

## THE EMERGENCE OF THE TRANSPERSONAL ORIENTATION: A PERSONAL ACCOUNT

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*This article is an excerpt from the chapters covering the period 1966-70 in Anthony J. Sutich's dissertation (1976) which he completed shortly before his death. It appears here by the kind permission of Evelyn Olivier Sutich.-Editor*

During the first week of January, 1966 I left my home in Palo Alto for a few days relaxation at the January 7-9 Humanistic Theology seminar to be held at Esalen Institute, Big Sur, California. I looked forward to meeting again with Abraham H. Maslow who had scheduled a concurrent seminar. Still another seminar, a 'language laboratory', was planned for Maslow and participants, January 9-11, to which I was also invited.

Although the Humanistic Theology seminar started out as a pleasant excursion it ended as a turning point in my professional and personal life. During the course of the seminar dialogue a participant asked two questions, the answers to which were to have a deep effect on my thinking for months afterward. In one exchange with a number of Jesuits present the question was asked, "Has anyone of you ever had a mystical or similar personal experience?" The answer was "No." Very shortly after this there was another question, "Is it an official policy on the part of your church to systematically encourage and foster the attainment of a mystical experience on the part of each lay member of your church?" The answer again was "No."

*two  
puzzling  
answers*

I don't know why I was surprised with these answers but I was. They seemed strange to me at the time and I continued to think

about them. Part of this persisting interest was due to my professional work with clients who had independently ingested psychedelic substances and had extraordinary experiences with them. I myself had had a mystical experience, or something like one, several times, with and without psychedelic substances, as early as 1935. I had read about and *discussed* the subject of mystical states almost continuously since 1927. This included a long succession of books, articles and individual contacts with members of different spiritual groups. In addition to my personal contacts with Krishnamurti, Alan Watts, Swami Ashokananda of the San Francisco Vedanta Society, and Ananda Bhavanani of the Vancouver Yoga Life Foundation, I had read the *Bhagavad-Gita* (Isherwood, 1947), *Upanishads* (Radhakrishnan, 1950), and a variety of books dealing with Yoga, Vedanta, Theosophy, Christian Science, Buddhism, and other Eastern and Western religious traditions. I remember that one of the things that impressed me about Maslow was that he read rather extensively in Eastern literature. From time to time we talked about the Eastern perspective, especially after he met Alan Watts in 1959.

*an  
unscheduled  
encounter  
group*

The second scheduled seminar, the 'language laboratory', was invitational. Maslow (1962) had been concerned for some time with the problem of terminology. A new language was emerging in psychology. It reflected the rapid development of sensitivity training, encounter groups, growth centers, etc., as well as what Maslow referred to as 'R-Language' (Being). He was not interested in an encounter situation but instead sought a full discussion of the language problem that had arisen and how to cope with it. At the beginning of the session there was a small group present. Not too long after the discussion began, eight or nine individuals came into the meeting room and distributed themselves around the room. Apparently they had not been invited, but were in residence on the premises and had come in on their own initiative.

Fritz (Frederick S.) Peds (1951) was among them. It was not long before total disorganization set in. One of the invited participants was talking about some philosophical issues related to the language problem when Peels, who was seated to my left, suddenly threw himself full length on the floor and started crawling toward another invited participant, who was seated to my right. As he passed in front of me he looked straight ahead, over and over again saying, "You are my daddy. I am coming to you." He wriggled his way to the seminar participant's chair and wrapped his arms around the man's legs saying, "You are my daddy, you are my daddy." The man appeared to be embarrassed and tried his best to

disengage himself from the clutches of Perls. He succeeded in short order but by that time all of the invitees, including Maslow, [Michael] Murphy and the rest of us, were shocked and angry. The session broke up and Maslow left almost immediately, hardly saying a word to anyone. I talked with him briefly the following morning just before the session began. He said that he had stayed up most of the night, typing out a long angry statement.

Maslow's statement was primarily concerned with the intellectual and experiential, the Apollonian and Dionysian. He stressed over and over again that each had its own proper place and function, and that they could be transcended when necessary. His chief points were that if therapy was the primary purpose for a group then therapeutic procedures were the necessary and proper tools. But if an intellectual effort-a work session-was the purpose, then there should be a strong chairman, an agenda, an orderly procedure that helped everyone stay within the boundaries of the work goals.

The two Big Sur seminars triggered a reconsideration of my primary commitment to humanistic psychology. I felt that something was lacking in the orientation, and that it did not adequately accommodate the depths of the cultural turn toward the 'inner-personal' world or give sufficient attention to the place of man in the universe or cosmos.

A special problem was my growing realization that the concept of self-actualization was no longer comprehensive enough. This was something of a surprise to me because I had thought that it was a very large conceptual 'umbrella' and that it would be several generations before a larger one would be necessary. I frequently discussed with Maslow various problems and limitations in his theories, and my longstanding interest in the psychological aspects of mystical experience continued to provoke disturbing questions about basic humanistic theory.

*the limitations  
of self-  
actualization*

**In** a 1966 letter to Maslow, which discussed the importance of his recently published *The Psychology of Science* (1966), I added a long postscript:

P.S. I have had the curious feeling and impression in recent years that a humanistically oriented therapist in working with clients who get around to taking the "high road" will of necessity become the Western equivalents of gurus in an increasing number of cases. A humanistically oriented psychotherapist can hardly avoid the question of his own orientation in relation to ultimate goals, mystical experiences, peak experiences, etc., and assuming this to be the case he can hardly help developing ways and means, tech-

niques, skills and so forth that are relevant to his clients' needs along the same lines. A good proportion of my own clients tend to "go for broke" at some point or other and since this is a continuing part of my work-week I tend to be more and more aware of the requirements that their individual goals impose on me in the way of something that is more professional maturation in the usual sense of that term. In other words, the development required is personal as well as professional. In this connection I am reminded of Suzuki's discussion of what he calls "upayas,"

An "upaya" is any action taken at any moment in a helping sense on the part of a Zen monk in relation to any person. It is an action that is the most appropriate in relation to the ultimate or mystical needs of the person on the receiving end. The person concerned may be at any level or stage of development. The Zen monk, of course, is someone who has experienced "satori" and then at a time that was ripe for him has gone back into the mainstream of life where he could participate as others do in his culture except that his main but not necessarily apparent or stated purpose was to be as helpful as possible to others. Usually they work, marry, and beget children but their whole pattern of Living would be permeated by what you have so profoundly dealt with as the "sacralization" of everyday life. Esalen and other places and processes may become at least the American equivalent of Zen monasteries. The residential program that has just begun at Esalen may be a more concrete example of what may develop eventually throughout the country.

*toward  
a basic  
reorientation*

The transition that I was experiencing began to accelerate. I thought from time to time about how this development was going to affect my responsibilities as the editor of *JHP* and my association with the AAHP (American Association for Humanistic Psychology). I must say that as time went on I momentarily experienced guilt, disloyalty, irresponsibility, etc., toward my humanistic commitments. On the other hand, repeated events and incidents kept steering me toward a basic re-orientation.

#### THE DISCOVERY OF HUXLEY'S TRANSHUMANISM

I was familiar with the literature of both Western and Eastern mysticism but I was attracted almost exclusively to the latter. I began to see that I was actually interested in the psychology of mysticism, modified by humanistic considerations and the Western attitude of empiricism. Except for Miles Vich, who frequently discussed these matters with me, the only other person with whom I could freely exchange views was Maslow. I contacted him early in January, 1967, about my search for a

word that would represent the new force that was apparently emerging in conjunction with the expansion of the humanistic orientation. The best I could come up with was a combination of 'humanistic' and 'mysticism,' namely, 'humanisticism', In a January note Maslow responded:

There already is a word such as you are looking for suggested by Julian Huxley. It is "trans-humanistic." I have found it useful already.

I liked the term and began using it immediately. This was followed by my February letter to Maslow which provided the first clear indication that my transition to a new orientation suggested a new journal. I asked Maslow for his opinion on the proposed project:

*the need  
for a  
new journal*

In view of so much going on nowadays-including the ecumenical movement in Catholicism-there seems to be a need emerging for a Journal or other equivalent publication that will serve as an outlet for the growing number of individuals who have something to say. I am pretty sure that this need will have to be met within the next five years. It seems to me therefore that some of us who are humanistically oriented might take up the task of launching a Journal of Transhumanism or a Journal of Transhumanistic Psychology or both.

I would appreciate your views on this prospective project.... It would be a pleasure to initiate the work entailed, perhaps along the line we followed in starting the work on JHP. Most important of all would be a definition such as you formulated with regard to the evolving "third force." With such a definition in hand I might be able to work up a Statement of Purpose or perhaps you would be agreeable to doing both. To be sure, there would be all kinds of problems and difficulties to overcome but I don't think they would be insurmountable ....

... I don't know of anyone better equipped to formulate a definition of transhumanism and knowing how pressed you are I nevertheless hope you can see your way clear to putting one together. I'll be glad to pick up from that point on.

Maslow replied:

The spirit of man rises triumphant over impossibilities! Now that you have managed to do the impossible with the Journal of Humanistic Psychology, you are already thinking of another journal. I won't give you any cautious advice whatsoever; by now I am completely awed by your ability to do any God damn thing you set your mind to. If you lead, of course I will follow as a humble admirer.

*beginning  
the new  
project*

See you in September and meanwhile I suggest at least this, don't start more than one impossible enterprise per month.

This exchange encouraged me to begin the process of talking with associates, friends, neighbors and anyone else who would listen to the proposed new project. In early March, 1967, I began the necessary work of clarifying terminology and theoretical foundations by writing to Julian Huxley. He responded on the 16th:

I can only refer you to my essay on Transhumanism in my "New Bottles for New Wine," *Harpers*, 1957. I hope this will be of some use.

In my reply to Huxley I thanked him, gave him some background information and invited him to write a book review for *JHP*. He declined but added, "With all best wishes for your plans."

Huxley's book provided the stimulus for my next letter to Maslow:

Curiously enough, I find that the first chapter, four pages in length, under the heading "Transhumanism" could well serve as a Statement of Purpose for a Journal that could be titled either "Journal of Transhumanistic Psychology" or "Journal of Transhumanism"! A more concise, boiled down, specific statement such as your original "third force" definition in 1957 (which I included in the [JHPI Introduction to Volume I, No.1, 1961) and the derived and more limited one that I put together for the title page of *JHP* should not be too difficult a job as soon as such a definition is required *for a beginning*. Definitions that are relevant to a process, develop and grow, of course, and such has been the case with regard to the continuing redefinition of the humanistic orientation in psychology, in education and elsewhere. The same should be true of any publication that uses "transhumanism" or "transhumanistic" in its title.

Brother Maslow, I beseech thee to heed the course of one of the main, if not *the* main trends in your own ever-expanding life. Attend earnestly to the way in which thou hast urged one and all to devote their thoughts, their feelings, their energies, their time and their actions, to the sacralization of everyday life in your "Religion, Values and Peak-Experiences," even as Brother Martin Buber has encouraged us to do in our everyday encounters. And what do I find you advocating but the same thing, implicitly, as you move into the middle of and go on to the end of your "Neurosis as a Failure of Personal Growth," a reprint of which I have just received and for which I thank you! ...

A few days later I received a phone call from Maslow. He told me that he had just completed writing a paper that was, in his own words, "... the culmination of 30 years of work in the field of psychology." He said he had thought first of sending it elsewhere, but decided that the best thing he could do was to send it to us for publication in our *Journal*. He was concerned about the length of the manuscript but I responded immediately that I would take it no matter how long it was. Maslow's manuscript arrived in June, 1967. The title, "A theory of metamotivation: The biological rooting of the value-life," (Maslow, 1967) was rather long and in conversation we referred to it as the "metarnotivation paper." Other *JHP* work was suspended while I read the paper. As soon as I finished I wrote to Maslow:

*Maslow's  
culminating  
paper*

Your metamotivation paper is simply extraordinary! Miles and I are very excited about it! ...

Maslow replied:

... I am so pleased with your reaction to my beloved Meta paper. It is so nice when someone else is a fancier of beautiful babies. Your suggestion about rearranging the paper to incorporate each proposition in the text is a very good idea and is herewith accepted.

This paper is really the end of the program that I set out for myself—secretly—about 25 or so years ago when I changed everything I was doing and devoted myself grandiosely to a Psychology for the Peace Table. If I had my own income and were completely free to do as I wished, I think I would now turn to the task which I had planned of constructing a German professor-type System of Human Nature, in which I would incorporate all these propositions plus the various propositions from the other psychologies plus all the stuff I have been postponing on evil, cruelty, aggression, stupidity, and the like. I have accumulated a huge number of notes on this latter stuff and have kept postponing writing about it because I thought it was more useful to present the positive or Transhumanistic or higher-nature-of-man material.

I think I told you, however, that I got the year's freedom from the Ford Foundation Fund for the Advance of Education on condition that I apply the humanistic psychology to learning, teaching, education. Of course I will enjoy doing this too. But I do think the others are probably more pressing.

Isn't it true that there are so many more necessary things to do than we will be able to do? Well, maybe that is one definition of the happy life. See you in September. ...

I responded on the 23rd:

*the Sutich-  
Maslow  
relationship*

I was profoundly moved by your letter of June 14th. I cannot say that the disclosure of your "secret" of 25 or 30 years came as a great surprise: From our first meeting more than 18 years ago, I have known that something at the deepest levels of your being was the basis of your tremendous impact on me, at that time and throughout the following years of our association.

Our personal meetings have been few indeed but the intervals have been filled with letters and telephone calls from time to time or most any time; all of them fruitful.

I cannot even begin to tell you how deep and far reaching your influence has been and continues to be in my life. Somehow in *one* way or another there was and is always THE GREAT ENCOURAGER, the man who had, and has, faith in my potentialities. My belief is that the faith and the encouragement on your part have been justified in some measure.

To have known you and to have been free to go ahead in as responsible a way as I could manage on *the* substance of our relationship has been the most extraordinarily releasing fact in my personal as well as my professional life,

No one can read your "beloved Meta paper" without sensing the spirit of greatness and the greatness of spirit that you represent in your own life and work. That I am not saying this out of some passing thought can be more than justified, for example, in the unanimous staffreaction to your reply to Frankl's paper in the Fall 1966 issue of *JHP*.

I hope that whatever Gods there maybe, biological or non-biological or both, that you will be able to turn to the task that has been and is so close to your heart, after you have completed your present Ford Foundation assignment. That assignment appears to be a forthcoming contribution which most any man could be proud of presenting, in itself, as his major lifetime contribution.

#### FOUNDING THE JOURNAL OF TRANSPERSONAL PSYCHOLOGY

*Maslow's  
'farther  
reaches'  
address*

Maslow was at that time identified with 'Third Force' psychology. When he was invited by Esalen Institute to give a general presentation of his current position, he decided to announce the next step, the 'Fourth Force' in psychology. His address, "The Farther Reaches of Human Nature" was presented to a large audience at the San Francisco Unitarian Church, September 14, 1967. I wrote to him about it:

I consider your lecture at the Unitarian Church a historic occasion. It was the first public reference to the "Fourth Force" in psychology that I know of.

... regarding the need for a "Fourth Force" (Transhumanistic) definition .... There is no one in the world better equipped to write such a definition. It could be as brief as your Third Force definition or three times longer. Please write it! I need it very much. I can proceed much faster in writing a relevant Statement of Purpose for the prospective Journal of Transhumanistic Psychology if I have your definition as a basis.

Just writing the letter clarified my thinking about 'Transhumanistic Psychology'. I became so excited about the prospective journal that I did not wait for Maslow's reply. Two days later I sent him the following proposed definition and statement of purpose for the new journal:

*a definition  
for a new  
journal*

... Your definition might read as follows:

"Transhumanistic (or Fourth Force) Psychology is the title given to an emerging force in the psychology field by a group of psychologists and professional men and women from other fields who are interested in those ultimate human capacities and potentialities and their actualization that have no systematic place in either the First Force (classical psychoanalytical theory), Second Force (positivistic or behavioristic theory), or Third Force (humanistic psychology) which deals with such concepts as creativity, love, growth, basic need-gratification, psychological health, self-actualization, etc. The emerging "Fourth Force" is specifically concerned with the study, understanding, and responsible implementation of such states as being, becoming, self-actualization, expression and actualization of meta-needs (individual and "species-wide"), ultimate values, self-transcendence, unitive consciousness, peak experiences, ecstasy, mystical experience, awe, wonder, ultimate meaning, transformation of the self, spirit, species-wide transformation, oneness, cosmic awareness, maximal sensory responsiveness, cosmic play, individual and species-wide synergy, optimal or maximal relevant interpersonal encounter, realization, and expression of transpersonal and transcendental potentialities, and related concepts, experiences, and activities. (How's that for a nice ride on an "Astro-Bike" or perhaps better still, "Inner Space Bike"!)

The following is a suggested rough draft of a Statement of Purpose for the Journal of Transhumanistic Psychology:

*a statement  
of purpose*

The Journal of Transhumanistic Psychology is concerned with the publication of theoretical and applied research, original contributions, papers, articles, and studies in meta-needs, self-actualization, ultimate values, self-transcendence, unitive consciousness, peak experiences, ecstasy, mysticalexperience, awe, wonder, ulti-

mate meaning, transformation of the self, spirit, species-wide transformation, oneness, cosmic awareness, maximal sensory responsiveness, cosmic play, individual and species-wide synergy, optimal or maximal interpersonal encounter, realization and expression of transpersonal and transcendental potentialities and other related concepts, experiences, and activities.

At the moment this is the best I can do in a quick shot at a Statement of Purpose for our projected Journal of Transhumanistic Psychology.

In the above drafts of a Fourth Force definition and the Statement of Purpose, I have deliberately left out the names of people like yourself, Buber, Jung, etc. on the grounds that the definition would become excessively long and that it would antagonize a good many individuals who have contributed significantly and would therefore feel a bit left out or ignored.

Maslow replied:

... Still mulling over your letter. Will answer in a few days I think. Certainly one thing is clear that your 4th Force Statement is excellent. And also very important.

I continued to *work* on the "Transhumanistic Psychology" definition and suggested to Maslow that we include 'sacralization of everyday life', and 'and related phrases and concepts'.

I prefer an extra several concepts in any initial definition and for a few years after because of their educational value to those who need to acquire an understanding of the scope and specific contents of the area covered by the definition. This includes the authors of the initial definition!

*the search  
for  
journal  
title*

During this period, manuscripts were becoming available for the new journal, including a new one from Maslow. I accepted it for publication and took up the problem of the proposed title for the new journal:

Your notes on "Various meanings of transcendence" are wonderful stuff! I want them for our Transhumanistic Journal. They are a real contribution to the never-ending process of defining and delineating ultimates.

I was struck, however, by the absence of a specific use of either "transhumanistic" or "transhumanism" in the text. Ditto for fourth force. I have been looking up everything and anything connected with the prefix "meta." In Webster's New Collegiate I ran across "Meta-Psychology" (you've already used meta-counseling). Unfortunately the word "meta-psychology" is defined in terms of "mind" and "body" and concluded with a reference to "Meta-Psychology" as a "supplementary" area in Psychology.

This however, doesn't have to be the only connotation, What I'm really getting at is a jolting doubt about the use of "Trans" in our Journal title. "Meta" and "Trans" are interchangeable in many respects, of course.

Nevertheless, the Meta-Niagara flow of your material moves so smoothly and powerfully, especially in connection with "Meta-needs" and "Meta-motivation," that I wonder whether it would not be wise for us to consider "Meta-Psychology" rather than "Transhumanistic" in our title....

Maslow replied:

Write me any suggestions, corrections, etc., on [my] Normative Social Psychologist paper. If you can fit in (to the title, or footnote, or subtitle, etc.) the word Transpersonal *or* Transhumansitic, it would be a good plug for new journal and transition over to it. Or-since I added to the final version at several points these words maybe you'll think that sufficient. I leave it to your judgment.

In a later letter he wrote:

I'm really not sure which is best-maximal or ultimate or transcendent or meta. Perhaps they could all be used in different places to indicate that the matter is left open. , ..

*an open  
attitude  
toward terms*

Within a few weeks I was prepared to draft an introduction to transhumanistic psychology to be addressed to the readers of the *Journal of Humanistic Psychology* in a forthcoming issue (Sutich, 1968). I included a definition and statement of purpose for the new Journal and sent it to Maslow with a request for a quick reply.

I waited impatiently, hearing nothing from him. Then in early January, 1968, I was shocked to hear that Maslow was in the hospital with a coronary heart attack. The hospital staff informed me that his condition was too serious for outside communication. In a sense I was not completely surprised. During a brief conversation with him, just before his September "Farther Reaches of Human Nature" presentation in San Francisco, I noticed that he was obviously exhausted and very tired. At the conclusion of the lecture his wife told me she had made every effort that morning to persuade him to cancel his talk. Though they both knew he was in very poor physical condition he nevertheless decided to go ahead with the presentation.

During Maslow's recovery, his wife was very helpful in handling his communications. Within a week I learned that he wanted to keep up with developments concerning the new

journal. Consequently, I wrote briefly to him and he returned the letter with his marginal notes:

... Your statement is absolutely masterfulll Inspiring! I can imagine how exciting it is going to be for the right people.

I'm writing up a paper on Theory Z (Maslow, 1969b) really an application of difference between 3rd psych and 4th psych to industry and management. How about transcendental and transhuman management? no less! Things move fast at the growing-tip.

My congratulations to you for what you are doing!

#### CHOOSING THE TERM 'TRANSPERSONAL'

In a February, 1968, letter, Maslow referred to a meeting with Stanislav Grof:

*Maslow  
and Grof  
recommend  
'transpersonal'*

The main reason I am writing is that in the course of our conversations we thought of using the word "transpersonal" instead of the clumsier word "transhumanistic" or "transhuman." The more I think of it, the more this word says what we are all trying to say, that is, beyond individuality, beyond the development of the individual person into something which is more inclusive than the individual person, or which is bigger than he is. What do you think?

This recommendation 'clicked' with me immediately. I had used the term 'transpersonal' in my first draft of the proposed statement of purpose of transhumanistic psychology, but in the limited sense of "expression of transpersonal and transcendental potentialities." My source for the word was Stanislav Grof who used it in a lecture, September 21, 1967, in Berkeley. Grof used it in connection with the terms 'supra-individual' and 'death and rebirth of the ego'. I acknowledged the familiar ring of these terms in a letter to Grof expressing my appreciation for his presentation. Maslow was also using the term prior to his meeting with Grof, His reply to my November 6 letter to him, previously mentioned, used the term 'transpersonal' as equivalent to 'transhumanistic'.

I replied to Maslow's letter:

I am very glad that you have so strongly recommended that we use "Transpersonal" instead of "Transhumanistic" or "Transhuman." The reasons you give are relevant and important. Actually, just about the time you entered the hospital, Miles and I and an old friend spent several hours wrestling with the shortcomings of "Transhumanistic." We thought of substituting "meta-personal"

or "meta-psychology" among other things. I had heard Grof use "Transpersonal" at his lecture in Berkeley last September and in the following lecture in San Francisco and liked the sound of it. Nevertheless, my feeling of commitment to "Transhumanistic" was still so new and strong at that time that I gave it no further thought.

Within a few minutes after your letter came I had a very convenient opportunity to check out your recommendation with Miles, John Levy and Harriet [Francisco], among others. The reaction was completely favorable.

Early in July 1968 I became acutely aware of potential conflicts in my various roles. I was the editor of the *Journal of Humanistic Psychology* and a member of the Board of Trustees of the AAHP. Also I was Chairman of the Committee on Organization of the *Journal of Transpersonal Psychology*, already at work on the organization of the Transpersonal Association (later retitled Transpersonal Institute), and about to become the editor of *JT'P*.

It was already clear to me that I would have to let go of the editorship of *JHP* if I were to continue functioning in good conscience. I knew that Maslow did not want me to resign. I wanted to spare him any distress, in view of his recent heart attack. I held off as long as I could and then telephoned him. I still vividly remember the long silence that followed by telling him that I had no choice but to resign. Finally he broke the silence by saying, "Well, you know what's best to do." At the conclusion of our talk I could tell that Maslow had relaxed. We finished the conversation with a harmonious discussion of our mutual concerns with respect to humanistic and transpersonal developments.

*a problem  
of conscience*

Late in 1968 our entire staff was excited to learn that the Laughlin Foundation of Menlo Park, California, had given Maslow a full-time, four-year grant to write on a number of topics of his choice. He loved the area around Stanford University and the climate was very well suited to his physical condition. Moreover, it meant easy and frequent visiting with the editorial staff and editors of our new *Journal*.

By June, 1969, the first issue of the new *Journal* had been published. It was a marvelous experience for the staff to be able to hand Maslow one of the first copies. The opening article (Maslow, 1969a) was his September, 1967, San Francisco talk, "The Farther Reaches of Human Nature." He was very pleased with our latest 'baby' and we all had a good time celebrating its arrival.

*Maslow  
dies*

On June 8, 1970, I received an afternoon telephone call from a friend informing me that Maslow had died suddenly of a heart attack earlier that day. This was a terrible shock both professionally and personally. The three months following Maslow's death were a very disturbing period in my life. Much against my inner promptings I decided to accept an invitation to participate on a panel at the Eighth Annual Meeting of AHP in Miami Beach in September, 1970. The topic of the panel was concerned with reminiscences. I remember very few of my remarks. Reminiscing about Maslow was so distressing that I made only a brief, and what seemed to me somewhat incoherent, statement of a general nature, all the while fighting to control my feelings. My impression later was that this was a delayed reaction to my deep sense of loss.

After returning from Miami the most obvious thing to do was to plunge into more work on the *Journal* and other matters. I occasionally found myself making comparisons between the different phases of *JHP* and *JTP* developments. I was sure that sooner or later we would have to have a supportive membership group, not necessarily exactly like AHP. I gradually felt better toward the end of 1970 mostly because I was surrounded by a growing group of associates and friends, all engaged in a common effort.

*humanistic  
and  
transpersonal  
cooperation*

I had many opportunities to talk and think about Maslow's place in the history of psychology. I had no doubt that he would be recognized as one of the great psychologists of this century. I used to speculate about how far he would have gone into the development of transpersonal theory had he lived. Nevertheless I already felt that both humanistic and transpersonal psychology had reached the point at which they were already independent, evolving, self-developing orientations and that given mutual cooperation their long-run influence would be incalculable.

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