. Hence the Buddhists call this level the *mano-vijnana*, the 'intellect', while the Hindus refer to it as the *sthula-sarira* the level of the ego split from and therefore trapped in the gross body.

#### *The Shadow Level*

*man as shadow*

Under certain circumstances, man can alienate various aspects of his own psyche, dis-identify with them, and thus narrow his sphere of identity to only *parts* of the ego, which we may refer to as the persona. This level is that of the Shadow: man identified with an impoverished and inaccurate self-image (i.e., the persona), while the rest of his psychic tendencies, those deemed too painful, 'evil', or undesirable, are alienated as the contents of the Shadow.

The above model is an extremely abbreviated description of the Spectrum. As such, it does not fully represent the flow and interaction between the various bands. Nevertheless, it should be obvious that each level of the Spectrum represents an increasingly narrowed sphere of identity, from the universe to a facet of the universe called organism, from the organism to a facet of the organism called psyche, and from the psyche to a facet of the psyche called persona. (Each major level of the Spectrum is also marked by a different mode of knowing, a different dualism or set of dualisms, a different class of unconscious processes, and so on. For this paper, I have chosen to concentrate on the pluri-dimensionality of identity. For a more detailed elaboration, see Wilber, 1974.)

#### EVOLUTION OF THE SPECTRUM

*why levels exist*

If it is true that the Level of Mind is the only reality, we might wonder just how it is that the other levels seem to exist at all. The answer is supplied by the *psychologia perennis* in the form of the doctrine of *maya*. *Maya* is any experience constituted by or stemming from dualism (specifically, the primary dualism of subject vs. object). According to Deutsch (1969, p. 28), "*Maya* is all experience that is constituted by, and follows from, the distinction between subject and object, between self and non-self." The perennial psychology declares all dualism to be not so much unreal as *illusory*, for reasons that are

described by G. Spencer Brown (1972, P: 104) in his mathematical treatise, *Laws of Form*:

Thus we cannot escape the fact that the world we know is constructed in order (and thus in Sticha way as to be able) to see itself. This is indeed amazing. Not so much in view of what it sees, although this may appear fantastic enough, but in respect of the fact that it *can see at all*.

But *in order to* do so, evidently it must first cut itself up into at least one state which sees, and at least one other state which is seen. In this severed and mutilated condition, whatever it sees is *only partially* itself. We may take it that the world undoubtedly is itself (i.e., is indistinct from itself), but, in any attempt to see itself as an object, it must, equally undoubtedly, act so as to make itself distinct from, and therefore false *to*, itself.

However, this act of severance, this cutting of the world into seer and seen, only *apparently* and not actually divides the world, for the world always remains indistinct from itself. Dualism, in other words, is illusory: it appears to exist but remains devoid of reality. Thus the *Lankavatara Sutra* (Suzuki, 1968) proclaims that "All dualism is falsely imagined." In the same vein, the *psychologia perennis* declares that since the various levels of consciousness (except that of Mind itself) are the products of *maya* or dualism-as we will shortly explain-then they must exist only in an illusory fashion, with the *reality* of each level remaining always as Mind, Brahman, Citta,

*dualism creates levels*

The *original* dualism or act of severance is mythologically referred to by the perennial philosophy as the separation of Heaven and Earth, Male and Female, Sun and Moon; epistemologically, it is the separation of subject and object, knower and known, observer and observed; ontologically, it is the separation of self and other, organism and environment. For our purposes, the most convenient labels for the two halves of this original dualism are subject and object, self and other, or simply organism and environment, for with its occurrence, man's identity apparently (not actually) shifts from the non-dual All to his organism. Man's Supreme Identity becomes not lost but obscured, and thus is created "out of the Oneness of Mind" the next major level of the Spectrum: the Existential Level-man identified with his organism as against his environment, We might also mention that since this primary dualism separates the seer from the seen, the subject from the object, it simultaneously creates *space*.

*creation of space*

As soon as man identifies exclusively with his organism, the problem of his being vs. his nullity-the problem of life vs.

*creation of time*

death-is created. As soon as man separates himself from his environment, then, in the words of Hubert Benoit (1955): "Suddenly he becomes conscious that *his* principle is not the principle of the universe, that there are things that exist independently of him; he becomes conscious of it in suffering from contact with the world obstacle. At this moment appears conscious fear of death." The creation of the dualism of life vs. death is simultaneously the creation of *time-for* in the timelessness of the eternal Mind there is neither birth nor death, beginning nor end, past nor future, which is why Schroedinger (1969, p. 145) could state, "I venture to call it [Mind] indestructible since it has a peculiar time-table, namely Mind is always Now. There is really no before and after for Mind." And Norman O. Brown (1959, p. 91, 100) concludes, "Thus we arrive at the idea that life and death are in some sort of unity at the organic level, that at the human level they are separated into conflicting opposites.... The consequence of the disruption of the unity of Life and Death in man is to make man the historical animal." In other words, birth and death, past and future are one in the eternal Now, so that in separating birth *from* death man necessarily separates past from future, and so consequently is thrown out of the timeless Now and into historical time. And that is the Existential Level: man identified exclusively with his organism as it exists in *space* and *time*.

*creation of ego*

But the disruption of the unity of life and death-the creation of time itself-has yet another consequence. At the Existential Level, man is now in panicked flight from death, and this very flight from death results in the creation of an idealized image of himself called his 'ego', for the ego, being essentially composed of fixed and stable symbols, *seems* to promise man something that his mere flesh will not: the everlasting escape from death embodied in static images. "The truth of the matter, according to Freud's later theory, is that the peculiar structure of the human ego results from its incapacity to accept reality, specifically the supreme reality of death" (Brown, 1959, p. 159). Man, in fleeing death, flees his mutable body and identifies with the seemingly undying idea of himself. Hence his identity shifts from his *total* psychophysical organism to his mental representation of that organism which thus creates the next major level of the Spectrum: the Ego Level, man identified with a symbolic picture of himself as against his mortal body.

Finally, in the ultimate act of dualism, man severs the unity of his egoic tendencies and identifies with only a fraction of the psychic processes that are his. He disowns, alienates, casts off



the unwanted aspects of his ego (which, through the process of egoic repression, nevertheless remain his). In an attempt to make his self-image acceptable, he renders it inaccurate, thus creating the final level of the Spectrum: the Shadow Level, man identified with an inaccurate and greatly impoverished image of himself called the persona, with the unwanted aspects of himself projected as the Shadow.

*creation of  
shadow*

Thus through successive dualisms (e.g., organism vs. environment, life vs. death, mind vs. body, persona vs. shadow) the various levels of the Spectrum of Consciousness evolve. Since time is nothing but the successive way of viewing Mind's simultaneity, the evolution of the Spectrum is not one 'in' time but 'of' time. Further, the 'level' of Mind is not actually one level among many but one without a second, and so we speak of the 'Level of Mind' only as a convenience. The levels of the Spectrum of Consciousness are thus not at all discrete but, like any spectrum, infinitely shade into one another. According to the *psychologia perennis*, these levels of the Spectrum exist, but only in an illusory fashion, much as the images seen on a television screen are unreal as actual events but exist as mere pictures. Thus the reality of each level is always nothing but Mind, and the actual levels themselves appear independently real only to those who are too enchanted to see through the illusion, who are unable to realize that the world always remains indistinct from itself despite the appearance of dualisms.

Now as an example of how the *psychologia perennis* itself represents this evolution of the various levels of consciousness, we might take the following from Suzuki (1968, pp. 174-75):

*evolution of the  
levels*

The mind, inclusive of Citta, Manas, and the other six Vijnanas, is in its original nature ... quiet, pure, and above the dualism of subject and object. But here appears the principle of particularization [or dualism] ... and with the rise of this wind of action, the waves are agitated over the tranquil surface of the mind. It is now differentiated or evolves into eight vijnanas [or levels]: Alaya, Manas, Manovijnana, and the five senses; and simultaneously with this evolution the whole universe comes into existence.

The first major level to evolve "out of the oneness of Mind" is called the *monas*, and its function is to "reflect upon the [Mind] and to create and to discriminate subject from object," which unmistakably refers to what we have called the primary dualism of organism vs. environment, self vs. other, or subject vs. object. *Manas* also acts as "not only a discriminating intelligence, but a willing agency" (Suzuki, 1968, pp. 190-91). The fact that *manas* is the seat of the original severance as well as

the root source of ratiocination and will, quite clearly marks it as the Existential Level

*ego and shadow*

With the *manas* operating and reflecting upon Mind, it is inevitable that man's higher powers of abstraction and rational intelligence are created. "As soon as Manas evolves the dualism of subject and object out of the absolute unity, [then] Mano-vijnana and indeed all the [remaining] Vijnanas begin to operate" (Suzuki, 1968, p. 191). Hence, following upon the *manas* (the Existential Level), there evolves the *mano-vijnana*, man's rational intellect, his 'mind', and on this level man is identified with his intellectual appraisal of himself, i.e., his 'ego'—thus does the *mano-vijnana* correspond with the Ego Level. And finally, it is recognized by the *psychologia perennis* that the Shadow evolves from the *mano-vijnana* for it is here that "the unconscious has its pathological states ... corresponding to the 'Unconscious' of ... Psychoanalysis" (Suzuki, 1970, p. 146).

#### THERAPIES ADDRESSING THE VARIOUS LEVELS

*many  
psychotherapies*

Such, then, is an extremely brief description of the *psychologia perennis* and its interpretation according to the Spectrum of Consciousness. Since there exists today a veritable plethora of psychotherapeutic techniques, methods, schools, philosophies, and disciplines, the problem—and it is a very real one, for the therapist and layman alike—is to discover a semblance of order, an inner logic, a thread of continuity in this vast complexity of different and frequently contradictory psychological systems. Using the Spectrum of Consciousness as a model, this hidden semblance of order may in fact be demonstrated. Accordingly, Consciousness, the non-dual universe, can appear to function in several different but continuous modalities, states, or levels. By means of this model, it becomes possible to integrate, in a fairly comprehensive fashion, not only most of the major schools of Western psychotherapy, but also what are generally called 'Eastern' and 'Western' approaches to consciousness. The very existence of a great diversity of psychological fields and disciplines suggests not so much an internal difference in methodology as a real difference in the levels of consciousness to which the various schools have adapted themselves. If there be any truth at all to the Spectrum of Consciousness and to the great metaphysical traditions that subscribe to its major theme, then it immediately becomes obvious that *each of the differing schools of psychotherapy—East and West—are primarily addressing different levels of the spectrum.* We may therefore say that, in a general fashion, the

major fields of Western psychotherapy are each concerned with a different level of the Spectrum; that these schools need not overly concern themselves as to which is the 'correct' proach to human consciousness because each is more-or-less correct when addressing its own level; and that a truly integrated and encompassing psychology can and should make use of the complementary insights offered by each school of psychology.

Thus we may start to discern some method in this madness of innumerable and apparently contradictory psychological systems. If it is agreed that consciousness is pluri-dimensional (i.e., apparently composed of numerous levels), and that pathology can and does occur on *any* of these levels (except Mind), it can be concluded that the various schools of chotherapy, East and West, fall naturally into an order that spans the entire spectrum of consciousness. By briefly outlining the complementarity of the major schools of Eastern and Western psychotherapy, we may usefully discover a truly encompassing and integrative guide to the vast number of psychotherapies available today. For this outline, let us select-sbesides such Eastern traditions as Vedantic Hinduism and Mahayana Buddhism-such fields as ego psychology, humanistic psychology, existential psychology, Jungian analysis, social therapies, psychoanalysis, psychosynthesis, bioenergetics, structural integration, and Gestalt therapy.

### *Ego-level Therapies*

Common to this group of therapies is the belief that pathology results from some sort of breakdown in communication between the conscious and the unconscious processes of the psyche, from a split between the persona and the shadow, however the latter may be conceived. Pathology, according to a popular text on ego psychotherapy (Putney, S. & Putney, G" 1966),results when a person's *self-image is distorted* and rendered inaccurate, and 'cure' consists in the establishment of an accurate and therefore acceptable self-image, Thus (pp. 35-36), "*In summary, three basic needs underlie the complex psychological strivings of the individual: the needfor an accurate and acceptable self-image, and the related needs to validate the self-image and to expand the self through association and through action.*"

*distorted  
self-image*

If an individual alienates certain facets of himself, he will render his self-image fraudulent. The alienated facets (i.e., the now 'unconscious' Shadow) will nevertheless remain his, but

will be projected so as to appear to exist 'outside' of himself, in the environment or in others. Therapy consists in contacting the Shadow and eventually re-owning it, so that one's sense of identity expands, so to speak, to include all of the aspects of oneself which were once alienated. In this fashion, the split between the persona and shadow is healed, and the individual consequently evolves an accurate and acceptable self-image, a more-or-less correct mental representation of his total psychophysical organism. And that is precisely the aim of Ego-level therapies. Thus, although the techniques certainly vary from school to school, they all share the common goal of healing the split between the egoic conscious and unconscious, or of 'making the unconscious conscious', or of integrating projections and creating a whole and healthy psyche. This group would include psychoanalytical ego psychology, the plethora of ego psychotherapies now flourishing, along with the numerous psychotherapies that define man as *ego*.

#### *Existential-level Therapies*

Since the Existential Level is the level of the total organism not marked by the dualism of psyche vs. soma, these therapies deal primarily with actualizing the concrete, full human being, not *cut* asunder into an ego vs. a body. Their aim is not so much to develop an accurate image of the total organism as to *be* that total organism. Just as the Ego-level therapies aim at 'expanding identity' to all facets of the psyche, Existential-level therapies aim at extending identity to *all facets of the total organism*. This is clearly stated by Perls et al. (1951): "The aim is to extend the boundary of what you accept as yourself to include *all organic activities*." Or, as Peds later put it, "Lose your mind and come to your senses!" That is, come to the total organism. As Dr. Lowen (1967) expresses it, "As long as the body remains as object to the ego, it may fulfill the ego's pride, but it will never provide the joy and satisfaction that the 'alive' body offers."

It is the heretofore untapped potential of the total organism that is the driving force behind the Human Potential Movement. As Thomas Hanna (1974) explains it, "Fundamental to this movement is an understanding that human self-awareness [is] not a vacuous and disembodied 'epiphenomenon' but [is] a holistic awareness of the self which [is] embodied and always aware of the state of its embodiment. From this Viewpoint, self-awareness ... is the function of experiencing the whole state of one's organic structure." Thus, the aim of Existential-level therapies is to show an individual that his awareness "is a

living, integral part of a somatic, organic whole ... ; a self-aware, self-controlling organism, an organic unity of many functions which have traditionally been thought of as 'bodily' and 'mental'."

*self-awareness  
and organism*

But remember that the Existential Level is also the home of man's two root dualisms, namely, that of subject vs. object (or self vs. other) and life vs. death (or being vs. nullity). Consequently, these are a major concern of many Existential-level therapies. "Sickness unto death," "being and nothingness," "hell is others," "being-in-the-world," the "dialectic of crisis"-all are common themes for some forms of existential therapy, and accurately reflect the phenomenology of the level to which they address themselves.

Overall, then, the Existential-level therapies are concerned with the total psychophysical organism and the crises it may face as well as the incredible potentials it may display. This group of therapies would include the more noetic approaches—such as existential psychology, Gestalt therapy, Ilogotherapy, humanistic psychology in general, and bioenergetics, as well as the more somatic approaches such as hatha yoga, structural integration, polarity therapy, and sensory awareness. Despite their many real differences, they all seek to authenticate the full and concrete human organism.

### *Biosocial-band Therapies*

Recall that we named the upper limits of the Existential Level 'the Biosocial Bands'. These bands represent the massive mappings of cultural patterns onto the organism itself, and they thus exert a profound and pervasive influence upon the entire organism's orientation and behavior. Among other things, they mold the structure of an individual's ego (Mead, 1964) and the pattern of his thought processes (Wharf, 1956). More importantly, as far as pathology is concerned, these bands act as a screen or filter of reality. In the words of Erich Fromm (1970, pp. 104):

*cultural patterns*

The effect of society is not only to funnel fictions into our consciousness, but also to prevent awareness of reality.... Every society, by its own practice of living and by the mode of relatedness, of feeling and perceiving, develops a system of categories which determines the forms of awareness. This system works, as it were, like a *socially conditioned filter*; experience cannot enter awareness unless it can penetrate this filter.... *I am aware* of all my feelings and thoughts which are permitted to penetrate the threefold filter of (socially conditioned) language, logic, and taboos (social char-

acter}. Experiences which cannot be filtered through remain outside of awareness; that is, they remain unconscious.

*filtering effect*

Now this filtering effect is common to nearly all men by virtue of their shared membership in a particular society, and hence this 'biosocial unconscious' is not to be confused with the purely personal 'unconscious' of any particular member of that society. As Fromm (1970, p. 104) clearly states, "In addition to the social taboos there are individual elaborations of these taboos which differ from family to family; a child, afraid of being 'abandoned' by his parents because he is aware of experiences which to them individually are taboo, will, in addition to the socially normal repression [of the Biosocial Band], also repress those feelings which are prevented from coming to awareness by the individual aspect of the filter." (I have labeled this "individual aspect of the filter" as the 'philosophic unconscious', and placed it on the Ego Level; it is obviously, as Fromm suggests, instrumental in the generation of the personal Shadow.)

*interpersonal therapies*

The Biosocial-band therapies are thus concerned with the very fundamental ways in which such social patterns as language and logic alter and distort awareness, and are obviously working on a 'deeper' level than that of purely individual distortions, repressions, and so on. Hence the social context of pathology most concerns these therapies, but not all so-called inter-personal therapies can be classed as Biosocial-band therapies, for many of them are more truly involved in the "the games egos play." But some forms of very fundamental social psychology, social phenomenology, basic family therapies, and semantic therapies are directly addressing themselves to this most important band of the Spectrum. (For a novel approach to the Biosocial Bands, see Castaneda, 1972.)

In passing, it should be noted that the Biosocial Band is the last main 'barrier' to the felt identity with the *total* organism. To quote Fromm (1970) once more:

*Formally speaking, then, what is unconscious and what is conscious depends (aside from individual, family-conditioned elements [that is, what we are calling the bands of the philosophic unconscious]) on the structure of society and on the patterns of feeling and thoughts it produces. As to the contents of the [biosocial/unconscious], no generalization is possible. But one statement can be made: it always represents the whole man, with all his potentialities.*

For this reason, many Existential-level therapies definitely take into account the screening power of the Biosocial Band.

This battle to undercut the Biosocial Band can be clearly seen in the work of existentialist Fritz Peds (1969), who fought constantly against the bewitchment of the total organism by the powers of language and logic. "It language" must be turned into "I language"; "thing language" into "process language"; either/or logic into both/and logic; questions into demands; dream interpretation into dream identification. All were direct attempts to lift the screen of the Biosocial Band and plunge into the immediateness of existential awareness. Of course, once the screen is lifted, one is still free to use it-one is no longer, however, forced to use it.

### *Transpersonal-band Therapies*

The Transpersonal Bands represent those aspects or levels of consciousness that by their very nature are supra-individual. At this level the 'individual' is not yet completely identified with the All, and yet neither is his identity confined to the conventional boundaries of his organism. Among other things, the Transpersonal Bands are the home of the Bijas, Vasanas, or archetypes. To quote Jung 1960, pp, 310-11; 1936, pp. 129-30) on the archetypes (the 'primordial images') of the 'collective unconscious':

*larger identity*

The other part of the unconscious [besides the personal! is what I call the impersonal or collective unconscious. As the name indicates, its contents are not personal but collective; that is, they do not belong to one individual alone but ... to the whole of mankind. These contents are not acquired during the individual's lifetime but are products of innate forms ... In the brain the instincts are preformed, and so are the primordial images which have always been the basis of man's thinking.

Do we ever understand what we think? We understand only such thinking as is a mere equation and from which nothing comes out but what we have put in. That is the manner of the intellect. But beyond that there is a thinking in primordial images-in symbols that are older than historical man-which have been ingrained in him from earliest times, and, eternally living, outlasting all generations, still make up the groundwork of the human psyche. It is possible to live the fullest life only when we are in harmony with these symbols; wisdom is a return to them. It is a question neither of belief nor knowledge, but of the agreement of our thinking with the primordial images of the unconscious.

And so, Jung would ask, by what myth do you live? For mythological imagery springs from the collective unconscious, the Transpersonal Bands, and, among other things, it is not contaminated or perverted by merely social conventions,

*myth and  
transpersonal  
bands*

language, logic, or the illusions of any particular cult or individual. Furthermore, the language of mythology is associative and integrative, and not dissociative and analytical, and hence it more clearly and truly reflects the actual physical reality of what Whitehead (1969) called "the seamless coat of the universe," of the mutual interdependence of all things and events. Myth, as Coomaraswamy (1943, p. 33) stated, embodies the nearest approach to absolute truth that can be stated in words. For these reasons, it confers upon the individual an intimation of his universality, a direct pointer to his fundamentally joyous unity with all of creation, a wholeness that whisks him far beyond the dismally petty affairs of day-to-day routine and plunges him into the vast and magical world of the transpersonal.

*suspension of dualisms*

In short, mythological imagery—which Jung felt to be the direct embodiment of the archetypes themselves—is integrative and patterned, holistic and encompassing, a truer representation of Reality than we will find in any other symbolic system. Although it does not itself *abolish* dualisms, it does *suspend* all dualisms (except some form of the primary dualism), and herein lies the incredibly life-renewing power and eternal fascination of true mythology. Perhaps this is why the Hindu also calls these Transpersonal Bands the *ananda-maya-kosa*, the level of pure bliss, blissful precisely because the war of opposites is temporarily suspended.

*effects on other levels*

Now these archetypes, or Bijas, or Vasanas, exert a profound effect upon every level of the Spectrum existing 'above' the Transpersonal Bands. It is entirely possible that this is a general phenomenon seen throughout the Spectrum: the vicissitudes of *any* level can dramatically affect all of the levels above it. But the point to be emphasized here is that the Transpersonal Bands can themselves be *directly* experienced. Carl Jung (1968, p. 110) himself realized this, for he stated that "Mystics are people who have a particularly vivid experience of the processes of the collective unconscious. Mystical experience is *experience of archetypes*."

Now it might be said, from another angle, that the Transpersonal Bands represent that point where the individual touches Mind. He does not yet directly realize that what he is, *is* Mind, but through insight and experience he understands indeed that there is within him that which goes beyond him. As Monimus (Mead, 1931, p. 223) put it, "And if thou shouldst closely investigate all these things, thou wilt find God in thyself, one and many; thus finding from thyself a way out of thyself."



As such, it is not at all difficult to understand the immense therapeutic power of authentic Transpersonal Band therapies. As stated above, a general characteristic of the Transpersonal Bands is a suspension of all dualisms (except some form of the primary dualism). This necessarily includes the dualisms of persona vs. shadow as well as ego vs. body. In undercutting these dualisms, one simultaneously undercuts the support of individual neuroses, both egoic and existential. Is this not why a consistent practice of some form of transpersonal meditation can be so highly therapeutic for individual emotional problems? (See Kondo, 1958; Shultz, 1975.)

To say the same thing in a slightly different fashion, in recognizing a depth of one's identity that goes beyond one's individual and separate being, a person can more easily go beyond his individual and separate neuroses. For he is no longer *exclusively* identified with just his separate-self sense and hence is no longer exclusively tied to his purely personal problems. In a sense he can start to let go of his fears and anxieties, depressions and obsessions, and begin to view them with the same clarity and impartiality with which one might view clouds floating through the sky or waters rushing in a stream. The Transpersonal Band therapy discloses—probably for the first time—a transposition from which he can comprehensively *look at* his individual emotional and ideational complexes. But the fact that he can comprehensively *look at* them means that he has ceased using them as something *with which to look at*, and thus distort, reality. Further, the fact that he can look at them means that he is no longer exclusively identified with them. His identity begins to touch that within which is beyond. In the words of Joseph Campbell (1971, p. xxii) "the disturbed individual may learn to see himself depersonalized in the mirror of the human spirit and discover by analogy the way to his own larger fulfillment."

*beyond  
individual  
problems*

As such, the Transpersonal Bands are sometimes experienced as the supra-individual Witness: that which is capable of observing the flow of what is—without interfering with it, commenting on it, or in any way manipulating it. The Witness simply observes the stream of events both inside and outside the mind-body in a creatively detached fashion, since, in fact, the Witness is not exclusively identified with either. In other words, *when the individual realizes that his mind and his body can be perceived objectively, he spontaneously realizes that they cannot constitute a real subjective self.* As Huang Po (Blofeld, 1958) put it, "Let me remind you, the perceived cannot perceive." This position of the Witness, or we might say, this state of Witnessing, is the foundation of all beginning Buddhist

*the supra-  
individual  
witness*

practice ('mindfulness'), of Psychosynthesis ('disidentification and the transpersonal Self'), and of Hindu Jnana Yoga ("neti, neti"), Further, it seems to resemble very closely what Maslow (1972, pp. 115-16) called plateau experiences, which "represent a witnessing of the world. The plateau experience is a witnessing of reality. It involves seeing the symbolic, or the mythic, the poetic, the transcendent, the miraculous .... It's the transcending of time and space which becomes quite normal, so to speak." It is expressly through these types of experiences that one is fully initiated into the world of meta-motivations, B-values, transcendent values, mythological and supra-individual awareness-in short, the spiritual dimension of Trans personal Bands.

*psychic side  
effects*

Given that the Transpersonal Bands represent, by definition, those portions of the Spectrum where the individual's identity is not exclusively and rigidly confined to the conventional boundaries of his organism, and yet neither is it one with the All, we might also expect to find on these bands such phenomenon as ESP and psychokinesis. That is to say, "true awareness in the transpersonal dimension" (Green & Green, 1971), where "the self-boundaries of our subjects might have indeed been 'merging and melting' to some extent" (Osiris et al., 1973, p. 132), a reflection of what has been called transpersonal Field Consciousness (FC), wherein "persons whose main goal is the achievement of the FC state often report the development of psychic powers as side effects" (White, 1972). This is not to say that psychic phenomena necessarily follow upon entrance into the Transpersonal Bands, *only* that their emergence is perfectly understandable in the context of the Spectrum of Consciousness. Thus, even a person who aspires directly to Mind might temporarily develop psychic powers for the simple reason that he has to cross the Transpersonal Bands.

*schizophrenia  
and mysticism*

From the above discussion on the Transpersonal Bands and the transpersonal self, we might get the mistaken impression that in these bands the individual simply explodes into some sort of transpersonally uniform mush. On the contrary, he begins to see himself as profoundly unique by virtue of being profoundly universal. Thus, for example, the position of the supra-individual Witness is not at all to be equated with certain forms of schizophrenia. Some individuals diagnosed as schizophrenic may indeed be psychologically lost in some of the Transpersonal Bands for want of an adequate guide (Laing, 1967). But there remains an essential difference between various transpersonal mystical experiences-such as peak experiences-and schizophrenia. Although the schizo-

phrenic may strongly experience a partial fusion of opposites (such as self and other, past and future, inside and outside), this fusion generally produces feelings of pervasive disorientation and confusion, while in the mystic it produces feelings of profound simplicity and clarity. Mysticism is fusion without confusion; schizophrenia is fusion with confusion.

Not all therapies aimed at the Transpersonal Bands seek to experience these bands directly. But they do seek to contact, befriend and utilize the powerful forces residing here. In short, they all recognize a depth (or height) in man that is Transpersonal. This group of therapies would include Jungian analysis, Psychosynthesis, Bijamantra techniques (such as Transcendental Meditation), Progoff Dialogue, and others.

*transpersonal  
therapies*

#### *Level-of-Mind Therapies*

At this point we must amend the last-quoted statement of Jung by saying certain 'lesser' mystical states are the direct experience of the archetypes. 'True' mysticism is beyond even the archetypes, the Vasanas; it is of the Level of Mind, wherein all Vasanas are destroyed. Correspondingly, the Hindu differentiates between *savikalpa samadhi* and *nirvikalpa samadhi* (see Deutsch, 1969, p. 62). *Savikalpa samadhi* is the generally blissful experience of the *ananda-maya-kosa*, the collective unconscious. It is from this level that one gains an understanding of *saguna Brahman*, which is nothing more than the archetypal or mythological image of *nirguna Brahman*, the Ultimate itself. It is usually ecstatic because all dualisms (except some form of the primary dualism) are suspended as the transpersonal self contemplates reality. But *nirvikalpa samadhi* is beyond even that: it is a direct experience 'of' the Level of Mind, *nirguna Brahman* itself. One no longer contemplates reality, one becomes reality! All dualities and images are totally and cleanly removed. So *saguna Brahman* is the truest image of reality, while *nirguna Brahman* is reality itself. That, in essence, is the major distinction between the lesser mystical states characteristic of the Transpersonal Bands and the true mystical state which is Mind. That is why, to realize the Supreme Identity with Mind, "the yogin is striving to ... 'burn up' the *vasanas*" (Eliade, 1969, p. 89). In this sense, the archetypes or Vasanas are the ultimate pointers as well as the final barrier.

*different mystical  
states*

This distinction between what I am calling-for lack of better terms-'lesser' and 'true' mysticism is again the distinction between the transpersonal Witness and Mind. The transper-

sonal Witness is a 'position' of Witnessing reality. But notice that this state of the transpersonal Witness still contains a subtle form of the primary dualism, namely, the witness vs. what is witnessed. It is when this last trace of dualism is finally and completely shattered that one awakens to Mind, for at that moment (which is *this* moment) the witness and the witnessed are one and the same.

*witness as  
springboard*

This is not at all to denigrate the position of the transpersonal self or Witness, for it can not only be highly therapeutic in itself, but it can frequently act as a type of springboard to Mind. Nevertheless it is not to be confused with Mind itself. This is why, in Zen, a student who remains in the peaceful bliss of the transpersonal self is called a 'dead-void heretic', and the Tibetan Buddhists refer to it as being 'stuck in the *kun-gzhi*'. In general Mahayana terms, the tainted *alaya-vijnana* has to be smashed through, because it contains the subtle dualistic forms of the *vasanas*, which give rise to the subject vs. object dichotomy of the witness vs. the witnessed (Guenther & Trungpa, 1975).

In short, for one seeking an understanding of Mind, the Transpersonal Bands are to be contacted, befriended, and then passed through. This is also why the enlightened Masters universally shun, as an end in itself, the development of psychic powers characteristic of the Transpersonal Bands. In these bands one may in fact be able to develop the power to, let us say, manipulate the environment psychically, but when one *is* the environment, what possible meaning could manipulating it have? This would still imply a subtle duality.

*dissolution of  
dualism*

Such, then, is the major difference between the lesser mystical states of the transpersonal self, and the true mystical state which is Mind. In one, a person may witness reality; in the other he is reality. While one invariably retains some subtle form of the primary dualism, the other does not. It is this final dissolution of any form of the primary dualism that Zen refers to by the phrase, "the bottom of the bucket breaks," for there remains in one's awareness no bottom—that is to say, no sense of any inner subjectivity confronting any world of outer objectivity. The two worlds have radically coalesced, or rather, are understood to have never been separate. The individual goes right to the very bottom of his being to find who or what is doing the seeing, and he *ultimately* finds—instead of a transpersonal self—nothing other than what is seen, which Blyth called, "the experience by the universe of the universe." The bottom of the bucket has broken.

With this, the Vedanta is in perfect agreement. Although Ve-

danta metaphorically speaks of the Atman-Brahman as the Seer, Knower, or Witness, it employs a very special connotation to distinguish the Seer from the transpersonal self, namely, the Seer is one with *all* worlds seen. In the words of Sri Ramana Maharshi (Krishna Bhikshu, 1966), "The notion that the Seer is different from the seen abides in the mind. For those that ever abide in the Heart [i.e., Mind], the Seer is the same as the seen."

Therapies aimed at this level-like those of any level-are trying to heal a particular dualism, in this case, the primary dualism of subject vs. object. In essence, they can all be summed up in the words of Huang Po, the great Ch'an Master (Blofeld, 1958): "A perception, sudden as blinking, that subject and object are one, will lead to a deeply mysterious, wordless understanding; and by this understanding will you awake to the truth." The truth that is revealed is the truth of the real world not split into "one state which sees, and one state which is seen." And the collapse of the dualism between subject and object is simultaneously the collapse of the dualism between past and future, life and death, so that one awakens, as if from a dream, to the spaceless and timeless world of cosmic consciousness. Therapies-and at this level we use the term 'therapies' only as a concession to language-addressing this level include Mahayana Buddhism, Taoism, Vedanta Hinduism, Sufism, and certain forms of Christian mysticism.

*variousmind  
therapies*

#### CONCLUDING REMARKS

Having thus finished the above very abstract outline, a few points must at least be touched upon. First, the levels of the Spectrum of Consciousness, like any spectrum, infinitely shade and grade into one another, and in no way can they be finally separated from one another. We have merely picked out a few prominent 'nodes' in the Spectrum for discussion, so it immediately follows that the assignment of different schools of psychotherapy to one level or band is only a rough approximation. Second, when we assign a particular school to one major level of the Spectrum, this is done on the basis of a somewhat arbitrary 'deepest' level which that school recognizes. Generally speaking, the therapies of anyone level recognize and even utilize the psychotherapeutic disciplines of the levels 'above' it. Thus, to place Jungian psychology on the Transpersonal Bands is not to imply that Jung had nothing to say about the Shadow Level, or the Biosocial Bands. Indeed he did have much to offer regarding those levels. Likewise, to place Gestalt therapy on the Existential Level is not to imply that it ignores the integration of the Shadow, and so on. Third, it is,

*levelsnot  
separate*

*therapies across levels*

however, generally the case that the therapies of anyone level tend to view experience of *any* level 'beneath' theirs as being pathological, and are hence quick to explain away all lower levels with a diagnostic fury, as witness the stance of orthodox psychoanalysis on mysticism. Fourth, since the descent of the Spectrum of Consciousness is, in one sense or another, an expanding of identity from the persona to the ego to the organism to the cosmos, we could just as well speak of a progressive dis-identification or a progressive *detachment* from all *exclusive* identifications. When it comes to the Level of Mind, it does not matter whether we say the individual is identified with *everything* or whether the individual is identified with *nothing* are logically meaningless anyway. To elucidate the former only makes the complex story of the Spectrum of Consciousness a little easier to tell. Fifth, since each level of the Spectrum is marked by a different sense of identity, each level will have more-or-less characteristic features associated with it. For instance, the different levels seem to produce different dreams, different needs, and different symptoms\*-to mention a few. For example, transpersonal anxiety, existential anxiety, and shadow anxiety are different beasts indeed, and simply must not be treated the same. The indiscriminate use of a single therapeutic technique for all symptoms may have the most unfortunate effects.

*dreams and levels*

It is also important to recognize the level from which a dream originates. Is it a nightmare dream, a terrifyingly direct message from the Shadow? Or is it simply a hangover from the day, originating from the Ego? Or deeper yet, a hangover from *history*, a 'big dream' of archetypal import, messages from the Transpersonal Bands, hints from the gods themselves? The answer to this will determine which approach to the dream one will use: for example, Gestalt or Jungian (or both in proper sequence). Failure to recognize these differences might result in either impoverishment or inflation: archetype reduced to ego, or ego inflated to archetype.

Any slight appreciation of man's depth, of his piuri-dimensional awareness, of the spectrum-like nature of his consciousness, forces these considerations upon us-and they are extremely important considerations at that. For example, it may slowly begin to dawn on a person that he is lead-

\*If It is agreed that there exist levels of Self-identity, and that, among other things, dreams are a symbolic intimation of aspects of our Self with which we are out of touch, it follows that there are levels of dreams, The same argument holds for symptoms, since they too reflect aspects Ofour Selfwith which we are out of touch; and the same for needs. As for different levels of dreams, symptoms and needs, the following preliminary studies may be cited: Assagioli, 1965,c. 2; Campbell, 1971; Maslow, 1968, 1971; Weaver, 1974.

ing a 'life of despair'. He might indeed simply be repressing some inner rage, so that here on the Shadow Level "m-a-d" has become "s-a-d," as most psychoanalytical thinkers might argue (Putney, S. & Putney, G., 1966). This rage is usually connected with some sort of object loss, stemming from infantile loss of accustomed mother love-the so-called anaclitic depression. Yet, on the Ego Level, he might be totally out of touch with his body (as described by Lowen, 1973). Or yet again, he might have actually seen the cramp of the secondary dualism, the spasm at the Existential Level, the avoidance of death which is the root of all man's motivations in time, as Benoit (1955) has pointed out. Or has he indeed looked into the very face of the transpersonal Dweller on the Threshold, and so knows deep within that his coming re-birth demands his instant death (as the mystics of all ages have told)? Can we be so callous and so insensitive as to dare throw them all into the same 'therapeutic bag'?

*despair and  
levels*

*letting go*

In this regard, the question might arise as to what effect, if any, therapeutic procedures on the upper levels (Shadow, Ego, Existential) have or might have on a person's development on or towards the lower levels (Transpersonal, Mind). Although an extended discussion of this topic is quite beyond the scope of this paper, the following may be said. The descent of the Spectrum of Consciousness can be described as a process of surrendering exclusive, narrowed, and partial identifications so as to discover broader and more encompassing ones down the Spectrum. To the extent an individual can let go of his exclusive attachments on the upper bands of the Spectrum -and this, in essence, is the aim of upper level therapies-his descent is thereby facilitated.

Theoretically, in totally healing the major dualism characteristic of any given level, the individual would be expected to necessarily, and quite spontaneously, descend to the next level. For example, in healing and wholing the split between persona and shadow, the individual-almost by definition-*has* descended to the Ego Level. In fully healing and wholing the split between ego and body, the individual has spontaneously descended to the Existential Level, and so on. Once on the new level, the individual will likely become more sensitive to that level's characteristics-its dreams, its dualisms, its class of 'dys-eases', its potentials for growth, its needs. This phenomenon of spontaneous descent, which is *potentially* inherent in everyone, is an almost exact analogue of Maslow's (1968) hierarchical needs-that is, neurotic needs (Shadow Level), basic needs (Ego and Existential Levels), and meta-needs (Transpersonal Bands: Mind has no needs for there is nothing

*spontaneous  
descent*

outside it). As soon as an individual clears up one set of needs, the next set spontaneously emerges, and failure to satisfy these emergent needs will result in a different set of problems (grumbles and meta-grumbles, etc.),

Thus, on the Shadow Level, the basic needs are not satisfied. Through repression, alienation, or some other projective mechanism, the individual fails to recognize the nature of his basic needs. And since, as is well known, one cannot get enough of what one does not really need, a whole battery of insatiable neurotic needs develop. If, on the other hand, these neurotic needs can be understood and displaced, so that the underlying basic needs can emerge (hierarchically), the individual can begin to act on them so as to find thereby his way to a larger fulfillment. He also finds-again, almost by definition-his way to a lower level of the Spectrum. And by the time the individual reaches the Existential Level, an entirely new set of needs, the meta-needs, begin to emerge, carrying with them a call, sometimes a demand, to transcendence. Acting upon these meta-needs initiates one into the world of the Transpersonal Bands; shunning them throws one into the grips of a metapathology. That these meta-needs correspond to a transpersonal reality is clearly announced by Maslow (1971) himself:

*meta-needs and  
metapathology*

Meta-motives are, therefore, no longer *only* intra-psychic or organismic [Le., Egoic or Existential]. They are equally inner and outer. ... This means that the distinction between self and not-self has broken down (or has been transcended). There is now less differentiation between the world and the person.... He becomes an enlarged self, we could say.... To identify one's highest self with the highest values of the world out there means, to some extent at least, a fusion with the non-self.

Keeping in mind that this partial fusion of organism and environment is a fusion without confusion, Maslow's quote may be taken as perfectly descriptive of the Transpersonal Bands.

In light of the above, it would not be reckless to conclude that therapeutic measures on the upper levels of the Spectrum may indeed facilitate the descent to the [lower levels, This does not mean that a descent to the Transpersonal Bands or the Level of Mind always *requires* upper-level therapy, even in the cases where *it is* indicated. It might certainly help, but may not be mandatory since lower level therapies may in a real sense reduce the work to be done on the upper levels. If this were not the case, meditation practices would probably never be useful to a neurotic unless he had undergone something akin to complete psychoanalysis.

*upper level  
therapies*



Transpersonal Band therapies are not meant to be equated with the general orientation of transpersonal psychology. As [I have defined it, a Transpersonal Band therapy is one which works with the levels of the Spectrum on and above the Transpersonal Bands, without acknowledging the existence of-or at least without directly aiming at-the Level of Mind. In this sense, Jung is a perfect example of a Transpersonal Band therapist. For it is well known that he explicitly denied the existence of a purely non-dual Consciousness. In Jung's (1958, p. 484) own words, "I cannot imagine a conscious mental state that does not refer to a subject, that is, to an ego. The ego may be depotentiated-sdivested, for instance, of its awareness of the body-but so long as there is awareness of something, there must be somebody who is aware." Transpersonal psychology-therapy, on the other hand, is by definition a system which openly accepts any and all authentic levels of consciousness, along with any effective therapies which have evolved on those levels.

*Jung and  
transpersonal  
levels*

Every major metaphysical tradition, in Coomaraswamy's (1943) sense, maintains that human consciousness is in some sense a pluri-dimensional arrangement, manifesting through Maya the infinite play of the Ultimate. Further, where every metaphysical tradition has described the levels of pluri-dimensionality, these levels are in substantial agreement with those outlined in the Spectrum (e.g., the Buddhist *vijnanas*, the Hindu *kosas*, Gurdjieff's vibratory levels, etc.). I have only extended the *psychologiaperennis* by suggesting that not only do these levels apparently exist, as maintained by the perennial psychology, but also that pathology can occur on any of these levels (except, of course, on the Level of Mind), and thus the great contribution of Western psychologies lies precisely in addressing themselves to *these* pathologies. Of course, the West is now extending its interest to some of the deeper levels of the Spectrum, but this will not annul the work to be done on the upper levels, work in which the West has historically excelled.

*role of Western  
psychologies*

Thus it is possible to see the grand complementarity of Eastern and Western approaches to consciousness and 'psychotherapy'. On the one hand, the overriding concern of the Eastern explorers of consciousness (and by 'Eastern' we really mean the *psychologiaperennis* in general, geographically East or West being irrelevant) has always been with the Level of Mind, and thus they gave little, if any, attention to the pathologies that could develop on the other levels. This is understandable, for the perennial psychology maintains that *all* pathology stems from ignorance (*avidya*) of Mind. Thus, although they

were perfectly aware of the various levels of the Spectrum, and although they mapped them in detail, they felt that 'curing' a pathology on any of these levels was not much more than a waste of time, for the root ignorance of the subject-object dualism would still remain. The West, on the other hand, has been-at least since the seventeenth century-almost completely bereft of even the least conception of the perennial philosophy, and hence, when the study of psychopathology began to develop in this metaphysical vacuum, Western scientists had no choice but to seek out the roots of neuroses and psychoses in one or more of the 'upper' levels of the Spectrum (such as the Ego or Biosocial Levels). It is suggested that on their own levels they are *all* correct, and taken together they form a complementary approach to consciousness that spans the entire Spectrum.

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