SPIRITUAL AND
TRANSPERSONAL ASPECTS OF
ALTERED STATES OF CONSCIOUSNESS:
A SYMPOSIUM REPORT

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This is a summary report of presentations and papers delivered at a symposium titled 'The Spiritual end/versus the Transpersonal.' It was held at the American Psychological Association's 86th Annual Convention, Toronto, Canada, September, 1978. The papers have been excerpted to provide a brief Journal record of this symposium. —Editor
INTRODUCTION
MARY 10 MEADOW

Human beings have demonstrated a capacity to have experiences which reflect a variety of states of consciousness. These "altered" states have often been viewed evaluatively, and considered desirable or undesirable according to various criteria such as: the means used to achieve the state, qualitative characteristics of the state, and the degree of control the experiencing person has over the state.

Numerous theorists have produced "maps" of consciousness, attempting to describe various characteristics and types of consciousness. Although few of these theorists use terminology in the same way, they usually recognize a general ordering of states of consciousness according to their "distance" from the ordinary waking state of consciousness.

Altered states have also held great interest in some branches of every major spiritual tradition. Spontaneous alterations of consciousness have been valued as events heralding spiritual progress; the achievement of altered states has often been arduously cultivated as well. Mystical theologies have catalogued and described various states, and have elaborated criteria for their evaluation.

Perhaps the study of religious altered states of consciousness first became interesting to contemporary psychologists when Maslow (1962) declared that experiences previously considered accessible only through religious mysticism could be triggered by a variety of non-religious stimuli. Since that time there has been an increase in research into the psychological aspects of various substances, practices, experiences, and unusual behavioral patterns associated with religious or spiritual states of consciousness.

This symposium was convened to discuss the relationship between the spiritual and transpersonal aspects of various altered states of consciousness. The following synopsis is composed of excerpts from each paper, preceded by the convener's introduction.

SYNOPSIS OF SYMPOSIUM PRESENTATIONS

MJM: Use of psychedelic drugs has been viewed with great ambivalence—if not total rejection—by most individuals identifying themselves with religious/spiritual positions, although some would agree that drugs may open a person to new aware-
nasses, most are unwilling to consider such experiences "genuine" spiritual experiences. The place of mind-altering drugs in transpersonal or spiritual consciousness is the topic of the first symposium paper.

WHAT LIGHT DO DRUGS THROW ON THE SPIRITUAL AND THE TRANSPERSONAL?
WALTER HOUSTON CLARK

Certainly the terms "spiritual" and "transpersonal" overlap. Where they differ, it is usually their contexts that differentiate them. "Spiritual" varies in its meaning from the sense of churchly and the like to non-material in the sense of confrontation with the Divine. On the other hand, "transpersonal" in its religious sense almost never refers to the ecclesiastical but rather to experience in which one leaves or transcends normal consciousness for another and presumably non-rational (though not irrational) state of consciousness which is "higher" and may be identified with the Divine in some cases.

The description given by a gifted woman patient who supplemented her psychotherapy with an LSD experience (Richards & Berendes, 1977) will help to illustrate my point. Through frightening experiences she understands her mother's suffering and moves from Hell to Heaven. She recognizes this as the mixture of terror and pity that Aristotle identifies as purification (katharsis) in Greek tragedy, an idea she sensed as deriving from the psychedelic potion Aristotle ingested when he encountered the Eleuainian Mysteries (Clark, 1969; Wasson, et al., 1978). She sees Attic tragedy as an attempt to reproduce katharsis without the potion but says that even great dramatic tragedy is

but the flicker of the shadow of the ghost of a successful LSD experience under the right ritual conditions .... I walk out of the Center in a state of grace. I realize that this drug session has been one of the, if not the greatest experience of my life. I have learned more about myself, my family, my world, the universe, everything, in those eight hours than I have in all the years before.

From the agony of suffering she has passed into the ecstasy of rebirth as she faces death. Hence much of what has been described, since it involved an unusual state of consciousness, seems to fit categories that go beyond the ordinarily personal.

This highly condensed subjective description of her drug session, though deeply religious, suggests that transpersonal is the term that seems best to fit the kind of results to be expected from these drugs.
Meditation is a time-honored practice in at least some branches of virtually all religious/spiritual systems. Recently the "fringe benefits" of meditation regarding health, vitality, and cognitive functioning have been broadcast, and increasing numbers of people practice meditation for these purposes. Others use meditation as an alternative to drugs in attempts to achieve altered states of consciousness and in attempts to acquire paranormal powers sometimes associated with meditation. In the second paper, the highest spiritual goals of meditation are discussed, and meditation is considered in relation to other experiences in the transpersonal/spiritual realm.

In the teachings of yoga, the transpersonal stage is seen as intermediate, rather than the final goal in the development of consciousness. In the spiritual traditions of the East, the attainment of a fully expanded consciousness is often described as "reaching the other shore." The vast sea of the unconscious mind lies between the secure ground on which we stand, i.e. ego consciousness, and that other shore, i.e. the fully awakened consciousness. To reach the other shore one must first cross this sea.

There are many dangers in this journey. One can drown, i.e. be overwhelmed by the unconscious as happens in the psychotic state. One can also lose his way, or become diverted by attractions which are encountered along the way. The difficulties in this journey have been described in the great epics and myths of the world.

It is precisely because an experience mimics a more evolved state of consciousness that it is alluring. The path of human development consists in successively distinguishing each imitation from the real thing (Ajaya, 1977). We must systematically let go of each fascination in order to reach behind it, and then let go again to reach behind that. This is the process that occurs in meditation.

Transcendent Consciousness is the final goal of meditation, and with this goal in mind, teachers of meditation help the student to avoid becoming entangled in the transpersonal or archetypal experiences that arise as one encounters the unconscious mind. Meditation is the systematic method for bypassing the allures of the unconscious mind. The basic process of meditation consists of letting go of all limiting identifications, whether worldly or fantastic, earthly or heavenly, in
order to reach that Supreme Consciousness which is unfettered. In this way, meditation leads one beyond the unconscious to that Supreme Awareness which is the fulfillment of human life.

MJM: Conversion experiences are believed by many traditions to be the entry point or rebirth into the spiritual world. Many traditions demand some kind of intense conversion experience as a sign of this rebirth. Conversion has been explained by psychologists in varying ways—including cognitive restructuring, problem-solving, automatic behaviors, eruptions of the unconscious, and Learned social behavior. The third symposium paper takes the different approach of presenting a perspective on conversion as part of the transpersonal/spiritual experience.

CONVERSION: TRANSPERSONAL OR SPIRITUAL?
LEWIS RAMBO

Conversion is transpersonal in that it is a part of the potential of every human being and it is a process which brings unity, joy, and liberation. One may argue that the experience is transpersonal because it is a process which transcends particular cultural boundaries and, as shown by Sarbin and Adler (1971), there are themes and patterns that seem to be cross-cultural.

Conversion may also be seen as spiritual. Both Charles Colson (1976) and Richard Alpert (1973) have written autobiographies which were within the context of particular religious and cultural traditions. In the case of Colson, he writes from the point of view of an evangelical, conservative Christian. Ram Dass (Alpert), on the other hand, speaks as one converted to the Hindu tradition.

Conversion is a process of radical human transformation which is a complex, multi-faceted phenomenon. In addition to the knowledge to be gained from the human sciences, the serious study of conversion must also involve empathy for the internal processes which the convert describes as religious, spiritual, or supernatural (Scrogg & Douglas, 1967). When examined in all its complexity and diversity, conversion can be seen as both transpersonal and spiritual.

MJM: Although religious traditions of the East often consider psychic phenomena to be a by-product of spiritual growth, Western religion has tended either to ignore them or to consider them works of evil. Almost all religious traditions, however, would agree that they are not the ultimate experience.
TRANSPERSONAL EXPERIENCE AND PSI PHENOMENA
STANLEY KRIPPNER & GORDON GREENE

Among the formerly "taboo topics" now investigated by psychologists are transpersonal experience and psi phenomena. Because of their former taboo status and because of their somewhat exotic reputations, neophytes often view the two as synonymous. In actuality, they represent two quite different areas of study with only an occasional overlap. "Transpersonal psychology" is concerned with such areas as unitive consciousness and transcendental phenomena, while "parapsychology" is the scientific study of the extrasensorimotor behavior of organisms.

Psi phenomena may occur in certain of the altered conscious states which are of special interest to many transpersonal psychologists. Examples would include dreams, meditation, out-of-body experiences, psychedelic states, and near-death encounters. Transpersonal experience usually occurs without ostensible psi phenomena.

Masters and Houston (1966) have observed that the mystical literature reveals gradations of experience as a person moves from the level of sensory enhancement to a heightened understanding of one's own psyche to a level inhabited by visionary and symbolic structures to-sin a small proportion of cases-a final level that is often called "religious" or "mystical." Psi phenomena seem to be alien to this state, perhaps because it transcends the traditional conceptual categories of information exchange. This may be why some spiritual teachers warn their students not to become attached to "siddhis," or psi phenomena, when they occur on the way to enlightenment; the spiritual path has more important experiences to offer.

Parapsychologists have been accused of stupidity, carelessness, and fraud. Transpersonal psychologists have been attacked on the grounds of naivete, dogmatism, and irrationality. It is no wonder that there have been pressures for them to stay in their own camps. However, certain recent trends will necessitate some cooperation in the future. One development is the interest in life after death, the topic parapsychologists call "the survival question." Another is the increased interest in "psychic healing" and the accelerating research in this area. Both fields are matters of practical concern, of life and death.
as it were. The future may see a rapprochement of psi and the transpersonal on a professional level. Let us hope it will stimulate the best efforts and the wisest thinking from both groups of investigators.

MJM: In the past, psychosis has been equated in the Western world with possession by demons or evil spirits. Although these viewpoints have now generally been abandoned, many still consider it a sign of spiritual disorder or disease. Western thought has not been entirely consistent, however, as many declared to be Christian saints showed signs of emotional imbalance of psychotic proportions. In some other traditions, manifestations of some behaviors we would consider psychotic have been a prerequisite for positions of spiritual eminence. The fifth paper discusses psychotic experience as part of transpersonal/spiritual consciousness.

SPIRITUAL DIMENSIONS TO PSYCHOTIC EXPERIENCE?
LUCY BRUGMAN

Could some psychotic experiences be truly spiritual? Unfortunately, to even raise this possibility risks turning psychosis into a glamorous and romantic adventure, which is not my intention. Nor am I concerned with the "causes" of schizophrenia, an entirely different matter than its possible spiritual significance.

Thomas Hennell's *The Witnesses*, published in 1938, describes in vivid detail the onset of the author's psychosis, his hospitalization and recovery. Hennell was clearly preoccupied with religious meanings, and any selection of themes and images from his rich and bizarre account will be incomplete.

Hennell's account describes scenes of cosmic destruction, death and the "last days." "Earth was not a living creature, but a body embalmed and sealed in a sarcophagus" (p. 91). But amidst destruction and dismemberment emerges a figure called "the Adversary," a visionary double of Hennell himself. Beautiful, magical, this being is enigmatic and paradoxical. He laughs and yet suffers (p. 102) and tells Hennell, "No, a broken life is no good to me." Trying to recapture the feel of things when psychotic, Hennell knew he had encountered another order of reality. Even in retrospect, he says that in his madness was something of Truth, "a new sublime world" (p. 4).

Are the realms of experience to which Hennell had access "valid"? Terms such as "valid" and "authentic" presuppose some external standard against which all individual expe-
Hennell's attempts to correct his normative religiousness should be measured. Spiritual traditions all over the world have provided such criteria. For example, whatever interferes with the highest spiritual goal could not be authentic, however alluring it might be. Or, experiences which produce heresy, contention, and pride must be invalid. But such criteria make full sense only for those within a particular tradition.

Another major modern source of standards is the "mental health" framework. Do the experiences to be evaluated enhance daily functioning, ego-strength or self-actualization? And what if mental health standards conflict with the religious criteria? A saint is not necessarily a well-adjusted person.

Some authors have suggested that the "other reality" perceived by Hennell is a real ontological realm, but that his response to it is invalid. He confused personal with Trampersonal, and literalized perceptions best grasped as symbolic (Laing, 1967; Assagioli, 1971). Thus Hennell's doctors became muddled with demonic realities from some other "level." What the psychotic might need is a guide.

I would like to introduce a view of the psychotic's experiences which tries to avoid reliance on some external criteria for valid religion. Hennell's visions have the power to evoke transcendence and mystery, in himself and to some extent in his readers. The horrifying chaos and catastrophe he experienced has its own internal coherence. Perhaps Hennell's bizarre visions were an attempt to correct (his) normative religiousness with something else more immediate, numinous, and to him more profound.

MJM: Near-death out-of-body experiences have drawn considerable interest from religionists as possible verification of religious dogma concerning life after death. Such experiences also show considerable similarity to some reports of psychic, drug, and reported religious experiences. Empirical research on such states is just beginning. Some pioneer work is reported in the sixth paper.

STAGES OF THE PROTOTYPIC NEAR-DEATH EXPERIENCE
KENNETH RING

This report is based on parts of a recently completed study stimulated by Moody's report (1975) which delineated a common pattern of some aspects of near-death experiences. It was designed to examine several empirical questions unanswered by Moody: 1) how common is the basic near-death pattern?
and 2) how common are each of the elements which comprise
it? The sample consisted of 52 illness victims, 26 accident
victims, and 24 persons who attempted suicide. Forty-eight
percent of the sample had experiences which conformed in an
obvious way, at least in part, to Moody's model and there were
virtually no sex differences in data. Overall, the apparent later
stages appear with systematically decreasing frequency.

The first stage (reported by 60% of subjects) is heralded by a
feeling of such peace and contentment that many respondents
claim that there is no way they can describe it. Nevertheless,
some of the attempts to do so are themselves deeply moving
and convincing even when the words do ultimately fail.

The second stage (reported by 38%) is detachment from one's
physical body. Most of those reporting this phenomenon
commented that somehow they found this all very natural (at
the time) and were aware of very acute hearing and sharp but
detached mental processes. Visually, the environment is often
described as very brightly illuminated.

The next stage (reported by about 25%) seems to be a transi­
tion one between this world and whatever may be said to lie
beyond. It is termed "entering the darkness," and is usually
characterized as very peaceful and without dimension. Occa­sionally a presence will be sensed (never seen) which begins to
communicate a concern with helping the individual to assess
one's life and seems to offer a choice: to continue in this experi­
ence or to go back. Persons who have experienced this pres­
ence consciously usually claim that their life has been drasti­
cally changed because of it.

The last stage (reported by 10%) can be called "entering the
light." Here one appears to be in another world of preternat­
ural beauty where felt presences may be seen. There were
reports, in this stage, of being greeted by deceased relatives,
seeing beautiful flowers, hearing lovely music. Resentment for
being brought back from imminent death, though not fre­
quently expressed, was particularly evident for several subjects
who experienced this stage.

If a transpersonal experience is defined as one in which an
individual transcends his usual ego boundaries as well as the
dimensions of time and space, then there can be little doubt
that individuals who survive a near-death experience have
entered a transpersonal state of consciousness. In addition,
when my respondents are asked about their sense of time and
space while in this state, they typically reply in effect that these
terms are not meaningful in this state.
This study's findings are highly consistent with those previously described by Moody and the quantitative indices afforded by the data also give us a much clearer picture of the generality of these phenomena.

MIM: The first discussion responds to the papers individually and as a group. A framework of altered states, which accommodates the papers presented as well as many other reported altered states, is presented and discussed in relation to the papers. Some suggestions are made for conventions in labeling states in order to improve communication and make easier the task of nosology.

DISCUSSION OF SYMPOSIUM PRESENTATIONS
KEN WILBER & MARY JO MEADOW

The transpersonal field is immensely complex. In six different papers delivered at this symposium the words "transpersonal" and "spiritual" seem to be used in a bewildering variety of ways. Since there are no experimental or statistical ways to define these terms, we must arrive at accepted meanings by conventional agreement. I have found a useful "map" of trans-ordinary states in some Eastern traditions and offer the following version of it (see also Wilber, 1979) for discussion in this symposium. This "map" breaks awareness down into about seven major levels:

1. The gross realm: The physical body and all lower levels of consciousness including the psychoanalytic ego and simple sensations and perceptions.
2. The astral realm: Out-of-the-body experiences and certain occult knowledge.
3. The psychic realm: Psi phenomena such as ESP, clairvoyance, and precognition.
4. The subtle realm: Higher symbolic visions, light, higher presences, and intense but soothing vibrations and bliss.
5. The lower causal realm: Beginning of true transcendence and the undermining of subject-object dualism.
6. The higher causal realm: Transcendence of all manifest realms.
7. The ultimate: Absolute identity with the Many and the One.

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Ring's paper indicates that experiences in the near-death state fit the first four levels of this map. After the "death" of the
gross-body orientation, there is an out-of-the-body phase (astral stage), then entrance into the lower portion of the subtle with golden light and the intuition of higher presences, and then entrance into the higher reaches of the subtle where the presences or "beings" are actually contacted. These experiences fall short of the higher causal and ultimate realms.

Ring seems to use the world "transpersonal" to cover all higher states (levels 2 to 7) so that true spiritual experience would be a subset of the transpersonal realm, but not necessarily characteristic of it as a whole. We can summarize his data by saying that the near-death state involves, in schematic sequence, levels 2 through 4 of our esoteric map.

Krippner and Greene point out the important difference between the lower levels (astral-psychic) and the upper levels (subtle-causal-ultimate). They call "transpersonal" all these upper levels, 4 through 7. Parapsychology is the study of the lower or psychic realms. They suggest that the uppermost reach of the transpersonal realm is the mystical or ultimate spiritual realm. Their view can be summarized as follows: the psychic realm (levels 2 and 3) is different from, and not truly a part of, the transpersonal realms (levels 4 to 7). The spiritual realm is the highest subset of the transpersonal realm (level 7).

Swami Ajaya sees the spiritual realm as quite different from the levels he calls the transpersonal. He uses the word "transpersonal" to cover levels 2 through 5 approximately, and calls levels 6 and 7 the spiritual and ultimate. His developmental sequence agrees with ours. In saying that the spiritual realm lies beyond the transpersonal, he is calling the higher events spiritual and the lower transpersonal. This illustrates well how theorists can agree on the events while using quite different ways of labeling them.

Clark concludes that LSD experiences are more transpersonal than spiritual. Since he defines "trans personal" as beyond the ordinarily personal, he would by definition classify most LSD experiences as transpersonal. He also includes out-of-the-body experiences, ESP, and other paranormal events related to levels 2 and 3. He defines the spiritual as experiences of at least level 4 and concludes that such experiences are rarely triggered by LSD.

Rambo appears to be viewing the transpersonal and the spiritual as two different ways of looking at the same phenomenon. In conversion there is a prolonged crisis on the gross level which leads to symbolic "death" of the old ego and the open-
Some tentative definitions of "transpersonal" and "spiritual"

Let us try to assign some tentative definitions to the words "transpersonal" and "spiritual." We could use the word "transpersonal" to mean all levels of consciousness lying beyond the ordinary waking-state ego, from psi events to total enlightenment—that is, levels 2 to 7. Yet, as Krippner and Greene indicate, the words "parapsychology" and "transpersonal psychology" have so long been used to refer to different realms and events, that it would be nearly impossible to change their connotations. Let us refer to the astral-psychic as belonging to parapsychology and consign the upper realms—levels 4 to 7—to transpersonal psychology.

Where in the transpersonal realm does the spiritual fall? This is a more difficult question. Different scholars have used the word "transpersonal" to refer specifically to one or more of the higher realms. Some, such as Swami Ajaya, would say that the highest state (level 7) does not fall within the transpersonal. In making these decisions, we must respect the established conventional usage of the term "transpersonal" by that field of study known as transpersonal psychology. Transpersonal psychology is on record as being dedicated to exploring all the

Relationship between Transpersonal and Spiritual

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higher states of consciousness, regardless of the usage of specific researchers. If we then accept the word "transpersonal" to apply to all the higher levels-subtle, causal, and ultimate (levels 4 to 7)—we can look for terms to describe the subdivisions of the transpersonal realm.

The subtle realm is the great realm of religious experience: visions, visitations, subtle sounds, ecstasies, etc. Some of the subtle is neutrally archetypal, with experiences and blisses that many people would not call religious, but simply profoundly moving or meaningful. However, religious experience par excellence of the subtle realm. Subject-object dualism usually stays intact with events experienced as happening to a subject. One sees a higher realm, but does not become that realm.

The causal-levels 5 and 6 seem best typified by the word "transcendent" in its most radical sense. The classic transcendent state is one where all objects are transcended to the extent that they are not even perceived as objects or do not even arise in manifestation. This state is beyond light, beyond bliss, beyond all manifestations. There are no longer higher presences, no longer guides or angels or objective visions. There is only formless Consciousness, one without a second, boundless.

The ultimate state-level 7 might be called "spiritual" in the highest possible sense as meaning a pure identity with Spirit or Godhead. This state is not just transcendent, but immanent as well, so that one's true Self is seen to be the Self of all. There is then no Self, and no all-just the totality of what is arising moment to moment. It is beyond everything but not different from anything. It is prior to this world but not other than this world.

What is the relation of the transpersonal to the spiritual? The transpersonal realms contain several higher but somewhat distinct states, some of which are religious in flavor and some of which are neutrally "higher" experiences. The spiritual realm is the ultimate limit and highest reach of the transpersonal realms themselves. It is not, then, the "spiritual and the transpersonal" nor the "spiritual versus the transpersonal," but the spiritual as a subset of the transpersonal-sthe very highest subset.

MJM: The second discussant issues a broad challenge to all who study transpersonal/spiritual experiences. Some of the objections frequently raised by advocates of the psychoneural identity hypothesis are presented as issues of basic concern to those identified with spiritual/transpersonal theories.
I want to be provocative and take a position which doesn't really represent my thinking, but which I feel represents the orthodox scientific position on the nature of the transpersonal. This position has been elaborated elsewhere (Tart, 1975a; 1975b; 1976; 1977; 1978a; 1978b).

The physicalistic-monistic view of consciousness, the psychoneural identity hypothesis, postulates that every experience, and I stress every, is totally reducible to electrochemical patterns within the brain. Our ordinary experience of the world as being "outside" of us, for example, really comes down to an illusion, albeit a useful one, for all that we experience is the electrical and chemical patterns within our brains. In an exactly similar fashion, any transpersonal experience, regardless of our feelings about it, is also nothing but an electrical and chemical pattern within the brain. If you feel transcendent love toward another, if your ego boundaries dissolve and you become one with the universe, if you have an overwhelming insight into the meaning of life, if you have contact with God, etc., all of these reduce to specific electrochemical patterns within the brain. Just as our experience of the physical world being outside us is an illusion—since all we experience are electrochemical events within our brains—so the transpersonal is an illusion. Indeed, most scientists (although it's a part of their philosophy, rather than a necessary part of science) would go much further and add that the "illusions" we have about the outside world are extremely useful simulations of physical reality, but transpersonal experiences, which have no correspondence to any physical reality, are totally useless illusions.

This explicit and implicit derogation of transpersonal experiences is widespread among the scientific and educated community, mainly for historical reasons rather than for specifically scientific ones. As time goes on we shall probably see many scientists and intellectual leaders come to be more tolerant of transpersonal experiences, reasoning that while these experiences are totally illusory, they nevertheless make people happy and thus might be socially useful. The production of transpersonal experience must, of course, be socially "guided" to produce the proper kinds of illusions. The ultimate opiates for the masses!

From the orthodox view then, transpersonal psychology reduces to the study of some patently false illusions about reality. It is, of course, scientifically interesting and appropriate to study these illusions and why people have them, but in no case...
should the apparent content of these illusions be taken seriously: consciousness is totally "locked up" within a given nervous system, and there is no reality to any "trans" aspect of it.

My own position, of course, is more of a dualistic one, and I see some transpersonal experiences as suggesting something about the nature of the real world, not just as interesting biochemical illusions. I have recently formally stated a dualistic theory of the nature of consciousness along this line (Tart, 1978a; 1978b). Indeed, I would propose that we have a convincing scientific refutation of the psycnoneural identity hypothesis: the basic findings of parapsychology, conducted with high quality scientific methodology, have shown that the mind can gather information and have effects on both the physical world and other minds when there is no mediation by known physical factors. Thus I believe that in the long run, parapsychology will provide a basic and fundamental underpinning to transpersonal psychology, in the same way that physics is a basic science underlying engineering. We all know, of course, that parapsychology has not been generally accepted among orthodox scientists, but that is an emotional matter, not a scientific one, and the situation is changing in positive ways.

Many people interested in transpersonal psychology would reject the orthodox scientific position as simply ignorant and arrogant, but we cannot ignore the enormous power and authority of orthodox science in our times. When I started these comments I said that I wanted to be provocative, and I hope I have been so: how do you, transpersonal psychologists, feel about being considered studiers of illusions by the more prestigious in the establishment? And what can be done about it?

REFERENCES


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